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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 84

LITTLE ROCK, ARKANSAS, DECEMBER 15, 1955

NUMBER 49



Eva Louma Photo

Reading the Christmas Story

The Sharp Shooting Carrols

By C. E. BRYANT

Mention of Dr. B. H. Carroll and Dr. J. M. Carroll immediately brings to mind their unexcelled contributions to Texas Baptist life. Both were sharpshooters in Baptist work and made religious history in the Southwest.

Few folks living today, however, know they were marksmen with a rifle as well.

This gun-toting ability of the Carroll brothers was brought to light by Dr. J. B. Cranfill in footnotes he wrote as editor of J. M. Carroll's "A History of Texas Baptists," published by the Baptist Standard in 1923.

Dr. B. H. Carroll, a preacher and scholar who founded Southwestern Baptist Theological Seminary, once was in Ranger service out on the Concho near where San Angelo now stands.

A tenderfoot from North Carolina wanted to see the marksmanship of the Texas Rangers. Carroll accepted the challenge and set out with the tenderfoot.

They had not gone far from camp when the covey of prairie chickens were flushed. Carroll raised his gun and fired, and by the merest accident, he shot off the head of a big prairie hen. The tenderfoot ran for the game and brought it back with the exclamation:

"Why, that is the finest shooting ever I saw. Do all you Rangers shoot that way?"

Where Else to Shoot

Characteristically full of life and fun, Carroll replied with grave unconcern. "Do you think we'd mar our game by shooting these chickens anywhere else but in the head?"

Just at that time a flock of wild geese approached. The tenderfoot challenged Carroll to shoot one.

"Which one do you want?" Carroll asked,

and the tenderfoot asked him to "bring down that head gander."

Carroll upped with his rifle and fired, with the amazing result, according to Dr. Cranfill, that he not only brought down the head gander but hit him at the juncture of the head and the neck. The tenderfoot was ever more amazed as he retrieved the goose.

Carroll picked up the big gander, and with a look of disgust exclaimed: "I'm ashamed of myself. I shot this gander an eighth of an inch too far back."

Dr. Cranfill says, however, that J. M. Carroll was by far the best shot of the two, in fact was the best wing shot in Texas.

In 1885, while he was pastor at Lampasas, there was a state shooting tournament in the town. Pastor Carroll, a stranger to the tournament manager, wandered out to the tournament site the afternoon prior to the event and shot to smithereens every clay pigeon the manager threw into the air.

"Beat Them All"

The manager, aghast, drew the preacher to one side and proposed: "If you will stick by me we will make a big winning. You need not put up a cent. I'll furnish all the money and lay all the bets. All I want you to do is to do the shooting. I know every crack shot in Texas. You can beat them all. How do you feel about it?"

With a twinkle in his eye the Baptist pastor replied:

"Inasmuch as I am pastor of the Baptist church here I do not think it would look very well for me to enter into your plan."

The incident ended as the tournament manager threw up his hands and exclaimed, "Good gracious!"

—Baptist Press

President's Baptist Leanings Threaten Scandal

CAMBRIDGE, Mass., February 4, 1954 — (BP) — Civil authorities have asked for the resignation of Henry Dunster, president of Harvard College, in order to avoid "a scandal to the country," it was learned here today.

Public officials have objected to the religious beliefs of the president, who has embraced the principles of the Baptists. A small band of zealots, the Baptists aggressively defend such heresies as believer's baptism and separation of church and state.

"President Dunster has by his practice and opinions against infant baptism rendered himself offensive to this government," authorities declared in a directive addressed to New England ministers. The government called for co-operation in enforcing measures "for the prevention or removal of that which may tend to the prejudice of the college and scandal to the country."

Dunster is a member of the church at Cambridge, but from the first he has insisted that immersion is the Scriptural mode of baptism. He also has argued that baptism should be administered only to professing believers.

The brilliant president's stand became intolerable when he recently refused to allow his own child to be baptized into the Cambridge church, much to the consternation and embarrassment of his pastor, Reverend Shepard.

Swept away by the surging tide of Baptist doctrine, Dunster apparently is unconcerned that his action has placed the social and spiritual welfare of his child in jeopardy. He

has chosen to ignore the teachings of his own church and government that his child's soul is doomed without baptism.

After receiving the government directive, nine leading ministers and two elders called Dunster into conference to warn him that his Baptist leanings might cost him his job. But the president only defended his stand more vigorously.

"All instituted gospel worship has some express word of Scripture," he told the ministers, "but infant baptism has none."

School officials doubtless would be less tolerant of Dunster's extreme religious convictions if he were not such an able president. Under his remarkable leadership Harvard has risen from an unnoticed school to an outstanding institution. The president also is one of the ablest minds in New England, being unexcelled in his mastery of Greek and Hebrew. Harvard graduates are recognized for their scholarship and — at least until now — their soundness of religious doctrine.

Dunster's loyalty to the school cannot be questioned. He has given to Harvard one hundred acres of land while living off a pittance. He also has built the president's home out of his own funds and has been more concerned about the finances of the school than his own solvency.

Until he began to voice his Baptist views, the president won high praise from all quarters for his integrity, administrative ability, and sound leadership.

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Southern Baptist Convention

—17th Century Baptist Press

Earthquake Christians

A Devotion By The Editor

"And suddenly there was a great earthquake."

A few years ago we had a friend visiting in our home from Timmonsville, South Carolina. One evening this friend related some interesting incidents resulting from what is popularly known in that section as the Charleston earthquake, which occurred about a generation ago.

For one thing, a revival meeting was in progress in the town of Timmonsville in which very little interest had been shown. One evening the minister prayed that the walls of Zion might fall in order to arouse the people to their need of God. Almost simultaneously with this prayer the first shock of the quake was felt and the church building reeled and trembled.

The revival continued for more than a week and so did the successive earthquakes. People came to church in ever increasing numbers. And many of the gospel hardened sinners of the community were converted and united with the church.

In the early days of Christianity there was an earthquake in Greece. Paul and Silas had entered the city of Philippi, and as their custom was, they preached the gospel of Christ. For many days a demented girl who was used by a company of men as a fortune teller to make money, followed Paul and Silas crying: "These men are the servants of the Most High God which show unto us the way of salvation." One day Paul turned and said, "I command thee in the name of Christ to come out of her; and he came out the same hour."

When her masters "saw that the hope of their gain" was gone, they had Paul and Silas arrested, beaten, and cast into prison.

But nothing could daunt the spirit of these men of God. At midnight they prayed and sang praises to God. "And suddenly there was a great earthquake and the foundations of the prison were shaken" as if revolting against the outrage committed against the servants of God.

Immediately, the doors of the prison were opened and everyone's bonds were loosed. The jailer, charged upon penalty of his life to keep the prisoners safe, seeing the doors open and supposing the prisoners had escaped, was about to kill himself. Paul called out to him, "Do thyself no harm; for we are all here." Then the jailer sprang in with a light, led the prisoners out, and asked the question: "Sirs, what must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30, 31).

ARKANSAS BAPTIST

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Amount Versus Principle

By DALE COWLING, Pastor,
Second Church, Little Rock

An employer faced the near collapse of his business during depression days. He was unable to continue paying his employees their regular wages. Finally, he hit on a solution. He called all his employees together and carefully explained his situation. Then he asked the employees to stay with him on a percentage basis. All of them agreed to work together to produce as much profit as possible and then to share the profit on a commission basis instead of drawing a stated salary.

This plan saved the business. Of course, the employees received much less money than their old salaries had been, but they averted failure and saved the day.

As the depression days passed the business began to prosper. After a time conditions were good and the profits great. The employees were making much more than their old salaries had been. The employer became concerned about the amount of money going to the employees. He decided to put his employees back on a salary basis. He justified himself by setting the salary scale considerably higher than it had been before the depression, but the fact remained that he was unwilling to follow his principle of percentage-sharing with his employees

when it cost instead of helped him.

We Christians resent such action. Yet, one wonders if our own skirts are clear.

Strong Temptation

In the local church, there is a strong temptation to keep our money for ourselves. Most of us have agreed that the ideal goal is to give as much for world mission causes as we spend on ourselves. We demonstrate a great amount of fervor and zeal in stating our convictions at this point. Yet we exempt building funds, administrative expenses and other items from the funds before applying our percentages for world causes. In this way we can show high percentages and keep our money for ourselves, too. We justify our action on the basis of the fact that we are giving more dollars to world causes than ever before. We ignore the fact that the rate of increase in dollars given for world causes does not compare favorably with that for local causes.

Sad to say, the local church sometimes finds her pattern in the State Convention budget where capital needs items and administrative costs are deducted before world-causes percentages are applied. Here again it is argued, the State Convention is giving

more dollars to world causes than ever before — true. But also true is the fact that State causes are using many, many more dollars than ever before. The writer recently heard a plea that a Convention not lower her percentage of giving to world-wide causes referred to as "an emotional appeal from one who is 'hipped' on one cause above others."

But then the State Convention may find her pattern in the example of the Southern Baptist Convention, particularly at the point of deducting administrative and capital needs items before applying the percentage for world mission needs.

Sound Principle?

One wonders if the principle is sound. It is distressing to learn that less than five cents of the collection plate dollar in the local church ever gets to foreign mission funds. We are giving more dollars to foreign missions than ever before, but has our rate of increase kept up percentage-wise with the great amount we have had left for ourselves? Are we deceiving ourselves about being fair percentage-wise while deducting our own needs before applying the percentage? Is the Heavenly Father more concerned with the number of dollars or the keeping of honest principles? Should all our budgets contain an honest percentage of all funds for world causes, or should we continue to set aside preferred items?

The Value of the Common

By BURTON A. MILEY

First Church, Springdale

A man classified himself as to his church membership by the statement; "I am one of the common members." He little knew the power of his classification. The church operates from the power of its common members. Common against preferred belongs to the stock market, not to the church. A tribute is rightfully due and joyfully made to those common members who are pillars in God's House. They are the ones who teach classes, lead Training Unions, man Brotherhoods, staff the W. M. U., sing in the Choir, and train the younger generation in godly principles. The common member is operating capital in the field of human personality.

The pastor may be eloquent, a wonderful visitor, a congenial man upon the streets, and acceptable to business people, but the work of the church will suffer if it is not undergirded by common people. There may be an outstanding layman who consciously or unconsciously has come to power in church leadership, but the strength of the church should be of the many, not the few. The pastor is unwise who wishes to do all the teaching, all, or a major part, of administrative affairs, and all promotional work within the church. The pastor is foolish indeed who feels that he must advance all the planning for church progress, thereby holding the church to the size and quality of his own personality. A church should be manned by a representative group. Where one leader is weak another may be strong. The regular, diligent attendant should have both the trained pastor's and common teacher's ministry. If one is tempted to be too rhetorical, the other balances by a down to earth ap-

proach. It is impossible to do the work of the church through one personality.

The Key to Development

The church is not fortunate to have enough leaders formally trained in church affairs to fill posts of responsibility. The church must develop its leadership as it develops. If no placement of responsibility is made no development of strong spiritual personalities is gained. A half glance at any church will reveal this truth. The developed member is not one who holds back near the fringe. He is one who bears responsibility in the hot-center of the affairs of the church. Responsibility is the key to his development.

This introduces the question that is perennial. What are the qualifications of leadership? When can the common man be assigned responsibility? It is taken for granted that any who works for God must have a real experience of grace. Certainly one must be morally acceptable in his community. The Lord works with people as they are instead of as they should be. This will ever be a matter of gratitude. The fact is no license for a man to hold back or hold out from the Lord. It is merely recognition that if the Lord waited for every man to be as he should be before he started work, many fine potential workers would never start.

A church secured the services of a young man of promise to teach. This young man had been brought up in a community where fishing on Sunday was accepted. It was not surprising to know that the young man promised his class that if it reached a cer-

tain goal he would take the members fishing that afternoon. The problem of Sunday fishing had never been focused clearly in this leader's attention. It was called to his attention that the church didn't fulfil its mission by leading young people to fishing waters on Sunday. The point was immediately seen. Had this young man been approached about the problem previous to responsibility of leadership, he would have shrugged his shoulders and laughed at the demands of the church.

Consecration Necessary

No one can or would overlook the importance of consecration. Leadership within the church is the work of spiritual matters. The vessel must be acceptable if the message is accepted. Therefore, one should approve those things that are excellent. My hat is off to that corps of people in every church who, because of their love of God, have given themselves to a program of training, an avenue of service, an expression of ministry in behalf of the Lord. Every church can look at its roster of leaders and determine that its strength is that of tens and of hundreds.

