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November 22, 1956

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, NOVEMBER 22, 1956

NUMBER 46



Harold M. Lambert Photo

Thanksgiving

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Ordered to Quit His Preaching, Baptist Minister Chooses Exile

YORK, Maine, June 28, 1682 — (BP) — William Screven, pastor of the First Baptist Church of Kittery, Maine, who has been carrying on a running battle with Maine authorities for almost a decade, today told the General Assembly here that he is leaving the province. There is evidence, however, that the preacher merely offered to leave in preference to being banished.

Screven was called before the General Assembly to answer a contempt of court charge after he refused to quit preaching as ordered. It was the first time this year that the Baptist minister has been haled into court.

The preacher was first summoned before the bar to answer a charge that he had denounced infant baptism, and for other "blasphemous speeches." Screven told the court that infant baptism "was an ordinance of the Devil" and that he conceived it as "no ordinance of God, but an invention of man."

The Baptist was ordered to post bond or go to jail. He promptly chose confinement.

No sooner was Screven released from prison than he was before the court again for other "inconsiderate words tending to blasphemy" and was fined ten pounds. The court further charged the minister not to hold private worship at his own house "or anywhere else within the limits of this province" but to observe public worship "in our public assemblies upon the Lord's Day according to the law."

It was for ignoring this order and continuing to preach and absent himself from public meetings that Screven was ordered to appear before the General Assembly. That body was extremely tolerant and was ready to allow the preacher to return to his family if he would leave off "disorderly and turbulent practices and amend for the future." But again Screven refused to quit preaching.

When the minister remained adamant, the assembly ordered him to give bond for his good behavior and suspend his "contemptuous behavior for the future" or face the judgment of the court. Then Screven announced that he would "depart out of this province." He did not immediately indicate where he would go.

Screven was only this year ordained by the First Baptist Church of Boston as pastor of the church at Kittery. The church was established at the time Screven was ordained, and before he returned from Boston members of his congregation were being fined five shillings every time they absented themselves from public worship to attend services of the new Baptist church.

The pastor was being persecuted for his religious convictions as early as 1675 when he was called before a grand jury for not attending public meetings on the Lord's Day according to law.

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Southern Baptist Convention

—17th Century Baptist Press

Letters to an Ex-Priest

By EMMETT McLOUGHLIN

A subsequent letter from the California priest quoted in our last article stated that he had prayed and determined to break openly with the Catholic Church as I had done in 1948.

However, he had no money, no prospect of a job and was thoroughly frightened at the thought of Catholic recriminations. I put him in touch with a Presbyterian industrialist. Here is the priest's letter of August 17, 1956.

"Dear Emmett,

"It was marvelous of you to act so promptly. On the 15th (Feast of Assumption — after struggling through my two masses) — I visited Mr. S. The grand old fellow came out to the reception room and personally escorted me to his private office. We talked for about a half hour when he called in the Personnel Manager (whom, I believe you know), and the conference went on for another hour.

"The conclusions: There is a helping hand waiting for me as soon as I leave here. Practically, it is a job in their Los Angeles plant. They convinced me that I'm not as hopeless as I thought (they convinced me). W. was interested in establishing me in the Personnel Department, pointing out that I already had 75 per cent of the qualifications needing only a little brushing up on the technical aspect of the job. Mr. S's son, who is president of the concern, offered an immediate office job. So, all in all, Emmett, I'm like a kid again. No more fear — secure — and determined to be a worthwhile asset to the S. organization.

"With Mary's help I am assembling a wardrobe of civilian clothes. (Picked out my first necktie the other night — a simple trite thing, but a thrill).

"If nothing fortifies my hand, the plans call

for a public farewell to the pastor and two assistants here on August 26th. I have no gripe against them, or any of my present bosses. So the farewell will be friendly and from one aspect a bit sad, but absolutely determined.

"Sincerely, Emmett, my deepest thanks to you. My trip to Phoenix may be delayed for the moment, but I'll keep in touch with you.

Gratefully from Mary and myself—"

—OO—

American Education Week

November 11-17, 1956 has been designated as American Education Week. The week has been an annual observance since 1921; it is sponsored jointly by the National Education Association, American Legion, U. S. Office of Education, and National Congress of Parents and Teachers "for the purpose of informing the public of the accomplishments and needs of the public schools and to secure the cooperation and support of the public in meeting these needs."

—Report From The Capital

—OO—

"Separation Principle America's Contribution to World Government"

Protestants were told at a city-wide interdenominational service in Atlanta that the principle of separation of Church and State is the distinctive contribution of America to world government.

Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo., made the statement at a Reformation observance in First Baptist church. It was sponsored by the Atlanta Christian Council.

—Religious News Service

The Withered Hand

A Devotion By The Editor

"Stretch Forth Thy Hand."

The withered hand may well represent our impaired spiritual powers and intuitions. It always evokes an expression of pity to see a hand hanging limp by one's side. It tells the story of a dwarfed power, it becomes only the rudimentary sign of a power that must not be exercised in the activities of life.

Returning from the meeting of the Baptist World Alliance in Atlanta, Georgia, in 1939, we spent several days in Monteagle, Tennessee. There was a teen-age boy in the cottage next to us. This boy was so afflicted that he had practically no control over his muscles. He would undertake to reach for something, and invariably his hand would reach out in the opposite direction and he would have the greatest difficulty in bringing his hand around to the object he sought to grasp.

I was reminded of the spiritual deformities so common among people. One's spiritual powers may be so abused by sin until they become calloused or deformed or impotent so that one is unable to exercise those powers and reach out with a firm mental and spiritual grasp to take hold of the great spiritual truths of the gospel.

But there stands One among us Who is able and willing to heal the withered hand, the withered heart and soul, and restore to us the use of all our spiritual powers.

"Rise up, and stand forth in the midst," He calls. Always when one acts upon the invitation of the Lord so far as he is able to understand, there will be a further invitation, an additional order: "Stretch forth thy hand," said Jesus. And the man involuntarily stretched forth the impotent hand, not knowing he could do it until he tried.

But the hand that had hung limp and useless by his side, now reaches out to take hold of the tools with which men work, and to be exercised in the normal functions of life.

We will find the same expression to be true with our spiritual powers. What a thrilling experience it is when, in response to the invitation of Jesus, we reach out the hand of faith and take hold of the truths of eternal life in Jesus Christ our Lord!

"And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered . . . And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other" Luke 6:6, 10.

ARKANSAS BAPTIST

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First Class Ordinations

By DUKE K. MCCALL

Increasingly questions come to the Seminary regarding the ordination of members of church staffs other than the pastor. Each church has not only the right but also the responsibility of making the final decision.

I believe, however, that the decision should be made in terms of "to ordain or not to ordain" — never in terms of whether to ordain "second-class."

Baptist churches use ordination for ministers and for deacons. There is no New Testament precedent for a third type of ordination.

Within Southern Baptist fellowship many men are ordained whose duties and responsibilities are not those of the pastoral ministry. It is assumed, however, that such men when ordained are qualified to perform any and all duties or functions of the pastoral ministry including the performance of marriage ceremonies and are also entitled to such recognition as is accorded to the pastoral ministry, including draft exemption, clergy permits, etc.

It is not necessary, however, for such an individual, a Bible professor for example, to do everything which his ordination authorizes. He may restrict his activity to a specialized ministry not normally including certain pastoral functions.

Standards Should Be Identical

It is customary for Baptist churches to associate other churches with them in the ordination of an individual, particularly in the form of an examining presbytery. It would seem to me that if a minister of education or a minister of music is to be ordained, this practice should be followed since it would be assumed that the person so ordained would be free to serve other churches in that capacity. Further, all standards with reference to the character of the individual, his Christian experience, his call to the ministry, his

theological position should be identical with those required of one to be ordained to the pastoral ministry.

Every church must face the fact, that a man who understands his call to the ministry to be a specialized service in such an area as teaching, the ministry of education, or the ministry of music may at some future date have the opportunity and feel led to accept the pastorate of a church. No church should ordain any man to the ministry unless it would be willing to see him serve in any phase of the ministry that his gifts may allow and that any church might desire.

Baptists are gradually enlarging their concept of the ministry because of the growth of churches in size and in complexity of program. We are, therefore, coming to use the titles *minister of education* and *minister of music*. There is a sense in which men chosen for these offices are "ordained" to this ministry by their election by the church.

'Limited Ordination' is Not Solution

Thus far, however, general opinion has made these offices subordinate to the pastoral ministry. This subordination has partially been preserved by refusal to have a formal ordination service for these men. (The fact that these offices are sometimes held by women has also complicated the picture.)

I recognize the problems involved in maintaining proper staff relationships but I do not believe that the problem should be solved by creating a "limited ordination" to the ministry.

It needs to be kept in mind that ordination is essentially the setting apart of an individual by a church to a special ministry for which God has called and equipped him. Ordination does not have the characteristics of a sacrament endowing him with special powers. Thus it is that except for certain legal matters, such as those involved in mar-

riage, a Baptist church may authorize any layman it desires to perform religious functions, such as preaching, presiding at the Lord's Supper, performing baptisms, or conducting worship in any form.

What then is the motivation which prompts the ordination of other members of the staff of a church? First, to recognize that they have been called of God to a special ministry. Second, to give them status and recognition which will enable them to assist and substitute for the pastor on various occasions. Third, to qualify them for certain privileges such as draft exemption, clergy permits, income tax benefits. (These last are not high motives but legitimate if it is assumed that the individual actually has a right to the benefits).

Objections to ordaining other staff members than the pastor include: First, the fact that a high percentage of those serving in non-pastoral positions are not committed to a life-time religious vocation. Second, pastors have had unhappy experiences with ambitious ordained associates. Third, it is only in recent years that the growth of churches in size and complexity of program has demanded a church staff; thus the concept of the ministry which includes ministers of education and ministers of music is relatively new.

My advice: If a church is convinced of an individual's call to the ministry and believes that his usefulness will be enlarged by ordination, then call together a presbytery and follow the advice of sister churches as discovered through the presbytery. Do not be in a hurry to ordain anyone for the pastoral ministry or any other type of ministry. Time for investigation, observation, and much prayer will avoid tragedies which result from pandering to the pride of individuals or the pressure of prominent families who desire to see a son ordained. The church which ordains a man is responsible for its act throughout the lifetime of the man. It is easier to delay ordination than to withdraw it.

