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Southern Baptist Convention officers are seated, from left, Conrad Willard, Kansas City, first vice-president; President C. O. Warren, Charlotte, N. C.; D. B. Stennis, Meridian, Miss., second vice-president; standing, from left, Secretary Joe W. Burton, Nashville; Treasurer Porter Routh, Nashville, and Senior Secretary James W. Merritt, Gainesville, Ga.

An Enlarged Ministry

By Virginia Nesbit

"Enlarge the place of thy tent . . . stretch forth the curtains of thine habitations . . . lengthen thy cords, and strengthen thy stakes . . . and all thy children shall be taught of the Lord; and great shall be the peace of thy children . . . in righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee."—A promise from Isaiah 54.

With the coming of the summer season an enlarged horizon for a spiritual ministry challenges every New Testament church. A source of talent for carrying on the Lord's work presents itself during this season which is available at no other season. That talent is found in the great army of Christian young people, high school, college, and seminary, who are free from school for vacation. With the vacation season in full swing every member who goes away from home can look forward to visiting another church, getting a slant on its work for the Lord and consequently bringing home new ideas to use in the home church. Also these vacationing members will find inspiration in meeting other Christians who are also on fire for the Lord.

The greatest challenge of all lies in the various groups who may be reached for the Lord for the first time in your community, or possibly anywhere. And never forget that even though they have heard the message before, you as an individual have a Christian testimony for them which is unique because it is yours. Although every other testimony may have gone unheeded, because yours is unique and is yours, it may strike fire in their hearts.

There is the never-ending flow of guests in the homes of members; tourists who pass your way, and the minority groups (not referring

to color or nationality), such as those living in trailer camps and transient farm laborers, who escape the attention of any Christian organization.

When you are away from home, do you leave your responsibilities locked up in the house or do you take them with you? It is seldom that you pass Sunday away from home when you are not close to some church of like faith and order. If you should find yourself in such a situation without a church to attend you can conduct an impromptu service with the people about you. But if there is a church close at hand, then by all means worship there.

In Sunday school you will often find a great inspiration by visiting the department in which you are now working or plan to work. The minister will appreciate your making yourself known to him at the close of the service. Maybe someone in the church you are visiting will have friends in your home church and will be happy to meet you and to send messages to them. The comradeship of born-again Christians is the closest in the world.

To use one's talents for the Lord is one of the supreme commands of Christ. In the summer a great host of young people dedicated to full-time Christian service go forth across the land to give of their youthful strength and talent in his service. (If you need their services, communicate with your city or associational missionary.)

In addition to this talent in organized form, there are thousands of other high school, college, and seminary students who want to serve where they find themselves. According to their abilities, they may be used in church offices while staff members are on their vacations, as substitute teachers while regular teachers are out of town, in fields that

are not fully staffed the rest of the year, in fields which are green mainly in the summer.

Another source of talent is the person who has free time only during the summer. Such individuals can materially help with vacation Bible school work, backyard training course or the many forms of witnessing peculiar to the summer season. Often a mother with several children will find that the older children, being out of school, can help with the younger ones and free a mother to do Christian work she could not otherwise do.

Witnessing peculiar to the summer season is beyond measure. Somehow or other the summer lends itself to witnessing as does no other season. The responsibilities of business and school are heaviest in the winter. Summer is a season of relaxation. The human heart is more approachable for spiritual matters.

In the early days of the Republic when the Middle and Far West were being opened up, camp meetings were held which may well be considered one of the foundation posts of the Christian pattern in our nation today. For not miles but hundreds of miles on the Great Plains families spent weeks gathering for camp meetings which lasted for as much as a month.

No earthly measure will ever be made of the thousands of souls born again in these meetings, and as an example of a spiritual program they are without equal in our nation. Although an evangelist was procured, still the camp meeting was a family affair, with the laymen doing heavy duty as spiritual workers. It is said of one meeting that the evangelist was three weeks late. The first night a layman preached, others taking turns about each succeeding night. When the evangelist arrived, some 125 souls had been saved. We say this to indicate that the success of evangelistic work is primarily a layman's project.

In the summer as at no other time those witnessing for Christ should look to the trailer camps. Thousands of our citizens, often people of character, many of them with good earning power and real talent, have no



Crowned Queens at Recent Chowan Association Rally

At the Chowan association-wide Junior G.A. Rally recently two girls were crowned Queens by Mrs. Ned Nixon, associational youth director. This coronation was the climax of the splendid rally at which more than 400 persons were present. In the above picture, with Mrs. Nixon in center, are seen Lenna Umphlett, left, and Joyce Miller, right of Mrs. Nixon, who were crowned queens. Attendants were Ned Nixon, crown bearer, and Maureen Nixon, flower girl, both at left; and Carolyn Morgan, flower girl, and Wade Morgan, crown bearer, both at right. G.A. work is going forward in the large area of the Chowan Association, as Mrs. Nixon and her co-workers in the local churches promote its advance.

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homes except a trailer camp. They have been greatly neglected by our churches. Sunday afternoon Sunday schools, weekday Bible story hours for the children, and evening Bible classes may be organized for them. The pleasant summer weather makes it possible to hold these meetings outside without an auditorium or much other equipment. A leader, a folding organ, a song leader, and possibly some folding chairs make possible a witness to a growing section of our people too long overlooked.

Then in many areas are large groups of transient farm workers. Spiritually neglected, of low earning power, not a part of any civic group, they cross and re-cross our nation. With poor schooling and without social life, they are desperately in need of the gospel. Christian laymen on vacation or in spare time can do much to reach them, using very much the same methods as in their work at trailer camps. Needless to say, summer is the golden season for this work.

And what of the guests in the home? Would truly consecrated Christians feel that they should stay home from church because they have guests? Surely not. This, above all, is the time for your Christian witness as you say to your guests, "The nicest friends we have are in our church and we have our responsibility there. We want you to be sure to accompany us there on the Lord's Day. We want you to receive a blessing there which will make your vacation the most notable one of your life." If they say they cannot accompany you, it is not rude to say, "Make yourself at home in our house. We have responsibilities we must meet and so we will excuse ourselves to attend at the regular hours of service."

San Antonio, Texas.

A God-Sent Revival

Thousands Won in Billy Graham Crusade in Richmond

By H. H. Smith, Sr.

Thousands of God's children in the Richmond, Va., area longed for a revival of religion, prayed for it, worked together in a true spirit of cooperation, and God answered their prayers.

At the close of the Billy Graham revival services in Richmond, the *Richmond Times-Dispatch* said, editorially: "The largest crowd ever gathered at City Stadium listened spellbound to Sunday night's final sermon of the Billy Graham crusade. The count was 36,200—that was 12,700 more than watched the 1952 Tobacco Festival football game. Total attendance for the entire revival series was 238,270. . . . In all, 6,162 adults made 'the decision for Christ' at the revival services. . . . These statistics, impressive as they are, provide no basis for predicting the ultimate 'impact' of Dr. Graham's power to make sinners seek salvation."

What the ultimate fruits of this revival will be, no one, of course, can say at this time. Dr. T. Rupert Coleman, crusade chairman, commenting on the revival, said, in part: "The Greater Richmond Billy Graham Crusade, Incorporated, which came to a close in the City Stadium Sunday night, will be remembered by thousands. It will be talked about to grandchildren for many years to



Student Union Executive Council at Chowan College, 1956-57

Seated left to right are: Jo Allen, secretary; Pat Davis, social chairman; Rose Marie Sheridan, music chairman; Virginia Parker, devotional chairman; Katherine Futrelle, publicity chairman; and Mary Lois Edwards, treasurer.

Standing: Harry Moore, literature chairman; Lynn Grice, vice-president; Louis Stokes, president; and Oscar Harrell, extension chairman.

come. We believe Richmond and the surrounding area will witness results from the crusade for a long time."

Dr. Coleman was enthusiastic about the fine cooperation given everywhere—by business firms and executives of the city, the various departments of the city, "particularly the police, the safety, and the stadium departments." The daily press and radio gave fine coverage. Indeed there was cooperation everywhere.

"This generation," says Dr. Coleman, "has never witnessed such unity and loyal cooperation as was given the crusade by the Protestant ministers and church people of the area. Before it happened, none would have dared to predict that thousands would demonstrate a loyalty to God and a hunger for the Word as did the people on several nights sitting reverently in worship during a continuous downpour of rain."

Beginners Must Be Continners

In his talk to the converts at the close of the meeting, Dr. Graham told them that, if they have repented of sin and committed themselves wholly to God, they are Christians; but he was emphatic in reminding them that they were only beginners in the Christian life, "baby Christians," and must continue steadfast in their faith and conduct.

We know this is good advice and based upon the Scriptures. On one occasion, we are told, when Jesus proclaimed the great truths of the gospel, "many believed in him." But Jesus knows the human heart—its weaknesses and its possibilities—and said to those who had believed in him, "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free" (John 8:32, RSV).

It was a great step they had taken when they "believed in him," but he would remind them that it was only a beginning, that they must continue to follow his teaching. The life he offered them was worth everything, but it could not be attained unless one continually gave everything for it. He declared that many accept the gospel and make some effort to follow its teaching, but "because of tribulation and persecution, the care of the world, and the deceitfulness of riches," they fall away. His grace is available to save unto the uttermost, but he tells us plainly who will be saved: "He that endureth to the end shall be saved."

"Continue" is the word most frequently used by Paul in exhorting his converts to steadfastness in the faith. "When they had preached the gospel to that city (Derbe) and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God" (Acts 14:21-22 RSV).

Paraphrasing Paul's words to the Colossian Christians, Abingdon Commentary puts it thus: "Be watchful and pray persistently (for me too, that I may have opportunity of telling the secret of Christ, though I am in prison)" (Col. 4:2-4 RVS). Here the apostle asks his converts to pray for him—the one who had led them to Christ. It was a thoughtful request—one that would bring a blessing to him and his young converts. Christians today should pray for those who led them into the light, that God may mightily bless their ministry.

Truth requires plain words; she rejects all ambiguities and reserves.—Copted.

Ninety-ninth Annual Session of Southern Baptist Convention Held in Kansas City, Missouri, May 30-June 2

By L. L. Carpenter

(Continued from last week.)

We are indebted to Ben C. Fisher of the Southeastern Seminary News Bureau for assistance in reporting the proceedings of the Southern Baptist Convention in Kansas City, Mo., on Thursday and Friday afternoons, and for assistance in other matters in connection with the convention. We express appreciation for his services.—EDITOR.

Thursday Morning Session

The Thursday morning session began with Kyle M. Yates, vice-president, presiding. As is well known, Dr. Yates, one of our Tar Heel boys, taught for some 20 years in the Southern Baptist Theological Seminary and was formerly pastor of the Second Baptist Church, Houston, Texas. He is now professor of Bible in Baylor University.

After worship and song, Scripture and prayer, Norman W. Cox of Tennessee, executive secretary, presented the report of the Historical Commission. He reported that more than 500 Southern Baptist specialists are at work on a definitive encyclopedia of Southern Baptists which is scheduled for publication next year. During 1955 approximately 3,600 subjects selected for treatment

in the encyclopedia were assigned to writers, and many of the manuscripts have been prepared.

The encyclopedia is made possible through cooperation of all the state Baptist conventions, Southern Baptist agencies, the Executive Committee of the Southern Convention, and the Woman's Missionary Union. When published, it will consist of two large volumes, with a total of approximately 1,200 pages.

The Historical Commission reached a record high in 1955, with a total of 2,179,476 pages of vital Baptist historical film produced by the end of the year. The Dargan-Carver Library, Nashville, Tenn., is being used widely by writers and research and graduate students. The Historical Commission, under the dynamic leadership of Dr. Cox, is making wonderful progress.

Appointed at the St. Louis Convention in 1954 "to consider the advisability and practicability of producing a film or films of some Baptist personality," etc., a special committee on Baptist films reported through its chairman, Louie D. Newton, that progress is being made, but it was recommended that the committee be continued another year with authority to pursue this study further and re-

port back to the convention in 1957. It was said the committee is making a study of preliminary script for a film on religious liberty.

Southern Baptist Hospitals

The opening of Baptist Memorial Hospital in Jacksonville, Fla., the admission of a record number of patients at Southern Baptist Hospital of New Orleans, La., and allocation of \$312,100 grants to the two hospitals by the Ford Foundation were highlighted in the annual report of the Southern Baptist Hospital Board presented by Dr. Frank Tripp, executive secretary-superintendent.

"The year ended last December 31 was in many respects the very best in the history of Southern Baptist hospitals," Dr. Tripp reported. "At the New Orleans institution 38,422 persons received some kind of care during the year. Of this number 20,481 were admitted as bed patients, 13,918 were 'out patients,' and 4,023 were newborn infants. All three figures establish new records."

The newest Southern Baptist hospital, Baptist Memorial Hospital at Jacksonville, opened to receive patients on September 13 and has been well received by the community.

Southern Baptists are gradually enlarging their Baptist holdings and work. C. Roy Angell, Miami, Fla., presented a proposal for the establishment of a Baptist hospital in Miami, Fla., to be under the sponsorship and management of the Southern Baptist Hospital, and moved its adoption. The Miami Baptist Association, with the assistance of friends, proposed to furnish free of all encumbrances a suitable building site for a general hospital having a minimum capacity of 200 beds and other related facilities. The Miami people proposed to raise a minimum of \$3,000,000 to be used in constructing and equipping a modern hospital building. In turn, the Southern Baptist Convention agrees to own and operate the hospital free of all encumbrances or expenses in connection with site and building.

After discussion, extension of time, and unsuccessful efforts to refer or amend, the motion to accept the proposal was approved, with the understanding that the matter would be presented for final decision at the next session of the convention, in keeping with the business and financial plan of the convention. It was claimed that unless the conditions outlined were met the convention could turn down the proposition one year from now. Dr. Angell and others from Miami stated that this offer would enable the convention and its hospital forces to tap big financial resources and offer to the convention an unusual opportunity.

The Sunday School Board Is Big Business

James L. Sullivan, Tennessee, executive secretary, presented the report of the Sunday School Board, which included the showing of a color film setting forth the operations of



SOUTHEASTERN SEMINARY BOOTH AT KANSAS CITY—Shown here in front of the Southeastern Seminary Booth in the exhibit hall are, left to right, Rev. Roy Beals, pastor of the Madison Avenue Church, Goldsboro; Dr. Pope Duncan, associate professor of Church History, Southeastern; President S. L. Stealey; and Rev. Bob Harrell, alumnus of Southeastern and pastor of Jersey Church, Lexington.

the various departments of the board. This was an interesting presentation of the many phases of the work of the board and its wide-spreading activities clear across the Southern Baptist Convention territory and even around the world.

Dr. Sullivan named the four basic responsibilities of the board as: (1) publication of literature, books, and supplies; (2) discovery and development of education and service programs for use in churches; (3) operation of Baptist Book Stores; and (4) operation of summer assemblies at Ridgecrest, N. C., and Glorieta, N. M.

Total net sales for the year were \$19,520,365, an increase of 10 per cent, which enabled the board to increase its physical assets and reserves and to expand its denominational service program in 1956. Denominational appropriations to aid other work in the Southern Convention totaled \$1,782,027. These figures indicate big money and big business in anybody's language.

"A rose by any other name may smell as sweet," but at least a good many people at the convention thought that the matter of the name of the Sunday School Board was important. A special committee of the board had been studying for six months the possibility of a name change for the board, and the reasons for this suggested change were given clearly and fully to the convention. After considering several possibilities, the committee and the board itself came to the conclusion that the best title would be "The Board of Education and Publication of the Southern Baptist Convention."

After voting to extend the time for further discussion, however, the convention voted to refer the matter to a committee of seven, to be appointed by the president, to report to the 1957 session of the convention. Objections to the proposed new name were made, especially by those in the field of college and seminary education, it being felt that the proposed name might be thought of as covering the field of higher education as well as religious education in and through the churches.

Fraternal Messengers—Including Russians

The following fraternal messengers were recognized: Frank Nelson, president of American Baptist Convention; Walter O. Lewis, Baptist World Alliance; Ilya Ivanov, Alexander Karev, Nikolai Levindanto, Klaudia Tyrtova, Jakov Zhidkov, president of All Union Council of Evangelical Christian Baptists, U.S.S.R.; Adolph Klaupiks, interpreter, Baptist World Alliance. Theodore F. Adams, Virginia, president of the Baptist World Alliance, introduced the Russian group and also Dean Goodwin of the American Baptist Convention, conductor and counselor of the group.