This should encourage every person who feels insignificant to step forward. There isn't such a thing as an insignificant Christian. Every Christian carries an influence that counts in some proportion for Christ. If he is consecrated and abides within service it counts for progress. If he is marginal and on the fringe of Christian living, his influence counts against Christ. Any Christian is well-marked and branded. He should live in God's territory. Christians who live in enemy territory still bear the mark of the Christian. A prayer of gratitude ascends for the uncounted number of common people who give their strength to the development of the church of the living God.

Kingdom Progress

Omaha Church Observes Seventy-Second Anniversary



Before Remodeling



After Remodeling

Omaha Church, Boone County Association, observed its seventy-second anniversary on Sunday, October 2, with a homecoming service. C. R. McCollum, a former pastor preached at the eleven o'clock hour, and Elmer F. Cox, another former pastor, conducted the afternoon service which included a reading of the church history.

The church was organized in 1883 with ten charter members. It is the oldest church

in the association. The present membership is 82 resident and 25 non-resident members. Quentin Middleton is the present pastor.

The above pictures show the church building before and after recent repairs. The building is now rock veneered, with basement completed, and some interior improvements having been made. The church gives ten per cent of the regular offerings to the Cooperative Program.

Foreign Mission Board Passes 1954 Receipts

The Southern Baptist Foreign Mission Board's receipts through the Cooperative Program and designated gifts this year have already gone beyond receipts for all of 1954.

Porter Routh, treasurer of the Southern Baptist Convention, announced that the foreign mission agency during the period January-November, 1955, received \$9,501,000. Receipts for all of 1954 were \$9,439,491.

The Home Mission Board is expected to go over its 1954 total during December. Last year, it received \$2,966,247 through designated and undesignated offerings. Through November this year, it had received \$2,903,177.

Belief that the Home Board will also exceed its last year's receipts is based on the fact that for the month of November, 1955, it received \$230,000.

Both mission boards have been sharing in Cooperative Program "Advance" funds since October, when the Southern Baptist Convention met its annual budget. After the budget was met, the mission agencies began sharing all undesignated funds with 75 per cent for foreign work and 25 per cent for home missions.

"Advance" Well Ahead

The "Advance" portion for 1955 is running well ahead of 1954, according to the treasurer's report. "Advance" funds this year so far are \$1,410,489, compared with \$880,982 at the same time in 1954.

The November, 1955, treasurer's statement shows that Southern Baptists gave \$856,116 to work of the Convention without designation, meaning that these funds were shared exclusively by the two mission boards.

An additional \$107,672 came in designated gifts, in which donors state just how they want the money distributed.

To date this year, Southern Baptist Convention agencies and institutions have received \$17,090,990 through the Cooperative gifts, compared with \$15,940,630 a year ago.

During the month of November, Arkansas gave \$35,021 which included \$34,954 through the Cooperative and \$66 designated gifts.

—Baptist Press

Tull Aids Hardy Church

Nelson Tull, state Brotherhood secretary, was with Pastor Ivan Davis and First Church, Hardy, in a revival meeting November 30-December 4. There were 12 additions by baptism, and 1 by letter as a result of the meeting.

Deacons Ordained

Ray Etheridge and Henry Hilton were ordained as deacons by Central Church, Bald Knob, Sunday November 20.

Pastor Bill Lewis served as moderator of the ordaining council. Charles Trammel, pastor of First Church, McRae, conducted the examination. Allen McCurry, pastor of Second Church, Searcy, delivered the ordination sermon.

The Central Church will shortly begin construction on a 110 x 40 educational unit which will provide facilities for the pastor's study and reception room, three departments, 18 classrooms, and a kitchen. The unit will accommodate 212 additional persons in the Sunday School.

There have been 71 additions to the Central Church since Mr. Lewis became pastor in April of this year.

Baker and Central, Hot Springs, Celebrate Anniversary

Dr. Milford L. Baker completed his first year as pastor of Central Church, Hot Springs, December 1.

During the past year the church has received into its membership 140 people, with over 70 coming by baptism. In addition, the church sponsored a mission which was organized into a church, the Fairdale Church, with Luther C. Ward as pastor. The Central Church raised over \$50,000 last year with \$9,000 going to missions, \$6,600 of which was given to the Cooperative Program. The church has adopted the 1956 budget amounting to \$48,899. The budget provides for the salary of a full time minister of music and education as well as \$7,300 for the Cooperative Program.

New Associate Brotherhood Secretary



C. H. SEATON

C. H. Seaton, Associate Superintendent of Bottom's Baptist Orphans Home in Monticello was recently elected by the Executive Board to be Associate Brotherhood Secretary of the Arkansas Baptist State Convention. He will assume his duties on January 1, 1956.

Mr. Seaton will assist the Brotherhood Secretary in the promotion of all phases of Brotherhood and Royal Ambassador work and will help to build an integrated Man-Boy program in Arkansas.

We welcome Mr. Seaton cordially to Baptist Headquarters in Little Rock and to one of the greatest challenges that any man has ever faced.

—Nelson Tull

Grace Church, North Little Rock, Receives 28 in Week of Revival

By L. C. TEDFORD, Pastor

Grace Church, North Little Rock, experienced a fine week of revival from November 27 through December 4, with State Evangelist Jesse Reed doing the preaching and Mark Short of Arkadelphia directing the music. A total of 28 new members were received, 14 by baptism and 14 by letter. Brethren Reed and Short make a mighty fine team for a revival.

Reed Assists Caddo Valley

Rural Missionary Jesse S. Reed was with Pastor Grady Dickens and the Caddo Valley Church in a revival November 20-27. There were 3 additions to the church on profession of faith and baptism, 3 by letter, and one other conversion. Neil Dodson of the church in charge of the music.

Books Received

55 Dynamic Parable Talks To Young Folks
By John Henry Sargent
W. A. Wilde Company Price, \$2.00

A Candle For The Dark
Abingdon Press Price, \$2.00

The Church In Our Town
By Rockwell C. Smith
Abingdon Press Price, \$2.50

Face of the Deep
By Dudley Joseph Whitney
Vantage Press Price, \$2.50

New Secretary of Evangelism For Home Board



LEONARD SANDERSON

Dr. Leonard Sanderson, Secretary of Evangelism for the Tennessee Baptist Convention, Nashville, was named Secretary of Evangelism for the Home Mission Board, in the Board's annual meeting in Atlanta.

Dr. Sanderson, 41, succeeds Dr. Charles E. Matthews, who has served as Secretary of Evangelism since 1947. Matthews pioneered in the use of the church-centered and simultaneous evangelistic program, which is now the official evangelistic program of the Southern Baptist Convention. The retiring secretary will continue to serve the Evangelism Department in an advisory capacity.

Dr. Sanderson, a native Tennessean, has been at the evangelism post in Tennessee since 1953. He has also been serving as associate to the executive secretary. He was formerly pastor in Maryville, and Lewisburg, Tennessee. He is a graduate of Union University, Jackson, Tennessee, and Southern Seminary, Louisville, Kentucky. Union University conferred an honorary doctorate upon the evangelist in 1954.

On January 1, Dr. Sanderson will move to Dallas, Texas, where the Board's Evangelism Department is located.

Books Received

Grace That Is Greater

By M. E. Ramay

The Messenger Press Price, \$1.00

A Book of Dedications

By C. L. McGinty

Broadman Press Price, \$2.00

Bulwark Never Failing

By John R. Gunn

Richard R. Smith Publisher, Inc. Price, \$2.50

Dry Bones and Divine Breath

By J. B. Maxwell

Published by Sermonic Builders of Liverman's Book Store, Tuscaloosa, Alabama Price, \$1.00

The Scarlet Cord

By Nora D. Christianson

Vantage Price, \$3.50

These Also Suffer

By William Goulooze

Baker Price, \$1.75

Subscription Analysis Of Arkansas Baptist

New Budget

First Church, Dierks, Little River Association, has changed from club to budget. Lloyd Cowling is the pastor.

New Club

Daniel Chapel and Richland Church, Watson, went together to form a new club.

White County Association has 9 budgets, 2 clubs, and 19 with neither.

White River Association has 4 budgets, 2 clubs, and 8 with neither.

Woodruff Association has 6 budgets, 1 club, and 5 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*.

'Christian Social Action' Brings Gains in Louisiana

Christian social action has brought "phenomenal gains" to Louisiana in recent years, a Baptist minister reported to the Louisiana Baptist Convention meeting in Shreveport.

Mark A. Lower, of Baton Rouge, said in a social service report that in 3½ years about 7000 slot machines have been destroyed in the state. Casinos have been closed; roulette wheels have quit spinning, and the weak and ignorant no longer lose millions of dollars at bingo games and raffles.

Yet one form of gambling remains — legalized racing and the betting that occurs there, he declared. The state's Baptists announced their opposition to this form of wagering.

J. D. Grey, pastor of First Baptist Church, New Orleans, told the convention of nursing schools operated by the state being infiltrated with sectarian theological beliefs.

"A certain denomination," Grey continued, without calling any name, has reportedly interfered with freedom of physicians to perform in state-owned hospitals certain gynecological and obstetrical operations opposed by that faith.

Public Affairs Committee

He later singled out Charity Hospital at New Orleans as an illustration. Grey made his statements in the report of the public affairs committee, of which he is chairman.

The convention's president, who was re-elected, said the convention should consider providing care for the aged, a field in which Louisiana Baptists have no work. The president is S. C. Rushing, pastor, Istrouma Baptist Church, Baton Rouge.

The convention designated nine men to serve as a committee to find a state executive secretary, succeeding Floyd Chaffin, who will become an associate with the Southern Baptist Relief and Annuity Board. Grey is committee chairman.

The convention adopted a record Cooperative Program budget for 1956 — \$1,730,000. The Southern Baptist Convention will receive \$554,220 of this amount. The 1956 convention will meet in New Orleans.

—Baptist Press

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All many a youngster wants out of school is himself.

—Cy N. Peace.

Son Follows Father In Evangelism Work



VERNON YEARBY

Vernon Yearby, son of Dr. I. L. Yearby, secretary of the Evangelism Department in Arkansas, has been elected to the position of secretary of the Evangelism Department of Alabama. He goes to this position January 1 from the pastorate of the First Baptist Church, Florence, Alabama. He succeeds V. L. Wyatt, who died of a heart attack last spring.

Mr. Yearby is a graduate of Hardin-Simmons University, Texas, and Southwestern Seminary, Fort Worth, Texas. Before going to the Florence church, he served as pastor of the First Baptist Church, Midland, Texas, for eleven years.

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Fitzgerald and Park Place Observe Fourth Anniversary

Impressive figures mark the fourth anniversary of Pastor James H. Fitzgerald with the Park Place Church, Hot Springs. December 11 was the anniversary date.

During the four years of Pastor Fitzgerald's ministry at Park Place Church, there have been 467 additions to the church, 213 of these coming by baptism, 247 by letter, and 7 by statement.

Notable improvements have been made on the physical property. The old auditorium has been redecorated. A Hammond organ has been installed. New office equipment has been provided.

A new auditorium of masonry and steel construction with a seating capacity of 1,000 has been constructed at a cost of \$205,000. The indebtedness on the church is approximately \$95,000.

During the four years that Pastor Fitzgerald has been with the Park Place Church, the annual budget has increased from \$25,000 to \$41,000. Gifts to the Cooperative Program have been increased proportionately with the increase in the overall church budget.

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"Some people stay longer in an hour than others in a week."

—Baker

"Whoso mocketh the poor reproacheth his Maker. . ." Proverbs 17:5.

★ ★ ★ **Christian Horizons** ★ ★ ★

By Religious News Service

White House Conference Opposes Public Funds For Private Schools

The White House Conference on Education went on record as opposing the use of tax funds for the support of non-public schools.

But it reported that "considerable sentiment" existed among delegates that health and welfare services should be extended to non-public school students without discrimination.

The Conference said that private schools are having "financial difficulties in meeting their needs." It recommended, however, that funds for such schools be obtained from private sources so far as possible.

More than 2,000 delegates adopted the report on "How Can We Finance Our Schools, Build and Operate Them?", the most controversial of the six topics considered during the meeting.