(Reprinted from *THE TIE*, November, 1956)

Bringing Forth Fruit In Old Age

By H. H. SMITH, SR.

The Psalmist says: "The righteous flourish like the palm tree, and grow like a cedar in Lebanon. They are planted in the house of the Lord, they flourish in the courts of our God. They still bring forth fruit in old age." (Psalms 92:12-14, RSV.)

An article in the Biblical Recorder by Bruce H. Price, on "Breaking the Age Barrier," brings to mind the Psalmist's words about "bringing forth fruit in old age." The article gives an account of an interview Mr. Price had with two venerable Baptist ministers at Wake Forest, N. C.: Dr. W. R. Cullom and Dr. S. L. Morgan. Dr. Cullom will be 90 years old on his next birthday and Dr. Morgan is already 85.

Dr. Morgan preached his first sermon 61 years ago, and is still able to preach and conduct revival services, but his greatest work perhaps is his writing. For many years his contributions to the religious press, which reach a score or more of denominational weeklies — and other periodicals — have been read with spiritual profit by a large number of readers.

Of Dr. Cullom, Mr. Price says: "I felt as if one of the prophets had walked out of the Old Testament to greet me. This great man of God carries his years with ease, 90 of them on his shoulders, walking with a spry step, standing straight, and possessing an active mind. Nothing about him indicated that 18 years ago he had retired because of old age as professor in Wake Forest College." Dr.

Cullom still preaches, at times, and is also able to help in revival work. He is an able writer and a frequent contributor to the religious press.

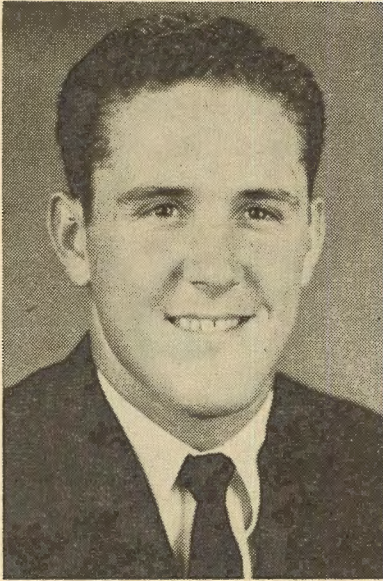
Throughout the Church, no doubt, there are many servants of God — both ministers and laymen — who are bringing forth fruit in their old age. It has ever been thus. Two hundred years ago John Wesley was busily engaged in his evangelistic work and continued active to the day of his death, at 88. When he was 85 he drove a long distance and preached four times one day. At 87, the year before his death, he noted in his diary: "I finished my sermon on the 'Wedding Garments,' perhaps the last that I shall write." With one foot in the grave, this old preacher is making a new sermon! Here we have the secret of the alertness, in mind and spirit, of those who continue effective servants of God, "e'en down to old age": they have never departed from the studious habits of their youth, and have been careful to cultivate the spiritual life. In a pocket dairy, which Wesley always carried with him, we find these words: "I resolve to devote an hour morning and evening to private prayer; no pretense or excuse whatsoever." As to the Bible, he called himself "a man of one Book."

Not all old men — ministers or laymen — are noted for bringing forth fruit in old age. Why? Perhaps there is an answer, in part, in one of Bishop William F. McDowell's lectures on preaching. This Methodist

Bishop delivered the Lyman Beecher Lectures on Preaching at Yale University, in 1917. In his lecture on the "Ministry of Rescue" — what we would call evangelism today — he said, in part: "Keep at it. Make a vow now never to cease this effort while you are in this ministry. Men are always urging me to deal faithfully with young men and this is well. But youth is not our tragedy. Mid-life and old age furnish the occasion for our chief concern. Youth has enthusiasm and hope. It has not become cautious and doubtful. It feels that it must have seals to its ministry and goes out to get them. But when youth is past, a new spirit, not always a better one, comes. We preach abler sermons, make fewer mistakes, and win fewer souls. We remember the glories of an earlier ministry, but do not look for any burning bushes, or gushing rocks or cloven tongues, or rushing mighty winds any more. And we reach the deadline by becoming dead men. But in this matter of persuading men our strength should increase from year to year. At thirty we ought to do it well; at forty we ought to be showing real signs of promise; at fifty promise should be reasonably assured; at sixty we ought to be well-nigh irresistible; from seventy on no one should be able to stand up against our Christlike power to persuade young and old. This will insure a ministry whose leaf shall not wither and whose faithfulness shall not cease. Be concerned, therefore, not only for the days of your youth, but for those other days that surely draw near when no one has any pleasure in them."

Kingdom Progress

Double Ordination Service



LEWIS DEWETT

First Church, Clarksville, ordained two young men to the gospel ministry on November 11.

Candidates were Lewis Dewett, senior student at the College of the Ozarks, and pastor of the Woodland Church. Mr. Dewett's home church is at Webb City. He is married. He plans to enter the seminary this coming fall.

Allen R. Reeves, Jr. was the other candidate. His home was originally in Louisiana. He is the pastor of the East Hill Mission of



DICK REEVES

First Church of Clarksville. He is married and has two children. His father is the pastor of Oakland and Spadra churches in Johnson County. Mr. Reeves attended school in Dallas.

The ordination council was made up of pastors and deacons of Clear Creek Association. J. L. Hall served as moderator. Faber Tyler was clerk. S. A. Wiles questioned the candidates. Mr. Reeves Sr. led the ordination prayer. Audra Martin of Webb City preached the ordination sermon.

Pastoral Change

Joe Hester has resigned the pastorate of Clarks Chapel near Paragould and has assumed the pastorate of Neals Chapel near Lepanto.

News From Ouachita

Dr. D. M. Seward, professor of mathematics and acting dean of faculty at Ouachita College, recently was elected vice chairman of the deans of Arkansas at the Deans and Registrars Annual meeting at Clarksville. Miss Frances Crawford, registrar at O. B. C., also attended. She is past president of the registrar's group.

James T. Luck, chairman of the division of fine art at Ouachita College will attend the thirty-second annual meeting of the National Association of Schools of Music at the Statler Hotel in Cleveland, Ohio Nov. 23 and 24, it was announced recently.

The Association includes 225 of the leading universities, colleges, and conservatories in the land. The Association is the body responsible for educational music standards in the country.

Southern Seminary Enrolment

Final enrolment figure for the first semester at Southern Baptist Theological Seminary, Louisville, Ky., is 1,547.

The figure represents an increase of 31 over last year's first semester enrolment. Enrolment for both semesters of the 1956-57 session is expected to exceed last year's total of 1,767.

Gibbs Goes to Lunsford

J. W. Gibbs, student at Southern College, Walnut Ridge, resigned the pastorate of Neals Chapel, Lepanto, and has assumed the full time pastorate of the Lunsford Church, Mt. Zion Association, near Jonesboro. During the year Mr. Gibbs was the pastor of Neals Chapel, he received 40 members by letter and 88 by baptism.

Keahey to New Mexico

Henry L. Keahey has accepted the call of the Cavern Baptist Church Carlsbad, New Mexico. He assumed his duties as pastor November 1.

The Cavern Church has a membership of 362 with a Sunday school enrolment of 382 and 179 enrolled in Training Union. The church has an active W. M. U. and Brotherhood Organization. The church also sponsors two missions.

For the past fourteen months Mr. Keahey has been pastor of First Church, Village. During this period there were 10 additions to the church and the entire building was air-conditioned at an approximate cost of \$2,900. Mr. Keahey was also pastor of the Mount Olive Church, Crossett for 2½ years.

The Keahey's have two daughters, Diane age five and Rebecca age two.

Quote of the Week: "Statistics show that 10,000 people are killed by intoxicating liquor, where only one is killed by a mad dog. Yet we shoot the dog and license the liquor."

Institute on Pastoral Care of Patients At Baptist Memorial Hospital November 26

Ministers from Arkansas, Tennessee and Mississippi are invited to attend an institute dealing with the pastor's hospital ministry to be held at Baptist Memorial Hospital in Memphis, Monday, November 26.

Dr. Frank S. Groner, administrator of hospital, will welcome the group at 9:30 a. m. in the hospital chapel. Those in attendance will be guests of the hospital for lunch. A panel discussion by members of the medical staff and visiting denominational leaders at 3:15 p. m. will end the day's program.

Visiting speakers will include Dr. Richard K. Young, Director of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem; Dr. Wayne E. Oates, Professor, Southern Baptist Theological Seminary; and Dr. John M. Price, Director of the School of Religious Education, New Orleans Baptist Theological Seminary.

Arrangements to attend the one-day program should be made with Chaplain Frederick P. Loman at the hospital.

Finds Bible Interest, Theology Growing Among Laymen

Continued intense interest in the Bible and increased interest in theology on the part of laymen are among the major religious trends of the past ten years, Dr. Harold DeWolf of the Boston University school of theology said.

He spoke to deans of Methodist pastors' schools meeting at Montgomery Bell State Park, Dickson, Tenn.

Dr. DeWolf also noted that "extreme controversy" among theologians has given way to "a mood of mediation and communications and conciliation."

Pray-ers

As we use tides drawn by the moon 239,000 miles away to lift ships grounded on shoals; as we use the heat and the light of the sun 93 million miles away to maintain life, provide food, and develop civilization, so we can use the spiritual energies that God has provided in his universe for the making of a better world and a better community. Our world waits for pray-ers for peace; pray-ers for justice; pray-ers for righteousness and love; pray-ers who will change history. Christian prayer is a power in social situations. In a very real sense, the future of our world is in the hands of praying Christians.