There was much interest in this group of five Russian Baptists, who are making a tour of fellowship among Baptists of the United States. Jakov Zhidkov is president of the All Union Council of Evangelical Christian Baptists, U.S.S.R. At another time during the convention, he brought warm greetings to the Southern Baptist Convention from the Baptists of Russia. As spokesman at this time on the program, Alexander Karev brought warm greetings also and declared that Baptists throughout Russia were preaching Christ crucified in every corner of the country, espe-



The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, elected a new president for the first time in 10 years. She was Mrs. R. L. Mathis, of Waco, Tex., second from right. Other officers, left to right, are Mrs. Wilfred C. Tyler, recording secretary, Blue Mountain, Miss.; Miss Alma Hunt, Birmingham, executive secretary; Mrs. Mathis; and Miss Levenia Neal, Birmingham, treasurer.

cially from person to person. He declared that every Baptist in Russia, if asked if he were a missionary, would say, "Yes, I am a missionary." With a smile, he said, "Every Baptist in Russia is 'a little Billy Graham.'"

Mr. Karev declared, "We are true Baptists, and we ask that you pray for us Russian Baptists."

Appropriately, Frank Boggs of Florida, just before presentation of the report of the Baptist World Alliance, sang the spiritual, "He's Got the Whole World in His Hands."

Baptist World Alliance

Arnold T. Ohrn, Washington, D. C., general secretary, presented the report of the Baptist World Alliance, which was received as information. Robert Denny, Alliance youth director, was presented. Jakov Zhidkov brought greetings from Russian Baptists. President Warren presented Theodore F. Adams of Virginia, who addressed the convention on "The Baptist World Alliance."

"As you know, the Baptist World Alliance is a voluntary fellowship of some 21 million Baptists in more than 100 different national Baptist bodies," Dr. Adams said. "It is a channel for Baptist cooperation and understanding so that we may strengthen each other and do together what we cannot do alone."

Continuing, he said, "We must make it perfectly clear that the Alliance is not an administrative or legislative body. It has no authority over any Baptist organization, nor does it seek to direct the policies or activities, or relationships of any local church or any Baptist body. It rather seeks to foster fellowship and understanding and cooperation among Baptists around the world. It helps make it possible for the strong to help the

weak and for all to be inspired by the life and witness of those who serve in hard places."

He stated that the Alliance works mainly in the field of bearing testimony as to Baptist principles, studying various basic Baptist doctrines, encouraging and promoting evangelism wherever possible, emphasizing and defending religious liberty anywhere in the world, and in providing relief for needy people, especially in Europe.

Theological Education

Highlighting the Thursday afternoon session were the reports from the Baptist seminaries. Speaking in order were Dr. Duke K. McCall for Southern Seminary, President Roland Q. Leavell for New Orleans Seminary, President J. Howard Williams for Southwestern Seminary, President S. L. Stealey for Southeastern Seminary, President Harold K. Graves for Golden Gate Seminary, and Lee Gallman for the Seminary Extension Department. Seminary enrollment this year reached an all-time high: Southwestern 2,386, Southern 1,598, New Orleans 861, Southeastern 460, Golden Gate 341.

Dr. Gallman reported that the Seminary Extension Department now has 75 centers with an enrollment of more than 3,000. The Extension Department is supported financially by the five seminaries and is operated out of Jackson, Mississippi.

By custom one seminary president each year speaks to the general report. Dr. Duke K. McCall, president of Southern Seminary, spoke this year on the subject "Faith Seeking Understanding." Dr. McCall stated that the minister of today must be equipped with

(Continued on page 8)

An Ex-Fundamentalist Explains

One of the most enlightening discussions of "fundamentalism" that we have seen is a pamphlet, "Why We Left Fundamentalism to Work with Southern Baptists," by Dr. Luther C. Peak, pastor of the Central Baptist Church, Dallas, Texas. Dr. Peak for more than 20 years was a leader of the J. Frank Norris fundamentalist group before he reversed his position to embrace the Southern Baptist Convention and its program which he fought so bitterly for so long. If any man is qualified to expose the evils of "fundamentalism," Dr. Peak is that man.

In his pamphlet Dr. Peak quotes a national evangelical magazine that published an interview with a noted religious leader. This leader said the following things about "fundamentalism."

"1. The quality of leadership of American fundamentalism is deteriorating.

"2. With a few brilliant exceptions (mostly Baptist) fundamentalist leaders have lost their opportunity to organize fundamentalism into an effective religious force.

"3. Fundamentalists are all the time quarreling among themselves about minor matters, and have made them grounds for useless divisions.

"4. The importance of a well-rounded, basic doctrinal system and the necessity for a sound ecclesiastical organization have been overlooked.

"5. A stereotyped pattern of piety founded on 19th century American customs and not on

the Bible has been the standard of fellowship.

"6. An esoteric vocabulary and particular patterns of Christian experience have been made the hallmark of sanctity."

Dr. Peak then refers to the United Evangelical Action magazine of February 15, 1955, in which Dr. Bernard Ramm is quoted as follows:

"Fundamentalism originally referred to the belief that there are certain great truths in Christianity, which, if changed, would dissolve Christianity. Each Christian is allowed personal conviction in respect to a great number of doctrines and interpretations, but the personal liberty is hedged about by key infallible and eternal doctrines. This is the term in its historic and good sense. The movement included such stalwarts as James Orr, J. Gresham Machen, Benjamin Warfield, W. H. Green and the numerous contributors to the famous Fundamentals papers.

"In more recent years another movement has been developed within historic fundamentalism that has given the word an odious connotation. Men with much zeal, enthusiasm and conviction, yet lacking frequently in education or cultural breadth, and many times highly individualistic, took to the stump to defend the faith. Many times they were dogmatic beyond evidence, or were intractable of disposition, or were obnoxiously anti-cultural, anti-scientific and anti-educational. Hence, the term came to mean one who was

bigoted, an obscurantist, a fidelist, a fighter and an anti-intellectual. Many of these men are godly in life, in belief thoroughly Christian and therefore spiritual brothers of those who accept biblical Christianity."

Dr. Peak then gives eight reasons why he and his church quit fundamentalism and voted to cooperate with the Southern Baptist Convention. Without going into the discussion we present these reasons he outlines:

"1. Fundamentalism as we knew it was built around one-man leadership, but Southern Baptists are a great democratic organization and fellowship.

"2. The fundamentalism with which we were associated had a mission work large in name only. . . . The funds contributed were not wisely spent or invested as they should have been in the work of Christ on the mission field. . . . Southern Baptists have a systematic, well-managed and well-organized missionary work.

"3. We got tired of explaining what kind of Baptists we were. . . . We got tired of being in the splinter movement. If we were going to be Baptists at all, we would not be in the main stream of Baptist life. Why be isolated and separate from the vast bulk of our Baptist brethren, simply because there was a personality clash between one of two Baptist leaders . . . who have long since departed from this earthly scene?

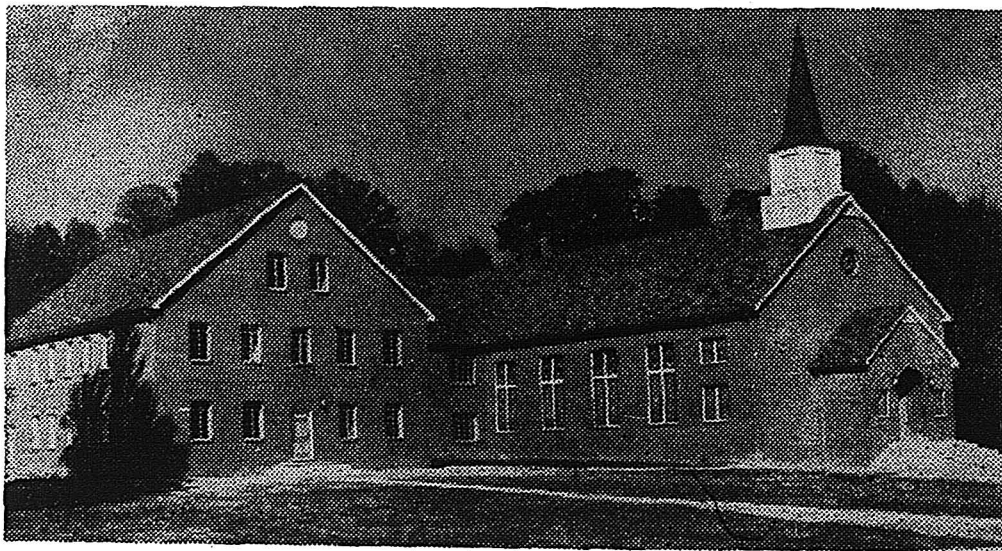
"4. The endless wars and factional fighting among brethren. . . . Meetings of fundamentalists are called 'Fellowship Meeting' but they are everything else but that. . . . When the bankruptcy of leadership began to really show up, and the movement fell into a state of disintegration, every meeting was the scene of endless factions, divisions and disputes among brethren.

"5. The false philosophy of fundamentalism. The philosophy of fundamentalism is un-Christian. That philosophy is: fundamentalism supposes itself to be right doctrinally. Therefore people who are not aligned under its banner are wrong. Therefore any step that fundamentalism may take to gather disciples out from under the banner of other churches and assemble them under its own banner is right and they are fully justified in taking them. The philosophy of fundamentalism is that 'it is right to do wrong in order to be right.'

"6. The evident blessing of God upon Southern Baptists. . . . There is no Christian group or any denomination anywhere on the face of the earth that has enjoyed such blessing as these from God during the past more than a quarter of a century. . . . At the present rate of growth Southern Baptists within four years will become the largest non-Catholic denomination in the world. If this rate of increase continues and our Lord tarries until the year 2,000, Southern Baptists will equal the Roman Catholics in numbers throughout the world.

"7. Fundamentalism is down a dead-end street. It is a negative proposition. . . . Everything that is done in church life, which is different from the way fundamentalists do it, is classified as 'modernistic.' Fundamentalism lays no great world-wide constructive program before the people. . . .

"8. We caught a new and deeper vision of the seriousness of our Master's cause. . . . We investigated a number of channels and Southern Baptists offered to us the most effective channel and medium of carrying out the



Bryson City First Church Dedicates New Building

On May 6 the First Church of Bryson City, Wayne A. Slaton, pastor, dedicated its new building which was constructed in 1953 and 1954 under the leadership of Rev. Joseph G. Miller, who was pastor at that time. Much of the fund raising and preliminary planning was started during the pastorate of Rev. S. L. Lamm, who is now professor of Bible at Gardner-Webb College. Total cost of the building was \$125,000.

Rev. S. L. Lamm preached at the morning service on the day of dedication, and Rev. Joseph G. Miller at the afternoon service. The present pastor, Rev. Wayne A. Slaton, preached at the evening service.

At 12:30 p.m. a bountiful dinner was spread on tables on the lawn of the church. Many members and friends from other cities and states were in attendance. All records for attendance at Sunday school and Training Union, as well as at the morning and evening services, were broken.

The Bryson City church was organized in December, 1877, and had outgrown four other buildings before the present plant was constructed.

For a 10-day period before Dedication Day the church was led in a great spiritual moving by the Spirit of God under the dynamic preaching of Rev. A. B. Bumgarner, of Wilmington.

Commission of our Lord and Saviour Jesus Christ... The greatest and most workable plan for the local church to use in carrying out the whole program of Jesus Christ is the Cooperative Program of Southern Baptists.

"Conclusion—We know that Southern Baptists are not perfect. We know that Southern Baptist boards, agencies, commissions and institutions are not perfect. But Southern Baptists are sincere. Southern Baptists are right in message. Southern Baptists are right in method. Fundamentalism is wrong."—**ERRON** W. BARRY GARRETT, in *Arizona Baptist Beacon*.

Gardner-Webb Clinic to Be Expanded

The trustees of Gardner-Webb College, Bowling Springs, voted May 26 to expand the college clinic.

The 18-bed hospital, which is owned and operated by the college for the community, several months ago received a grant of \$10,900 from the Ford Foundation to be used for expansion or improvement of facilities. Half of this fund was received the latter part of May, and the remainder is expected in the near future.

Dr. W. Wyan Washburn and Dr. Sam J. Crawley, Jr., Bowling Springs physicians who rent office space in the clinic and are retained by the trustees as college physicians, told the trustees they will match the \$10,900 Ford Foundation gift provided the people served by the clinic will also match it. This would make a total of \$33,700 available for expansion. The trustees accepted the offer.

The proposed expansion would provide an additional 4,000 feet of floor space. The plans also call for addition of an electric nurse-patient call system, central oxygen supply, soundproof operating room, physiotherapy for athletic injuries, enlarged waiting rooms, additional rest rooms, and various other improvements in the present plant.

Contributions are already coming in from interested citizens seeking to match the challenge from the doctors. The clinic treats an average of 1,500 hospital patients and 18,000 out-patients each year.

New Orleans Seminary Establishes School of Christian Training

A separate school within New Orleans Baptist Theological Seminary was authorized by the trustees at their last annual meeting. It is called School of Christian Training.

Considerable progress has been made toward getting it well established. As of January 17, 1956, its director began work. For this position Dr. Thomas J. Delaughter, pastor at Pascagoula, Miss., and a Th.D. graduate of New Orleans Seminary, was chosen. His post as the head of the School of Christian Training is on par with Dr. John M. Price, Jr., director of School of Religious Education; and with Dr. W. Plunkett Martin, director of the School of Sacred Music; and with the directorship of the School of Theology (filled by President Roland Q. Leavell, ably assisted by Dr. J. Wash Watts, dean of students).

In addition to his administrative responsibility, Dr. Delaughter will teach Old Testament in the School of Christian Training, with the rank of associate professor.

The School of Christian Training is designed to improve the effectiveness of preparation for religious service on the part of those



Ground Breaking for Flint-Groves' New Memorial Building

Ground-breaking services were held Sunday, May 20, following the morning worship hour at the Flint-Groves Church, Gastonia, for the new Groves Memorial Educational Building. Construction of the first unit is to be begun immediately by E. G. Wilson Construction Company. This unit will be a three-story, fire-proof structure size 94'x50'. The second unit, to stand on the site of the present old building, will be a two-story building. In the two units space will be provided for 60 class rooms, 15 departments, church offices, pastor's study, library and choir room, at a total cost of approximately \$175,000.

In the picture, left to right: Earl T. Groves, Jr., who has made a most generous gift to the building fund, in memory of his father, the late Earl T. Groves, and for whom the building will be named; Ralph Wilson, spading the dirt, chairman of the building committee, and W. T. Hendrix, pastor.

God-called servants who are not college graduates. By providing separate classes for them, and by using teaching methods best suited to them, they may follow, with confidence and happiness, the injunction to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This is the School of Christian Training's objective, as it has served approximately 200 non-college students who were enrolled during the school session just closed.

School of Christian Training diplomas will be granted in (1) Christian Theology, (2) Religious Education, and (3) Sacred Music. The standard courses will cover two years.

Is This a Symptom?

If it is merely a chance incident, it is not serious; if it is a symptom, it is serious, and serious at a point and in a way that is most vital. And what is it that I am talking

about? I have in mind a recent experience at a high school commencement. Everything went through in fine order; one of the most devout women of the community made the address to the graduating class; one of the men who presided was the son of a Baptist minister; and I think that every person connected with conducting the school is a professing Christian.

In the face of all this, there was no sign or suggestion of an invocation or a benediction! I raise my question once more: Is this a symptom as to the frame of mind that is leading our educational work in this age of so much secularism? I submit that my question is one that calls for earnest, serious, and prayerful thought.

W. R. CULLOM.

Wake Forest, N. C.

Truth, in its own essence, cannot be But good. —BYRON.

SOUTHERN BAPTIST CONVENTION

(Continued from page 5)

something more than techniques and methods.

"Mind you, I am pleading for no cold intellectual approach to the gospel. I would remind you, however, that the aloofness of uncommitted understanding is balanced on the opposite extreme by the possessiveness of unintelligent loyalty. Moreover, let me throw out the caution that ideas are not necessarily good because they are new. It is for this reason that the minister as a theologian must have a conversing acquaintance with the holy men who were moved by the Spirit of God and through whom God spoke to their generation and all succeeding generations in the Bible. But the conversation at a different level should also include those great fathers of our faith who have, with intellectual power and spiritual insight, related the gospel to the specific needs of their own time.

"It is just because of Southern Baptists' dominant and powerful place in the religious life of such a large area of our country that we must be theologians. We must not be caught in the midst of careless or irresponsible statements. We must be so familiar with the Book that the sectionalism which inevitably characterizes our political, economic, and social judgments does not dilute our religion. We must be the children of God and not the children of our day. We must be in the world but not of it."