"The groups that considered the question whether non-public schools have sufficient revenue to meet present and anticipated needs," it said, "agreed that the non-public schools were probably having financial difficulties meeting their needs.

"While the participants recognized the rights of parents to educate their children in non-public schools, in accordance with American tradition, a large majority of the participants did not favor the use of tax funds for support of non-public educational institutions.

"A small number of participants discussed the matter of health and welfare benefits to pupils of non-public schools. Among these participants there was considerable sentiment that such services should not be denied these pupils.

"As means for increasing support of non-public schools, private and corporate gifts and grants and tuition fees were suggested."

Vermont Bars Parochial School Tuition at Public Expense

Education Commissioner A. John Holden Jr. cut nearly \$20,000 from state grants to 96 Vermont communities that were paying tuition costs for children in private and parochial schools.

About 500 students in all of Vermont's 14 counties are affected by the reductions which range from \$8.40 in Montgomery to \$1,548 in South Burlington. Some of the students attend schools outside the state.

The action was taken after the commissioner received from Attorney General Robert T. Stafford a formal ruling that local school districts cannot receive money for tuition in other than public schools.

Adopt Record Budget For Bible Society

A 1956 budget of \$3,858,000 for the American Bible Society, largest in its history, was adopted at the 37th annual meeting of the Society's advisory council. It is \$314,000 more than last year's budget.

The council cited the critical need for Scriptures in foreign countries and an expanded general program as reasons for the increase.

National Council Opposes Public Aid For Church Schools

The General Board of the National Council of Churches opposed public aid for church schools.

A board statement recognized the right of such schools to exist "in our pluralistic society." But it said their full support should come from those who choose to maintain them.

"Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare," the board said, "is not different in principle from asking for the support of churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the separation of Church and State."

Richmond Temporarily Returns Four Church Properties to Tax Exempt List

Four church-owned properties used for the administrative offices of a denomination or diocese will be returned to the city's tax-exempt list for at least one year, City Assessor J. Edward Rountrey said in Richmond, Va.

The four properties are among 14 owned by religious and charitable institutions which Mr. Rountrey planned to place on the tax rolls January 1.

They were adjudged taxable under a recent memorandum from the City Attorney's office to Mr. Rountrey.

Owners of the four properties, with a total valuation of \$174,230, are: Foreign Mission Board of the Southern Baptist Convention, \$80,180; Mayo Memorial Church Home (Episcopal), \$51,600; Virginia Baptist Board of Missions and Education, \$31,850; and property used as offices for the Roman Catholic diocese of Richmond.

Baptists Pay \$3,600,000 To Start New Churches

Nearly \$3,600,000 of the \$6,000,000 pledged by member churches of the American Baptist Convention during the denomination's year-long "Churches for New Frontiers" drive already has been paid in.

This was reported at a meeting of the Convention's Council on Missionary Cooperation by Dr. Ralph M. Johnson of New York. He is general director of the campaign for funds to start new churches.

A highlight of the Council's meeting was the presentation of a plan for reorganization of the Convention to be offered at its 49th annual meeting in Seattle, Wash., next June 15-22.

The plan calls for an enlarged General Council, a Council on Program Coordination, a Council on Missionary Cooperation, and a unified denomination staff.

It arose from a report by the American Institute of Management last year after the latter had made a thorough study of the Convention and its operations.

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"A man that hath friends must show himself friendly. . ." Proverbs 18:24.

A Smile or Two



"It's a compromise. He wanted a Dog AND a Pony."

Magnate (to poor suitor): Young man, do you know how I made my money?

Young Man: Yes, but I can't permit that to stand in the way of Muriel's happiness.

Friend: "Was your uncle's mind active and normal to the very end?"

Heir: "I don't know. The will won't be read until tomorrow."

A New York bride and groom began their honeymoon by making a trip to one of our Southern ports by a coastwise steamer.

The young woman, who took a lively interest in the passengers, said one day to her husband:

"Did you notice the great appetite of that stout man opposite us at dinner?"

"Yes," said her husband. "He must be what they call a stowaway."

Fred: "My girl looks very pretty by candlelight."

Ed: "Yeah, I know what you mean. Mine doesn't look so good in daylight, either."

When the mother lion woke from an afternoon sleep, she saw her young son chasing a man around a tree. "Junior, how many times must I tell you not to play with your food!"

"I see," said an interested friend, "that your daughter is to marry soon. Do you think she is prepared for the battle of life?"

"Well," answered the father judicially, "she ought to be. She has been in four engagements already."

—Quote

One of the mysteries of life is how the boy who wasn't good enough to marry the daughter can be the father of the smartest grandchild in the world.

The entire community was striving to convert old Uncle Ab. One day, a long-time friend tackled the problem. "Ab," he questioned, "don't it soften your heart to know the Lord loves you?"

Uncle Ab snorted. "Do you aim to tell me," he scoffed, "that the Lord loves me when he ain't ever knowed me?"

The old friend thought a moment, then said sadly, "Ab, it's a heap easier for the Lord to love you without knowin' you than if He ever knowed you like I do."

—Quote.

News From Baptist Press

Kentucky Association Adopts Record Budget

Kentucky Baptists adopted the highest state budget in their history recently but defeated a proposal to give more funds for work of the Southern Baptist Convention.

The 1956 budget of \$1,800,000 tops those of previous years. In addition, the 1250 messengers attending the General Association of Baptists in Kentucky (state convention) approved an additional goal of \$200,000 for state needs.

The basic \$1,800,000 will be divided one-third for mission and agency work of the SBC and two-thirds for use in Kentucky. The extra \$200,000, if contributed, will be divided 75 per cent for Baptist schools and colleges in the state and the remainder for state missions.

Hankins F. Parker, pastor, First Baptist Church, Paducah, offered an amendment to divide the over-and-above \$200,000 in a different manner, but his amendment lost by a narrow margin. Parker declared this extra goal should be divided so that 25 per cent went for SBC work instead of to state missions.

Changes Preferred Items

However, the state association changed its procedure in budgeting money for preferred items. What used to be preferred items will be listed under state causes in the '56 budget.

H. C. Chiles, pastor, First Baptist Church, Murray, will serve for another year as associational moderator (convention president) and the association will meet next November in Madisonville. In 1957, it will go to Harlan.

Messengers approved the report of the state executive board which included plans for a new Baptist office building near Anchorage, outside Louisville. Present offices are in the city of Louisville. The board expects to borrow \$200,000 to build the plant.

State Royal Ambassador work among boys will be directed by the men's Brotherhood rather than the Woman's Missionary Union. This state change follows similar action now under way by the Southern Baptist Convention.

If Christians are to be salt, as Jesus commanded, they have to make contact with non-Christians, Preston L. Ramsey, pastor, First Baptist Church, Somerset, said in his annual convention sermon.

Commission Says Comment Favorable to Convention

The Christian Life Commission said that the Southern Baptist Convention has received "favorable reaction" because of its stands on world peace and race relations.

In its November Bulletin, the Commission said the denomination must meet its commitments on these two questions within its own borders, or its message will become weakened.

The Convention, in 1954, adopted a report recognizing that the Supreme Court of the United States acted in harmony with the Constitution and with Christian principles in ruling against segregation in public education.

This year, the Convention adopted a resolution supporting national leaders and the United Nations in working toward world peace.

"He that is glad at calamities shall not be unpunished" Proverbs 17:5. (Better refrain from gloating over your enemies' misfortunes — history has a way of repeating itself.)

Elect 'Dry Governor,' Alabama Baptists Urged

The president of the Alabama Baptist State Convention urged members of that faith to elect a "dry, Christian governor and lieutenant governor."

In his president's address to the annual state convention meeting, Montgomery Minister Henry L. Lyon said "Baptists long for reform in Alabama. Wake up, Alabama Baptists! We can have reform."

The 1,400 attending the convention sessions were asked to exercise care in talking about and acting on racial matters. A "sober and cautious" attitude was called for, avoiding "ill-advised words or acting in an unbecoming manner."

The will of God should be sought in each particular race question, the convention was told.

Vote Howard Funds

Convention messengers voted Howard College, their Baptist school here, \$2½ million on its new campus building program. The amount will be provided over a 5-year period.

College officials reported that the new Howard campus can be occupied as soon as \$1 1-3 million is raised. This will enable the school to reach the \$8 million necessary for the first 11 buildings on the new tract.

Lyon, pastor of Highland Ave. Baptist Church in Montgomery, was re-elected president. The convention also chose to meet in the state's capital city in 1956.

The 1956 Cooperative Program budget will be \$2,556,000, with \$890,000 for work of the Southern Baptist Convention.

Another Baptist institution in the state, Judson College in Marion, received permission to borrow \$100,000 for a new dormitory.

Ohio Convention Plans Children's Home Drive

Southern Baptists in Ohio have as one of their major projects establishment of a children's home in the state.

At their annual state convention they voted to raise funds for the home. They also approved a five-year plan to have a state office building, to enlarge their state program of activity, and to increase their yearly budget.

The Cooperative Program budget for 1956 was set by convention messengers at \$131,175, of which \$39,400 will go to Southern Baptist Convention work.

Arthur Walker, pastor of First Baptist Church, Miamisburg, was elected state convention president, succeeding John Kurtz, Dayton minister. The 1956 session will be held at Dayton with the North Baptist Church as host.

Gerald K. Ford, pastor of Main Street Baptist Church, Wadsworth, said in his convention sermon that the blood of Christ must continue to be the basis of Baptist preaching and witnessing.

Maryland Baptist Budget \$300,000

Seven hundred Southern Baptists in Maryland met in Baltimore to adopt a 1956 Cooperative Program budget of \$300,000.

After taking out \$51,495 for promotional expense, the Maryland convention will divide these receipts evenly for state work and work of the Southern Baptist Convention.

Messengers elected Cline L. Vice, pastor, Glen Burnie, Md., Baptist Church as president to succeed Roy D. Gresham, Baltimore pastor. They chose Easton as city for their 1956 state associational meeting (state convention).

Counselor's Corner

By DR. R. LOFTON HUDSON

Mean Woman

Question: I have a very sad problem. I have been married for 33 years and have two boys and a grown daughter. My husband has left me and the children for a mean woman who lives down the road from us. I am not a Christian but am having a lot of sorrow. What can I do?

Answer: The first thing to do is to turn to Christ as your Saviour. He will help you bear your sorrow. I have seen troubles such as yours cause people to be saved and give the church the place in their lives that it deserves. This may make a Christian out of you. Talk this over with a pastor in your community.

Why has this man left you? Have you nagged him? Have you grown old in spirit? What about your looks, your disposition, your love life with your husband? The first thing to do with any such problem is to understand its cause.

It seems to me that there are only two things that you can do. Divorce him. Or wait for him to come to his senses and return. I would recommend the latter.

Of course this woman is mean. Breaking up homes and breaking hearts is a low-down trick. Your husband and this woman do not have the moral right to do this to you and your (and his) children.

But you may win your husband back with the help of God and God's people. Give your husband something better than he left. Change. Or better still, let God change you. This problem is too big for you alone.

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Washington Votes For SBC Education Leader

The District of Columbia Baptist Convention has voted to employ a secretary to promote educational work of the Southern Baptist Convention.

The new secretary will work with local churches which use SBC methods. The District convention has ties both with the Southern and American Baptist Conventions.

The convention also authorized employment of a director to promote American Convention methods, but at some future date, if needed.

Convention messengers voted more than 2-to-1 for the education proposal. Its opponents feared employing a secretary to promote SBC methods might disrupt harmony in the dually-affiliated convention.

Others, however, felt confident unity will be preserved.

Need 8 New Churches

District Executive Secretary M. Chandler Stith said the convention needs a \$200,000 good-will center, a replacement for its present home for the aged, and to establish at least eight new churches in suburban areas. There are now 51 churches and six chapels in the District.

The 1956 budget of Washington Baptists is \$335,418. Of this amount, Southern and American Conventions each will receive \$73,354.

The convention re-elected Edward J. Fox, Sr., a member of Wisconsin Ave. Baptist Church, as its president. W. B. Hurlburt, pastor, Brookland Baptist Church, delivered the annual convention sermon.

In resolutions, the convention restated its opposition to use of liquor and urged churches in its fellowship to use only such programs as will strengthen the convention in its joint relationship to the Southern and American Conventions.