—Biblical Recorder

Basinger at Lake City

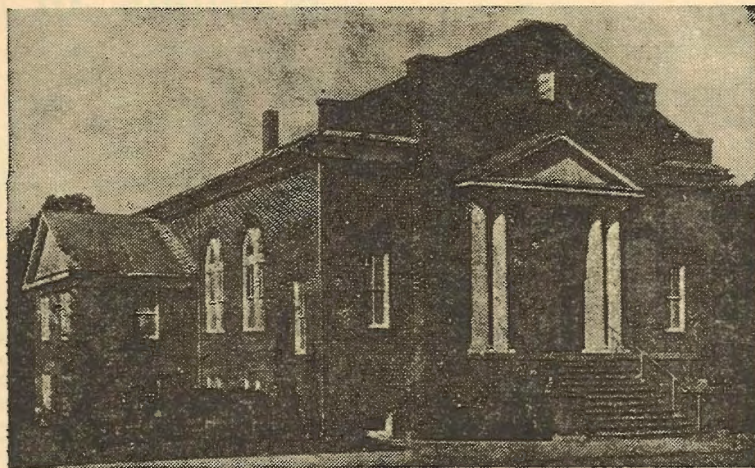
John M. Basinger recently accepted the pastorate of Lake City Church.

Mr. Basinger went to the Lake City Church from the Trumann Church, where he served eight years. During this time there were 518 additions to the church, 267 for baptism. The church membership increased from 467 to 797. Sunday school enrolment increased from 269 to 512, Training Union from 8 to 137. Property value increased from \$19,500 to \$85,000. Total gifts increased from \$7,079 to \$17,351 annually, Cooperative Program gifts from \$120 to \$1,300 annually, and gifts to missions from \$850 to \$2,274 annually. Two mission Sunday schools and two churches were organized.

"The thought is full of consolation that He who hath fixed the bounds of our habitation has also fixed the bounds of our tribulation."

—Spurgeon

First Church, Sheridan, and Pastor Welch



WENDELL WELCH

Pictured above is First Baptist Church, Sheridan, one of the oldest churches in the state. It was organized 98 years ago and was first known as Big Creek Baptist Church. The church now has 400 members and in 1928 erected a building now valued at \$150,000.

In recent weeks the church by popular vote, elected to cooperate with the Arkansas Baptist State Convention and the Southern Baptist Convention in mission work. The church included the **Arkansas Baptist** in its budget and is sending the paper to 104 homes.

Wendell Welch of Lubbock, Texas, is the pastor of First Church. He is a graduate of Texas Tech and will receive his Master's Degree from Columbia University in 1957. Pastor Welch comes from a family of Baptist ministers. His father is a pastor in Texas.

Simultaneous Crusade Conducted in Alaska

From October 14-28, twenty-four Southern Baptist churches and missions in Alaska were engaged in a simultaneous evangelistic crusade. This was the seventh simultaneous evangelistic crusade sponsored by the Department of Evangelism of the Home Mission Board. The first crusade was in 1949 when there were only five Baptist Churches in Alaska. In the crusade just closed there were 24 churches and missions engaged in the crusade. This will give some idea of how our Baptist work in Alaska is growing.

The crusade was organized and directed by C. Y. Dossey, Associate Secretary in the Department of Evangelism of the Home Mission Board. The churches in the states paid the traveling expenses of their pastors or ministers of music to go for this crusade. There were 23 pastors and nine ministers of music who went from the states to participate in the crusade. These pastors and ministers of music were from Arizona, Georgia, Illinois, Tennessee, Louisiana, North Carolina, South Carolina and Texas.

The crusade made a tremendous impact upon the territory of Alaska. Many of the evangelists and singers appeared on radio and television while they were in Alaska participating in the crusade. The newspapers gave wide publicity to the crusade. The visible results of the crusade were 283 additions to the churches with 131 of this number coming upon profession of faith as candidates for baptism. During the crusade there were many rededications and several young men and women surrendered for full time Christian service. The visiting evangelists and ministers of music not only led the churches in seeking to win the lost but they rendered valuable service to the pastors and churches in Alaska by aiding them with their music and educational programs.

There is no place in the Southern Baptist Convention where the need is greater than in Alaska; but our churches and pastors in Alaska are measuring up to the need and are making rapid progress. Some of our finest men are to be found serving there as pastors and some of the greatest Christians you will find anywhere are to be found in our churches in Alaska. Many of them are natives of

Alaska. Some of the outstanding Christians in Alaska are to be found among the Eskimos. Our churches in Alaska are rendering an invaluable service. They are winning to Christ many of our servicemen who are not won to Christ in the states. These men are sent to Alaska to serve in our armed forces and our churches there are winning them to Christ. The needs in Alaska are tremendous, but we have the message and the methods that are needed to win Alaska to Christ.

—C. Y. Dossey

Chaplains' Workshop In Memphis November 27-29

Chaplains from Southern Baptist hospitals will attend a workshop on pastoral care of patients at Baptist Memorial Hospital in Memphis, November 27-29.

Several members of the hospital's medical staff will discuss means of bringing doctors and chaplains to a closer relationship in patient care. Out-of-town speakers will include Dr. Richard K. Young, director of the department of pastoral care, North Carolina Baptist Hospital, Winston-Salem, and Dr. Raymond M. Rigdon of the Baptist Sunday School Board, Nashville.

Frederick P. Loman, chaplain of Baptist Memorial, is program chairman for the three-day workshop.

1957 Officers of Baptist State Convention

President, Rel Gray, Helena.

First Vice President, B. K. Selph, Benton.

Second Vice President, Fritz Goodbar, Danville.

Meeting place, Immanuel Church, Little Rock.

Date, November 19-21.

A complete report of the annual meeting of the State Convention November 13-15 will appear in next week's issue of the **Arkansas Baptist**.

Sherwood Receives 29

Sherwood Church, North Little Rock, was led in a revival November 4-11 by Jesse Reed, state missionary. Ray Tweed of Dover

led the singing. During the week there were 29 additions to the church, 17 of which were on profession of faith. On the closing day of the revival all attendance records were broken in Sunday school and Training Union, with 130 in Sunday school and 60 in Training Union. Charles Ragland is pastor.



"I want to subscribe for the **Arkansas Baptist!**"

New Budgets

Trinity Church, Little Rock, Pulaski County Association. Floyd Simmons is pastor.

First Church, Sheridan, Pulaski County Association. Wendell Welch is pastor.

From club to budget: Lunsford Church, Lake City, Mt. Zion Association, list sent by Mrs. Frank Taylor.

Gosnell Church, Blytheville, Mississippi County Association. William L. Kreis is pastor.

New Club

Louann Church, Liberty Association. L. W. Rhoads is pastor.

Analysis

Mississippi County Association has 15 churches with budget subscriptions, 7 with clubs, and 18 with neither.

Motor Cities Association, Michigan, has 4 budgets, 5 clubs, and 28 with neither.

Mt. Zion Association has 9 budgets, 10 clubs, and 9 with neither.

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

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

World Council Gets Hungarian Youth Appeal

The World Council of Churches received an appeal from a newly-formed Christian Youth League in Hungary calling upon Christian young people throughout the world "to pray with us and for us" for acceptance by all peoples and governments of "an independent, free and neutral Hungary."

The league, which was said to comprise Protestant and Roman Catholic youth movements in Hungary, sent the plea before Soviet forces crushed the revolt in that country.

The youth leaders said their appeal was especially directed to Christians of the Soviet Union, the United States, England and France.

Soviet Zone Communists Order Razing of Historic Church

Plans by Communist authorities of Magdeburg, Soviet Zone, to raze the historic Holy Spirit church and its adjacent St. Ann chapel were protested by leaders of the Evangelical Church of Saxony.

Communist city planners said the church building in Berlin, would mar the looks of the new city hall slated to be built on an adjacent site.

Holy Spirit church dates back to the 13th century. The St. Ann chapel is considered one of the most precious specimens of Gothic architecture in Germany.

The church, heavily damaged during World War II, was the first worship center to be rebuilt in Magdeburg after the war. Many foreign churches contributed to its reconstruction which was completed in 1951.

Church authorities said the proposed razing would be a "senseless" destruction of one of the most valuable architectural monuments in the city and also a severe blow to the church life of Magdeburg.

Deferred Payment Plan Finances New Church Building

First Presbyterian Church in Kirkwood, Mo., will soon be housed in a new \$750,000 building thanks to the ingenuity of its finance chairman.

Fred Farrow, a veteran of 28 years in the investment business, decided to raise the needed funds by the method of selling bonds, but with a new twist — a deferred payment plan.

"I knew from past experience that the donation system wouldn't produce the results we wanted," Mr. Farrow said. "I figured it would take nine years and a lot of hard work.

"We have a large number of young people who couldn't afford to lend, much less give, \$1,000 straight out," he said. "But they could afford to invest \$200 a year at five per cent interest."

Now, after a year and a half, bond sales are nearing the \$700,000 mark. Investments among the 800-odd bond holders range in size from \$100 to \$24,000.

"It's all very thrilling," said the pastor, Dr. Donald H. Stewart. "The bankers said we didn't have a chance, and now we're ready to start construction on one of the finest examples of church architecture in these parts."

Adventists Adopt Record Budget

A record budget of \$22,823,758 for 1957 was adopted by the Autumn Council of the Seventh-day Adventist Church in Washington D. C.

Of this amount \$11,706,890 is slated for overseas missions, medical and educational work.

October Church Construction Set New Monthly Record

Church construction set a monthly record of \$76,000,000 in October, Departments of Commerce and Labor reported.

Construction experts said the high figure was surprising in view of the general decline in building activity at this time of the year.

Ordinarily, construction activity reaches its peak in August, levels off in September and begins to drop in October. As the cold weather sets in building comes to a virtual standstill in the northern states.

Burma Baptists to Take Over Duties of Missionaries

A plan for the Burma Baptist Convention to take over duties previously handled by missionaries was approved by delegates to its 88th annual meeting.

The plan, proposed by the missionaries themselves at a meeting last February, has the goal of making Baptist work in this country self-supporting, self-directing and self-propagating.

To implement the plan, Articles of Agreement were worked out by representatives of the Burma Convention, the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society.

Pastor Asks Members Will Eyes To Sightless

A Presbyterian pastor in Cincinnati made a strong plea in a sermon for persons to will their eyes to the sightless. And 20 persons in his congregation indicated a desire to do so.

The Rev. Milo Beran made the appeal in suburban Mt. Washington Presbyterian church at the request of a member. It was the first such appeal from a local pulpit.

In the audience was a 29-year-old transit company worker whose sight was restored by a recent cornea transplantation.

Also present was the young surgeon who performed the operation under the auspices of the Cincinnati Eyebank for Sight Restoration, Inc., one of four eyebanks in the United States. The others are in Boston, New York and Chicago.