Report of Committee to Study Theological, Religious, and Missionary Education

The committee to study theological and missionary education was authorized at the meeting of the convention in Miami in 1955, with J. W. Storer of Oklahoma as chairman. The task assigned the committee was to decide as to the need of a new theological seminary and as to what the policy should be in regard to the operation of the Carver School of Missions and Social Work, located in Louisville, Ky.

The recommendations adopted by the convention included the approval of the establishment of a new seminary as soon as it can be determined as to location and wise and proper financing. The second recommendation was that it is to be the policy of the convention not to undertake joint ownership and support and administration of any theological institution with any other Baptist body.

The convention approved the plan of the convention's taking over and operating the Carver School, provided the Woman's Missionary Union amend its charter and by-laws and that the trustees of the school be elected by the Southern Baptist Convention. One-half of these, however, shall be nominated by the Woman's Missionary Union through the committee on boards of the convention.

It was voted that the work of this committee be continued and further study be given as to when and where another theological seminary should be established and also to work out the details with the Woman's Missionary Union as to operation of the Carver School. And so it is anticipated that within the next very few years the convention will own and operate a new theological seminary and also own and operate the Carver School of Missions and Social Work. The

plan being worked out seemed to be satisfactory to the leaders of the convention and of the W.M.U.

Southern Baptists Progress in Race Relations

Dr. T. B. Maston, professor at Southwestern, spoke to the report on the American Baptist Seminary. Said Dr. Maston: "There are some signs that Southern Baptists are maturing, at least in their racial attitudes. One such evidence was the excellent statement by the Southern Baptist Convention in St. Louis in 1954. That statement, formulated by a committee of which J. B. Weather- spoon was chairman, laid the foundation for a constructive attitude toward the critical problems that have arisen since that time."

Dr. Maston went on to say, "In the past our work was largely for them. We are beginning to see that if our work is to be effective, it must not be primarily for the Negroes, but rather with them. No longer will they respond to the paternalistic approach. . . . We have had a commendable program for Negroes; we are now promoting a more or less effective program with the Negroes. Let us hope and pray that Negro Baptists and white Baptists, the two largest religious groups in many sections of the South, will mature socially, morally, and spiritually, until they can work together as full partners, laboring together with God in the promotion of his cause and kingdom in our midst and unto the ends of the earth."

World Missions

The Thursday night session was called both World Missions Night and Foreign Mission Night. Again the big Municipal Auditorium



Among the oldest and youngest messengers to the Southern Baptist Convention were Mrs. W. J. Moody, 82, from First Church, Little Rock, Arkansas, and Johnny Upchurch, five, whose father is pastor of First Church, Stratford, Tex.

was filled to capacity for this program.

Usually the most impressive session of the convention is on Foreign Mission Night. For one thing, there are stirring messages by leaders of the convention and of the foreign mission enterprise and by new mission appointees. The service was closed as usual with a presentation of the 41 new appointees. The prayer of dedication was led by the president of the convention, Dr. C. C. Warren of Charlotte, and the closing message was brought by Secretary Baker James Cauthers of the Foreign Mission Board on the subject "The Cry of a Lost World." The closing prayer was by Secretary Courts Redford of the Home Mission Board.

With Vice-president Kyle Yates presiding, W. Hines Sims led the vast congregation in singing several gospel hymns. Hugh Cantrell, Arkansas, read Scripture and led in prayer.

During the first hour of this evening session, the Executive Committee's promotion report was presented by J. Norris Palmer, Louisiana, and with Secretary of Promotion Merrill D. Moore presiding. This part of the program was on world missions, too. In fact, there were three stirring messages as follows: (1) "How We Launched Preparation for World Missions Year in Knox County Baptist Association," by E. Warren Rust, Tennessee; (2) "How One Country Church Went Forward in World Missions," by Valda H. Cooper, Kentucky; and (3) "Onward! Upward! in World Missions," by Merrill D. Moore.

The first topic of the evening was the discussion by E. Warren Rust on launching preparation for world mission year in Knox County Baptist Association, Tennessee. "We decided that the immediate need for Knox County was information, inspiration, and a program," said Mr. Rust. World Missions Day was observed in the Broadway Church in Knoxville for the entire association. This was made also the kick-off for the World Missions Year program. Leading Southern Baptist speakers were present for three sessions that day—morning, afternoon, and evening.

The preparation has led to the following activities planned for the 15 months beginning October, 1956, through December, 1957: "(1) Informing our people of the needs of a lost world. (2) Praying the Lord of the harvest that he send laborers into the fields. (3) Planning and observing World Missions Week October, 1956, and October, 1957. (4) Enlisting more churches in giving to world missions through the Cooperative Program. (5) Raising the percentage given to world missions."

The second message was by Valda Cooper, at present a student at Campbellsville College and pastor of Ellisburg Church in Casey County Association, Kentucky. He stated that his church is eight miles from the nearest railroad and 80 miles from the nearest commercial airport. "But it is in the center of the world so far as the task of world missions is concerned," he said.

When Mr. Cooper was called as pastor in October, 1955, he suggested a budget for the church. The people looked surprised, for they did not understand the meaning of a budget. The pastor proceeded to read them a \$50,000 budget. He did not expect them to adopt such a budget, but he wanted them "to think in big terms."

This was a small church, but in November

of that year a small budget of approximately \$1,300, besides \$300 for repair on the building, was adopted. The people did not know how they could raise even that much money, for they had only two or three tithers in the church. They realized that every member would have to tithe if they met the challenge of their budget. Therefore they proceeded to do just this thing.

"With a budget, with our people tithing and giving a percentage of their total budget to world missions through the Cooperative Program, we have gone forward in world missions. This is only a beginning. We are determined to go 'Onward! Upward! in World Missions.'"

"Onward! Upward! in World Missions"

The last message on this part of the program on promotion was by Merrill D. Moore on the subject, "Onward! Upward! in World Missions." Dr. Moore suggested that we can go forward in world missions: (1) By planning to use next year the expanded Southern Baptist program of budget promotion and fund-raising; (2) by remembering that your church is a base for world operations; (3) by knowing that the expenditures of a church are weighed in scales in which the whole world is balanced; (4) by remembering that we must be missionary now; (5) by observing World Missions Week and World Missions Year; (6) by praying for the finest of our young men and women to answer affirmatively God's call to the mission fields and by praying for the missionaries on the field; (8) by remembering that going forward in world missions is not a matter of techniques and programs so much as personal surrender and correct perspective.

Southern Baptists reached and surpassed by more than \$1,000,000 a Cooperative Program goal of \$34,000,000 during 1955, Dr. Moore reported. This included both the Cooperative Program money used to support educational and missionary work of state conventions and that used to support Southern Convention boards, agencies, and seminaries. The 1956 goal is \$38,000,000. The year 1957 will be "World Missions Year" in the Southern Convention, and this fall churches throughout the convention territory will observe a "World Missions Week."

Foreign Mission Program

"Response to the call for mission volunteers is more encouraging than ever before," Dr. Baker James Cauthen, executive secretary, said in presenting the annual report of the Foreign Mission Board. Continuing, he said, "Not only are young people dedicating themselves, but experienced pastors and other workers already established in posts of service (other than as missionaries) are reconsidering their personal responsibility and volunteering for mission fields. One hundred and four missionaries were appointed in 1955. It is our objective to appoint a minimum of 125 in 1956 and succeeding years. That number should be steadily increased as the call of world need is heard."

Southern Baptists had 1,020 foreign missionaries in active service in 35 countries and territories of the world at the close of 1955. The Foreign Mission Board's total income for 1955 reached the all-time high of \$11,108,268, an increase of more than nine per



Some of Southern Baptists' finest young men and women, 41 in all, appeared on the platform Thursday night during the Foreign Mission Board hour at the Southern Baptist Convention. These are they who will go out as missionary appointees around the world preaching the Gospel under the banner of the Convention.

Two North Carolina couples can be seen in the picture: Rev. and Mrs. Otis W. Brady at the right and Rev. and Mrs. J. G. Goodwin, Jr., the couple third from right. Dr. and Mrs. C. Winfield Applewhite were also present, but cannot be seen in the picture. Other recent appointees from North Carolina, including Rev. and Mrs. Ernest W. Glass and Rev. and Mrs. Gene D. Phillips, were probably in the group, as well as Mr. and Mrs. John A. Tumblin, Jr., who were appointed from Lynchburg, Va., but formerly lived in Durham.

cent over 1954. Approximately 94 per cent of this total was used for support of missionaries and work conducted abroad, Dr. Cauthen declared.

Dr. Cauthen presented Eugene L. Hill, secretary of education for the board, who presided during the foreign mission period and spoke on "The World in Need." Dr. Hill declared that the people in the Orient are hungry, both physically and spiritually, and are also spiritually blind. They need help. The gospel is the light of the world, and the people in the Orient need this message.

A large number of foreign missionaries from the Orient were present and were recognized as a group. At the proper time in the program other groups of missionaries from South America and also from Africa and Europe were presented.

John A. Abernathy, a native of North Carolina and a missionary in Korea, spoke on Christ meeting world need in the Orient. He referred to the poverty, suffering, and need of the people in Korea, where he is at present working. Dr. George Sadler and Miss Aletha Fuller spoke on Christ meeting the need in Africa. Frank Means and R. Boyd Robertson spoke on Christ meeting the need in Latin America. This was followed by the singing of the great hymn, "Lead on, O King Eternal."

Missionary Appointees Presented

The next part of the program was on the theme, "Commissioned for World Need," at which time 41 missionary appointees were presented by Elmer S. West, Jr., of the Foreign Mission Board. This is always an impressive and moving scene at the convention. The main lights in the auditorium were out,

and a spot light was thrown on each of these missionary appointees or missionary couples as they stepped forward to be presented. One was moved to sympathy and to missionary dedication as he observed these fine young people giving their lives to foreign missionary service. In many cases the married couples reported two or three children. One's heart is stirred as he thinks of the possible sacrifices in the hard service which these young couples face during the coming years. And yet there is joy in the hearts of these appointees, and apparently they look forward to their service with joy and enthusiasm.

Included in the list of missionary appointees were at least five couples from North Carolina: Dr. and Mrs. C. Winfield Applewhite of Statesville; Rev. and Mrs. Ernest Glass of Weldon; Rev. and Mrs. J. G. Goodwin of Clyde; Rev. and Mrs. Otis W. Brady of Roanoke Rapids; and Mr. and Mrs. Gene D. Phillips of Greensboro.

Preceding the prayer of dedication, led by Dr. Warren, Claude Rhea sang "How Beautiful Upon the Mountains."

Dr. Cauthen on "The Cry of a Lost World"

The final message of the evening was by Secretary Baker James Cauthen on the theme, "The Cry of a Lost World." "In the cry of a lost world we hear the call of our Lord," said Dr. Cauthen. "It is a call to look afresh at His Command. Never has an army marched out to battle with orders quite so clear as those given by our Lord to his own. He said, 'All authority is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations.'" Jesus

(Continued on page 16)

The Continuing Ministry of the Churches

LESSON FOR JUNE 24

Background Scripture: Acts 27-28.

Lesson Text: Acts 28:16, 23-31.

The most important "Unfinished Business" of the churches is their world mission. In a sense, it remains as nearly unfinished today as it was when the Book of the Acts came to a close, for there are more people in today's world without Christ than there were when Paul finished his work and fell asleep. With the growth of the world's population has come the increased responsibility to "preach the gospel to every creature".

This is a continuing task that will never be finished as long as the world stands, for every year more people come to the "age of accountability" in our world than the total number of people evangelized in the world. And every generation the churches must reproduce themselves out of new material. So the task goes on continuously. Our lesson for this week gives us a glimpse of the last days of Paul until he fades out of history. But as long as the gospel he did so much to interpret and proclaim goes marching on he is still very much in the influences that shape history.

Voyage to Rome, 27:1-28:16

Paul's ambition was to reach Rome and share his faith with the believers there and to take part with them in witnessing to the capital city of the Empire. He got there with transportation paid and a body-guard of Roman legionnaires, even if he had to do it by appealing to Caesar. He knew he could find no justice in the courts of the Jews at Jerusalem, and so he made his plea to be tried by the emperor himself. Thus he was conducted for his hearing on what we call his last missionary journey.

Paul was placed in the custody of a centurion by the name of Julius who treated Paul kindly and allowed him to visit with his friends at Sidon. At Myra in Lycia Paul and his companions were transferred to another ship bound for Italy. Against the intuition of Paul the captain set sail in the winter time, and their voyage came to grief in a shipwreck. But no one on board was lost and even before the ship ran aground Paul had received the assurance from Christ who said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (27:24).

Strange irony of fate that many people have become known to history, not by what they did worthy of note, but because they were touched by one of God's noblemen like Paul. It was said of certain English noblemen that they had been rescued from obscurity because George Whitefield used to shine their shoes while he was a student at Oxford. This whole ship's company was saved from drowning because they had a prisoner on board named

Paul for whose life God had a purpose in Rome.

When the ship struck a reef and was battered to pieces by the waves all the ship's company and passengers reached safety by swimming ashore. Some of them clutched the buoyant fragments of the broken ship and found them to be life-preservers. In the break-up of many a system political, social, religious, there have been enough buoyant fragments to keep people afloat until they could stand on solid ground. If our Western civilization should ever be broken up, it will be the buoyant fragments of faith that will keep men afloat until they can make a new beginning.

As islands go, Malta is a small one, but its place in history is big. We remember it for the batterings it took in World War II. It is associated with many other notable events, but none more epochal than the landing of Paul and the shipwrecked company on its friendly shores. The natives kindled a fire to dry and warm them. The chief of the island entertained them and Paul repaid him by healing his father and many others who were sick. Wherever Christianity goes it takes blessings of every sort, physical as well as spiritual. Think of how many things we value in our civilization that came through the spirit of Christ.

Little Hettie was playing with her blocks on the floor and her father asked her what she was building. "A city", she replied. "What kind of a city?" her father wanted to know. "Why, a Christian city, of course," she replied. "Don't you see the church?" "Suppose you build a pagan city", her father said teasingly. Whereupon she took the blocks representing the church out and said, "There, the church is gone and it is a pagan city" "Oh, no," said her father, "when the church goes so must the school, the hospital, the orphanage, the old people's home." She took out a block for each of those institutions and looking sad said, "But I wouldn't want to live in a place like that". Neither would any of us. But our Christianity has brought us these, and many more.

Paul in Rome, 28:17-31

The islanders of Crete gave Paul and his company gifts when they departed on a ship that came for them, and the rest of the voy-

age was peaceful. The ship landed at Puteoli, the seaport of Rome, and some of the brethren of the church at Rome met Paul and traveled with him into the city. Of all the conquerors that ever marched up the Appian way the nondescript prisoner, Paul, was the mightiest. Now, centuries later, the "glory that was Rome" lies in mellow ruins and the vestiges of empire have reverted to other powers, but Paul and his witness of the gospel goes marching on.

In Rome Paul was allowed "to stay by himself, with the soldier that guarded him." What an assignment, to be sent to guard Paul! In the changing of the guards and their rotations in the service, think how many people Paul had in his "captive audience" with whom he shared his dynamic testimony during at least two years while he was situated in Rome. Opportunities for witnessing to our faith come to us every day with the people with whom we come into contact. And if it were only two or three a day, that is more than the average one of us shows concern about in our daily lives.

The first meeting Paul called was for the leaders of the Jews in Rome. This apostle to the Gentiles never forgot his fellow countrymen. He spoke to them, making a defense of his cause saying, "It is because of the hope of Israel that I am bound with this chain." They said they had received no accusations against him from the Jewish authorities in Jerusalem. Then they appointed a day when many from all walks of life in the Jewish community in Rome came to Paul's lodgings and he preached to them "from morning till evening." Some were convinced and others were not and they departed in disagreement among themselves. Again Paul ended his plea to them as he had to many another congregation of his fellow countrymen, "Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen."

The gospel of Christ is for everybody who will receive it, and those who reject it place themselves into outer darkness. The continuing mission of the churches is to give the gospel to the pagans who live in lands afar and to the unconverted people who live on our own street and in our neighborhood. And there is the same urgency in spreading the message both at home and abroad. We cannot stand where Paul did nor speak as he did, but in our own place we can be effective witnesses to the truth in Christ.

"And he (Paul) lived two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ, quite openly and unhindered." So ends the book of Acts. It was not the purpose of Luke to tell all that happened to Paul. What he did there we can piece together from some fragments of Paul's own writings. Perhaps all of his latest epistles were written from this rented house, rather than from a dungeon cell as we have so often supposed. His closing years were spent as the others had been, busy in his Master's service.