The Harvest of the Spirit: Peace

By DALE MOODY

Associate Professor of Theology
Southern Baptist Theological Seminary
Louisville, Kentucky

One of the most beautiful words in the Old Testament is the Hebrew word *Shalom* (peace). It means harmony in community whether with God or with men. The opposite is discord, strife, chaos, and disruption. The soul is never sicker than the time peace has fled, and the social structure was never weaker than in the time of turmoil and strife. At times the harmony with God and man is described in terms of the covenant relation which bound men in a community of faith and to their God. The breach of the covenant was bitterness; the keeping of the covenant was blessing beyond measure. At other times the harmony of the soul means salvation, not only from strife with an enemy but also beyond the discords of earthly life. The deepest despair is expressed in the saying: "Peace, peace, when there is no peace" (Jeremiah 6:14).

The Cry of All Men

Yet Israel is not alone in this cry for peace. It is the cry of all men of all time. Even the present age of "progress" has come to see that progress without peace is the path to destruction. An individualism that isolates man from God and from man is the avenue to insanity and to annihilation. People can become real persons only in a community of spiritual and social harmony that provides a haven in which the storms of life do not destroy and the wrecks of life are repaired. Harmony points to the holy, but discord is the Devil's jamboree. The cry of the human heart tastes salty tears until peace is found. "For thou hast created us for thyself," prayed Augustine, "and our hearts cannot be quieted till they find repose in thee."

Peace With God

The path to peace leads to God. In God alone the broken cords of life are made to vibrate once more. Martin Luther's stormy soul was in anguish until he found peace with God through the Lord Jesus. In Romans 5:1-11, a passage that moved Luther deeply, peace with God is presented in two parts. The first is the nature of peace (5:1-5). Grace is pictured as a room into which the doorway of Christ leads. The act by which one enters the realm of grace is faith, the utter trust of the soul in God. It is an act of response to God's personal grace, not merely to some proposition; and genuine faith is a complete act of surrender to the will of God.

After entrance into grace by faith the joyous hope of sharing God's glory adds to the peace we have with God. One now knows that the realm of grace prepares for the realm of glory, but the distance between the two may be a long and difficult journey. Even so, those who possess true faith and real hope can rejoice even in trouble. Trouble has a way of producing endurance in the faithful, and such endurance produces character. The endurance through trouble to character does not extinguish the candle of hope but rather makes it burn the brighter.

Between the realm of grace and the realm of glory the harvest of the Spirit is reaped in abundance. The down pouring love of God floods the heart through the experience of the Holy Spirit which God has given to us. Peace reaches the peak of joy in the devoted life directed by the Spirit of God.

On the other side of the coin is the need of peace. Against the bright background of

faith, hope, and love the dark picture of man's desperate need is described. In Romans 5:6-11 there are three "whiles" that direct attention to man's great need. The first statement says that Christ died for the ungodly "while we were yet helpless (5:6). In our weakness when we were unable to save ourselves, Christ came to our rescue. We were sinking in despair but just at the right time the Master of the Sea heard our despairing cry.

Again God showed His love for us "while we were yet sinners" (5:8). Human beings would hardly die for a righteous person, and in a few cases man may die for a very good person; but God revealed His great love when we were neither righteous nor good but just plain sinners unworthy of His love.

And finally, God reconciled us to Himself "while we were enemies" (5:10). Much ink has been shed to explain how God was reconciled to man, but the Scriptures teach no such thing. It is man that is God's enemy and needs to be reconciled to God. Not once does the New Testament place the need of reconciliation in God. The argument that tries to prove that God and we were enemies would lead to the logical conclusion that God and we were helpless (5:6) and that God and we were sinners (5:8). This would be a hideous heresy. It is man who is a helpless sinner and an enemy of God. The "we" means the same in Romans 5:10 as it does in Romans 5:6, 8.

Peace With Men

Harmony with God brings harmony between men. A crude cross on which Christ died has become the symbol of peace. The two pieces of wood reach in different directions. One brings God down to man and points man to God, but the other reaches out in both directions until every person is included in the promise of peace. The peace offered in Christ is threefold. First, the peace of God which brings peace between men is a person. Apart from the person of Christ there is no real peace between men. To reject Christ is to declare war on God, and this is a battle man can never win. Man's arms are too short to box with God, but God's arms are not too weak to save all who come to God by way of the cross of Christ. Christ is our peace because "He has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us" (Ephesians 2:14, J. B. Phillips).

The peace of God is also a price. Peace is always made at a great price. The chariot of Christ's cross is able to conquer every enemy inside and outside our souls, but the price is great. Christ lost His life to save us from sin. He found it again, but it must never be forgotten that He laid it down for us and for our salvation. "By His sacrifice He removed the hostility of the Law, with all its commandments and rules, and made in Himself out of the two, Jew and Gentile, ONE NEW MAN, thus producing peace" (Ephesians 2:15f, J. B. Phillips). The price of peace is no less than the sacrifice of the Son of God for the sins of the world. Jesus paid it all, and it is to Him that the supreme debt of love is owed. We are "justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as a mercy seat through faith in His blood" (Romans 3:24f).

Too Personal to Mention

By LEWIS A. MYERS

It is probably too personal to mention, but my neighbor is a "tree without fruit." He is a "trumpet without sound." He is "ground that is barren." He is a "light under a bushel." He is "a hearer of the Word and not a doer." These discriminating descriptions draw a sharp line between us. In a world of good and bad, of light and darkness, of warm and cold, how could there ever be a man of the "middle ground?" Yet my neighbor does occupy such a place. The reason I know this is because this neighbor confesses to being a neutral. Think of it, a neutral in a world with only two forces. The "neutral idea," one has said, "is the most lulling opiate known to the church of this day."

The middle ground has nothing to commend it anywhere, anytime. Christ expects His people to live something, to be something, to believe something. People who feel strongly are never languid idlers, luke-warm and Christ-dishonoring. As we write this editorial, we know our charge is bold and personal — the more personal perhaps because there is a glass side of our own house. But let us admit it, we are wrong too if we do not stand up to the challenges of our times, if we are not strong in conviction, and if we are not always ready to stand up and be counted.

—Baptist New Mexican

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Death is a wonderful promotion for the Christian — else the Christian has lived in vain.

Christians Should Learn "The War Is Over"

The peace of God centered in a person and purchased at the price of the blood of Christ is finally a proclamation. Following again the telling translation of J. B. Phillips: "Then He came and told both you who were far from God and us who were near that the war is over" (Ephesians 2:16f). But there are many, even among professing Christians, who do not know "the war is over." The early Christians knew they had real faith when the racial hostility has assumed new forms such as the Iron Curtain, the Bamboo Curtain, and possibly the Cotton Curtain in the deep South. The Christian faith has spiritual resources by which walls and curtains can be removed. This comes with the peace which is the harvest of the Spirit. "It is through Him that both of us now can approach the Father in one Spirit" (Ephesians 2:18, J. B. Phillips).

Love, joy, and peace constitute the inward harvest of the Spirit. The sacrifice of love, the spontaneity of joy, and the serenity of peace unite in the inner life to deliver from the fitful frustrations of hate, despair and strife so evident in much that passes for religious affection. If the modern trend toward superficial psychological tampering is to be reversed along lines that deal with human unhappiness at the deepest level, a genuine recovery of spiritual experience that is profound and contagious must lead the way. Regeneration and the renewal of the Spirit penetrate much deeper than relaxation and mental messages. No disparagement of solid psychological research is intended, but the necessity for vital spiritual experience in mental and emotional health is suggested. The explanation of man's inner life in the light of the Christian experience of the Holy Spirit constitutes one of the major needs of our time.

—Western Recorder

Three Essentials For a Good Minister

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

Our much-loved and now long-lamented Professor Luther Rice Mills of Wake Forest College used to be very fond of telling a story that came from an old Scotsman. The old man said it takes three things to make a good minister: it takes religion; it takes education; and it takes common sense. The old Scotsman would then proceed to say, "The Lord can give you religion; the schools can give you education; but without common sense neither the Lord nor the schools can do anything for you."

A concrete example on each side of this proposition may help. A pastor started into a home one day to see a sick man. Between the street and the man's door he met the procession carrying the man on a stretcher to the ambulance which stood waiting at the gate. The pastor stopped the procession, read a passage of scripture to the sick man, had a prayer with him, and bade the procession to go. We have one little word of four letters that describes that pastor accurately: that word begins with "f", ends with "l", and has two vowels between which are neither "a's", "e's", "i's", or "u's"! Guess what they are!

A young wife of great refinement and of broad, rich culture was only a little while past her honeymoon when the young husband of similar refinement and culture was snatched away from her by sudden death. Her pastor went in to see her, patted her on the shoulder for a moment while tears rolled down his cheeks, turned and walked away without speaking one word. The young wife declared that her pastor's visit was the most comforting and helpful of all the visits that she had in her hour of deep and trying sorrow.

Let us think as best we can, ask God to help and guide us, and try to do the right thing, at the right time, and in the right way.

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A \$64 Question

The Clipsheet, Newsletter published by the Methodist Board of Temperance, has published excerpts from 24 newspapers in 19 states who are protesting the use of alcoholic beverages on air flights.

Said one: "It's a sad commentary upon the leadership of the airlines and indicates a lack of sense and character, both so essential to safety in the sky."

Another: "If the pilots (and stewardesses) believe a drink ban would reduce the danger of accidents, the government should go along with them."

And another: "... ridiculous performance ... Airlines have shown poor judgment."

And aside from good sense and safety, why should obnoxious, troublemaking, noisy drunks be given so much "consideration" while decent, well behaved citizens receive just exactly none!

—Editor

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Pastor Poole Returns From Illness

Pastor Gus Poole, First Church, Bearden, has returned to his pastoral duties after several weeks of absence, due to a heart condition.

The Bearden church has called Bill Bullington of Charleston, who is a ministerial student in Ouachita College, Arkadelphia, as music director.

Too Many "Specials?"

By S. H. JONES

We want no part in discouraging or hindering any good cause, and we seek to avoid being critical toward any Christian person or work; we do wonder, however, if this is not a time when too many "specials" are being promoted in the name of Christianity and the church.

A study of one's mail, periodicals, news items, church bulletins, etc., reveals some interesting things on this line. Special drives, campaigns, crusades, movements, rallies, and emphases are constantly calling for attention. There are special days, special weeks, special months, and special seasons. Also, zealous souls have set up special organizations and programs for the promotion of special interests and emphases. These adopt and publicize special slogans, mottoes, watchwords, and catchy statements of purpose. Some of these claim to be trying to help the churches; some say they are trying to correct the faults and make up for the failures of the churches; still others seem to by-pass the church entirely in seeking some sort of a substitute for it; some are, apparently, new churches in process of development; and all appear to want the support of the churches. Add to this the fact that almost all churches promote and support "specials" of one sort or another, either as part of their own program or as an adjunct to it; and the situation becomes quite confusing. Actually, it seems that the program of some churches consists mainly of a series of "specials."

What is the alternative to so many "specials?" We believe that people should take time to think through this question in the light of the basic and unchanging objectives of the churches. States simply, these are winning people to Christ, teaching and training them in Christian doctrine and life, and enlisting them in Christian service. The guide for all of this is, of course, the Bible as interpreted under the leadership of the Holy Spirit. This is a constant, everyday business, and it goes to the roots of all Christian life and service. It seems, therefore, that it is expressed best in a program that is more constant and far-reaching than a series of special efforts.

Again, we disclaim any intention to discredit any good thing; and we recognize the value of many "specials" in church life. We have written merely to suggest a subject for thought. Also, we should like to commend our Baptist churches for their unfailing promotion of a stable church and denominational program which carries out all of that commission, all the year round.

—The Baptist Courier

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"M" Night Speakers

Dr. Felix Wagner, pastor of First Baptist Church, Muskogee, Oklahoma, spoke to the "M" night crowd of the Washington-Madison Association at Springdale.

Dr. Andrew M. Hall, First Church, Fayetteville, spoke to the "M" night group at First Church, Fort Smith. Jim Pleitz addressed a similar group at Pine Bluff and Dr. Ralph Phelps spoke at the Van Buren "M" night. Dr. J. Harold Smith was the speaker at Spartanburg, South Carolina.

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The heaven-appointed center for all true preaching is Jesus Christ, and to leave that center is to lose the dominant power and purpose of the Gospel.