"God is waiting patiently for us to get into high gear and do something great with ourselves," Mr. Beran told the congregation.

"We have given our tithes and it has not hurt us; our blood, and it was good for us; our love, and we have grown by it.

"Now, let us take another step and give one of our priceless possessions — our eyes — that someone, less fortunate, may see what we have had the privilege of seeing these many years."

He said "the giving of one's eyes is a generous act, costing us nothing and involving no sacrifice."

A Smile or Two



"Every time you ask me to do something don't expect me to jump."

The village tailor received only occasional orders from the vicar for such articles as hats, collars, or handkerchiefs.

"You see," remarked the reverend gentleman one day, having called with his usual order, "When I want a suit I go to London. They make them there."

Calling again a few weeks later, the vicar remarked that he had not seen the tailor at church late.

"No," replied the tailor. "When I want to hear a good sermon I go to London. They preach them there."

Policeman to man who had just collided with a woman driver: "I'd settle if I were you, sir. After all, it's your word against literally thousands of hers."

A truant officer made a call at the home of a pupil whose absence had extended for over a week.

"Mikey is now past the 13th year," said the boy's mother, "an' me an' his father think he's after havin' enough schoolin'."

"Enough schooling?" repeated the officer. "Why I did not finish my education until I was 23."

"Be that so?" said the woman in amazement. Then, reassuringly, after a thoughtful pause: "Well, sor, ye see that boy of ours has brains."

Junior was in the habit of coming to the table with a dirty face, and, of course, had to be sent away to wash.

One time his mother, losing her patience, said to him, "Junior, why do you persist in coming to the table without washing? You know I always send you away."

"Well," said Junior, meekly, "once you forgot."

Wife: "I'm sorry I ever married you."

Husband: "You ought to be. You cheated some other girl out of a swell husband."

—Baptist Voice

The French artist, Dufy, had completed a somewhat idealized portrait for an important client. "But," protested the patron, "it doesn't look like me!"

"Well, then," responded the imperturbable Dufy, "try to look like your portrait."

—Quots

Women's intuition often gets the credit that belongs to eavesdropping.

—Franklin P. Jones

News From Baptist Press

Chicago Endorsed As Sixth Seminary Site

The Baptist Record, organ of Mississippi Baptist Convention, has given its editorial endorsement to establishment of a Southern Baptist seminary in Chicago.

One of the most fertile fields for gospel witness to be found on the entire earth is the vast, metropolitan area of Chicago and Southern Baptists need a seminary there to capitalize on this tremendous opportunity," the editorial declares.

A Southern Baptist Convention committee is presently studying the needs for a new seminary. It would be the sixth one operated by Southern Baptists, the first north of the Ohio River.

Kansas City, Mo., and Colorado Springs, Colo., already have been nominated by Baptists in those areas for committee consideration. Southern Baptists in Illinois, observing their 50th birthday as an organized state body next year, back the Chicago proposal.

Southern Baptist churches are already in existence in many Great Lake states — Michigan, Ohio, Illinois, Wisconsin, and Indiana. Other churches in Minnesota recently affiliated themselves with Baptists in Texas.

"There are more than 6,000,000 in metropolitan Chicago. Within a radius of 250 miles there are 28,000,000 people," the Mississippi paper states. "Chicago offers the greatest challenge of any area in America for Southern Baptist witness."

There are 749 churches in Illinois affiliated with Southern Baptists, having a total membership of 131,114. The office of the Illinois Baptist State Association is located in Carbondale, in downstate Illinois.

There are about 50 Southern Baptist churches in Chicago. The editor of the Baptist Record feels that this makes Chicago "the greatest challenge of any area in America for Southern Baptist witness."

R&A Board Appoints Field Representative

Harold H. McBride, pastor of First Baptist Church, Breckenridge, Tex., resigned Nov. 1 to become field representative for the Southern Baptist Relief and Annuity Board.

His territory includes Texas, New Mexico, Colorado, Arizona, and California. His office will be in Dallas.

"His coming launches an enlarged program of work carried on jointly by the state Baptist conventions and the Relief and Annuity Board," R. Alton Reed, board executive secretary, said.

"For some time, the Relief and Annuity Board has felt a definite need for direct personal contact in interpreting the plans and work of the Board to pastors and layworkers," Ree continued. "This program in which McBride is pioneering will answer that need."

Until the appointment of McBride, Baynard M. Fox has been the only field representative of this board.

Miss Murphy Taking Colorado WMU Post

Miss Nicy Murphy, assistant executive secretary of Oklahoma Baptist Woman's Missionary Union, has resigned to become state WMU secretary for Colorado.

Miss Murphy is a graduate of Oklahoma Baptist University, Southwestern Baptist Seminary, and University of Oklahoma. She is a former public school teacher and church educational director.

Missouri Formally Asks Kansas City Seminary

The Missouri Baptist General Association has formally proposed that the Southern Baptist Convention establish its sixth seminary in Kansas City.

The petition came from the association's annual session recently in Cape Girardeau. It is addressed to the SBC committee on theological education, which is discussing matters related to the proposed new seminary.

The Missouri association (convention) also authorized its executive board to proceed immediately with plans for a state Baptist assembly in Lake of the Ozarks area. The contemplated assembly would have up to 1,000 acres.

Final approval was given for \$1,200,000 to be spent for the Baptist Memorial Hospital construction at Kansas City. The association set a goal of \$5 million to provide new buildings for Missouri Baptist institutions.

The 1957 Cooperative Program budget is \$2 million, which includes an SBC share of \$700,000. This compares with the current budget of \$1,850,000 and SBC share of \$672,500.

Also authorized was creation of a business trust fund to handle loans to churches and Baptist institutions.

D. F. Risk, St. Louis, was re-elected moderator.

L. H. Moore to Edit The Illinois Baptist

L. H. Moore, who has served as acting editor of the Illinois Baptist since Oct. 3, has been elected editor of the weekly newspaper.

Announcement of the election was made by Noel M. Taylor, executive secretary of Illinois Baptist State Association. Moore succeeds B. J. Murrie, Carbondale, who resigned.

Moore assumes the editorship Jan. 1. His position with the Illinois Association now is that of secretary of evangelism.

The new editor is a native of Vandalia, Ill., and a graduate of Union University, Baptist college in Jackson, Tenn. Denominational experience includes serving as pastor of several Illinois churches.

New Mexico Chooses Welch as President

Hoyt Welch, pastor of First Baptist Church, Eunice, N. M., has been elected president of the New Mexico Baptist Convention. He succeeds A. A. DuLaney, Los Alamos. Election took place at the convention's annual meeting recently; 976 Baptists attended the sessions.

They voted to continue their efforts to erect a \$50,000 Bible and Baptist student building at New Mexico Western College, Silver City. They also appointed a committee to employ a full-time state Baptist endowment secretary.

In resolutions, the convention pledged to pray for peace, asked airline companies to quit serving liquor on their flights, and urged stricter observance of laws affecting religious liberty.

The total Cooperative Program budget for 1957 will be \$385,000, up \$35,000. This includes \$96,250 for the Southern Baptist Convention share, compared with \$140,000 this year.

Ohio Baptists Adopt Goals For Expansion

During 1957, Southern Baptists in Ohio will have as their goal to establish 36 new

Counselor's Corner

By DR. R. LOFTON HUDSON

BAD HOUSEKEEPER

Question: Among our members is a woman who is always the first to offer to do anything that needs to be done. She is faithful and dependable. We appreciate her good qualities but she is the world's worst housekeeper. She sometimes furnishes food for our church suppers and works in the kitchen, and we shudder to think of eating anything she prepares. What can we do? People are asking, before they eat, which dishes Mrs. X brought.

Answer: Mrs. X is a problem, and many churches have a Mrs. X. Filth is inexcusable and I can understand how you and the other church members feel.

Try "organizing" her out of the kitchen. The habit of depending on volunteers is a dangerous one under some circumstances. If certain ones were selected for specific tasks and hers could be something besides food, that might help the situation.

Perhaps you could get a group of women together, including her, and have a talk by the county health nurse or demonstration agent on cleanliness and food. You might even have some courses on this in connection with your church.

In some cases, some woman in the church has the talent of tact enough to talk this over with Mrs. X, but this is rare and might lead to injury.

"Cleanliness is next to godliness" John Wesley said. But, after all, we cannot afford to hurt a fine person like Mrs. X unless it is necessary. It may be that your group can tolerate some deviation from their high standard for the sake of "one for whom Christ died."

(Address questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Mo.)

churches and 80 new missions.

These goals were adopted recently at the third annual session of the State Convention of Baptists in Ohio. They met in Dayton with 743 in attendance.

They re-elected Arthur Walker, Miamisburg, Ohio, minister as convention president. The 1957 Cooperative Program budget is \$187,640, including \$23,500 for Southern Baptist Convention. The 1956 Cooperative Program budget is \$131,175, including \$39,400 for Southern Baptist Convention.

California Baptists Hold Convention

During its annual meeting Oct. 30-Nov. 1, the California Southern Baptist General Convention adopted a program calling for the organization of 357 churches, missions and branch Sunday schools during 1957. California Southern Baptists reported the organization of 110 missions and branch Sunday schools on July 31 of this year.

The convention adopted a \$850,876 budget and set a \$600,000 Cooperative Program goal for 1957. The convention allocated \$50,000 toward property payments on California Baptist College campus and underwrote an additional \$50,000 for operational expense.

The California convention now numbers 568 churches with a total membership of 110,000.

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Dr. Porter Routh of Nashville, Tenn., executive secretary-treasurer of the Southern Baptist Convention, reported that Texas Baptists have contributed more than \$598,000,000 in support of church work during the past 20 years, including \$33,000,000 for missionary work throughout the world.

—Religious News Service

In The Beginning, God

By MORGAN R. OWENS, PH.D.

This article is the gist of the lecture given October 7 to the Brooks Hays Bible Class, Second Baptist Church, Little Rock, by Dr. Morgan R. Owens, one of the teachers of the class. Dr. Morgan is a retired educator.