BAPTISTRY PAINTINGS

JORDAN RIVER SCENES

WALTER KEUL, Church Artist
619 E. Graham Street
SHELBY, N. C.

(No agent, contact directly.)

For free demonstration to churches give size of baptistry backwall and opening.

HOME CIRCLE

Origin of Father's Day

The credit for having Father's Day is given to Mrs. John Bruce Dodd, Spokane, Washington.

The idea occurred to her in 1909 as a tribute to her own father, who successfully reared a family of children after the death of her mother.

She wrote to Rev. Conrad Bluhm, President of Spokane Ministerial Association, proposing that the third Sunday in June be set apart in honor of fathers. The Association approved this date and the first celebration was held in June, 1910. Sons and daughters were asked to wear red roses if their fathers were living and white if their fathers were dead.

In Chicago in 1911 it was treated as something new, and it was not until June 17, 1934, that this day was independently set apart and celebrated as Father's Day.

My Father

My dad was not a great man. He was an ordinary man—just one more man in that great middle stream of American farmers. His name was seldom in print. So far as I know only two or three pictures were made of him during his life.

He was a son of the soil. He never traveled much; perhaps he was never more than a few hundred miles from home. He married my mother, a farmer's daughter, and together they dug their livelihood out of the soil.

There were times that I did not understand him. I often thought he was too strict and too demanding. When he spoke, I knew he meant it. As a result, there was never a doubt in my mind as to whether I would obey or not—I knew I would. For my father believed that to "spare the rod" was to "spoil the child."

My dad was a student of the Scriptures. He read the Bible more than any other book. He loved it. He taught its precepts to his family and friends. He relied upon the promises of God. He trusted to His grace for life and salvation. Judged by the standards of the world he was a failure, but I happen to know that in nearly all respects he was the soul of honesty. As his son, I thank God that a record of honesty and industry trailed him through the years.

I know of many instances where his honor entailed great suffering. I recall one such trying experience when with tears in his eyes he turned to me and said, "Son, I don't know what we are going to do, but we can't afford not to let our word be as good as our bond." There were times when I thought him a bit narrow, but the older I grow the more I thank God for him, his faithfulness, and his fidelity.

Dad was a Christian. He never claimed to be very good, but he relied absolutely on the grace of God for his hope of heaven. I stood by his bed three weeks before he died. He looked up into my face; and with a twinkle in his eyes I shall never forget, he said, "Son, I may not be here when you come back, but I will see you." I would not

exchange those words for the wealth he might have accumulated and left to us
—Copied.

"I'd rather have Jesus than silver or gold, I'd rather be his than have riches untold." Yes, I would rather have the assurance that I will see my father again than to have anything this world can offer.—Copied from *The Beacon*, Second Church, Shelby.

What Are Fathers Made of?

A father is a thing that is forced to endure childbirth without an anesthetic.

A father is a thing that growls when it feels good . . . and laughs loud when scared half to death.

A father never feels worthy of the worship in a child's eyes. He's never quite the hero his daughter thinks . . . never quite the man his son believes him to be . . . and this worries him, sometimes. So he works too hard to try and smooth the rough places in the road for those of his own who will follow him.

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be. He scolds his son . . . though he knows it's the teacher's fault.

Fathers are what give daughters away to other men who aren't nearly good enough . . . so they can have grandchildren who are smarter than anybody's.

Fathers make bets with insurance companies about who'll live the longest. One day they lose . . . and the bet's paid off to the part of them they leave behind.

I don't know where a father goes . . . when he dies. But I've an idea that after a good rest . . . wherever it is . . . he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too . . . repairing . . . the stairs . . . oiling the gates . . . improving the streets . . . smoothing the way.—Paul Harvey, in *The Baptist Record*.

He's the best thing, daddy is,
When he ain't got the rheumatiz,
Gives me pennies and good advice
'Bout keeping clean and being nice
Saying please, and don't deceive,
Handkerchief, instead of sleeve.
Seems just like 'at daddy knew,
He was once a small boy, too.
Second table for him, I spec,
With nothing but the chicken neck.
Anyhow he always says,
Give the kid the best there is.
And when Ma sends me off to bed,
He always takes the light ahead
And holds my hand and talks maybe,
About the things that used to be,
When he and Uncle was little boys,
And all about their games and toys,
What am I gonner be, Gee whiz,
I 'm gonner be like daddy is.
I'd rather be like him, 'Ijing,
Than president or anything.
He's like Ma says angels is
When he ain't got the rheumatiz.
First Church, Scotland Neck.

What Sort of Father Are You?

What sort of father are you to your boy?
Do you know if your standing is good?
Do you ever take stock of yourself and check up

Your accounts with your boy as you should?
Do you ever reflect on your conduct with him?
Are you all that a father should be?
Do you send him away when you're anxious to read?

Or let him climb on to your knee?

Is a book more important to you than his talk?

Do you find his chatter annoys?
Would you rather be quiet than to have him about?

Do you send him away with his toys?
Have you time to bestow on the boy when he comes

With his questions — to tell him the truth?
Or do you neglect him and leave him alone
To work out the problems of youth?
Do you ever go walking with him hand in hand?

Do you plan little outings for him?
Does he ever look forward to romping with you,

Or are you eternally grim?
What memories pleasant of you will he have
In the years that are certain to come?
Will he look back on youth as a season of joy,
Or an age that was woefully glum?

Come, father, reflect! Does he know you today
And do you know him as you should?
Is gold so important to you that you leave
It to chance that your boy will be good?
Take stock of yourself and consider the lad,
Your time and your thought are his due;
How would you answer your God should
He ask:

"What sort of father are you?"

—Selected.

Self-Reliance

If you would have your son be something in the world, teach him to depend on himself. Let him learn that it is by close and strenuous personal application he must rise—that he must, in short, make himself and be the architect of his own future. But be very sure that the pattern he will most likely want to follow is worthy—yourself.—Copied.

"Well, Bobby," said the visitor to his neighbor's small son, "what's new?"
"Papa's got a new set of false teeth," replied Bobby.

"Indeed," said the visitor, restraining a desire to laugh, "and what will he do with the old set?"

"Oh, I suppose," replied Bobby, "they'll cut 'em down and make me wear 'em."—Ex.

News: PERSONALITIES and EVENTS

Vacation Bible School Pictures

Because of our limited space, we cannot print pictures of more than six vacation Bible schools during the summer season. We shall use the first six good, clear pictures that we receive. It seems impossible to make a fair selection on any other basis.—EDITOR.

Bell's Church of Yates Association observed Youth Week June 10-16. The young people assumed all positions of responsibility during the week. Howard Marion Holt, a recent graduate of N. C. State College, acted as youth pastor.

A county-wide revival, sponsored by the Mitchell Association, began June 10 and will run through June 30. Services are being held in a large tent located at Bear Creek just off the Spruce Pine-Bakersville highway. Dr. J. C. Canipe is evangelist, and Q. L. Fry of Taylorsville has charge of the music. Pastor Bruce C. Buchanan of the Roan Mountain Church sent us news of this Mitchell County revival.

Executive Secretary Lee Pridgen of Raleigh Association is recuperating at his home after undergoing surgery the last week in May. He expresses deep appreciation to the many who have called, written, or offered prayers and encouragement on his behalf. We hope that he will be back in his office and at his regular duties before many more weeks. In the meantime, his assistant, Mrs. Frances Cook, is looking after the work in the office and doing what field work she can.

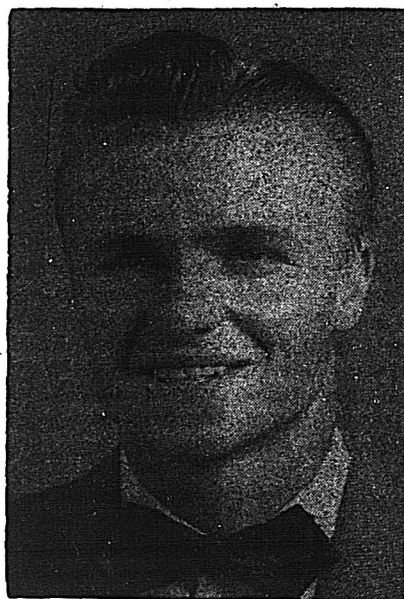
The applications for enrollment in Fruitland Baptist Bible Institute are coming in steadily now. All preachers and pastors in North Carolina who desire to enter should make application soon. The next session will open October 22. We hope to have room in one of the barracks for 20 or 25 men to take the refresher course which we planned last year, but for which we did not have the accommodations. If you desire to take this course, please let me know in order that we can prepare rooms and teaching facilities for you.—J. C. CANIPE, Fruitland Baptist Bible Institute, Hendersonville, N. C.

New Hope Church, which is located on Highway 59, about five miles north of Raleigh, will observe Home-coming Day on Sunday, June 24. Sunday school will be held at 10:00 a.m., worship service at 11:00, and a picnic dinner on the grounds immediately following the worship service.

This will be the last Sunday that Dr. Owen F. Herring, who has resigned to carry on his duties at Wake Forest College in Winston-Salem, will officiate as pastor. In appreciation of what Dr. Herring has meant to the church and to show the members' devotion and respect for him, a love offering will be taken on Home-coming Sunday and presented to Dr. Herring as a going-away gift.

North Main Street Church, High Point, voted to try to have a 100 per cent day in Sunday school and Training Union in celebration of the third anniversary of Miss Gwen Horne's coming as educational director. At the close of the evening service on that day a reception planned by the church hostesses was held in honor of Miss Horne. Rev. Neil J. Armstrong is pastor of the church.

Dr. Frank M. Powell was guest preacher at the First Church, Thomasville, on Sunday, June 3. On the following Friday evening, June 8, Rev. Bud Spencer, missionary just back from Japan, was speaker for the Youth Banquet. The 1956 collegians and high school seniors were special guests of the church at this event. Rev. Chas. F. Leek is pastor of the Thomasville church.



Rev. Bennie Pledger, pastor of the Carolina Pines Church, Raleigh, who will be the Assembly Pastor for the Training Union Assembly at Fruitland, June 18-23.

The 12th annual meeting of the National Temperance Institute will be held on the campus of Southern Baptist Theological Seminary, Louisville, Ky., June 19-27. Participants on the program for the eight-day conference will be A. C. Miller, Nashville, Tenn., executive secretary, Southern Baptist Christian Life Commission; Wayne E. Oates, professor of psychology of religion and pastoral care at Southern Seminary, and Temperance League executives from 11 states, Washington, D. C., and Canada. Dr. Duke K. McCall, president of Southern Seminary, is president of the National Temperance League which sponsors the institute.—The Survey Bulletin.

New Recorder Clubs Received Effective June 16, 1956

Church—Association—Pastor	No. Subs.
LaFayette, New South River—	
M. J. Davis.....	7
Prentiss, Macon—Claude Ledford.....	6

School for Pastors, Laymen, Women at Mars Hill

We want to remind our readers again of an unusual school of Christian study and fellowship to be held at Mars Hill College June 25-29, under the general direction of Secretary E. Lowell Spivey of the department of state missions of the convention. Co-directors are Rev. W. C. Pipes and Rev. W. G. Russell, both of Asheville. This school is for ministers, laymen, and women. It is expected that 500 pastors and lay workers will attend this school.

For reservations, write Dr. Hoyt Blackwell, Mars Hill College, Mars Hill, N. C. For other matters concerning the school, write Dr. E. Lowell Spivey, Secretary of State Missions, Recorder Building, Raleigh, N. C., or one of the co-directors in Asheville. Churches are urged to send their pastors and music directors; associations to send their moderators, missionaries, and evangelism chairmen. And remember, the ladies are included. Therefore, pastors and others may take their wives with them.

Home-Coming to Be Observed at Bell's Church, Revival

Home-coming Day will be observed at Bell's Church of the Yates Association on June 17. The church was organized in 1815. The pastor, Rev. Ted G. Stone, will deliver the 11 o'clock message, which will be followed by a picnic lunch on the grounds.

Following the lunch, everyone will assemble again in the church sanctuary at 2:00 o'clock to hear Rev. Charles A. Maddy, who is pastor of the Temple Church of Durham and moderator of the Yates Association. Special music by the junior and senior choirs of the church will also feature the services.

A special fund-raising drive for a parsonage will also be begun on that day. The church recently voted to build a parsonage in the near future on a lot adjoining the church. The lot, which is 150 feet by 250 feet was given to the church by Mr. and Mrs. Eustace Horton.

Following the afternoon service, the congregation will adjourn to the lot for a brief ground-breaking service at which Rev. Hubert S. Mumford, supt. of missions for the Yates Association, will lead in the dedicatory prayer. The church was also recently given a lot on the south side of the church (100 feet by 200 feet) to be used for future expansion. The land was given by Mrs. Elsie Thrallkill in memory of her husband, the late Normie J. Thrallkill.

The night of June 17 marks the beginning of a week of revival services at Bell's. Guest minister for the week will be Rev. Jack B. Wilder, pastor of the Holloway St. Baptist Church of Durham. In preparation for the revival "haystack" prayer meetings have been held on the grounds of the homes of various members of the church. The revival will be held nightly at 8 o'clock throughout the week and will end on the following Sunday morning.

Miss Jane Wells of the Greensboro First Church has accepted new work as private secretary for Howard Butt in Corpus Christi, Texas. Miss Wells has made a fine record at Greensboro First Church as secretary to Pastor Claud B. Bowen.

The First Church, Durham, on May 27 began operation of the Columbus Durham Chapel at 912 Ramseur Street. The chapel is named for Columbus Durham, who served as first full-time pastor of the First Church from 1876 to 1888. Serving as pastor and superintendent of this new mission is Tom Hogan, and working with him are Mrs. Hogan, Mr. and Mrs. W. S. Bagwell, Gerald Hill, and Mrs. N. B. Lockwood.

The Deep Run Church of Neuse Association held its annual vacation Bible school May 21 through May 25. Preparation Day was observed on May 19, with 54 present. Average daily attendance was 70.2. The offering taken each day was given through the Cooperative Program. Commencement was held on Sunday night, May 27, in place of the regular Sunday night church service. Mrs. Braswell Smith, the principal, and all her helpers worked very hard in the school, and a blessing was received by all concerned.

Rev. H. W. Stallings of Albemarle, retired Baptist minister, died June 5 at Stanly County Hospital. His wife died in May of this year. Surviving are eight children, 14 grandchildren, eight great-grandchildren, two sisters and two brothers. Before his retirement Mr. Stallings had served churches in Stanly, Montgomery, and Union counties. At the time of his death he was a member of North Albemarle Church. Funeral services were held from this church June 7, conducted by the pastor, Rev. Leroy Calder, assisted by Rev. R. C. James, pastor of Fairview Church. Burial was in Fairview Memorial Park.

The June 3 bulletin of the First Church, Forest City, carried a tribute to Dr. and Mrs. H. Hansel Stenbridge, Jr., for nine years of service. The second and third verses of I Peter 5 are quoted with this comment following: "It is our feeling that these words well express the pattern of leadership given our church for the past nine years by our pastor and his family.

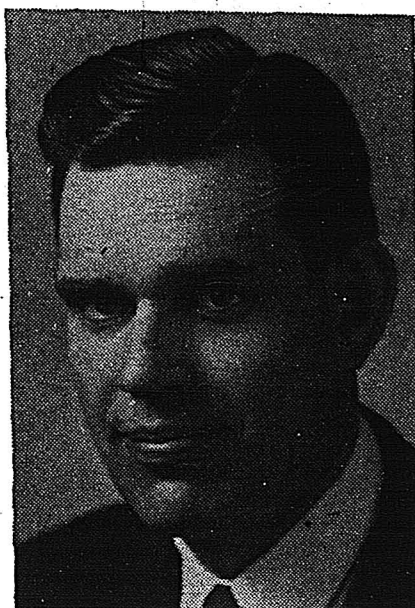
"For the past years we are grateful, and for future years we are hopeful of further guidance in our part of building God's Kingdom."

The bulletin is dedicated to Dr. and Mrs. Stenbridge, Jane Shelton and Hank.

Pastor J. Larry Mayo of the First Church, Smithfield, writes that the State Baptist Student Union Choir gave a concert there on Sunday evening, June 3.

"The program of music was well balanced and the quality of the rendition was excellent," he writes. "During the concert several of the students gave a testimony of what the B.S.U. means to them on their campus in helping them to have a deeper experience with Christ. . . . I would like to commend those who have planned this tour. The choir brought an inspiring program of worship which our people appreciated very much. These students are wonderful ambassadors of our B.S.U. program in our state."