—J. B. Gambrell

New Year's Greeting

From the President and Secretaries Of the Baptist World Alliance

Dear Fellow-Baptists around the world:

As we look back at 1955 we have great reason for joy and gratitude. God gave us the most representative Congress the Alliance has ever had, and it proved successful beyond expectations. It crowned half a century of unparalleled progress throughout the world and opened new vistas of growing fellowship, service and cooperation in the years to come.

As we enter 1956 we would say to our fellow-believers in a hundred countries: May the Lord who is rich enough for each one who calls upon His name, bless us with a fullness of His spirit and make 1956 fruitful for His kingdom cause beyond everything human abilities and efforts could bring about.

Baptist World Alliance Sunday in 1956 will be the fifth of February. Will you not prepare now to make it a day of thanksgiving for the mercies of the past, for the opportunities lying ahead, and for the never-failing promises of God? A special message is being prepared for Alliance Sunday, to be published shortly. We would be very grateful if arrangements were made to have it read in churches that day, and if your church could be one of the growing company of congregations that designate the fellowship offering on the first Sunday of February to the cause of our world-wide fellowship.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Your Brothers in Christ,

Theodore F. Adams,	Arnold T. Ohrn,
President	General Secretary
Henry Cook,	Robert S. Denny
Acting Associate Secretary in Europe	Associate Secretary for Youth Work

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Something New in Kentucky

By MORGAN DUKES

Something new has been added in Kentucky. The Temperance League of Kentucky is pioneering in the field of a series of "Prayer-Fellowship" breakfasts for State officials and members of the 1956 State Legislature, according to Walter C. House, Executive Director of the League.

These breakfasts will be held at Frankfort one morning each week while the Legislature is in session.

Members of the Legislature and elected State officials have been invited. Many high officials and legislators of Kentucky have answered favorably to invitations to attend the breakfasts.

The League, itself, will sponsor the first breakfast in January. Other religious groups and organizations will participate as the program develops.

"We hope to plan the breakfasts in such a manner that they will not be preachy or of long duration. We intend, instead, a stimulating and challenging fellowship experience," Mr. House wrote all candidates for State offices.

Mr. House said, "Occasionally, we hear of evil and selfish forces that try to compromise our Legislators and public officials with questionable social functions." "That is all the more reason," he added, "why moral and spiritual forces should provide opportunity for fellowship among the God-called men and women in public office."

Vacation Bible Schools 1956

It is not too early to begin thinking about holding Vacation Bible Schools in 1956. Our state goal for 1956 is at least 1,000 Vacation Bible Schools conducted by Arkansas churches. The total number in the state during 1955 was 773; 728 of these schools were held in churches, 33 in missions and 12 in Negro churches.

The Annual State Vacation Bible School Conference will be held in the First Baptist Church, Little Rock, Monday and Tuesday, February 6 and 7. Sibley Burnett and his associate together with the State Sunday School Secretary will direct this conference.

There will be five sessions, three on Monday and two on Tuesday. The State Sunday School Department will pay the travel expense of one car from each association at the rate of three cents per mile to Little Rock and return when this car brings three associational workers to the conference: the associational missionary, associational Sunday School superintendent, and the associational Vacation Bible School leader.

Your Sunday School Department, working with the First Baptist Church and other churches in Little Rock, will provide bed and meals for the associational leaders invited to the conference. These associational leaders are urged to begin now thinking about and planning to attend this important annual conference.

Churches are urged to plan now for these things:

- (1) Set the date for the 1956 School.
- (2) Have a school of two weeks, three hours daily, five days a week.
- (3) Determine who will be the officers and workers and elect them now.
- (4) Decide to have all departments together at the same time of day.
- (5) Have Nursery, Beginner, Primary, Junior, and Intermediate Departments so far as possible.

Map out a course to train the Faculty early:

- (1) In January or February study "The Vacation Bible School Guide" by Grice.
- (2) Have in March or April studies in the Department textbooks.
- (3) Hold faculty meetings for detailed planning.

Some pre-eminent policies:

- (1) Plan and conduct the school by the Vacation Bible School standard.
- (2) Have a church policy to use intermediates only in the Intermediate Department.
- (3) Have Preparation Day. It gets the school organized and under way.
- (4) Through daily mission offering teach the meaning of the Cooperative Program, and lead



SIBLEY BURNETT, Secretary,
Vacation Bible School Work,
Baptist Sunday School Board

the pupils to give their offerings through the Cooperative Program. More than \$7,000 was given in 1955. Let's make it \$10,000 in 1956.

(5) Plan for evangelism throughout the school.

In Preparation for the school:

- (1) Secure ample and essential literature and supplies early.
- (2) Plan for all departments and multiple departments when needed.
- (3) Enlist and train enough faculty members and workers.

To Have better schools:

- (1) Keep and use good records. Records are tools for better work.
- (2) See that teachers have all the helps they need.
- (3) Plan no other major activities in the church during the school.
- (4) The pastor should be present and available and active in the school the entire time.

After the School:

- (1) Make out and send reports of the school to your State Sunday School Department 314 Baptist Building, Little Rock, Arkansas.
- (2) Conserve the results of the school. Follow up evangelism decisions.
- (3) Make lists of unenlisted Sunday School and church members and give their names to the different departments and classes and seek to win them.
- (4) Enlist and win the unenlisted parents.

Plan and hold other schools

- (1) Help a neighboring church to plan and hold a school.
- (2) Find a place, plan and hold a mission school.
- (3) Assist the negro churches in your community to have schools.

Sunday School Dept.,
Edgar Williamson, Secretary

Above All Things Don't Get Bitter

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

One of the finest friends I've known has just written me one of the most comforting, helpful letters of a lifetime. She says, "I've just had some of the hardest experiences possible, and I find it so hard not to get bitter." A lovely, radiant Christian, her church for a year or so had been torn asunder, and the community split into hostile groups. And she said, "You have helped me greatly, for evidently in all the years you haven't let even such experiences make you bitter. And I know you have had them too. And I've had such a battle against growing bitter!" She was reaching out for help against bitterness.

Temptation to Be Bitter

I wrote her in painful frankness, "You can have little idea how hard it has been for me to avoid becoming bitter. I've seen the black abyss yawn before me into which I was in imminent danger of plunging and losing myself in a life of bitterness. In awful fear I drew back with a look at Him whose whole life was a temptation to give way to bitterness and hate at enemy tormentors, and with a prayer to Him that He would snatch me from a fate so horrible".

For of all the curses one can know, the most devastating and deadly is to become incapable of loving even the most cantankerous sinner, and to find one's soul cankered by bitterness. It takes all gladness from the heart and all sunshine from the face, and makes life a veritable hell.

And who has ever gone through the provocations and trials, the injustices and wrongs suffered along the way, and hasn't had to battle against the temptation to become bitter, and to strike out like a poisonous viper at the cage that confines and tortures it! Make no mistake, even Jesus found this a lifelong temptation from the manger to the cross and the triumphant cry on it, "It is finished!" He had fought the temptation to bitterness and had won, even to the cry, "Father, forgive them, for they know not what they do!" That victory over bitterness was His sublimest victory.

Some Victories I've Seen

Some fail, and then win. In one town was a handsome, brilliant young man, auditor in the town's leading store. I had noticed he never went to church. He was amiable and friendly, and I asked him why he never went to church, nor even to a men's Sunday school class. He said, "I'll tell you the story. Years ago I was an active, happy churchman. I taught a big class of men. I made addresses, even on big occasions. I enjoyed my religion. I married a lovely Christian girl, and we were happy. Then a child was born. We had prayed that

the boy might be a Christian we could be proud of — maybe a minister. It was born a hopeless imbecile. I couldn't take it. I felt God could have saved us from such a tragedy. I got very bitter, even toward God. I lost faith in Him and religion. I gave up all pretense of being a Christian. For years I haven't been to church."

But softening, and with a wistful look and tone, he said, "But I begin to see it differently. I see again that God is good, and didn't send this to punish me. I see in it the opportunity to be a better and more useful man than I ever could have been without this suffering. My wife and I both see it so, and accept the chastening with all bitterness gone. And we are rededicating our lives to God to use our disappointment and sorrow as a stepping-stone."

Mary

I think the finest instance I've ever met of victory of love over hate, of sweetness over bitterness was "Mary". I'd like to pass her story on till it becomes a classic. She was not of my congregation. I heard she was sick and I dropped in to see her. With deep feeling she said, "It breaks my heart; the doctor says I must go away to a sanatorium — for an indefinite period, and it breaks my heart to leave my dear husband." It turned out to be a long hospitalization — years and years.

My wife and I asked to keep in touch with her, and once or twice a year letters passed between us. Hers were always full of sweet resignation and hope. Then a letter came from a great hospital. It said, "Tomorrow I am to have my 13th operation — the removal of a lung; please pray for me."

But long before that I had learned that the husband had fallen in love with another woman, and had gone to the sanatorium and asked her for a divorce. One of her letters told us of it. She said, "That did break my heart, but I consented to the divorce." But never in all the years did any letter hint the slightest shade of reproach or bitterness.

A year ago I went to see her in a sanatorium. I found her with a new hope of being well before long. Her first word was, "It was 19 years ago when you dropped in to see me about to be off for the sanatorium." I inclined to say a hard thing about the husband for divorcing her — sick and in need of all he could do for her. But she stopped me short, saying, "I can't bear for you to say anything unkind about him; I love him just as I did many years ago. And all my sympathy has gone out to him; for I felt deeply how hard the test had been for him."

Her letters now during 20 years I count the most beautiful and helpful I've ever known.

Home Mission Board Reports On Annual Meeting

The Home Mission Board in its annual meeting in Atlanta early in December approved a 1956 budget of \$2,385,000 in distributable funds, re-elected its officers, heard progress reports, adopted a Home Mission Board insignia, elected a secretary of evangelism, and heard a petition from the Oregon-Washington executive secretary concerning work in Canada.

Officers re-elected were: Mr. C. G. Cole, Atlanta businessman, who was re-elected president; Dr. Hugh Bumpas, pastor, Capitol Hill Baptist Church, Oklahoma City, Okla., and Dr. L. E. Smith, pastor, Park Avenue Baptist Church, Atlanta, vice-presidents; Mrs. Clinton H. Whetstone, Atlanta, Georgia, recording secretary.

The \$2,385,000 budget for 1956 represents an increase of \$285,000 over 1955.

Dr. Courts Redford was re-elected executive secretary, along with others of the administrative staff. Dr. Redford reported to the Board a total of 1,099 missionaries and 388 student summer missionaries for the past year.

The Board adopted as the Home Mission Board insignia a sketch of an open Bible, encompassed with a circle on which is written Home Mission Board, Southern Baptist Convention. Inside the circle is a drawing of the United States, Cuba, Panama, and Alaska. "Our Land for Christ" is written on the open Bible.

Dr. R. E. Milam, executive secretary of the Oregon-Washington convention, presented a resolution to the Board requesting that the Board reconsider its policies regarding Canada. A special committee from the Board will be selected to reinvestigate the situation and report to the semi-annual meeting of the Home Board in August.

Dr. Leonard Sanderson, Secretary of evangelism for Tennessee Baptists, was elected secretary of evangelism for the Home Mission Board, to succeed Dr. C. E. Matthews.

L. A. Watson, Denver, Colorado, general missionary in Colorado, Nebraska, North Dakota, and South Dakota, accepted the position as superintendent of Alaska Mission Work and will leave for Alaska January 1.

Watson's work will be jointly under the Alaska Baptist Convention and the Home Mission Board. There are now 26 churches and missions in Alaska.

Reports from the various departments included:

The Evangelism Department, now headed by Dr. C. E. Matthews, reported that baptisms for the year 1955 will surpass the 400,000 mark. He indicated that the revised book on evangelism will be

on sale in Book Stores by January 1.

Dr. John Caylor, secretary of Editorial Service, reported production of 11 books in 1955, with total sales of 227,778 books through the Book Stores.

Dr. L. W. Martin, secretary of Missionary Education, said that 210 simultaneous Schools of Missions have been conducted during the year, using Home Board personnel. More than a million people took part in these institutes.

Increased fellowship and brotherhood projects in 1955 and extensive plans for the 1956 Jewish Fellowship Week, April 23-29, were reported by Rev. Frank Halbeck, superintendent of Jewish work.

The Direct Missions Department, Dr. Loyd Corder, secretary, noted increased co-operative work in the various states in the language work, and more integration with the Southern Baptist Convention. Ninety per cent of the Spanish, Indian, Chinese, and other foreign language Baptist congregations within the Convention territory have affiliated with the Convention.