The Sunday school lesson for today is based on the story of creation as recorded in Gen. 1:1 to 2:3. The word Genesis means beginning. The book of Genesis, written by Moses, relates the story of the creation of the heaven and the earth, that is, the creation of the universe and of all living things on the earth, both plant and animal life, including man, the crowning act of creation by God. In the scripture lesson there are three definitions which we need to bear in mind: (1) earth means the earth as we know it, our planet, consisting of land and water; (2) heaven, includes all the outer space surrounding the earth; (3) firmament refers to what appears to be a vaulted dome above the earth, which the ancients thought to be solid, the sky or the heavens.

In the story of the creation as recorded in Genesis there are certain concepts on which the discussion this morning is based. Many other concepts might appropriately be included in this discussion but are not because of time limitations.

Prior to Creation

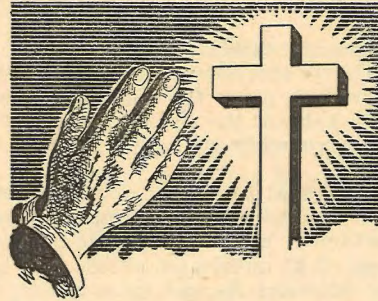
Fundamental in the discussion this morning is the fact that God existed prior to creation. God is the sovereign of the universe. This was the Hebrew conception of God. This is the Christian conception of God. To the finite mind everything has a beginning and an end. We are unable to comprehend eternity, which has neither beginning nor end. What we call time is nothing but a segment of eternity, seconds, minutes, hours, days, weeks, months, years, centuries, all of which are units of measurement of time as conceived by the mind of finite man. But with all of man's knowledge and wisdom in the quest for the origin of the universe and life on the earth he cannot escape the inevitable conclusion, "In the beginning, God."

Physical Science

Physical science has sought to explain the origin of the universe, the method by which it came into existence. Scientists have developed several theories of how the universe and life on the earth came into existence. One theory is that originally the universe was in gaseous state and through millions of years, by the operation of natural laws, the universe evolved. Be that as it may, science has not explained where the gaseous state came from. Nor has science learned the source of the natural laws through which the universe evolved. Moses, educated in the best schools of ancient Egyptian civilization, one of the great civilizations in history, writing under divine inspiration, concluded that there is only one explanation of the universe and of all life on the earth, namely, that back of it all there is a supreme intelligence, an omnipotent power, an imponderable creative force, which we call God.

Modern science, philosophy, and theology, in their search for the ultimate beginning of the universe, have found no other explanation than that it was created by God — in the beginning, God. Back of this we cannot go, though the inquisitive mind naturally wonders, like a little child who asks, "Mommy, who made God?" If the answer to this question is ever found, then the next logical question would be who created the creator of God, and so on to infinity. The Psalmist was grappling with this unfathom-

able mystery when he wrote: "Before the mountains were brought forth or ever thou hadst formed the earth and the world, even



from everlasting to everlasting, thou art God." But this unanswerable question need not disturb us. For like Moses in writing the book of Genesis, we too must be satisfied with the explanation, "In the beginning God created the heaven and the earth." For there is no other explanation. Theology, philosophy, and true science are in agreement on this point.

Another interesting observation is that even though there was very little systematic science in existence when Moses wrote the story of the creation, the order of creation as set forth in Genesis is essentially in agreement with the teaching of modern science. Competent authority among present day theologians is in agreement with science that God did not create the universe and all that it contains in six calendar days, that the six days mentioned in the story of the creation refer to periods of time.

Controversy

Fundamentally, the dispute between scientists and theologians over the biblical account in Genesis, in the final analysis, is concerned with the method employed in the creation of the universe and all that is contained therein. The Bible does not explain how God brought about the creation. Science continues to seek the answer to this question and has made significant contributions of knowledge in this field. We err if we think that the Bible was given to man as a textbook in science, for it is not to be construed as such. Its message is both historical and spiritual, most significantly spiritual, dealing with man's relation to God and God's redemptive purpose for man.

Basically, the so-called controversy between science and Christianity has arisen when pseudo-scientists and not-too-well-informed theologians attempted to speak with authority outside their respective fields of specialization. When the teachings of theologians are contradicted by the tested findings of science it is time for the theologians to re-examine their interpretation of the Bible. If the Bible is the inspired word of God, as you and I hold it to be, we need have no fear that truth discovered by science will ever contradict truth contained in the Bible, for truth is universal in its application. Truth in one area cannot, by its nature, contradict truth in any other area, for truth in any area is in absolute harmony with truth in every other area. You will recall that there was a time when theologians taught that the earth is not round but flat,

and their position on this question was based on their interpretation of the Bible. The science proved indisputably that the earth is round. Did this invalidate the Bible? No, it only proved that the theologians' interpretation of the Bible was in error. And so it goes.

Man Cannot Create

Regardless of the method God used in the creation of the universe and man — the Bible makes no mention of method — the fact remains that God created. Some of the basic principles of science rest upon the fact that God created. Man cannot create life, he cannot even create matter. Man cannot create the little grain of sand he holds in his hand. He can change substances about him, but he can create nothing. Man cannot even destroy matter, he can only change its form. In the science of physics there is a law known as the law of conservation of matter and energy. Einstein demonstrated that matter and energy are but different forms of the same thing. Matter is indestructible. Man can, under proper conditions, change solid matter to liquid to gaseous form or he can change the form of matter in the reverse order. The same God who created the universe and all life also created the laws governing the operation and maintenance of these. Man has discovered many of these laws, but he did not, he cannot, establish such laws. When man pushes back into the abilities and achievements of the human race he comes to a dead end beyond which he finds nothing but God — "In the beginning, God

Have Dominion

In verse 26 of the first chapter of Genesis we read: "And let them (man) have dominion over all the earth . . ." God had already created every material resource needed to sustain life on the earth. He had established all the laws governing the universe in the minutest detail. Then when He created man He endowed him with an intellect capable, when educated, of having dominion over or mastery of the earth. The record of history reveals the extent to which man has conquered his environment and made it serve his purposes. Scientists have discovered numerous laws governing the natural and human resources of the universe and have put these to work in the service of mankind. Perhaps even today, with all of the scientific discoveries, we are yet merely in the beginning of real progress toward the accomplishment of this God-ordained goal. Nuclear physicists have said that a piece of uranium the size of a softball contains sufficient energy to power the largest steamship afloat from New York to Liverpool, a trip across the Atlantic Ocean. All of these laws and other laws yet undiscovered by man were made by God for man's use when discovered and put to work by him.

The Image of God

Again, we read in the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness . . ." This was the crowning act of creation. What does this statement mean? It certainly does not refer to physical likeness, because God is a spirit and has no physical body such as man's. This is clearly taught in numerous places in the Bible. Certainly it refers to the

(Continued on Page Nine)

In The Beginning

inner life of man, which is a spiritual personality. This idea is succinctly stated by Dr. Haight in "Broadman Comments, 1956" as follows: "As a spiritual personality, man is mind or intellect. He is capable of feeling, possessing heart or emotion. He is will and capable of free choice; he is conscience and possesses moral sensitivity, capable of deliberately choosing right or wrong. This rich, manifold inner self animates a physical body in which it dwells. But is so separate from the body that it can view the body objectively. Man can make himself an object of self-consciousness and self-evaluation."

How did man come to have this dual life of body and spirit possessed by no other member of the animal kingdom? Genesis 2:7 states that God formed the body of man out of the dust of the earth, which is another way of saying that God made the body of man out of already existing materials. It is an interesting fact that the average adult human body is about 65 per cent water, and the rest of it consists of common elements — carbon, nitrogen, oxygen, sulphur, phosphorus, calcium, iron, sodium, and traces of a few other elements. So much for the physical man. We also read in the account of the creation of man that, "God breathed into his nostrils the breath of life; and man became a living soul." By this act of divine creation man became a living personality like God Himself. Although physically man is a relatively feeble creature, he had dominion over all the earth and all other life on the earth because he has a personality similar to that of his Creator.

Purpose

God had a purpose when He created man in His own image. In the light of our Christian beliefs so clearly taught in the Bible, we know that His purpose for all men is their redemption, that spiritual man should live a life in harmony with his creator, that man's spirit should live in communion with his maker. We also know that man thrives most and is at his best when he lives in accord with God's laws. He is happier, he has better spiritual and physical health, and he is more successful in his daily living when he permits God's spirit to abide in himself.

While man has dominion over the earth, according to the purpose of God in creating him, he does not own it. "The earth is the Lord's, and the fullness thereof, and they that dwell therein," is the language used by the Psalmist. The Bible clearly teaches that God is the owner and that man is the steward of the material things of the earth entrusted to his care. Dominion of modern man over the earth, when out of harmony with God and His redemptive purpose in creating man, will likely serve the ungodly and destructive forces of evil and redound to the discredit of man, and, if not counteracted, result in his own failure or even his destruction.

God Still Rules

God did not create the universe and all that is contained therein and then retire and leave the universe alone to run as an automatic machine. God's spirit still "moves upon the face of the waters"; God is still in control of the universe; God's spirit still moves among men seeking to persuade them to follow him in the paths of righteousness.

One cannot study the account of the creation carefully and escape the conclusion that man, created in the image of God, is intended for immortality. God is immortal, God is eternal, God created man after His own image. Surely the brief span of time allotted to man here on earth, an infinitesimally

Our Only Hope

By JNO. J. HURT JR.

Go to your knees, America. The future of your nation was not determined in the election recently, but even now is between you and your God.

Quit your dependence on the United Nations, all ye people of this world. History is filled with the failures of man to stop his evil ways without a higher motive. The United Nations is good, insofar as manmade organizations go, but blood has been spilled on every page of its record.

Awake from the folly of dreams that our own security is not involved. Such dreams are selfish even if they could become realities. No nation lives alone in this sin-cursed world.

Spin the globe at any angle. Egypt and Israel are out of focus. The picture in Hungary and Poland is blurred. God alone can appraise the situation in China.

We talk and hope and pray for a cease-fire in Egypt. We think only of an improved government in the countries of Europe where men die rather than tolerate tyranny any longer. We talk about sanctions and treaties as we look in one direction. We place hope in arms and food as we look in another.

We are little and we think little. We look across the horizons and talk about what we can and must do. That is for fools whatever their purposes.

Go to your knees, America. The deserts of Egypt are filled with the bones of battle where God determined the victor. Dig into the sands of Israel and you find the tablets of history where others perished when they forgot Him.