Pastor in Greensboro



Rev. Edwin L. Smithwick began his ministry at the Northwood Church, Greensboro, on April 1. Near the last of March he and his family moved to Greensboro from Nathalie, Va., where he had served the Halifax and Republican Grove churches for the past three and one-half years. He was graduated from Southeastern Baptist Theological Seminary at Wake Forest on April 28, 1956.

At the close of the first day of registering for summer school on Monday, June 4, 222 students had been enrolled at New Orleans Baptist Seminary, including 45 new students. A total enrollment of approximately 300 is expected for the summer school, which is divided into two terms of four weeks each.

Duane W. Amburn, assistant to the president and director of public relations at Campbell College, supplied the pulpit of the Hallsboro Church, Don Keyser, pastor, on the 27th of May. He also supplied the Lillington Church on Sunday morning, June 3, and at the Buie's Creek Church at night on that same date. L. C. Pinnix is pastor at Lillington, and E. Weldon Johnson at Buie's Creek.

Miss Rita Harton of Raleigh assumed her duties as educational director of Oakhurst Church, Charlotte, following her graduation from Meredith College last month. During her student days she served as part-time educational director of the Ridge Road Baptist Church in Raleigh. At Oakhurst Miss Harton succeeds Miss Betty Shoaf, who resigned to return to the seminary for additional training.

Ministers Make Changes

Sherrill G. Stevens, pastor of New Sandy Creek, Tar River Association, has resigned and has become a student at Southern Seminary, Louisville, Ky.

Beverly A. Asbury, pastor of the Zebulon Church the past several years, has been appointed chapel director and assistant professor of religion at Westminster College, Fulton, Mo. He will leave the Zebulon pastorate June 20.

J. Nelson Allen became pastor of Mount Vernon Church, Neuse, on May 6.

James S. Potter, pastor of the First Church, Statesville, the past 10 years, has resigned to accept a call to the Tabernacle Church, Raleigh. He will succeed Dr. J. A. Ellis, who has resigned, effective July 15.

D. O. Wright on June 24 will close his ministry at the Sandy Creek, Cool Springs, and Macedonia churches in Randolph Association. He has accepted a call to Hill Memorial Church, at Koeleh, Va., as full-time pastor.

Carl Triplett, pastor of Oak Grove Church in Buncombe Association, resigned to be effective May 27, and is now pastor of Temple Church, Kingsport, Tenn.

First Service on New Wake Forest Campus

Bowman Gray Graduates First to Receive Degrees in New Wait Chapel in Winston-Salem

The first service held in the beautiful new Wait Chapel on the Wake Forest College campus at Winston-Salem was an impressive event that attracted a throng of visitors from over the state, and many from elsewhere, on Sunday afternoon, June 10. The event was the graduating exercises of the Bowman Gray School of Medicine at which 47 candidates received the degree of Doctor of Medicine. The perfect June weather doubtless increased the attendance—the largest number of cars and people ever to gather on the spacious new campus. The services began at 2:30 and closed at 4:00.

President Harold W. Tribble of Wake Forest College presided, and brought the message to the graduates after the degrees were conferred. Dr. Glenn Blackburn, pastor of Wake Forest Church and chaplain of the college, brought the devotional message and invocation. Dr. Robert L. McMillan, professor of clinical internal medicine, introduced the principal speaker, Dr. Paul Dudley White, who is executive director of the National Advisory Heart Council, and internationally known for his contributions to medical research and science.

Dr. C. C. Carpenter, dean of the Bowman Gray School of Medicine, administered the Hippocratic Oath and presented the degrees to the candidates. Forty-six young men and one young woman, Mary Ellen Rountree, received degrees of Doctor of Medicine. The history-making significance of the occasion could be felt in the vast auditorium of the new chapel, host on this day for the first time to a throng of Baptist visitors and others who had come. The impressiveness and the beauty of the service lingered in their minds afterward, as many were heard to comment on the order of the exercises and the excellent program.

Dr. White, one of the personal physicians to President Eisenhower, gave a first-hand report of the chief executive's illness and the operation on Saturday, and said that the President should be able to recover quite well and carry on normally, and that his heart stood the operation well. Dr. White's message was a fine approach to health problems of today's fast tempo of life, as he stressed the need for positive health habits for all people.

Christian Education

IN THE CHURCHES

Sunday School Secretary
 L. L. MORGAN, Church Planning Sec'y
 J. P. MORGAN, Training Union Secretary
 BRUCE E. WHITAKER, B.S.U. Secretary
 JOSEPH O. STROUD, Music Secretary

The Ministries of These Departments Are Phases of State Missions

Church Music Conference--Caswell Assembly July 23-28

A record attendance is expected at the first conference sponsored by the Department of Church Music. Joseph O. Stroud, state secretary, urges you to make reservations immediately through R. K. Redwine, manager of the assembly. The conference will begin with the evening session Monday, July 23, and close at noon Saturday, July 28.



Verl Capps



Mildred Thomas



Isabelle Knott



Jack Clinard

Pictured are four of the faculty members.

Verl Capps, minister of music at First Church, Charlotte, will teach classes in Hymnology. He is a graduate of Oklahoma A. & M. College, North Texas State Teachers College and Southwestern Baptist Seminary and served the first church, Ada, Oklahoma, before coming to the Charlotte church as minister of music in 1953.

Miss Mildred Thomas, organist and youth director of First Church, Asheville, will serve as accompanist for the conference choir and will lead the Evening Vespers. Miss Thomas is a graduate of Campbell Junior College, Meredith College, and has done seminary work at Carver School of Missions and Social Work, Louisville, Kentucky, and Union Seminary of New York City.

Miss Isabelle Knott serves the Temple Church, Raleigh, as minister of music. She is a graduate of Gardner-Webb Junior College, Wake Forest College, and New Orleans Seminary. She will teach Elementary Choir Materials.

Jack Clinard, minister of music of First Church, Fayetteville, will teach Elementary Theory. After graduating from the University of North Carolina with a major in voice, he served as minister of music in First Church, Reidsville, and Calvary Church, Morganton, before coming to his present position in Fayetteville.

A consecrated and capable faculty of church musicians has been selected and a program planned to meet the music needs of every church in our state, whether it be large or small. It will be a great week and your church and association will profit *only* if someone attends. Make your reservations today.

SUNDAY SCHOOL

New Book on Junior Work

June 1 was scheduled as publication date for the latest book in our Sunday School Training Course, *How to Work with Juniors in the Sunday School*, by Lillian Moore Rice. Focusing on administration, this book replaces *Junior Sunday School Work*, by Blanche Linthicum Davis.

The new book analyzes and discusses the various areas of Sunday school organization for Juniors. How to organize a department, how to develop teachers, how to conduct an effective weekly workers' meeting, how to coordinate the teaching and assembly periods—these are but a few of the many problems studied in the book.

One new feature of the book is a chapter devoted entirely to a study of home-church relations.

News Notes

Hominy Church near Asheville had its ground-breaking service May 7 for the new educational building.

On June 26 Horace Easom, state Brotherhood secretary, is to be with North Main Street Church, High Point, to assist in the organization of a Brotherhood.

Mrs. Guthrie Colvard, wife of Missionary Colvard of the Atlantic Association, underwent surgery at Baptist Hospital in Winston-Salem recently, and at last report, was recovering nicely.

Seven associations in the state received 1,000 or more Training Union awards for the first six months of this associational year, and Buncombe led them all, with 2,246 awards, according to report just received.

Miss Virginia Chamblee, a native of Durham, recently became financial secretary of the First Church there.

The Warehouse Revival sponsored by the Flat River Association began June 10 at the Farmers' Warehouse in Oxford and will continue through June 24.

Pritchard Memorial Church of Charlotte, Dr. W. H. Williams, pastor, has attained the rating of Standard Sunday School. This goal was reached on May 23, as the Standard banner was presented. This progressive church now looks toward advanced standard requirements for its Sunday school work.

Chunn's Cove Church in Buncombe Association had a note-burning service Sunday, May 20, at which time debts were paid off on the parsonage and land purchased for parking lot. The money has been raised by a tithing crusade among the members, and the debts have been paid off over and above regular budget items since January 1.

We note from report just received that the churches of Buncombe Association have given \$1,399.04 toward the purchase of the home for their missionary, Robert T. Hughes. The goal for the initial purchase fund is \$3,000. The offering thus far has come from 8 churches; and others have indicated that they will contribute soon to this fund.

Rev. Z. B. Teel for two years has served as pastor of the Jesse Howell Memorial Chapel sponsored by the First Church, Durham. He began this work after he had retired from the active pastorate, and now he has asked to be relieved of the responsibility. Rev. Edgar E. Ferrell, Jr., director of training in the First Church, Durham, will preach in the Chapel each Sunday morning from now on.

A voice in the wind I do not know:
 A meaning on the face of the high hills
 Whose utterance I cannot comprehend.
 A something is behind them: that is God.
 —GEORGE MACDONALD.

Woman's Missionary Union

Auxiliary to the Baptist State Convention of North Carolina

19 Hillsboro St., Raleigh, N. C.

Miss Miriam Robinson, Executive Secretary

The Kansas City Annual Session

The Place—The People

With banners stretched across its streets, signs in the restaurants and in the store windows on its famed "Petticoat Lane," and a ceaselessly working local committee of Baptist hostesses, Kansas City welcomed the more than 4,800 women from 24 states who attended the sixty-eighth Annual Session of Woman's Missionary Union, May 27-29. At the last report, only 48 of these were from North Carolina.

Kansas City's fabulous Municipal Auditorium, one of the largest downtown structures of its kind in the world, includes an Arena, a Music Hall, and Little Theatre all under one roof, with a total seating capacity of 17,500. Here the Woman's Missionary Union and Southern Baptist Convention meetings were held, beginning in the Music Hall and moving later to the larger Arena.

The W.M.U. Pageant, Billy Graham's message to the Convention, and the Foreign Mission program drew the largest crowds, overflowing the vast halls and necessitating locked doors and armed guards to handle the disappointed hundreds who were turned away. It is too bad that somewhere there is not a tremendous cathedral where large religious meetings could be held in a setting conducive to worship and inspiration.

The satin-covered walls, upholstered seats, velvet curtains and dim lights of the magnificent Music Hall afforded comfort enough for an audience to watch a performance, but made it difficult for a congregation to participate in an experience of worship; while in the Sports Arena, seating 14,000, far more than the rapping of a president's gavel was needed to bring to order the large assembly of Baptists whose shameful reputation for rude and crude behavior never fails to make headlines.

Business Transacted

The adoption of the new *Aims for Advancement* to replace the Standards of Excellence for all W.M.U. organizations was the item of business that will most directly affect all W.M.U. members. The committee responsible for these changes has been working for several years under the very efficient leadership of Miss Ruth Provence, former executive secretary of North Carolina Woman's Missionary Union. The new plans will go into effect in October, 1956. All W.M.U. officers and counselors are urged to attend state and associational leadership conferences prior to that time when these new plans will be explained in detail.

The year 1957 will be a double anniversary year: the fiftieth anniversary of both Young Woman's Auxiliary and Carver School. In-

teresting plans for the celebration of these anniversaries were presented and adopted. Watch your W.M.U. magazines for publicity concerning these plans.

Carver School of Missions and Social Work, the "child" of Woman's Missionary Union since its founding, was the subject of much discussion. By action of Woman's Missionary Union and the Southern Baptist Convention, committees were authorized to revise the Constitution of Woman's Missionary Union as needed to enable the school to become an institution of the Southern Baptist Convention and to receive its support therefrom, the Convention electing its trustees, half of whom may be nominated by Woman's Missionary Union.

These committees will report at the 1957 convention and no changes in the status or plan of support of the school will take place until that time. The Committee on Theological Education expressed its faith in the unique purpose of Carver School and voiced its intent to forward that purpose. There is no thought on the part of any who are participating in this transaction that Carver School shall become absorbed by any existing institution.

For the foreseeable future, the plan is that it shall retain its identity and proceed further along the same course upon which it has already started. In the minds of all who have prayerfully and carefully worked out these plans, this is a forward step for Carver School. Graduates and friends of the school are warned against the temptation of letting sentiment for a day that has passed lessen their enthusiasm for and cooperation in the bigger day that is ahead for Carver.

Miss Alma Hunt, executive Secretary of Woman's Missionary Union, presenting her *Annual Report*, announced that the 1955 Lottie Moon Offering now totals \$4,628,691. There are 79,101 W.M.U. organizations in the Southern Baptist Convention, with a total of 1,345,153 members. Subscriptions to all of the W.M.U. magazines total 480,623. Of the 104 different pieces of free literature available through the state W.M.U. offices, last year 4,013,436 copies were distributed. It does seem that everyone should now be well informed, doesn't it?

North Carolina's record in mission study was outstanding, particularly in the young people's organizations. In all phases of North Carolina's report, the young people's organizations are far ahead of their parent organization.

The election of officers climaxed the business of the Annual Session. Prior to the meeting it had become known that Mrs. George R. Martin, of Virginia, who has ably served as president for the past ten years,

had submitted her resignation. Mrs. R. L. Mathis, of Texas, was elected to this responsible post. Mrs. Mathis is well qualified in spirit and experience for the job that is hers. She has served Texas Woman's Missionary Union as young people's secretary, executive secretary, and president.

She is a Spirit-filled person, keenly aware of her dependence upon God, while at the same time possessed of Christian courage and vision. She has traveled widely throughout the world and become acquainted with the yearnings of its people. Mrs. Mathis feels led of God into this new responsibility, but she very earnestly asks the prayers of all W.M.U. members that she may be empowered to perform it in a manner well pleasing unto Him. Her name should be on every prayer list.

The Speeches

The theme for the program was "His Banner Exalted!" Music, prayer and inspirational messages underscored the urgency of this challenge. It is impossible here to summarize all of the messages or even to name all of the program personnel. All of us who were there wished that all of you might have been there too!

Mrs. J. M. Dawson of Austin, Texas, for many years a favorite speaker on W.M.U. and B.S.U. programs, brought the keynote address Sunday afternoon and spoke again Monday evening on *His Banner Exalted in Our Homes*, asking Christian mothers to make of their homes places "where a world of love is shut in and a world of strife is shut out," rearing their children in such a way that when they meet God in His House they may say, "Here am I, Lord, and the children thou gavest me."

Mr. Paul Geren, former State Department representative in Amman, Jordan, and recently appointed executive vice-president of Baylor University, discussing *The Contemporary World and the Christian Witness*, urged that Christians seek a solution of the racial problem by finding new ways out of old impasses, forming friendships across the color line, and determining that our own attitudes at home should not undermine the witness of our missionaries across the seas.

Miss Elizabeth Hale, native North Carolinian, missionary to Malaya, directed the morning *Meditation Moments*, emphasizing the meaning and value of Obedience and Intercession and of keeping our attention fixed upon Christ every moment of every day.

Other favorite missionaries of North Carolina who appeared on the program were Miss Irene Chambers, field worker of the Home Mission Board; Mrs. J. T. McRae, of Gaza, furloughing in Winston-Salem; Miss Martha Hairston, of Brazil, who was the missionary speaker at a number of western North Carolina associational meetings this spring; and

(Continued on page 18)

SOUTHERN BAPTIST CONVENTION

(Continued from page 9)

said most clearly, "As the Father hath sent me, even so, send I you."

Continuing, Dr. Cauthen said, "It is not our business to debate and question the command of our Lord. It is not our business to speculate about those who have never heard. It is our business to arise and give the gospel to all mankind."

Dr. Cauthen's vision was wide and challenging. He said, "I submit to you that this convention is amply able this hour to increase our world witness for our Lord no less than 300 per cent. Whereas we have 1,058 missionaries, we adequately have the potentiality of no less than 3,000. Whereas we lay upon the altar annually more than \$10,000,000, we could lay \$30,000,000 for a worldwide witness. It is not that we lack the resources. It is not that we lack the people. It is simply that we must hear afresh our Lord's call to expand our witness, and respond to that call with lives dedicated upon the altar and with our possessions consecrated to our Lord."

In his concluding remarks Dr. Cauthen gave God's answer to world need in the following words: "We look upon a world lost and perishing, a world in need indescribable. What is God's answer to world need? Simply stated, the answer is found in lives transformed by the redeeming grace of the Lord Jesus Christ. Those lives must be linked together in New Testament churches with loyalty to a sovereign Lord. So united one with the other all human relationships, whether home, business, government, or international affairs, can be brought under the sovereign direction of our Lord's holy will."

At the conclusion of this great and stirring program on world missions, Secretary Courts Redford of the Home Mission Board pronounced the benediction. The thousands of messengers from Southern Baptist churches returned to their hotels and homes in the city with enlarged vision and hearts aglow with interest in worldwide missions.