Mr. G. Frank Garrison, assistant executive secretary and superintendent of Church Loan Funds, said that the Board now has over five million dollars outstanding in church loans to 526 churches. The present fund corpus is \$3,803,129.00. Continued effort will be made to increase the loan funds to eleven million, with one million of this to be used toward the purchase of new church sites.

Dr. Guy Bellamy, secretary of Negro Work, listed 22 directors of Negro centers, 33 teacher-missionaries, and 9 general workers.

There are now 430 Southern Baptist chaplains on active duty, according to Dr. Alfred Carpenter, director of the Chaplains Commission. There are 149 in the Army, 98 in the Navy, 137 in the Air Force, and 46 in Veterans' Administration hospitals.

The Co-operative Missions Department, Dr. S. F. Dowis, secretary, stated that the City Mission Program, fostered by this department, is now at the halfway mark in reaching the 100 cities of the Southern Baptist Convention whose population is large enough to sponsor such a program.

The rural section of the Co-operative Missions Department, Dr. J. T. Gillespie, secretary, noted that the Board's Long Range Rural Church Program is "actively on its way." Goals for the first five years are ahead of schedule for achievement.

The Board voted to meet at Ridgecrest, August 2, for the semi-annual meeting and to meet in Atlanta, November 27-28, 1956, for the annual Board meeting.

Contentment

By W. W. HAMILTON

Probably one of the most difficult lessons we have to learn in life is that of contentment, and yet Paul says it is possible for us, and he tells the Philippians that he had attained this happy condition. He said he knew how to be abased and how to abound, and that in all things he had been instructed both to be full and to be hungry.

When we abound and are in plenty there are serious dangers which beset us, the temptation of self-esteem, to be obsessed with our own ability, to be proud of our own strength, to forget that the very breath we breathe is due to the goodness of God. There is the temptation to be unmindful of others and of their needs, to spend all on ourselves, to forget that even while the body is feasting the soul may be starving.

Paul had known prominence and pride and power, was skilled in the law, and persecuted to the death those who dared to differ with him, but he came to see that in those very things he was the chief of sinners. He found that to abound one could think himself rich and at the same time be poor indeed.

On the other hand, he had known privation and suffering, and even as he was writing he had nothing other than the clothes he wore, which were not sufficient to keep him warm in the Mammertine prison. He had a physical ailment which he spoke of as a thorn in the flesh, and so serious was it that he repeatedly sought its removal, but was given the even greater blessing of rejoicing in the sufficient grace of God to endure.

607 Profess Christ In Mexico Revivals

The 10 churches and 22 missions in the Emmanuel Baptist Association, Mexico, which includes three states, were recently engaged in a five weeks' evangelistic campaign which resulted in 607 professions of faith. The effort was under the direction of Missionary Orvil W. Reid, of Guadalajara.

The 607 professions of faith represent one for every church member on the rolls of the 10 churches. "Never before in the history of the association have there been as many professions of faith in any year as there have been this year," reports Mrs. Reid.

In the ups and downs of life he could say I have learned contentment in any state whatsoever, and can endure all things in the strength which comes to me through Christ. He knew that all things would be made to work together for his good.

The writer remembers that as a very little boy he stood at the door of the furniture factory and was afraid to enter. There was so much of noise and clatter, and there were so many wheels and belts and planes and saws, that he feared for his life if he should go inside. How wrong he was for it was all under control, and there was not a machine in the factory but had its place in turning out furniture. Had there been anything not needed it would have been removed. The owners would not have wasted his power on anything not essential to the finished product.

This is the assurance of the child of God, and leads us to say with Paul, I have learned in whatsoever state I am therewith to be content. What a lesson this is, and how many are the God-given teachers! Our contentment will not come of itself. We are to think, to study, to pray, to trust, to give thanks, and the peace of God will be given to us in full measure day by day.

—000—

Orrs on Furlough

Mr. and Mrs. Donald L. Orr, Southern Baptist missionaries to Colombia who are now in the States on furlough, have moved from Midland, Tex., to Hot Springs, Ark., where their address is 647 Fifth Street. Mr. Orr is a native of Hot Springs, where they make their permanent American home.

—000—

Unpleasant thoughts are much like weeds. They must be cut back often. If allowed to go to seed they will multiply and crowd out the good thoughts.

—Isola Baker

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B. S. U. Float Places Second at Ouachita's Homecoming



The B. S. U. float at the Ouachita Homecoming on November

12, placed second in judging and carried the title "The Perfect Bal-

ance". A replica of one of the buildings on the college campus

and a replica of one of the local churches portrayed the purpose of the Baptist Student Union: to serve as the link between the church and the college.

Standing between the school and the church was Miss Martha Smith, vice-president of the Baptist Student Union at Ouachita Baptist College. Martha is the daughter of Dr. and Mrs. J. Harold Smith of Fort Smith. Miss Smith is also president of the campus Y. W. A., serves as Youth Director at Pike Avenue Church in North Little Rock, and recently was honored by being elected to Who's Who in American Colleges.

The B. S. U. float carried the colors of the college, purple and gold. Its selection as second among nineteen floats at the annual homecoming parade is indicative of the active B. S. U. at Ouachita. John Wikman, pre-medical student from Van Buren is the capable president, Miss Faye Wellborn, formerly assistant B. S. U. Director at Baylor and now secretary to the President and a teacher in the English Department, is directing the B. S. U. at Ouachita.

*Baptist Student Union Dept.,
Tom J. Logue, Director*

Seven Associations Complete Music Organization

Pulaski, Liberty, Central, White River, Greene, Arkansas Valley and Caddo River Associations have completed the organization of a nine-man Music Education Committee. Two other associations, Gainesville and Buckner, have partially completed their music organization.

Each month we have been printing the names of these committees as they are reported to our office. Probably there are many other associations that are organized but have not reported to the Church Music Department. A NEW ASSOCIATIONAL MUSIC OFFICERS PLAN BOOK is given free to associations reporting a complete music organization.

Central Association: Director of Music Education — Fred Spann, O. B. C., Arkadelphia; Pastor-Adviser — Don Hook, Malvern; Moderator — Dillard S. Miller, Bauxite; Missionary — Delbert Garrett, Malvern; Director of Instrumental Activities — Mrs. Linwood Henderson, Royal; Director of Training — Freddie Helms — O. B. C., Arkadelphia; Director of Congregational Activities — Ray McClung, Hot Springs; Director of Graded Choir Activities — Miss Lillian Rutheford, Hot Springs.

White River Association: Director of Music Education — Mrs.

Clifton Sanders, Flippin; Pastor-Adviser — T. G. Monroe, Mountain Home; Moderator — Harold Presley, Mountain Home; Missionary — Claude Crigler, Cotter; Director of Instrumental Activities — Mrs. H. H. Raymond, Cotter; Director of Training — Miss Ruth Boyd, Cotter; Director of Congregational Activities — Miss Leona Messick, Gassville; Dir. of Graded Choir Activities — Wayne Clinkenbeard, Mountain Home; Director of Publicity and Promotion — Herbert Johnson, Mountain Home.

Greene County Association: Director of Music Education — William Perkinson, Paragould; Pastor-Adviser — T. F. Stroud, Paragould; Moderator — Milton E. Clem, Marmaduke; Missionary — Amos Greer, Paragould; Director of Instrumental Activities — Mrs. William Perkinson, Paragould; Director of Training — Mr. Basil Dacus, Walcott; Dir. of Congregational Activities — Mrs. T. F. Stroud, Paragould; Dir. of Graded Choir Activities — Mrs. George Thiel, Jr., Paragould; Dir. of Publicity and Promotion — Emmett Pipkins, Paragould.

Arkansas Valley Association: Director of Music Education — Neil Jackson, Helena; Pastor-Adviser — Rel Gray, Helena; Moderator — Jesse Porter, West Hel-

ena; Missionary — H. S. Coleman, West Helena; Dir. of Instrumental Activities — Mrs. K. McElduff, West Helena; Director of Training — Norman Green, Marianna; Dir. of Congregational Activities — Neil Jackson, Helena; Dir. of Graded Choir Activities — Mrs. B. A. Sugg, Helena; Dir. of Publicity & Promotion — Neil Jackson, Helena.

Caddo River Association: Director of Music Education — Richard E. Walker, Amity; Pastor-Adviser — Eddie McCord, Mt. Ida; Moderator — Harrison Pike, Oden; Missionary — W. O. Miller, Norman; Dir. of Instrumental Activities — Mrs. Bill Nutt, Amity; Director of Training — Harrison Pike, Oden; Director of Congregational Activities — Mrs. Mammie Johns, Amity; Director of Graded Choir Activities — Miss Odessa Holt, Mt. Ida; Director of Publicity and Promotion — C. R. Cantrell, Glenwood.

1956 YOUTH & JUNIOR CHOIR FESTIVAL MUSIC

All of the 1956 Youth and Junior Choir Festival music may be purchased through the Baptist Book Store in Little Rock. Now is the time to begin preparation for these festivals!

The Church Music Department is in the process of making 20 recordings of the Youth and Junior Festival music. There will be approximately fifty choirs attending each of these festivals. We

are now ready to receive orders for the Festival recordings. Order the recordings from the Church Music Department, 312 Baptist Building, Little Rock, Arkansas.

Youth Choir Festival Recordings — \$2.

Junior Choir Festival Recordings — \$2.

ASSOCIATIONAL HYMN SINGS

Rocky Bayou Association: 147 people from seven churches attended the hymn sing for Rocky Bayou Association which was held at Evening Shade Church, November 20. Theme of the program was "Thanksgiving in Song." Three churches in the association rendered special music.

Liberty Association: Doyle Jameson directed the Liberty Association Hymn Sing in the Northphlet Church, November 29. There were 11 churches represented with 121 attending. Theme of the Program was "Music in Worship." Mrs. B. T. Scrivner accompanied the choirs and W. F. Couch, Missionary of the association, led the devotional. Special numbers were rendered by Immanuel, El Dorado; Second, El Dorado and Joyce City. The next hymn sing for Liberty Association will be held February 21, 1956.

*Church Music Department,
LeRoy McClard, Director*

Children's Page

The Christmas Chalk Tree

By GLADYS CLEONE CARPENTER

Linda, the mayor's little girl, looked out the window. It had snowed and snowed and snowed, for several days. This morning many of the things she knew best had taken queer shapes because they were covered with such heavy snow.

Suddenly there was a knock at the door. Linda ran to answer it. There stood Dan, the woodcutter's little boy.

"Hello, Dan," cried Linda. "Come on in and get warm. You must be almost frozen."

"Hello," said Dan, and he stepped into the nice warm room.

"My father sends word to the mayor, he can't go to the woods to cut the Christmas tree, today. The snow is too deep. And besides the horses couldn't bring it home because there are no roads through the snow, as yet. The only roads open are those here in town and the one that leads to the castle.

"Do you mean there won't be any Christmas tree in the town square!" Linda was shocked.

Knock! knock! knock! Someone else was at the door.

Linda ran to answer. There stood Cathy, the music master's little girl.

"My daddy says it will be too cold to stand out at night, and sing carols," she said.

"Oh, dear!" Linda exclaimed. "No tree and no carols. It won't be like Christmas. Last year we went to the castle on Christmas Eve to sing carols. Remember?"

"Yes," said Dan. "And the three little princes came out to sing with us."

Suddenly Linda exclaimed, "I know! We could have people come to my daddy's big barn. We could sing carols there."

"That would be nice," Cathy agreed.

"But we wouldn't have a tree," said Dan.

"I have an idea," said Linda. "How would it do to draw a Christmas tree on the back wall? We could do it with chalk, so we could wash it off later."

"We can't draw a very tall tree," said Dan, "because we can't reach very high on the wall."

"Maybe Big Brother will help us."

Big Brother got a tall step-ladder, and climbed to the very top. There he tacked up a lovely silver star. Then he drew the outline of a Christmas tree with the star at the top.

"I'll draw the tree part way down," he said. "Then when it gets down to where you can reach, you can finish it." He filled in between the outlines with green chalk. He drew yellow candles on



Illustrated by Marybelle Kimball

the limbs, and red, blue and yellow balls for ornaments. Soon he had the tree down within the children's reach.

Now the three children really had fun! They finished the limbs and the ornaments. Then they made a tree trunk at the bottom with brown chalk. They were sure it was the most wonderful Christmas tree they'd ever seen.