Go to your knees, America. Maybe there is a new hope in Hungary and in Poland and in other countries of Europe. But, the God who rules this universe can send Khrushchev and his henchmen to hell with all the speed that claimed Stalin and those before him. Mao Tse-tung? Who is he when God tires of Communism.

Go to your knees, America. Your nation

Mid-Winter Bible Conference

For the fourth consecutive year the pastors of Central Association are sponsoring a mid-winter Bible conference at Lonsdale, Arkansas. These have proven to be enriching experiences in fellowship and study.

The faculty this year will be made up of Dr. S. W. Eubanks of Ft. Smith, who will teach the Old Testament; Dr. Walter Johnson of Fayetteville will bring the New Testament studies; Dr. Ralph Phelps of Ouachita College, will lecture in the field of ethics; L. C. Tedford, Little Rock will teach Baptist history; T. L. Harris, Camden, will discuss "some practical aspects of the ministry."

The conference will open at 6 p. m. Monday night and continue through Friday noon, January 28-February 1. The cost is \$15 and all one is asked to bring is bed covers and personal belongings. If you are interested get in touch with Bernes K. Selph, Benton, who is dean of the conference.

small part of eternity, must be just a proving period preparatory to eternal existence. Otherwise, life on this earth through the millenniums of man's habitation of it is nothing more than a treadmill for the unending procession of countless multitudes of human beings whose existence had no justifiable purpose. God's purpose for the ultimate destiny of man became clear when He sent Jesus into the world to be the Savior of mankind.

came into being because a people came to your shores to worship God. Your Declaration of Independence is based on "a firm reliance on the protection of Divine Providence." The first article in your Bill of Rights provides for freedom in religious worship. Your finest hours in history have come only after your people bowed before Him, the ruler of this universe.

Go to your knees, America. Your troubles are not all on foreign shores. Racial hatred, drunkenness and a collapse in all moral standards darken your own future.

Go to your knees. The God who created this world and all within is still the undisputed ruler. He promises to hear the prayers of His people. It is the one promise that can wipe away the curse that now threatens to engulf us. Go to your knees.

—The Christian Index

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Did You Know . . . ?

That there are two and one-half million students in the colleges and universities of the United States and that by 1975 there will be about seven and one-half million. That by 1975 an estimated 50 per cent of all high school students will be going to college.

That if you are a parent of three children in college you will pay up to \$6,000 a year for their education.

That it cost more to educate a student than the student is charged. That the student pays only about one-half of the total cost.

That there are 225,000 faculty members. Ten thousand of these are lost each year through resignation, death, and retirement. That by 1975 we will need half a million faculty members.

That the cost each year for higher education in America is now fifteen billion dollars and that this bill will reach fifty billion dollars in twenty years.

That our Baptist schools face some serious problems. These are: a well qualified faculty, student procurement, public relations, educational and denominational aims, finances, desegregation, lack of over-all planning, resident and nonresident students, autonomy of the college, and the new sense of urgency on the part of denominational leaders and laymen.

That our Baptist schools are moving from the periphery to the center of our denominational program. At the present time the denomination in most cases is only one of six major constituencies from which the total support of our colleges is coming.

That we must understand our Baptist schools and church relatedness. The local pastor and the local church should be a vital part of the Baptist program of Christian higher education.

That the Baptist denomination receives from its schools interpretation, fostering, heritage, and valuable support of its program.

That our schools receive from the denomination love, counsel, financial support and assistance in securing students, money, faculty, and trustees.

That the Education Commission of the Southern Baptist Convention offers counsel and assistance in all matters pertaining to Christian higher education.

That if our Baptist schools are to meet the emergency that is now evident on every hand, we, as Baptists, must support the leadership of our denomination at the World, National, State, Associational, and local level.

—Clayborn E. Landers, Pastor
Kansas City, Missouri

Morrilton Youth Surrenders For Special Service



Pictured above are young people of First Church, Morrilton, who have surrendered for special service during the pastorate of Ed F. McDonald Jr.

First row, left to right: Charles Mary Webb, Johnny Wilson, Nancy Trickey, Carolyn Adams, Diane Carey, and Kay Butler.

Second row: Patsy Smith, Ed F. McDonald III, John Robert Davis, Phyllis Rainwater, and the pastor Ed F. McDonald Jr.

Not pictured: Marion Lee, Ann and Jannette Bearden, and Phyllis May.

Pastor McDonald states: "It was an inspiring sight for our church

to see all of these fine young people together. The missionary spirit of the church is continually growing and is reflected in the gifts for mission causes. While giving 21 per cent of its undesignated receipts to the Cooperative Program, this church has always gone the second mile in foreign mission offerings and will give over \$1,000 for the Lottie Moon Christmas offering. This year in the recent state mission offering the church doubled what it had given the year before. Young people like these will keep the missionary flame burning in this church with the Lord leading them in further service."

W. Hines Sims Featured On NBC, November 25

Dr. W. Hines Sims, Nashville, secretary of the Church Music Department, Baptist Sunday School Board, will be featured on "Faith In Action," weekly religious radio program sponsored by the National Broadcasting Co., Sunday, November 25.

"Faith In Action" originates in New York City at 10:00 a.m. (EST) by tape transcription. Southern

Baptists were featured on a series of four of the 15-minute programs last November.

Dr. Sims will be questioned on the subject of "Music in Religion" by R. Paul Green, Fort Worth, director of the Baptist Hour Choir. Produced by the Radio-Television Commission, the program is third in a series of four on the general theme, "Religion In Culture."

New Songbooks Carry Unusual Feature

Broadman Press, Nashville, has announced the publication of two new songbooks to be released in February, 1957.

Broadman Songs for Women, I, arranged by Alta C. Faircloth, and **Broadman Songs for Men, I**, arranged by William J. Reynolds, have an unusual feature of matched arrangements of hymns for men's and women's voices. Eighteen of the 47 hymns in each book have been so arranged that they may be sung simultaneously by groups of men and women in quartet, and/or choirs.

William J. Reynolds, music editor, Church Music Department, Baptist Sunday School Board, said that as far as he knew no songbooks for men's and women's voices now available include such matched arrangements.

121 PROFESS CHRIST IN SANTIAGO, CHILE, REVIVAL

One hundred and twenty-one persons responded to the invitation to accept Jesus Christ as personal Saviour during a revival in the First Baptist Church, of Santiago, Chile, in which Rev. Alfonso Olmedo, of Argentina, was the visiting preacher.

The church's one-year-old building in downtown Santiago, whose seating capacity of 450 seemed extremely large in comparison with the old building's capacity of 175, was completely filled and benches had to be brought in from the educational building.

Plans Progress For Missions Congress

The Southern Baptist Student World Missions Congress is "The missions meeting of this college generation," according to Dr. G. Kearnie Keegan, secretary, Student Department, Baptist Sunday School Board.

Lending God Our Hands

CHAPLAIN W. W. HAMILTON, SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana

When Dr. Cornelius Woelfkin, a New York minister, had realized the unusual work done for him by a good surgeon he spoke of the cure as practically a miracle, but the physician replied, "Don't say that. We can't perform miracles. All we can do is to lend God our hands." Paul said, "I have planted, Apollos watered; but God gave the increase." We are laborers together with God, and we give our hands to be used of Him. We belong to God, are employed in His service, and so there can be no pride, no boasting, no self-conceit. We have nothing except that which God has bestowed.

One summer at Ridgecrest a speaker told of what his mother's hands did for him. He had come home from college, bringing all of his possessions, because he had no money left with which to continue. Being the son of a mountain Baptist minister he realized how limited were the resources upon which he could call. Arriving at the home on the small farm and welcomed by the loved ones, he noticed the yellow stains on his mother's hands, and found later that she had been hulling and cracking walnuts to earn money to make possible his return to college.

The speaker was publicly acknowledging his debt of gratitude to the mother, who never had the opportunity she was giving to him. The son said he promised God to show his gratitude by being his best. That mother let God have her hands, yellow with walnut stains and blistered with hard work, and those who have been blessed by the life and work of the

great teacher and preacher join him in being grateful to her for lending her hands to God.

When a missionary box was being packed by a Kentucky Baptist church to send to some people in need, the pastor was found polishing the partly worn shoes which were to be included, and he said that he was washing the feet of the disciples. He was ministering in this way to some of God's little ones, and was lending his hands to the Master.

We have visited the potter's house and have watched him shape the vessel with his hands. Once when a visitor had watched the work of such a workman, he asked, "Why don't you do that with machinery?" He said that all kinds of machinery had been tried, but somehow such work needed the human touch. God has work to do, and needs you and me to do it, furnishing our hands for the Lord to use.

When Jesus fed the multitudes with the small number of loaves and fished, it is said that looking up to heaven he blessed and brake and gave to the disciples to distribute among the people. Then we are told later that by the hands of the apostles were many signs and wonders wrought among the people. When Moses was being called to the work which Jehovah had for him, he was asked, "What is that in thine hand?" He was led to see that the rod he carried was made powerful when dedicated, and that the Lord could and would use him for great things if he but realized in whose name he served.

Home Mission Film

God's Soldier Too, a visual presentation of a church's ministry to its members in military service, is the title of a new color filmstrip produced by the Home Mission Board.

This color filmstrip is now available in Baptist Book Stores.

God's Soldier Too points up the necessity of a strong spiritual foundation for young soldiers of God as they enter military service. It likewise shows mission opportunities and challenges during this period. The filmstrip portrays the work of the chaplains. An accent is given on the total training and teaching program of the church beginning with the Cradle Roll and going on through the induction period of the military member.

The congress, which is sponsored by the Board's Student Department and directed by Dr. Keegan and his staff, is set for Dec. 27 through 30, Nashville. Evening sessions will be in the War Memorial Building, and day sessions at Belmont Heights Baptist Church.

CHURCH ARCHITECTURE DEPARTMENT ADDS TO LIST OF FREE LITERATURE

"Country Churches and Proper Housing," by John D. Freeman, is the title of a free booklet now being distributed by the Church Architecture Department, Baptist Sunday School Board.