The number of people present was small at the opening of the Friday morning session. Many were slow in coming in, and some had already returned to their homes.

After congregational singing, led by W. Hines Sims, Pastor A. Douglas Aldrich of Forest Hills Church, Raleigh, read II Corinthians 6:1-18 and led in prayer.

Thomas T. Holloway, Texas, field secretary, presented the report of the American Bible Society. The convention approved the request that information regarding the work of the society be printed in the convention annual. We were glad to learn that 50,000 additional

**GIVE to your
American Bible Society**

See Page 24

copies of the Bible were being printed in the Russian language for distribution in Russia.

The Southern Baptist Convention is second among denominations in the nation in gifts to the American Bible Society, Mr. Holloway stated. The Methodist denomination comes first.

Report of Committee on Resolutions

The report of the committee on resolutions was presented by Louie D. Newton of Georgia. A resolution expressing appreciation for the hospitality of Kansas City, another urging that our people make worthy contributions to the work of the American Bible Society, and another urging that churches have their minutes and other records microfilmed by the Historical Commission in order to preserve these valuable historical records were adopted.

The fourth recommendation read: "We recommend that this convention authorize its president to file with the proper authorities of the United States government a petition to prohibit the sale and serving of alcoholic beverages on airplanes in flight within the territory of the United States."

Recommendation No. 5 was adopted in lieu of a resolution offered by James M. Bulman, of East Spencer in this state, concerning the freedom and autonomy of the local Baptist Church.

Under the head of miscellaneous business, Dr. Bulman had proposed the following amendment to the convention's constitution, to be acted on at the 1957 session: "Amendment to Article IV: This convention does not claim that affiliation with this convention is in any way necessary for a church to be a Missionary Baptist Church; nor does this convention claim that affiliation with any other Baptist body, whether district association or state convention, is in any way necessary for a church to be affiliated with this convention; nor does this convention claim that a church's affiliation with this convention, as conceived by this convention, is in any degree of such a nature as would prevent a church that once has entered into affiliation with this convention from discontinuing that affiliation, should that church for any reason whatsoever decide to discontinue that affiliation."

This recommendation No. 5, approved by the convention, reads as follows: "Since the resolution offered by James M. Bulman (N.C.) raises the question of the relation of the Southern Baptist Convention to local churches and other Baptist bodies, and refers in part to a previous action of this convention on this vital principle, we recommend that this convention reaffirm the full statement referred to in the resolution, adopted in 1928, as recorded on pages 32-33, 1928 Annual, entitled, 'Relation of Southern Baptist Convention to Other Baptist Bodies.'"

The full statement referred to as being adopted in 1928 is very long and goes into the matter of the relation of Southern Baptist

tist Convention to other Baptist bodies in great detail. Time had to be extended so the chairman, Dr. Newton, would have time to read the statement. In his remarks the chairman stated very firmly that it was not the business of the Southern Baptist Convention to pass judgment on any decision of a state supreme court or the actions of any local church, association, or convention.

Baptist State Papers Emphasized

Dr. Louie D. Newton was appointed by the 1940 convention, at the request of the editors of the Baptist state papers, to cooperate with the editors and state secretaries in the promotion of circulation of these essential agencies of the kingdom of God. He and his committees have served faithfully and well in this work during these 16 years. Circulation of the papers has increased from a few thousand subscriptions in most states until today the total circulation of all the papers is nearly one and a half million. At the request of the committee, however, the work of this circulation committee was merged with the committee on Baptist state papers thus avoiding a seeming duplication of effort and simplifying the report to the convention and in the annual. The convention expressed appreciation of the valuable service rendered by Dr. Newton as chairman of the circulation committee.

B. J. Murrie, editor of the *Illinois Baptist* and president of the Southern Baptist Press Association, presented the report of the committee on Baptist state papers. This was a comprehensive and excellent report on the importance and need of adequate support of our Baptist state papers.

The recommendations of this committee included asking the pastors and deacons of churches to use their influence in leading the membership to include the state paper in the church budget or purchase it for the entire list of church families just as they purchase Sunday school literature. Various departments, boards, agencies, and institutions of the state convention were urged to take notice of the circulation of their state papers and include a word in their various publications and promotional materials suggesting that the budget or Every-Family plan be adopted in the churches. It was also recommended that more financial support be provided for the state papers.

Relief and Annuity Board, Chaplains Commission, and Baptist Foundation

R. Alton Reed, Texas, executive secretary, presented the report of the Relief and Annuity Board, which was adopted following discussion by Dr. Reed, Fred W. Noe, R. S. Jones, L. Taylor Daniel, and Floyd Chaffin of the Relief and Annuity Board staff.

Dr. Reed reported that 1955 had been one of the most successful years in the work of the board. Assets of the agency at the close of 1955 were over \$42,000,000. He said that it was expected that assets would increase another \$8,000,000 during the current year. The year 1955 marked the inauguration of

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retirement and annuity plans. The possibility of a hospitalization coverage plan is being studied. The board takes the position that Social Security does not replace the denomination's program but supplements it. Effort is being made to enlist a large number of people who are eligible for participation in Southern Baptist retirement plans but who are not now taking advantage of the opportunity.

Alfred Carpenter, director, presented the report of the Chaplains' Commission and introduced E. L. Ackiss, George W. Schroeder, M. Crowe, Albert McClellan, and George Cummings, who spoke to the report, setting forth something of the great services which the chaplains are rendering around the world for the welfare of our service men.

Director Alfred Carpenter reported that Southern Baptists have 430 ministers serving in active duty as chaplains in various branches of the service and in the Veterans Administration. These filled the quotas for active-duty Southern Baptist men in all branches. There are openings, however, for Southern Baptists to serve in reserve capacities.

During the year the Chaplains' Commission employed George W. Cummings as associate director to enlarge the scope and effectiveness of this commission's service to Southern Baptist chaplains.

T. L. Holcomb, Tennessee, executive secretary, presented the report of the Southern Baptist Foundation, which was adopted. Members of the Foundation were presented by letters to the convention. President Warren paid tribute to Dr. Holcomb, who is retiring from the Foundation secretaryship.

Dr. Holcomb reported progress in the development of the work of the Foundation. Nearly every agency and institution of the Southern Baptist Convention has placed trust funds with the Foundation to be invested. Total assets of the Foundation on December 31, 1955, were \$1,873,069. The Foundation has been in operation only 10 years.

The Baylor University Choir, Texas, Ewell Porter, director, sang three great and inspiring numbers: "The Holy City," "The Love of God," and "When I Survey the Wondrous Cross."

"Facing Our Fiercest Foe"

The major, and concluding, address for this Friday morning session was by Millard Berquist of Florida on the theme, "Facing Our Fiercest Foe." Messengers on every hand spoke of this address as one of the ablest and most challenging of the entire convention. Dr. Berquist spoke on the widespread and staggering evils of the liquor traffic. "The liquor traffic is the absolute personification, the very embodiment of Satan himself," declared the speaker. The speech was divided into three points, in which total abstinence,

total warfare, and total eradication of the liquor evil were advocated. We hope to print in the *RECORDER* later a large part of this important address.

The convention adjourned with a closing prayer led by Dr. Berquist.

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Outstanding Addresses

The Friday afternoon session was marked by two outstanding addresses. The speakers were Dr. Roy O. McClain, pastor of the First Church in Atlanta and Baptist Hour speaker, and Dr. Glenn Archer, executive director of POAU.

Speaking to the Radio and Television Committee report, Dr. McClain challenged his hearers to accept a universal gospel. Said Dr. McClain: (1) Ours is a universal gospel. Christianity cannot be understood unless it is for everybody. The ugliest sin in the church today is the sin of silence. (2) Universal gospel needs to be told universally. Radio and television must, too, become missionaries. (3) What we will not share we cannot keep. Dr. McClain challenged his hearers to share the glorious message of the gospel in every way possible.

Dr. Glenn Archer, speaking on "Separation and Spirituality," warned his hearers that religious freedom is about to be destroyed in this country. Said Dr. Archer: "Now the amazing, the incredible has happened. Today this sacred principle of law which guarantees our religious freedom is under the fierce assault of the very people to whom it has brought the greatest prosperity—the hierarchy of the Roman Catholic Church. There can be no doubt about this, for the hierarchy has itself boldly proclaimed it. The official pronouncement of the bishops of this church on November 21, 1948, referred to the principle of separation as 'the shibboleth of doctrinaire secularism.' It called upon the faithful to work 'patiently and persistently' for its destruction. . . . The authority which teaches Spanish young people that it is quite proper and, indeed, their Christian duty to enter Protestant chapels and destroy their equipment, is the same authority which teaches four million American Catholic children that their religion alone is right and all others are counterfeit."

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Brotherhood Commission

Within the past five years the Baptist Brotherhood has more than doubled its membership and organizations. George W. Schroeder, executive secretary of the Southern Baptist Brotherhood Commission, reported that in 1950 there were 142,402 men enrolled in 4,163 churches. Today we have 289,307 in 9,625 organizations. The *Baptist Brotherhood Journal* has now passed the 100,000 mark in circulation.

The transition period for the Royal Ambassadors is running smoothly. Seventy-five to eighty per cent of the Royal Ambassadors now have male leadership. Long-range planning for the Baptist Brotherhood will include special organization to acquaint thousands of Brotherhood members with the work of our denominational schools. The first National Conference of Baptist men will be sponsored by the Brotherhood in Oklahoma City, September 18-20, 1957.

Baptist Hour Grows

According to Paul M. Stevens, director of the Radio and Television Commission, the Baptist Hour is now carried on 400 radio stations in 33 states and several foreign countries. Though the medium of television additional millions will be reached with the gospel message. "This Is the Answer," a series of 13 films based on parables of the Bible, is reaching an audience of ten million individuals each week.

May 19, 1957, will be observed as Baptist Hour Sunday throughout the convention, and thereafter Baptist Hour Sunday will be observed on the third Sunday of May each year.

Youth Night

Youth Night has become an anticipated feature at the Southern Baptist Convention each year. It is an occasion when all the Baptist churches in the surrounding territory cooperate to introduce the Southern Baptist Convention to their young people and their young people to the Southern Baptist Convention. For many it is a once-in-a-lifetime opportunity to attend a session of the convention.

For several years now, the program committee of the convention has requested the Student Department of the Sunday School Board to have charge of this evening of inspiration and challenge. Every effort has

(Continued on page 20)

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W.M.U.: THE KANSAS CITY ANNUAL SESSION

(Continued from page 15)

Dr. and Mrs. Winfield Applewhite, of Statesville, missionary appointees to Indonesia.

On *Foreign Mission Night* there were on the platform 39 missionaries who have been appointed this year, going out from 20 states to serve in 15 countries. A total of 52 missionaries have been appointed this year, bringing the total number of foreign missionaries to 1,058. The influence of W.M.U. young people's organizations featured prominently in the testimonies of these appointees.

Mrs. Edgar Bates of Canada, treasurer of the Women's Department of the Baptist World Alliance, was the featured speaker on the *Foreign Mission night* program, speaking on the consistency, clarity, and sincerity of our witness as *Handmaidens of the Lord*. Calling to mind Paul's rebuke to the Corinthians, "You're behaving like ordinary people!" she urged that Christian women more perfectly mirror Christ. Toward this end she noted four qualities that handmaidens of the Lord should exhibit and proclaim: forgiveness, faith, hope and love.

Dr. Duke McCall, president of Southern Baptist Seminary in Louisville, Ky., but appearing as president of the National Temperance League, which office he has held for four years, spoke on the topic, *Betrayed by Beverage Alcohol*. Dr. McCall's earnest manner and wealth of information jarred the audience into the realization of the seriousness of the problem and then pointed out specifically some of the things that can be done toward its solution.

Mrs. M. B. Hodge of Portland, Oregon, chairman of the North American Women's Union of the Baptist World Alliance, spoke twice on the program. In the prayer following her inspirational message Sunday afternoon she voiced the plea: "Make all the world different because of our association with each other and with Thee in this place." Surely if all who were there would translate into action the inspiration received, all the world would be different—and His banner would be exalted!

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Three New Chaplain Interns at Baptist Hospital



Left to right: William B. Carnes, Donald Clark, and Samuel A. Bagby

Director Richard K. Young of the Department of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, writes that the three young men pictured above began their work on May 1 in the training program of his department.

Mr. Bagby comes from the pastorate in Richmond, Va. A native of Georgia, he was graduated from the University of Richmond and from Southern Seminary. He is the son of missionary parents and spent three years in Brazil as a missionary himself. He is married and has two daughters.

Mr. Carnes comes directly from Southern Seminary in Louisville, from which he received the Th.M. degree recently. He also has the B.D. degree from Southern Seminary and the B.A. from the University of Louisville. He is from Georgia and is married.

Mr. Clark was graduated from Southeastern Seminary at Wake Forest this spring, with B.D. degree. A native of Virginia, he received his college training at George Washington University in Washington, D. C. He is married and has one child.

At the N. C. Baptist Hospital these men will spend one year in clinical pastoral-care training, during which time they will work intensively with people under every sort of circumstance, from the birth of a new baby to the bereavement experiences of death. While

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Willing to exchange pulpits, home, and honorarium for month of August with seminary graduate or upper classman in North Carolina, preferably in Wilmington or Charlotte area. Two and a half hours to New York City via parkway; 35 miles to beach; Boston, Plymouth, Providence, New London easily accessible. If interested write: Rev. Hal M. Helms, First Baptist Church, 51 Broad Street, Plainville, Conn. Native of N. C., graduate of Mars Hill and Furman.

they are in the hospital, they will learn the value of the minister-doctor relationship; they will study human personality; they will be thoroughly grounded in the fundamentals of religious counseling; and they will endeavor to more adequately relate religion to the sickness and problems of human existence.

The Baptist Hospital offers five such internships each year. Three men are accepted on May 1 and two men on September 1 of each year. This intern training program is carried on by the Department of Pastoral Care. Other activities included in its work are hospital visitation, out-patient religious counseling, social service work in the hospital, six weeks of classes in the winter, eight weeks of classes in the summer, student religious activity, and teaching in the Nursing School. Chaplain Everett Barnard and Chaplain DeBergen are associate directors who work with Director Young in the department.

Books in Review

BAPTISTS AND THE AMERICAN REPUBLIC. By Joseph Martin Dawson. Broadman Press, 1956. \$3.00.

This volume is already being referred to as the "Baptist Book of 1956." It covers even a major issue in the making of America, with primary attention always on the religious aspects of the situation. Dr. Dawson, who served for a number of years as executive director of the Baptist Joint Committee on Public Affairs, goes back of issues and reveals the motives that produced the issues.

Going on the basic assumption that you will not find men of conviction apart from religion, Dr. Dawson treats in his first chapter "Religious Forces in the Making of America." It is his contention that religious conviction determined the set of the sails of the founders.

The volume consists of a series of biographical sketches which are used to highlight the impact of Baptist insight on public policy in the United States. The dominating personalities in the book are: Roger Williams, Isaac Backus, John Leland, Luther Rice, Walter Rauschenbusch, George W. Truett, George Washington, Thomas Jefferson, Patrick Henry, and James Madison.

Dr. C. Emanuel Carlson, successor to Dr. Dawson with Baptist Joint Committee on Public Affairs, says of the book that "... it brings together in readable form some of the highlights of Baptist history in reference to public issues, and should help us recapture the relevance of our theological and spiritual commitments."

This book may be purchased from the Baptist Book Store, 323 W. Morgan St., Raleigh. It is my conviction that any thoughtful and reflective Christian, and certainly Baptists, would profit from reading and "eating" this book.

—BRUCE E. WHITAKER

Variety's the very spice of life,
That gives it all its flavour.—COWPER

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A Great Story Worthily Told

The story in mind in my heading is the life story of 32-year-old Margaret Truman, now Mrs. E. C. Daniel. I read it as it appeared in *Good Housekeeping*—March, April, and May, 1956. It has now been published in book form by McCraw-Hill under the title *Sopranos*, 284 pages, and sells for \$3.95.

Several things about this story impress me as being nothing short of marvelous. For example: (1) What the author has experienced and gone through within so short a time; (2) the simple, beautiful, down-to-earth way that she tells it; (3) the human interest that is so evident on every page; (4) the sense of humor that is so evident and so thrilling all the way; (5) the good taste that she exhibits in dealing with her life in the White House and in telling of her public career; (6) the lovely affection and loyalty that she shows for her own family; (7) the remarkable characterization of her father, her mother, and her fiancé (now her husband) at the close of the story.