That evening Big Brother lighted lanterns in the barn, and placed one so it would shine on the star. At dusk the people came to sing Christmas carols and tell stories in the barn.

As they sang, the barn door opened. In came three men walking in a line. Each man had a big bag on his shoulder. They set the bags near the chalk tree. On each bag was a small picture of a golden crown. The three bags had come from the castle!

Now the door opened again, and in came the three little princes. They had heard about the Christmas in the barn, and had come to have a part in it.

Soon the princes ordered the bags opened. The first bag was full of candy canes. The second bag held nuts. And the third bag was bulging with small toys.

When the presents were given out, the old preacher got up. He thanked the young princes for their gifts. Then he went on to tell about the Wise Men and the gifts they took Jesus.

It was the happiest Christmas Eve the people of the village could remember.

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Popcorn Kernels

By MAE M. VANDER BOOM

Popcorn kernels in the pan Wearing glossy suits of tan, Hot and filling up with steam, They are bursting every seam. Pop, pop, popping, there they go! Now they're out, and white as snow.

Dancing hopping, full of glee, Gone that tight suit, they are free!

(Copyrighted material all rights reserved)

At Christmas

By GLADYS CLEONE CARPENTER

May we all feel:

- The beauty of the Christ Child's way.
- The glory of the midnight ray, The awakening where shepherds lay,
- The harmony of the angel's call,
- The humbleness of Mary in the stall,
- The solicitude of Joseph's feeling,
- The adoration of wisemen kneeling,
- The faith and love in Christ's great healing.

(Baptist Press Syndicate, used by author's permission, all rights reserved)

Credit Where Due

By DUKE K. McCALL

Church groups are quick to complain that the military which scoops up all of our young men through the draft seems to encourage the use of alcoholic beverages. It is considered big news when even a minor shift of regulations makes liquor more available to servicemen.

Contrast the following item taken from the monthly Newsletter of Chaplain (Maj. Gen.) Charles I. Carpenter, chief of Air Force chaplains:

"The July to September, 1955, issue of Listen, published by the American Temperance Society, 6840 Eastern Ave., N. W., Washington 12, D. C., offers readers an attractively professional magazine on the subject of alcohol.

"Chaplains may obtain copies of this publication without cost by writing directly to the publisher. It is believed this issue will make a positive contribution to the religious literature distribution program."

We write the generals when we do not like what they do. Why not write Chaplain Carpenter or, even better, the Secretary of the Air Force, Washington 25, D. C., commending this emphasis on temperance by the chaplains?

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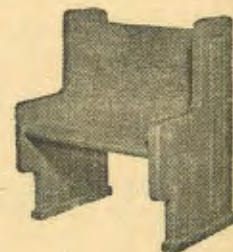
For Information Contact: H. D. Bruce, President

Figures to Inspire

SUNDAY, DECEMBER 4

	* Missions S. S.	Included T. U. Addn.	
Alma, First	222	91	2
Benton, First	*779	*246	1
Blytheville, First	*1,338	772	1
Camden, First	*724	*345	
Conway, First	557	157	
Cullendale, First	427	183	4
El Dorado, First	*1,099	*381	
El Dorado, Immanuel	766	335	5
El Dorado, Second	520	237	5
El Dorado, West Side	367	113	1
Fayetteville, First	*717	*247	2
Fayetteville, University	230	122	6
Fordeyce, First	445	159	
Forrest City, First	595	155	
Fort Smith, Bailey Hill	200	114	
Fort Smith, First	*1,738	*867	3
Fort Smith, Immanuel	371	160	1
Fort Smith, South Side	362	139	3
Fort Smith, Spradling	225	114	
Fort Smith, Temple	273	150	
Fort Smith, Trinity	326	149	
Gurdon, Beech Street	259	116	
Helena (West)	416	163	1
Hot Springs, Central	441	166	2
Hot Springs, First	281	141	5
Hot Springs, Park Place	410	174	1
Hope, First	574	208	2
Jacksonville, First	*510	212	9
Jonesboro, Central	428	220	2
Levy	379	147	
Little Rock, First	*1,073	*434	
Little Rock, Immanuel	*1,737	*590	6
Little Rock, Pulaski Heights	656	193	
Little Rock, Rosedale	189	100	
Little Rock, Second	*1,063	335	9
Little Rock, South Highland	551	240	2
Little Rock, Tyler Street	187	94	
Malvern, First	765	253	
Malvern, Third	314	129	
Mena, First	*345	*183	1
Monticello, First	445	215	1
McGehee, First	492	241	1
Nashville, First	365	192	11
North Little Rock, First	326	116	2
North Little Rock, Park Hill	508	180	3
Paragould, East Side	313	173	5
Paragould, First	*636	*323	
Rogers, First	396	156	
Rogers, Immanuel	96	53	
Rogers, Sunny Side	145	61	2
Searcy, First	391	124	
Siloam Springs, First	372	197	1
Smackover, First	353	185	
Smackover, Joyce City	172	133	2
Springdale, Caudle Avenue	194	113	
Springdale, First	510	215	1
Star City, First	*315	*157	
Warren, First	591	231	

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BOONEVILLE, ARKANSAS

Christmas Greetings

From the Training Union Department



RALPH W. DAVIS
Secretary



MRS. MAYLENE HATFIELD
Office Secretary



ROBERT A. DOWDY
Associate

Important Events in 1956

1. Promotion of Junior memory drill, sword drill, speakers' tournament in churches and associations. Church elimination tournaments should be held a week before the associational tournaments. The associational tournaments should be held the first part of March.

2. State Training Union Convention, First Church, Fort Smith, March 16-17. Theme: "NOW!" (Please notice the correct date. Recently we made an error in giving the date for the Convention.)

3. "Magnify Church Membership Week," March 19-23.

4. Nursery-Beginner-Primary Workshop in nine associations: Bartholomew (Feb. 16); Carey February 17); Tri-County (March 5); Trinity (March 6); Gainesville (March 8); Dardanelle-Russellville (April 2); Clear Creek (April 3); Benton Co. (April 5); Caroline (April 6).

5. First state-wide Recreation Workshop, Second Church, Little Rock, April 30-May 1, directed by Mrs. Agnes Pylant of the Sunday School Board.

6. Summer field work in ten associations during July and August.

7. Arkansas Week at Glorieta: June 14-20.

8. Arkansas Week at Ridgecrest: July 19-25.

9. Conferences with association and Training Union directors — state tour in August.

10. State Nursery-Beginner-Primary - Junior - Intermediate Leadership Workshop, Second Baptist Church, Little Rock, September 25. Five workers from Sunday School Board.

11. State Associational Officers' Planning Meeting, Little Rock, October 22.

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

Year's Record of Study Course Awards Reported

A total of 688,772 study course awards were issued by the Training Union Department of the Sunday School Board, year ending Oct., 1955.

Texas led with 141,463 awards issued; Georgia, second, with 58,589; North Carolina, 57,313; Alabama held fourth place with 55,682.

888 Profess Christ In Nigeria Revivals

Forty-five churches and preaching stations in the Ogbomoso Baptist Association, Nigeria, participated in a simultaneous evangelistic campaign which resulted in 888 people professing faith in Christ, 38 of them Moslems.

There were 1,755 rededications of life; and 40 people expressed a desire to give their lives in Christian service.

Under the direction of the Training Union, students in the Baptist theological seminary, Ogbomoso, taught courses in soul-winning in all the churches before the campaign began.

Missionary's Son Has Polio

Chester Raymond Young, Jr., 27-month-old son of Southern Baptist missionaries to Hawaii, has been stricken with polio, according to a cable received at Foreign Mission Board headquarters on November 25.

A later message reports that Raymond is improving but gives no details of the illness.

Mr. and Mrs. Young are stationed in Honolulu and may be addressed at 1530-A Ahonui Street, Honolulu, Hawaii.

Increase in Periodical Literature Distribution

An increase of 1,289,998 in the Sunday School Board's Periodical Department's quarterly circulation report was reached for the third quarter (July-August-September) this year.

Quarterly figures were 9,257,250 against 8,480,165 for the same period in 1954.

The Adult Sunday School Quarterly rose to a circulation figure of 2,189,109 as against 2,063,000 for the third quarter, 1954.

Our Christmas Greeting

A Merry Christmas to you!
Merry with holy mirth;
As happy a Christmas to you
As can be on this earth;
A consecrated Christmas,
A Christmas full of rest;
God give you, for your Christmas,
Whate'er His love deems best."

—Copied

WOMAN'S MISSIONARY UNION

Nancy Cooper

Mrs. W. C. Edwards
Miss Ruth Skiles

Mrs. R. E. Hagood
Mrs. Lola Couger

Have You Planned WMS Focus Week?

January 15-20, 1956

"Webster gives as a meaning of focus — 'a center of activity, attraction, and attention.' Focus week in a WMU organization is a time for activity, attraction, and attention — activity in some phase of the missionary program, attracting new members to the missionary organization, and gaining the attention of the church. Such a week offers unbounded opportunities for definite service and happy fellowship." So states the first paragraph of an article found on page 87 of the Year Book. Read the entire page for more information concerning plans and purposes of the week.

Suggested plans will be found in the January issue of Royal Service, but better ones may be made by each individual society.

Concerning Week of Prayer and Lottie Moon Offering

Good reports of full observances of the Week of Prayer for Foreign Missions have come from many sections of the state, and this evidence of "putting first things first" is most gratifying. As yet returns from the Lottie Moon Offering are not predictable, but every indication points to the largest offering our state has ever given. Needs are indescribable — needs that can be met through prayer, gifts of money and dedication of lives. We can supply all that! The offering goal for Arkansas is \$110,000.

All gifts for that worthy cause, every penny of which goes for the direct foreign mission work, should be remitted to Miss Nancy Cooper, 310 Baptist Building, Little Rock.

Records Tell

A careful check of reports tendered for the year 1954-55 reveals a substantial increase in the number of organizations which were Standard during that period. Such work of merit should be recognized and congratulations and admonition are being sent to the following sixty-nine Woman's Missionary Societies in our state who maintained a well balanced program of activities which earned for them this recognition.

Central District: Cabot, First; Carlisle, First; Hot Springs, Piney; Hot Springs, Second; Little Rock, Capitol Hill; Little Rock, First; Little Rock, Gaines Street; Little Rock, Hebron; Little Rock, Immanuel; Little Rock, Lifeline; Little Rock, South Highland; Little Rock, Tabernacle; Malvern, Third; No. Little Rock, Amboy; No. Little Rock, Baring Cross; No. Little Rock, Grace; No. Little Rock, Levy; No. Little Rock, Park Hill; No. Little Rock, Remount; Stuttgart, First.

West Central District: Alma, Kibler; Fort Smith, First; Fort Smith, Grand Avenue; Fort Smith, Immanuel; Fort Smith, Mill Creek; Fort Smith, Trinity; Greenwood, First; Ozark, First; Van Buren, First; Van Buren, Oak Grove.

Southeast District: Dumas, First; El Dorado, Calvary; El Dorado, West Side; Fordyce, First; Moscow, Linwood; Norphlet, First; Pine Bluff, Central; Smackover, Joyce City; Stephens First; Warren, Immanuel.

North Central District: Bethesda, Pilgrim Rest; Heber Springs, First; Mountain Home, First; Pleasant Plains.

Northeast District: Blytheville, First; Corning, Hopewell; Jonesboro, Central; Newport, Immanuel; Osceola, Calvary; Pocahontas, Shannon; Pontiac, Michigan, First; Wilson, First.

Northwest District: Bentonville, First; Cave Springs, Lake View; Fayetteville, First; Harrison, First; Siloam Springs, First; Valley Springs.

East Central District: Helena, First; McCrory, First; Truman, McCormick Mission; West Memphis, First.

Southwest District: Arkadelphia, First; Horatio, First; Magnolia, Central; Murfreesboro, First; Nashville, First; Oden, First; Texarkana, Beech Street.

(A list of youth organizations which were Standard will be published later.)

Jesus, Man of Prayer

By BURTON A. MILEY

Of all people you have known whom would you pick out as the one who prayed the most? What life would you choose as the one most dominated by prayer? Why should Jesus pray? Was He not God and does God pray to Himself? Jesus was God, but He was also human. He was God who chose to be human. Everyone else is human and can't help it.