Dr. Freeman said "The church today does so much work that a one-room house is wholly inadequate. As long as the rural church had to provide only for preaching services, it needed only a one-room building. But a live church today is serving the Lord through worship, evangelism, teaching, training, and fellowship, and will soon be adding help in healing the sick, care of the poor, and other such scriptural tasks."

"Why Build?" "How Build?" "The Big Push," and "How to Build the Bills" are items discussed and illustrations of floor plans are shown in the booklet, which is free upon request of the Church Architecture Department, William A. Harrell, secretary, Baptist Sunday School Board, Nashville, Tenn.

Foreign Mission Board Reports to the People

All Cooperative Money Now Going for World Missions

"This is a period when Southern Baptists are able to channel their funds through the Cooperative Program in a special way for world missions," Dr. Baker James Cauthen, executive secretary, told the Foreign Mission Board at its November meeting.

"The Convention's operating budget was reached early in October; therefore, from that point until the end of the year, all money received in the office of the Southern Baptist Convention Executive Committee, in Nashville, Tenn., is divided 75 per cent for foreign missions and 25 per cent for home missions. Last year the Foreign Mission Board received more than \$1,800,000 from the advance section of the Cooperative Program. It is our hope and prayer that this year the amount will be considerably more than it was last year.

"The advance funds from the Cooperative Program and the Lottie Moon Christmas Offering provide the main possibilities for meeting capital needs throughout the world."

Dr. Means Visits Peru and Costa Rica

Dr. Frank K. Means, secretary for Latin America, has been in Peru and Costa Rica on mission business during the past two weeks. Dr. Cauthen told the board: "Air transportation makes possible a close contact between the Foreign Mission Board administration and the work on the fields in a way that otherwise would be an impossibility. In many cases a quick trip on the part of one of the Board's secretaries to the fields is effective in saving thousands of dollars for foreign missions in studying possibilities for developments."

Middle East Missionaries Are Safe and at Work

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, said in his report that all Southern Baptist missionaries in the Middle East are safe and that none of them have left that part of the world. "Since the Gaza strip has been taken by Israel our hospital located there is now under Israeli control," he said.

"We do not know what the future of this part of the world is; but we plan to prosecute the work in which our representatives are now engaged and to enter new doors whenever opportunities do so present themselves. We have every reason to be proud of and to thank God for the spirit of our missionaries."

Dr. Sadler said the most interesting development in connection with Southern Baptist work in Africa is that an experienced missionary couple from Nigeria, Rev. and Mrs. Winfred O. Harper, are already established in Tanganyika, a part of the continent where

there has been no Baptist witness as such. Two additional missionary couples from Nigeria and several new appointees are scheduled to arrive in East Africa before the end of the year.

In Population Japan Is Largest Mission Field

The report of Dr. J. Winston Crawley, secretary for the Orient, dealt chiefly with Japan. Although in area Japan is only about the size of California, its population of 90,000,000 makes it the fifth largest nation in the world and the largest in which Southern Baptists now have missionaries.

If Japan can solve her serious postwar problems, there is the possibility that a revived and more democratic Japan might once again assume a place of leadership for all of East Asia, the report said. "A major problem in present-day Japan relates to political development. After centuries of centralized and totalitarian government, Japan is now engaged in a bold democratic experiment. Whether democratic processes can be maintained and expanded in the face of totalitarian tendencies is a matter of major concern to all friends of Japan and of democracy.

"Another major question is the economic one. It is necessary for Japan to have raw materials for manufacturing and markets for her manufactured goods in order to survive; and unless the United States proves willing to allow Japan the benefits of trade with this country we may see Japan pushed into closer and closer ties with Communist China.

"Underlying the political and economic problems of modern Japan, there is the tremendous moral problem. With modernization has come the breaking down of many of the old customs and controls in Japanese life. The rising generation will need new moral principles adequate for the demands of modern political and economic life."

Religious Complications

Dr. Crawley said the religious picture is also a complicated one in Japan. In addition to the three major religions, Shinto, Buddhism, and Confucianism, many new indigenous religions have arisen. At present, the total evangelical church membership of Japan is less than one-third of 1 per cent of the population. Southern Baptist mission work began in 1889 and progressed slowly in a difficult and often unresponsive setting for some decades.

"What was substantially a new beginning proved necessary after World War II," Dr. Crawley continued. "The people of Japan became responsive to the gospel as never before; and, within a few years, our missionary staff was increased to approximately 100 located in 27 cities. Institutional work was expanded and strength-

ened. The Japan Baptist Convention now has 65 churches and approximately 10,000 members. Southern Baptists have helped the new Baptist churches of Japan to secure suitable sites and buildings and those new churches are now in large degree self-supporting."

Dr. Crawley listed several recent developments and trends in Baptist life in Japan. One is the in-

creasing emphasis on religious education in the developing of strong churches with the recent selection of a missionary to lead in the religious education promotional work of the convention and also a request for a missionary teacher in that field for the Baptist theological seminary. Another trend is the increasing interest in the use of mass evangelism techniques.

BETTER CHURCH BUILDINGS



Back in 1918, the Southern Baptist Convention, meeting in Hot Springs, Arkansas, gave approval to the Sunday School Board to "furnish our people with . . . church [building] plans" and "to propagate right ideals for church buildings and [work] to secure the erection of suitable buildings."

Since then this work has been projected with ever increasing vision and energy.

SERVICES OFFERED

Through the Department of Church Architecture, the Sunday School Board offers church building help as follows:

- Leadership for conferences, workshops, seminars, and discussions in general, state, associational, and individual church meetings—and at seminaries and colleges. The department interprets a church's educational program and recommends building plans for adequately carrying out proven Southern Baptist educational techniques.
- Literature, including brochures of church building plans for all sizes and types of churches; guidance for planning and building committees; helps on location, financing, use of property, equipment, furnishings, etc. A new text book, *Planning Better Church Buildings*, will be published in 1957.
- Able consultation on individual church needs and plans, both on the church fields and to committees coming to Nashville. Consultation is offered to architects and builders. Special floor plans are provided for any given situation and/or reviews and suggestions on any plans submitted. Full *Data Sheets* are available for architects, and other professional craftsmen and builders retained by churches.
- Services as requested are rendered to our denominational institutions on Convention-wide and state levels, and through the Foreign Mission Board to situations throughout the world.

THIRTY THOUSAND NEW BUILDINGS

The gigantic aim of Southern Baptists to start 30,000 new churches or mission points by 1964 is being fully supported by every phase of the Sunday School Board's work. The Church Architecture Department is being expanded to offer help as needed.

Southern Baptists have pooled their church building experience here to make it available for every church's use. This department has dealt with individual churches in great numbers. In 1951 with 4,093 churches. In 1952 with 5,009. In 1953 with 7,580. In 1954 with 8,262. In 1955 with 8,804. 1956 will be even larger.

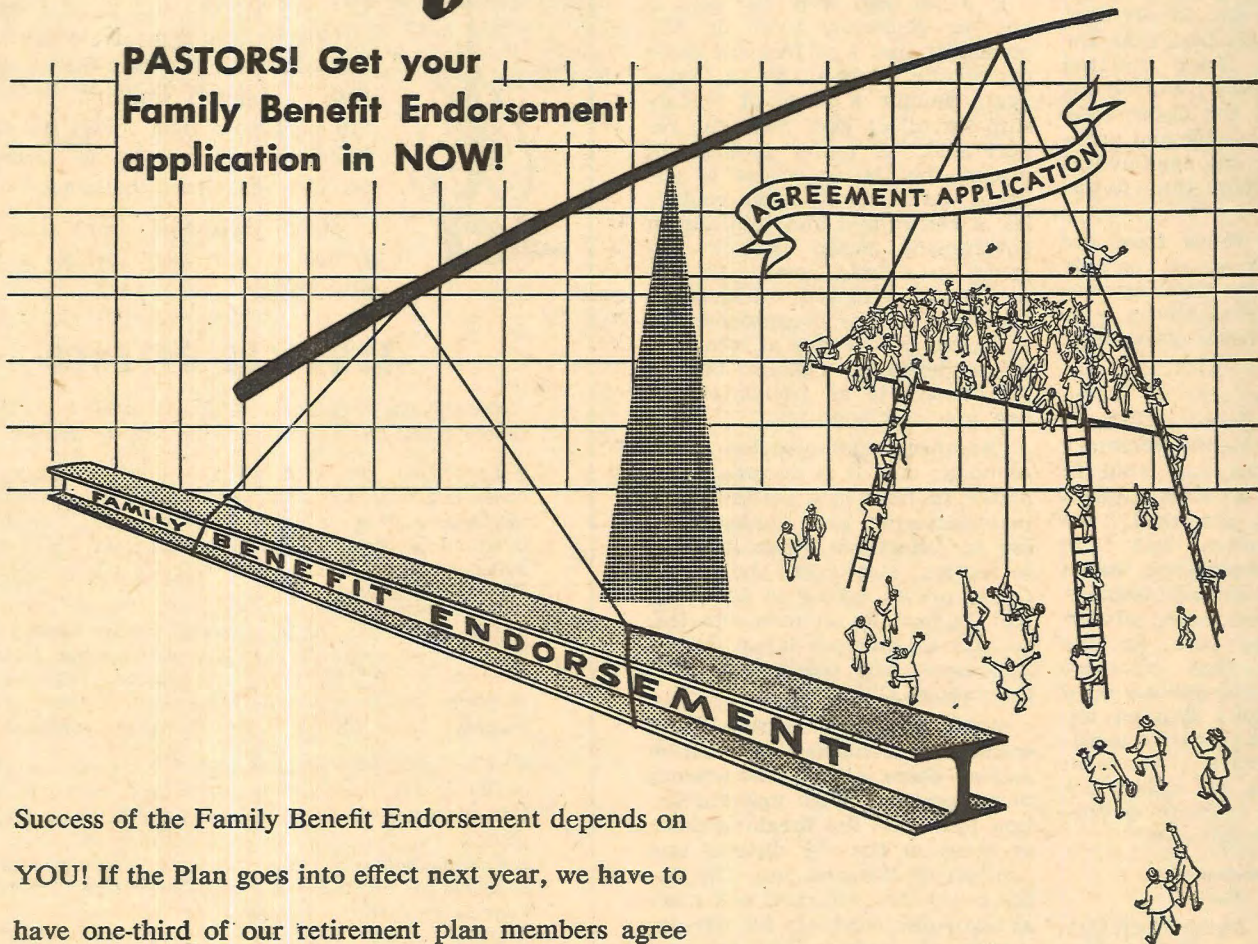
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RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

BAPTIST BUILDING * DALLAS 1, TEXAS

Children's Page

The Thanksgiving When Everything Got Mixed Up

By MRS. BESSIE HASTINGS



"And now here's your long-range Thanksgiving weather forecast. New Yorkers can expect snow flurries. Here in Mid-City we are going to have some rain. The people in Florida will enjoy a warm, sunny holiday," the weather man was saying on T. V.