I could wish that every person in the land might read and ponder this story. Such reading should contribute richly to personal pleasure, to wholesome living, to better home life, and to the making of a better world, and all without a particle of the "preachatorial" tone or manner!

W. R. CULLOM.

Wake Forest, N. C.

IN MEMORIAM

JAMES OTHA SMITH

Whereas God has seen fit to call to his eternal reward his faithful servant, James Otha Smith, it is with deep feeling of loss that we bow in humble submission to his will.

A deacon and leader in the Woodland Baptist Church for many years, he was active and faithful in the work of his Maker until he was called to his reward.

Therefore, be it resolved:

1. That we, the members of the Board of Deacons of the Woodland Baptist Church, pay this tribute of respect to a life so nobly lived among us.

2. That a copy of this tribute be recorded in the Minutes of the Church, a copy be sent to his wife, and a copy be sent to the BIBLICAL RECORDER. This 15th day of April, 1956.

J. P. BAILEY, Chairman
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W. D. BAILEY
A. M. BRIDGES
D. A. DARCH
A. E. LOWERY
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Bill Wilson to Greensboro

Rev. Bill Wilson has accepted the call to become assistant pastor at Greensboro First Church, and will move to his new work about the middle of July. He is a native of New Albany, Miss., and is a recent graduate of Southern Seminary. Mrs. Wilson has been teaching in the public schools, and they have one son, 18 months old. Bill made an outstanding record in Mississippi College and at the Seminary. The people at Greensboro First Church look forward gladly to his coming to his new work there.

Dr. Binkley Is Contributor to New Book

NASHVILLE, Tenn.—(BPN)—Dr. Olin T. Binkley, professor of Christian sociology and ethics, Southeastern Baptist Theological

Seminary, Wake Forest, is one of the authors contributing to a book of 14 sermons on current moral issues, *Christian Faith in Action*.

Compiled by Dr. Foy Valentine, executive secretary, Christian Life Commission of Texas Baptists, Dallas, the book was released by Broadman Press, Nashville, in time for sale at the Southern Baptist Convention book store in Kansas City May 30-June 2.

Planned to bolster the 1956 "Crusade for Christian Morality," some of the current moral issues discussed in the sermons are honesty, marriage, race prejudice, segregation, sex, divorce, citizenship responsibility, alcoholic beverages, juvenile delinquency, and separation of church and state.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—MILTON.

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SOUTHERN BAPTIST CONVENTION

(Continued from page 17)

been made to secure the finest in musical talent, testimonies, and inspirational speakers. The blessings of God have been on these services.

The program this year was in keeping with those presented in previous years. The program was under the direction of G. Kearnie Keegan, secretary, Student Department, Baptist Sunday School Board, and David K. Alexander was coordinator of the program. And the young people were there by the thousands. The large auditorium was filled to capacity, and it seemed that about half of those present were young people.

The program was presented with glamor and dramatic effect. For most of the time the main lights in the auditorium were turned off and spot lights played on those who participated in the program. Most of the music was of the popular type and was planned for its emotional effect, for entertainment, and for challenge.

Dick Baker of Dallas, Texas, was soloist and song leader. Mercer Shaw, student at Oklahoma Baptist University, was a soloist and the Bison Trio, consisting of three ladies from Oklahoma Baptist University, presented special music. The William Jewell College Choir, directed by Henry L. Cady, sang special numbers. At least five young people, including a young woman from Russia, gave Christian testimonies: George Tharel of Fayetteville, Ark.; Larry Bruns, student, Southwest State Teachers College, Springfield, Mo.; Harry and Esther Kong, who were educated at the University of Hawaii and Hardin-Simmons University; and Miss Claudia Tyrtova of Moscow, Russia, who is a worker in the Baptist Church of Moscow, especially among the young people, and is a member of the Baptist World Alliance Youth Committee.

"I am glad to be in your great country," said Miss Tyrtova. Continuing, she said, "I want to extend to you warmest greetings from the Russian people and assure you of our love and friendship as Baptists. About 20 per cent of our Russian Baptists are young people. We have no young people's work in an organized sense. The young people do a good deal of work in the choirs and in other ways in the church and as personal witnesses for Christ."

It is generally understood that the Soviet government allows no training and indoctrination of young people, except by the State, before they are 18 years of age. Therefore, in the Baptist churches there are no Sunday schools and young people are not allowed to be baptized until they are 18 years of age. The explanation of the Russian visitors was that this is the custom in the Baptist churches, but we understand that it is a custom of the government first of all, and the Baptists simply fall in line with the policies of the government.

Miss Tyrtova, who speaks English well, stated that she studied English for five years. She emphasized, as did the men in the group also, that in Russia the Baptists "preach Christ crucified."

In the printed program for Youth Night it was stated that the Baptist Student Union movement is Southern Baptists' spiritual min-

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istry to students in schools of higher education. The program is designed to enlist and train Baptist collegians for effective Christian leadership. The Baptist Student Union magnifies and emphasizes every phase of Southern Baptist life. It strives to enlist every student in local church participation while in college. The campus B.S.U. program encourages Baptist students to maximum Christian witnessing in every area of their academic and extra-curricular life.

The Baptist Student Union functions on all types of campuses. It is the common denominator of our Baptist colleges and non-Baptist schools (state, private, professional, etc.). Its mission is to reach the last student with the finest spiritual ministry of Southern Baptists. It is a joint venture of the more than 30,000 Southern Baptist churches, the 22 state conventions, and the Sunday School Board which serves by action of the Southern Baptist Convention as the authorized agency for promoting this ministry.

We give this statement in regard to the nature and function of the B.S.U. so that our people may understand more fully the meaning of the work. This was Youth Night at the Convention, but it was also B.S.U. Night.

The main speaker for the evening session was Howard Butt, Jr., a millionaire groceryman and a leading Baptist layman of Corpus Christi, Texas. Mr. Butt was a major speaker at the meeting of our Baptist State Convention in Asheville last fall, and so is well known to our people. He is a layman, but he said, facetiously, when asked by his little boy what he did, his reply was, "I am a groceryman and a Baptist preacher." And, we should add, he is eminently successful in both lines.

Mr. Butt began his address by saying, "America has its share of superstitions—some foolish, some serious. The trivial bugaboos, like black cats and Friday the 13th, are harmless. But some can be critically important."

In the outline of his speech, Mr. Butt set forth three clichés, and showed how the acceptance of these beliefs is leading multitudes of people astray, morally and spiritually.

First of all, he showed the fallacy of saying, "You're only young once." "This statement is the rational justification for the pleasure madness of America's youth," he said, "but Christ said man can be born again, can receive new life. In Christ you can be young forever. The purpose and power he puts into our lives are the basis for the joy which is eternal. It means that we can be young forever."

In the second place, "When in Rome do as the Romans do" is a cliché which expresses the modern doctrine of moral adjustment, adaptation, and conformity. "The greatest pressure of all is still social pressure, the

disposition to drift downstream with tide." Continuing, he said, "What Christ demands is more than passively refusing to along." He calls for an active dedication. No great world movement has ever made impact by asking a pale, insipid, half-hearted allegiance from its followers. What mock an easy Christianity is! There can be such thing. The Christian faith is built on cross of self-sacrifice!"

The speaker stated that education in church-related institutions of higher learning should be both quantitative and qualitative. In fact, it will be quantitative in case, for it is predicted that by 1970 the college population will be doubled. The educational program, however, must be qualitative in particular. The church-related colleges "must freshly recapture the concept distinctively Christian education, in which primary point of reference for each course every field is the Christian philosophy."

A final cliché discussed by Mr. Butt was "You can't change human nature." "This final cliché sums up the pessimism of current deterministic philosophy. In the glow of our overwhelming tensions, problems, and crises in this mid-century generation men say human nature cannot be changed. Jesus Christ says it *must* be changed (John 3), and his power offers power to change it."

Mr. Butt's concluding word was: "I know because it happened to me."

Final Session Saturday Morning

The final session of the convention was held Saturday morning, June 2, beginning 9:00 a.m. Adjournment was at 12:45 noon.

By Saturday morning hundreds of people had left for their homes, scattered in some 25 states extending from coast to coast. At the opening of the session very few people were in the auditorium, but they continued to come in until the main floor was practically full and a good many were in the lobbies. Many remarked that this was the largest attendance they had ever seen at Saturday morning session. One explanation of this would be, perhaps, that there was good spirit and interest in the convention, and also that the program planned for the final session was one of the best during the week. The major portion of the program, directed by J. W. Burton and W. Hines Sims, lasted for two hours—10:45 to 12:45—and was in the form of a church music festival and Christian home service.

In fact, the entire morning session was devoted to some of the most important and interesting matters of the convention. After worship and song, Scripture reading and prayer, R. Orin Cornett, Tennessee, executive secretary, presented the report of the Education Commission. The report said: "Increased enrollments in the colleges, growing financial support, accelerated building construction, increasing attention to the question of admission of Negroes, encouragement resulting from announcement of Ford Foundation grants, a pressing shortage of qualified faculty replacements and additions—these are among major developments of the 1955-56 academic year for Southern Baptist educational institutions."

Enrollments in Southern Baptist colleges and schools reached a record total of 53,882.

1955-56, surpassing by 3,602 the previous high of 1954-55. This nonduplicating net total does not include 7,722 students in special, noncredit, or extension classes, or 3,135 students enrolled in the Seminary Extension Department.

Dr. Cornett emphasized the need of more faculty members and better financial support of our Baptist colleges. He called attention also to the inevitable increase in enrollment in the next few years and the need to prepare to meet this increasing need for more space, equipment, and faculty to teach the young people seeking entrance to our Baptist colleges.

He reported that the third annual April emphasis on Christian education in 1956, centering on the theme, "Prepare for Leadership" was designed to stimulate Southern Baptist young people to look forward to leadership responsibility and opportunity. Thousands of kits of printed materials were sent to Southern Baptist pastors. More than 11,000,000 published pages of supporting materials appeared in publications of Southern Baptist agencies and in the Baptist state papers.

The Education Commission is conducting long-range surveys in two states, Arkansas and Kansas, an area study in Louisville, Ky., and a survey of an individual institution.

Baptist Joint Committee on Public Affairs

Walter Pope Binns, Liberty, Mo., chairman, presented the report of the Baptist Joint Committee on Public Affairs. This committee, with offices in Washington, D. C., asked the Southern Baptist Convention to approve a constitution under which the committee will function. The report of the committee was adopted, including the new constitution.

Six Baptist conventions, one of which is the Southern Baptist Convention, sponsor the Joint Committee on Public Affairs. C. Emanuel Carlson is executive director of the committee, with offices in Washington, D. C.

The constitution sets forth the purpose and scope of the Joint Committee. It is to "act in the field of public affairs" whenever the interests or rights of sponsoring conventions call for conference or negotiation with the United States government or other governments. It is also to serve when Baptist principles are involved in or are jeopardized by governmental action and in matters referred to it by sponsoring conventions.

The constitution also declares that the committee is to "enunciate, commend, and defend the historic Baptist principle of religious freedom, with particular application to the separation of church and state as embodied in the Constitution of the United States."

Crusade for Christian Morality

A major address of the entire convention was delivered at this morning session by Clifton J. Allen, Tennessee, on the subject, "Crusade for Christian Morality."

"The Crusade for Christian Morality," Dr. Allen said, "is a response to the moral crisis of our times." This crusade came into being as representatives of Southern Baptist agencies faced the question, What should be the response of Southern Baptists to the desperate need for a moral awakening? Representatives

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sentatives of Southern Baptist agencies and the editors of the state Baptist papers shared their convictions that aggressive action must be taken to enlist our total Southern Baptist life in a crusade for Christian morality. As is well known, Dr. Allen has been serving as chairman of the committee, which has been working in every way possible to promote this crusade.

This crusade is to be thought of not as an official campaign, but as the cooperative movement in Southern Baptist life to alert Christians to the reality of a worldwide moral crisis and to arouse them to serious concern for a revival of moral living.

The three major points made by Dr. Allen in his address were (1) Moral crisis calls for action, (2) Moral revival calls for Bible teaching, and (3) Moral obligation calls for commitment.

"From the first book of the Bible to the last," Dr. Allen declared, "the strongest sort of emphasis is placed on the obligations of right living. The message of the Bible is the message of redemption, and it is also the message of righteousness. These are the two great pillars of truth in the Word of God. They can never be separated. In our zeal to preach and teach the way of salvation through faith in Christ as Saviour, we must not fail to preach and teach the way of right living in response to Christ as Lord."

This commitment to upright moral living must, first of all, be personal. "Christ calls every Christian to walk the high road of honesty, purity, justice, and love," said Dr. Allen. The crusade also calls for commitment to courageous moral action. "Christians must take a stand for right living, for social justice, for civic righteousness, and for moral standards in government and industry," declared the speaker. Continuing, he said, "We could have through this crusade, under the blessing of God, a rebirth of moral idealism, a revival of moral character, and a new dynamic for moral action that would become a telling witness for Christ around the world."

Final Registration—12,232

Secretary Joe Burton reported the final registration as showing 12,232 messengers. This was the largest attendance registered in the history of the convention except for the meeting in Houston, Texas, in 1953, when there were 12,981 registered messengers and visitors. The new officers of the convention and those reelected were called to the platform by President Warren and presented to the convention. Each one expressed appreciation for the privilege of serving the convention in its work.

Mr. Hoff, manager of Municipal Auditorium, was presented. He modestly stated that he was not accustomed to speaking to big crowds like this one. He did say, how-

ever, "You people are outstanding in your behavior. I am glad to have your type here!"

The concluding order for this final session was a two-hour period given to a church music festival and Christian home service. Joe W. Burton presided and directed the program. The music was directed by W. Hines Sims. There were four choirs: Baptist Hour, Baylor University, William Jewell College, and Festival Choir from Kansas City churches.

The oldest married couple present, Mr. and Mrs. R. L. McLeod, of Independence, Mo., who had been married for 62 years and five months, was recognized and invited to be seated on the platform. The youngest married couple, who had been married on Tuesday night of Convention week, was Mr. and Mrs. James F. Embanks of New Mexico. This couple also was invited to be seated on the platform. These couples drew the applause of the big assembly. By this time the first floor of the auditorium was practically filled, and a good many people were in the balcony.

Home Life in Russia

An unusual and attractive feature of the program was a presentation of some colored pictures of home life in Russia and an interview on "Christian Home Life in Russia," given by Rev. Jakov Zhidkov, president of the organization of Russian Baptists. Pictures shown were those taken of Baptist groups and homes, especially the home and activities of Mr. Zhidkov.

During the interview, Mr. Zhidkov stated that there had been 14 children in his home, only eight now living. He lost three sons in the war. He has 16 grandchildren. His 48th wedding anniversary came during the meeting of the convention. Six members of his family are members of the Baptist church.

As to family worship, he stated that in Baptist homes the family usually have prayers before leaving for work in the morning. Many also read the Bible morning and evening in Baptist homes. When asked as to the place of women in the home, he stated that his wife was the treasurer of the family and also that she "usually had the final word."

Mr. Zhidkov expressed appreciation for the leadership and work of Southern Baptists and spoke of the joy and delight which they had experienced in visiting Baptists in America.

Mr. Zhidkov is 70 years of age and has been president of the Evangelical Christian Council since 1931 and of the All-Union Council of Baptists since its formation in 1944.

Immediately after this interview, the group of five Russian Baptists had to leave the auditorium in order to catch a plane for Chicago. Just before they left, the combined choir of 400 voices sang the "Halleluiahs Chorus" while the entire congregation stood. It was an impressive moment in the convention and in the visit of these Russian Baptists.

The final address of the convention was delivered by Pastor H. Guy Moore of the Broadway Baptist Church, Fort Worth, Texas. His theme was "The Reason Why Homes Succeed," with the text, Matthew 19:5, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one" (RSV).

"This whole matter of marriage and home building involves both an ideal and a problem

(Concluded on page 24)

Schedule of Associational Meetings, 1956

We give below dates and meeting places of the 75 associations for 1956.—L. L. Morgan, Statistical Secretary.

AUGUST

Carolina—Valley Hill (3 miles southwest of Hendersonville), August 7 (morning and afternoon session); Fruitland (7 miles northeast of Hendersonville), August 7 (evening).

Transylvania—Calvary (Route 2, Brevard), August 7; Gladly Branch (Route 2, Brevard), August 8.

French Broad—Piney Mountain, August 9; Mars Hill, August 10 (not verified).

Macon—Burningtown (Highway 28 and Burningtown Road), August 9; Cartoogechaye (Highway 64), August 10.