Scriptural passages for today are largely unrelated, but they have one thing in common. Each deals with the prayer life of Jesus. They are chosen from the gospel of Luke, which is basis for this quarter's study of the picture of Jesus. It is good to see the Man of Prayer as these selected scriptures picture Him. Jesus did more praying than any person in the Bible.

WHY DID JESUS PRAY?

Luke 3:21 gives the first reason why Jesus prayed. It was a matter of dedication. He had been baptized by John in Jordan. This act set Him apart publicly for His ministry. He prayed to dedicate Himself to His divine mission. Heaven immediately gave two evidences of the acceptance of this dedication. The first was the descent of the Holy Ghost and the second was the spoken word of God. Another act of dedication is recorded in Luke 9:28. Jesus went upon a mountain to pray concerning His redemptive experience which lay ahead of Him. This experience "to suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day," was a crisis that came out of His choice to be a human. In this dedication, heaven answered once again and "His countenance was altered, and his raiment was white and glistening."

What other method than prayer is available to an individual to fully dedicate himself to God? One should be encouraged because God has orally and visibly answered the dedicatory prayers of His Son. He has also answered the prayers of countless children who have spoken outright unto Him concerning their lives. The church practices dedicatory prayer each time an offering is received for the kingdom of God. Dedicatory prayers are made for buildings. Equipment is dedicated unto God. This matter of dedication by prayer has come from the example of Christ.

The second offered for the prayer life of Jesus is that of restoration. Human strength wears down steadily. If one did not rebuild his strength he would soon be spent. He would have neither courage nor strength for the next task. Jesus withdrew to a peopleless place to pray (5:16). Contact with people demanded that He contact God apart from people.

Sunday School Lesson

December 18, 1955

Luke 3:21-22; 4:42;

5:16; 6:12; 9:18,

28-29; 10:21-22; 11:1-4

He needed to build physical reserves and enlarge spiritual resources in order to again face the crowd which sought Him, begging that He would not depart from them. Sad is the plight of a man that knows not the restoration which can come to him spiritually and physically through the exercise of prayer. A man is ill in choice who absents himself from worship and prayer meetings. It is in these moments that restoration gives renewed vigor to attack the problems of the morrow.

The third reason that Jesus prayed was thanksgiving. When His disciples had been sent out and increased the work of God beyond that which Jesus could do personally, they came back with glowing report that devils were subjected to them. That hour Jesus rejoiced in His spirit and gave thanksgiving unto God. The element of gratitude should be a part of everyone's prayer life. Thanksgiving expressed not only benefits the one receiving, but also the one giving it. One never feels as purged, cleansed, energized and hopeful as he does after an expression of sincere thanksgiving to some benefactor.

THE MODEL PRAYER

Not only did Jesus pray in the exercise of His life's responsibility, but He gave to His disciples, in answer to a request, the model prayer. This prayer was never intended as a liturgy. The intent of the prayer was to give bounds in which every individual's prayer could be cast. Really it is the mold for all praying. Four things are evident from the study of this model prayer.

The first is the position and evaluation of God. He becomes known for His Father-qualities. He is not removed and abstract, but He is intimate and loving as the Father. Therefore the address is to one that has become personal to the individual and who is worthy to have His name lifted to the highest reverence. It is wrong for an individual redeemed by the blood of the Lamb to approach God with other evaluation than that His name should be hallowed or revered. The name is above all others.

The second revelation from this model prayer is that of placing the individual's will right by the side of God's will. Sin is not a matter of ignorance. Neither is it a matter of imperfection. Ig-

norance and imperfection are facts that have to be dealt with. But the sin question is one who wills to rebel against God. That rebellion is laid down when one prays: "Thy kingdom come, thy will be done as in heaven, so in earth." The will of the individual becomes lost in the will of God. The two are thoroughly correlated in God's program. The lesser will is no spur or friction to the smooth operation of the King among His subjects.

The third element of the model prayer has to do with material needs. It is right to pray for material needs. Is this the reason Jesus has no recorded debt when Judas went wrong? God recognizes and knows of His child's material needs. Life is not made up of them, but there can be no life without a supply of material needs. Therefore, the earthborn looks to God for his daily substance of life. One should never confuse the daily bread needed for living with the selfish desires of luxury which may contribute only to comfort and softness in the individual's life.

The fourth deals with spiritual needs. Sins are forgiven and the individual has deliverance. Sins are in the past and only an eternal God can deal with the past. There can be no spiritually enriched present or future as long as sin is unconfessed. "Forgive us" is not the easiest petition to make.

It involves one identifying himself with those things which have wronged and hurt God.

While sin belongs to the past, temptation belongs to the present and future. From temptation God's child asks deliverance. Temptation never becomes sin until the individual wills himself to obey the temptation. Prayer is God's method to build strength against the moment of temptation and evil.

Prayers keeps one from a life of spiritual carelessness which breeds many temptations. There is no spiritual frustration as active as that of one who becomes overly anxious about his spiritual condition when he is engulfed by self-made temptations. Such a one should constantly pray "Lead us not into temptation." Prayer will save a lot of confusion besides adding strength to the petitioning soul.

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The Order of Royal Ambassadors seeks to take the things a boy likes to do and through them meet his needs for a vital contact with God and a real experience with Christ.

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Bottoms Baptist Orphanage

Monticello, Ark.

H. C. Seefeldt, Supt.

C. H. Seaton, Field Rep.



Executive Board STATE CONVENTION



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

Just How Religious Are We?

Some months back, announcement was made that the United States is more "religious" than at any time in her history, and that membership in various churches stands at an all-time high. The Southern Baptist Handbook (1955) states that in 1953 there were 94,842,845 church members and that this represented 59.3 per cent of the nation's population.

Yet, while 59.3 per cent of the people affiliate in some way with church life, crime soars to an all-time high and juvenile delinquency increases to the point it is a serious national menace.

In 1953 the people of the U. S. contributed to religious and welfare organizations \$2,964,000,000. Yet that same year \$21,000,000,000 was spent in gambling, and crime cost soared to \$20,000,000,000. Close to twice as much was spent in gambling as for education, and nearly three times as much as for all religious and welfare activities, in 1953.

But here is something else: in 1953-54 the people of the U. S. spent a total of \$9,885,000,000 for alcoholic beverages. Yet we are, they say, growing more "religious," more church-minded. Something is either wrong with the figures or wrong with the type of teaching and the level of standards offered by some of the churches.

Here is another observation furnished us by the Temperance League of Kentucky (the source of part of the above): liquor consumption in 1953 (U. S.) was 194,683,189 gallons, or 84 per cent of the all-time record consumption of 1946 which totaled 230,981,503 gallons. Five states — New York, California, Illinois, Ohio, and Pennsylvania — drank 40 per cent of the nation's liquor in 1953.

Drinking, the U. S. over, has increased out of proportion to the increase in population. It is estimated that there are now 67,000,000 users of alcoholic beverages, and 3,000,000 confirmed alcoholics. There are 1,500,000 women in the U. S. who are either alcoholics or else heavy drinkers — the highest in our nation's history. Yet the manufacturers proclaim the doctrine that it "belongs" in the home. Judges have declared drinking the cause of most divorces.

Just how religious are we? And how smart? There are approximately 460,000 retail alcoholic beverage outlets in the U. S., while there are something like 200,000 schools and 255,000 houses of worship.

In order to enrich themselves still more, at the expense of the public, liquor manufacturers and industries are spending an estimated \$300,000,000 annually to advertise alcoholic beverages in newspapers, magazines, and over radio and television. All this tends to keep drinkers in the clutches of alcohol and to add new recruits every year.

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HUMILITY

True humility does not grovel; it is royal and its possessors have mastered some of the forces that determine true character. They have learned self-control, one of the great lessons in life.

—Quote

New Television Station

A new television station has been erected in El Dorado. It will operate on Channel 10 and the call letters are KRBB-TV. It was the writer's privilege to assist in the formal opening program Saturday evening, December 3. The program was opened with prayer.

Two of the four men who own and operate the station are Baptist Deacons. They are, Dr. J. F. Rushton and W. C. Blewster of Magnolia. Brother Blewster is a member of the State Executive Board and Dr. Rushton is a member of the Arkansas Baptist Hospital Board. Brother Blewster's son is the technician and did the intricate wiring in setting up the station. These men will do their best to correlate the programs with the highest Christian principles. Incidentally, we are happy to see more of our Baptist laymen put in responsibilities in our denominational work. They are our friends and our co-laborers and they are doing us good. —B. L. B.

Pastor Hook Dedicates

It was the writer's privilege to participate in the dedication of the beautiful new sanctuary of the First Baptist Church, Malvern. It was an impressive service. The music end of the service was led by Mrs. Yaeger, who directs the music of the church. In the dedication service the Malvern High School Choir, under the direction of Mrs. Clinton Sanders, was a special feature. The former pastor of the church, Rev. T. K. Rucker, now of Forrest City, gave a history of the church and buildings. It was Brother Rucker who started the fund for the new building. Mr. Jester Jones presented to Mr. Z. T. Caldwell the property title. These men are honored leaders in this great church. Rev. Ed McDonald of Morrilton prayed an effective dedicatory prayer. Seven deacons set fire to the bonds that have been paid by the church. Dr. Ellis (M. D.) was Master of Ceremonies and nobody ever did a smoother and more beautiful job.

The entire service, of course, was under the direction of Pastor Don Hook. Here is a pastor who holds the respect of the entire city and the love and devotion of the church members. Hook is a great preacher and a safe leader. It was pointed out that the indebtedness on the church building was booked for a ten year liquidation program but it was entirely retired in four years. The building cost approximately \$200,000. You will want to see it as you pass through Malvern. We also learned that this great church will give approximately \$2,000 more in 1956 for the Cooperative Program than it is giving in 1955. —B. L. B.

Billy Walker Available

Pastor W. M. Walker is entering independent evangelistic work. Brother Walker is unusually evangelistic in his ministry. He is a great preacher, a pastor's friend and a good soul winner. He knows the problems of the pastorate and his revivals will help to solve existing problems. He is in demand for revivals and you will have to contact him far in advance if you obtain his services. He may be reached at Southern Baptist College, Walnut Ridge, Arkansas. —B. L. B.

Chandler and Hoxie

Recently Pastor J. V. Chandler left Hoxie and became Pastor of the Glenwood Baptist Church. The Chandlers are great Prophets of the Lord. Brother Chandler was pastor in Hoxie eight years. Notwithstanding the fact that railroad shops had long been discontinued in Hoxie, Chandler baptized 141 people and received 95 by letter during his pastorate there. A new building was erected in his last years and it is valued at \$35,000. During his pastorate they gave to Missions more than \$5,000. As evidence of Brother Chandler's appreciation of those who know him well, he served five consecutive years as Moderator of Black River Association. We predict that the Glenwood Church has a new day and we congratulate them on getting Chandler for their pastor. —B. L. B.

Joe Shaver Available

Many of our people in Arkansas are well acquainted with Joe Shaver, who has for some time been the pastor of Avondale Baptist Church in Chattanooga, Tennessee. Brother Shaver is giving up his church there to enter evangelistic work. After December 15 he will be available for revivals. We do not know what will be his permanent address, but at present he can be reached by addressing him as: Rev. Joseph B. Shaver, Avondale Baptist Church, Chattanooga, Tennessee. Joe is an excellent preacher and has an evangelistic note in all of his ministry. He will do your church good. —B. L. B.

Hall and Fayetteville, First

Word comes that First Church in Fayetteville has allocated \$10,000 for the Cooperative Program in 1956. This represents a great growth. It is a 40 per cent increase since Pastor Hall came to Fayetteville. Pastor Hall is an aggressive and dynamic leader and he has a great egroup of leading Baptists in his church to help carry the program. Thank you Fayetteville, First. —B. L. B.

Twenty Week-End Drivers Are Booked as Drunk

"A record was set the past week-end when 20 persons were detained in the Little Rock City Jail for drunken driving.

"The arrests were made between 3 p. m. Friday and midnight Sunday. Members of the Little Rock Police Department made most of the arrests; the State Police docketed a few." (How civilized are we? —B. L. B.)

—Arkansas Gazette, 10-11-55

SEP Features Baptist

The December 10 issue of *Saturday Evening Post* featured an article, "I Went Preaching Through Russia," by V. Carney Hargroves, former president of the American Baptist Convention. Hargroves and three other Baptist ministers from the United States were on a 3500-mile preaching tour in the Soviet in August.

—Baptist Press