Buncombe—West Asheville, August 14; Oakley (Fairview Avenue, Biltmore), August 15.

Mitchell—Ledger (Highway 26 between Spruce Pine and Bakersville), August 16; Spring Creek (Highway 26 near Tennessee line), August 17.

New Found—Old Bull Creek (Route 2, Marshall, on Highway 213), August 16; French Broad (Route 1, Alexander), August 17.

Tuckaseegee—Hamburg (25 miles south from Sylva on Highway 107), August 16; Tuckaseegee (14 miles south from Sylva on Highway 107), August 17.

Haywood—Waynesville, First, August 21 (morning and afternoon session); Waynesville, East, August 21 (evening session); Richland (Waynesville), August 22.

Western North Carolina—Hanging Dog, (Route 3, Murphy), August 21; Little Brasstown, August 22.

Ashe—New River (Highway 16 north of Jefferson), August 23 and 24.

Avery—Pleasant Hill, August 23; Newland, August 24.

Tennessee River—New Hope (southwest of Robbinsville), August 23; Lone Oak (west of Robbinsville), August 24.

Three Forks—Pleasant Grove, August 28; Bethel, August 29.

Yancey—Young's Chapel (Route 2, Burnsville), August 30 and 31.

SEPTEMBER

Alleghany—Liberty (Whitehead), September 8 and 9.

Stony Fork—Laurel Fork (about 5 miles east of Blowing Rock near Parkway), September 11 and 12.

Caldwell—Lower Creek (Lenoir), September 19; Central (Whitnel), September 20.

Elkin—East Elkin, September 20; Union Hill (near Thurmond), September 21.

Liberty—Mills Home (Thomasville), September 25 and 26.

Stone Mountain—Bethel (Route 1, Hays), September 28; Walnut Grove (Route 1, Hays), September 29.

Cherokee—Cherokee Indian Baptist Mission (Cherokee), September 29, 30, and October 1 and 2.

OCTOBER

Brier Creek—Mount Pisgah (12 miles east of N. Wilkesboro on Highway 115), October 4; Fishing Creek Arbor (6 miles

from N. Wilkesboro on Highway 421, then 2 miles south), October 5.

West Liberty—Ranger, October 5; Snow Hill, October 6.

Brushy Mountain—Fishing Creek (on Highway 115), October 9; Beaver Creek (on Highway 268), October 10.

Eastern—Warsaw, October 9; Bear Marsh (near Mount Olive), October 10.

Sandy Creek—Jonesboro Heights, October 11; Bennett, October 12.

South Fork—River View (2 miles south of Lincolnton), October 11; Salem (4½ miles east of Lincolnton), October 12.

Sandy Run—Cliffside, October 15; Henrietta, First, October 16.

Blue Ridge—West Court (West Court Street, Marion), October 16.

Flat River—Hester (5 miles northwest of Oxford on Route 96), October 16; Butner, October 17.

Mount Zion—Antioch (Orange County), October 16; Bethel (Orange County), October 17.

North Roanoke—Roanoke Rapids, First, October 16.

Pee Dee—Bethel (Rockingham), October 16.

Alexander—Lilledown, October 17 (day session); Mount Herman, October 17 (night session); Lebanon (8 miles from Taylorsville), October 18.

Bladen—Lisbon (Clarkton R. F. D.), October 17; Center Roads (Bladenboro R. F. D.), October 18.

New South River—Baptist Chapel (10 miles northwest of Salemburg), October 17; Lebanon (6 miles north of Fayetteville on Dunn Highway), October 18.

Anson—Mount Beulah (south of Wadesboro), October 18.

Burnt Swamp—Harpers Ferry (3 miles west of Pembroke), October 18; Piney Grove (7 miles south of Fairmont), October 19.

Dan Valley—Mayodan, October 18; Fairview (Route 6, Reidsville), October 19.

Green River—Mountain Creek (4 miles northwest of Rutherfordton), October 18; Midway (about 3 miles from Mills Springs on Highway 108), October 19.

Montgomery—Wadesville (Highway N. C. 27), October 18; White Crest (2.3 miles from Pee Dee), October 19.

South Mountain—Saint Paul (3 miles northwest of Belwood), October 18; Mull's Chapel (Highway 18), October 19.

South Sandy Creek—Aberdeen, First, October 18; Piney Woods (3 miles east of Highway 1 between Cameron and Vass), October 19.

South Yadkin—Troutman, First, October 18; Advance (Davie County), October 19.

Yadkin—Turner's Creek (4 miles east of Courtney), October 18; East Bend (Highway 67, 20 miles west of Winston-Salem), October 19.

Beulah—Yanceyville, First, October 23.

Chowan—Shiloh (Shiloh), October 23; Salem (Weeksville), October 24.

Gaston—Long Creek Memorial (Dallas), October 23; McAdenville, October 24.

Pilot Mountain—Mineral Springs (Ogburn Avenue, Winston-Salem), October 23; October 24 (to be decided later).

South Roanoke—Washington, First, October 23.

Stanly—Porter (5 miles from Albemarle on Highway 52), October 23; Plyler (5 miles from Albemarle on Highway 11), October 24.

Wilmington—Long Creek (Highway 11), 19 miles north of Wilmington), October 24.

Brunswick—Town Creek (near Wimbrow on Highway 17), October 24; Prospect (near Shallotte on Highway 17), October 25.

Johnston—Princeton, October 24; Bethesda (Highway 70 between Clayton and Smithfield), October 25.

Randolph—Beulah (4 miles south of Bennett), October 24; Glenola, October 25.

Robeson—Long Branch (southeast of Lumberton), October 24; Orrum, October 25.

Tar River—Henderson, First, October 24; Sandy Creek (9 miles east of Lenoir on Highway 561), October 25.

Catawba River—Enon (near Valdese), October 25 (morning and afternoon session); Friendship (Morganton), October 25 (evening session); Hopewell (3 miles southwest of Morganton), October 26.

Columbus—Tabor City, October 25 (morning and afternoon session); Whiteville, October 25 (evening session); Hallboro, October 26.

Kings Mountain—Sandy Plains (north of Lattimore), October 25 (morning and afternoon session); Polkville (Route 10 north of Shelby), October 25 (evening session); Shelby, Eastside, October 26.

Mecklenburg—Woodlawn (Nations Ford Road), October 25; Park Road Church, October 26.

Piedmont—Greensboro, Sixteenth Street, October 25; High Point, Southside, October 26.

Raleigh—Apex, October 25 and 26.

Surry—Holly Springs (4 miles southeast of Mt. Airy), October 25; Highland Park (just out of Mt. Airy south and just off Highway 601), October 26.

Theron Rankin—Hickory, First, October 25; Bethany (Hildebran), October 26.

Dock—Gore's Chapel (6.8 miles south east of Nakina), October 26; Camp Branch (about 12 miles south of Bolton), October 27.

Cabarrus—Coldwater (Concord), October 29 and 30.

Little River—Dunn, First, October 30; Lillington, October 31.

Rowan—Salisbury, Stallings Memorial, October 30; China Grove, First, October 31.

Union—Marshville, October 30; Antioch (14 miles northeast from Monroe at Highway 200 and 218), October 31.

West Chowan—Riverside (6 miles south of Colerain on Highway 45), October 30; Ahoskie, First, October 31.

Yates—Gorman (Oxford Road), October 30; Berea (Old Fayetteville Road, 6 miles south of Durham), October 31.

NOVEMBER

Atlantic—Atlantic, November 1; Richlands, November 2.

Nenise—Kinston, First, November 1; Fremont, First, November 8.

Men's hearts ought not to be set against one another, but set with one another, and against the evil thing only.—CARLYLE

In Quietness and Confidence

By D. W. Charlton
Fayetteville, N. C.

President Eisenhower recently made a momentous decision—he would run again for the highest office in the land. On a higher level, Jesus made momentous decisions as he waited before God in the desert country or at the crossroads. The most creative moments of life are those in which we stand alone with God.

In the midst of life's toil and bustle, we should have some time alone with God every day. We are often driven by pressing duties and the restless urge of activity. Stress and strain in modern life have taken their toll in weariness of body and barrenness of spirit. Certainly we need to make in our heart a quiet place that God may come and dwell therein.

Three words, which appear on the X-signs at railroad crossings, may be used in our meditation—Stop, Look, Listen. (1) *Stop*, says the sign. The speed and strain of modern days stand out in marked contrast to the simple life of biblical times. The mood is expressed in such words as "still waters, green pastures, starry heavens, and waiting upon the Lord."

Today some people are pushing themselves so fast that they fall from exhaustion or heart attack. To relax and to retreat to the inner sanctuary are good for the body and soul. "All the evils of modern life," said Pascal, "have fallen upon us because men will not sit alone quietly." . . . Said our Lord: "Come apart and rest a while."

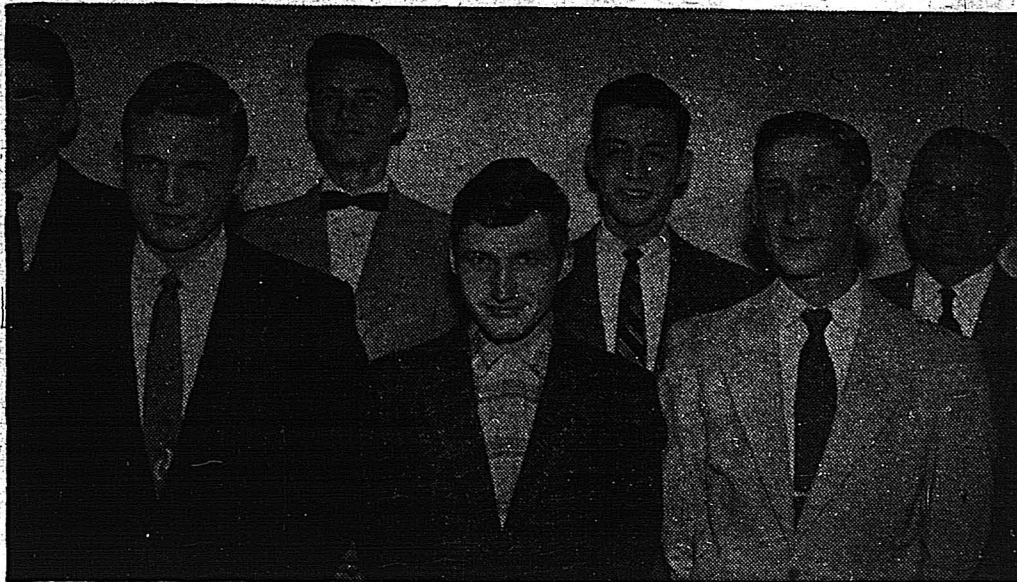
Taking a trip across the eastern part of our country, I observed that all Americans seem to be on wheels. In 1954, we traveled 221 billion miles in cars and 34 billion miles by rail. Much of that mileage must have been due to the restless urge to run away from boredom or problems at home.

A little boy, who makes the usual noise of youth in the home, suddenly became quiet. The mother went in search of him and found him sitting in a chair. "What are you doing, Johnny?" the mother asked. . . . "Just drivin'," he replied. Deeper than he knew, he was responding to an unconscious need of the body and inner life.

(2) *Look* is the second word on the X-sign, marking the place and time to check our direction and our destiny. Whither bound? Eisenhower did something that no other president had ever done—opened his inaugural address with prayer, seeking divine light and leading for the days ahead.

For one thing, we may well look inwardly at ourselves. During the Lenten season, spiritual discipline and self-denial are stressed. The present trend is toward indulgence of the flesh. Drinking, for instance, has increased at an alarming rate in America. We need to put the will and the mind in charge of the body, as we seek a closer walk with Christ. When a mother brought her child to General R. E. Lee, asking him to bless the baby, he took the child in his arms and said with deep emotion: "Teach him to deny himself."

Again, we need the upward look above and beyond earthly things. Here was a man whose eyes were on the ground, and he found



Overby Bible Class of First Church, Smithfield

This class has a record of 16 Sundays of 100 per cent attendance during January, February, March, April, and May of 1956, and has had eight consecutive Sundays with 100 per cent attendance.

Pictured, left to right, are: Tommie Gardner, Jimmy George, Douglas Hobgood, Douglas Shirley, Melzer A. Morgan, Jr., Bryan Langley, and Joseph R. Overby, who has been teacher of the class since 1942. One member, Danny Talton, was absent when the picture was made.

something, even a piece of string. He was so pleased with his find that he kept his eyes in the dust. The world is too much with us. We must lift our eyes to behold the face of Christ.

When Abraham Lincoln's body was taken from the White House to be transported to his home state, throngs of people stood in line of procession. A Negro woman lifted her little son so he could see above the shoulders and heads of the people, saying: "Take a look, honey, he died for you." We are often reminded of the cross, which "towers over the wrecks of time." We look to the cross to behold the high meaning of God's redemptive love for us.

(3) We must *listen* to hear and heed "the still, small voice" of God. We live in a world of noise. Talking and gossiping consume our time. Radio and television blare out morning, evening, and night. At the entrance of the beautiful Bok Tower in Florida are the words: "I come here to find myself; it's so easy to get lost in the world. The world is with us so much. . . . We lay waste our powers."

To listen is to (1) give attention to, and (2) to do something about what we hear. When I went to church and my mother was not along, she would ask me on my return: "What was the text of the sermon?" I had to pay some attention to the preacher's

words. Then I was reminded to do something about the sermon in everyday life.

A statesman, Lord Halifax, tells of spending fifteen minutes in silence before an important conference. Alone with God in meditation, he seems to find the deeper insights for the problems of state. Here was a girl, tense and distressed, who went to church, where she found serenity and spiritual renewal. There are many conflicting voices in our day, and we must listen to the voice of God for true wisdom and understanding.

We must listen to God or die, someone says. A pastor and his wife once heard their small son breathing heavily. Going to his room, they found him gasping for breath. The doctor was called, and he told the father that the boy's larynx was closing, upon hearing him breathe over the telephone. He must call a doctor in the neighborhood for immediate relief of the child. The father tried vainly to secure several physicians. Finally, he put down the receiver and began to pray. The telephone rang, and he was told about a refugee doctor near by, who came and saved the life of the child. But he couldn't have heard about the right doctor until he stopped talking and started listening.

"In quietness and confidence shall be your strength."

Man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will.—ARNOLD TOYNBEE.

Truth needs no flowers of speech.—POPE.

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SOUTHERN BAPTIST CONVENTION

(Continued from page 21)

—an ideal because it is God's plan, but a problem because we are human," said Dr. Moore.

In delivering his address the speaker emphasized three major points. "For one thing," he said, "homes succeed that are built in harmony with God's purpose. Fortunately, that purpose is made clear for us in the Bible." He then proceeded to give an exposition of the passage in Genesis 2:21-24: "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh." He stated that when Jesus took up the story, it was essentially the same, and then he quoted Matthew 19:4-6: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one" (RSV).

Dr. Moore stated that God meant that in the beginning man and woman were made for each other. Their very nature, their physical differences are so designed that each without the other would in a very real sense be incomplete. And if that "oneness" is to be all that God meant for it to be, it is more than physical union and for the propagation of the race. Man and woman need each other. It is the union of total life and personality. Therefore, marriage must be permanent.

In the second place, if our homes are to succeed we must discover the true meaning of love. Paul asked us to love our wives "as Christ loved the church and gave himself up for it." This kind of love never fails.

In the third place, those who make up this home must be loyal to their highest responsibilities. "What a difference it would make," the speaker said, "if all those who enjoy the freedom to marry and to build a home would accept the moral responsibility attached to such a solemn venture. Too many want its pleasures, its freedoms, its sanctions, but only the license to enjoy it so long as it pleases them and makes no demands that are too difficult." Marriage involves a responsibility of the husband and wife for each other and a responsibility for the children and for all the home may mean in Christian society.

Dr. Moore concluded this thoughtful and challenging address with the words: "If life has taught us anything, it is that love does not consist in gazing at each other, but in looking outward together in the achievement of God's purpose for ourselves and for the world. This is in truth to succeed in building a Christian home."

The people were asked to stand to their feet for the benediction. Dr. Moore led the closing prayer. This marked the end of the 99th session of the Southern Baptist Convention.

Fine Brotherhood Conventions

The ten regional Brotherhood conventions which have been held over the state recently have been marked by good programs, high inspiration, and increased attendance at each one. State Secretary Horace Easom states that the work grows more and more, and that the roots of Brotherhood work go deeper each year. Last year was the first time all ten regions had conventions, with 3,150 in attendance. This year, all ten have had conventions, with 4,150 men in attendance, a fine increase. Many new Brotherhoods continue to be organized in all sections of the state, and interest is high.



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