"Mother," Jane called, "Did you hear that it will be warm and sunny in Florida for Thanksgiving? I sure wish we could go there to be with Grandmother since she can't come here!"

"We all wish that, Jane. And there has been a last minute change in the plans at your father's office. He may be able to get more time off for the holiday and we can still go. He will know today, and he promised to call as soon as he finds out."

All day Jane stayed close to the phone. There was a call from Aunt Edith. There was a call from their groceryman and a call from mother's missionary circle chairman, but no call from Jane's father.

When her father came home, Jane did not run to meet him. She was too disappointed because hadn't phoned.

"Jane! Mother!" called father, "Pack your suitcases. We're going to Grandmother's house after all! I just found out before I came home so I didn't take time to call."

Jane came running, "Oh, Daddy, it's such a good surprise! And you know how Grandmother loves surprises!"

"She sure does, Jane, but I think she might want to make special plans for Thanksgiving. Since it's too late to write her, we'll send her a telegram. Now let's all get busy. We leave early in the morning!"

Jane had fun in the car on the way to Florida. She played with her doll, Saucy, and cut out paper dolls. Jane and her parents played a game. Each one tried to be the first one to find all the letters in the alphabet on the roadside signs.

"I'm going to hug Grandmother so tight," said Jane, "I can hardly wait!"

When they finally drove up to Grandmother's house, Jane dashed out of the car up to the door. She rang and rang the doorbell, but no one answered. "She isn't home," Jane shouted to her parents who were getting things from the car.

"I'm sure she's not far away," suggested mother. "Mrs. Allen next door has a light on. Let's ask her where Grandmother is."

Mrs. Allen was startled as she answered the door. "My, my! What are you doing here?" she asked, "Why your Grandmother decided to surprise you with a visit. She left early in order to stop by and visit her sister on the way!"

"Then she didn't get our telegram, I suppose," sighed Father.

"O, dear. And we were going to surprise her!" Jane was almost in tears. "Now our Thanksgiving is

ruined."

"I'm sure sorry your plans didn't work out. I keep a key to your Grandmother's house," offered Mrs. Allen. "If there is anything else I can do for you, please let me know!"

"Thank you, Mrs. Allen. We must get some rest now. Perhaps we can work things out in the morning," suggested mother.

The sun was shining brightly when Jane woke up the next day. Mother had Grandmother's picnic basket out on the kitchen table.

"What are you doing with that picnic basket?" asked Jane sleepily.

"Well, your father and I were just talking over our problem. We thought that since we were in Florida we might as well stay for a while and enjoy it. How would you like to have a Thanksgiving picnic and hunt shells on the beach today?"

"I guess it would be all right. Will we have any turkey and pumpkin pie? And what about Grandmother? Where will she eat Thanksgiving dinner?"

"I'm sure Aunt Edith will take good care of Grandmother and we'll have to pretend we have turkey and pumpkin pie today! Now, would you bring the thermos jug over here please?"

Jane and her parents hiked along the shore and picked up shells. They sat and watched the beautiful blue-green water and the white-tipped waves. When they sat down to eat their Thanksgiving picnic, they thanked God for the good time they were having. They asked Him to care for Grandmother.

As the family drove back from the picnic, Jane said, "That's what I call having fun on Thanksgiving day!"

Later in the evening Grandmother telephoned. After she talked to father and mother, she asked to speak with Jane. "I'm sorry our surprise turned out to be a double one, Jane," said Grandmother. "But I'm glad you had a good time at the beach today. Your Aunt Edith and I prepared a Thanksgiving dinner for your pastor and his family. Since his children and his wife have been sick, I think our food cheered them up. Say, how am I going to get to see you, Jane? Will it be all right if I stay here until you get back?"

"It sure will," answered Jane excitedly. "I can show you my

shell collection and tell about all the other things I've been doing. I'm glad you had a good Thanksgiving Day too in spite of the mix-up!"

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THE FRIENDLY WAY

By WANDA ALLEN MOORE

Donnie has a train and track,
And Peter has a car
That runs in circles on the rug
And never goes too far
I have a football that we use
When we go out to play.
As friends we share all that we

have;
It is the friendly way.

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Two New Children's Books

Broadman Press, Nashville, plans to add two titles to its list of children's books in its Little Theatre series.

Mrs. Maurice Williams, of Birmingham, Ala., is the writer of **More Bible Friends to Know**, six stories which span the Old and New Testaments, and written for the six-to-eight-year old child.

Mrs. Williams, Primary Worker for the Alabama Baptist Training Union Department has been a regular contributor to various Training Union periodicals and a writer of program material on the Primary level for the Training Union Department of the Baptist Sunday School Board for a number of years.

When **Jesus Was Here**, for the three-to-five-year level, was written by Mrs. Sadie Holcombe Davis, superintendent of a Beginner Sunday school department in Columbia, S. C. Mrs. Davis is the author of another Little Treasurer book, **Jesus, Once A Child**, and Beginner Sunday school curriculum materials.

The two books are scheduled for September, 1957, release.

Architecture—NBC


Hardie C. Bass, A.I.A., architect, Church Architecture Department, Nashville, Baptist Sunday School Board, and W. A. Harrell, secretary of the department, will discuss the place of architecture in religion on a nationwide network broadcast December 2.

"Faith In Action", 15-minute radio program sponsored by the National Broadcasting Company, will carry the broadcast at 10:00 a.m.

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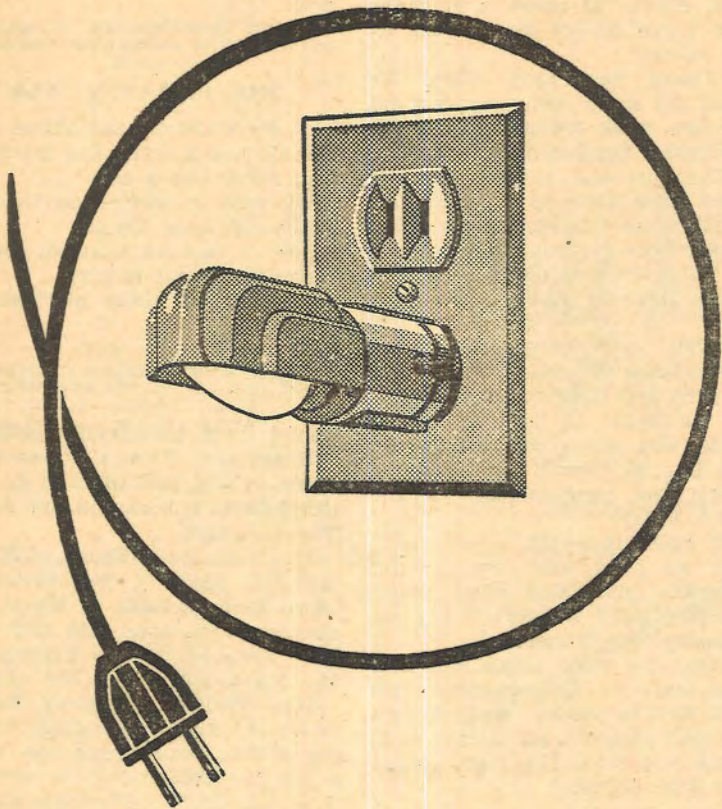
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Arkansans at Mary Hardin-Baylor



Eight of the 11 Arkansas students at Mary Hardin-Baylor, oldest woman's college west of the Mississippi, are shown above. Pictured are, left to right, standing: Francis Webb, Stuttgart; Shirley Bounds, Fort Smith; Shirley Stender, Stuttgart; Bonnie Epps, Rogers. Seated: Wanda McKinney, Paragould; and Sandra Bounds, Loretta Barnard and Nancy Bever from Fort Smith. Melba Faulkner, Paragould; Lou Shelton, Walnut Ridge; and Louise Hood, Pine Bluff, were not present when the picture was made.

Everybody Goes to "M" Night

Twenty thousand Training Union members from the churches every association in Arkansas will be attending "M" Night meetings on Monday night, December 3. Two or three associations are having their meeting on a different night. Several associations are having more than one meeting. For example, Liberty Association will have their meetings on December 3 at Camden and El Dorado, because no church auditorium is large enough for the meeting.

"M" Night is Mobilization Night. That is the time to mobilize our Training Union forces for the coming year. Each associational Training Union director is responsible, along with his executive committee, to set the place and plan the program for "M" Night in his association.

The Following Program is Suggested:

Theme: Serving the Lord Christ

Associational Training Union Director, presiding

7:30 Devotional Period

Songs: "Come, Thou Almighty King"

"I Am Resolved"

Responsive Reading: Matthew 18:1-4; Mark 10:43-45;

John 13: 16; Colossians 3:23,24.

Prayer

7:45 Roll Call and Recognitions

7:55 Our Program of Service for 1957

8:25 Our Goals in Service for 1957

8:35 Song: "Our Best"
(Attendance Report)

8:40 Special Music: "Serve the Lord with Gladness"

8:45 Message: "Serving the Lord Christ" (Colossians 3:23, 24)

9:15 Choir Benediction (Audience standing with bowed heads):
"O Master, Let Me Walk with Thee"

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

The Prodigal Son

By BURTON A. MILEY

Sunday School Lesson

November 25, 1956

Luke 15:11-24

The story of the Prodigal Son is the most famous of all the parables of Jesus. Really it is the story of two sons at odds with their father. But the sons are not central in the picture as the father. Neither son can be freed from blame in his actions. The father possessed a loving spirit of forgiveness and generous spirit of restoration. He was not filled with sentimentalism. His love was true and manifested itself in forgiveness. In this sense the father represents God in the full strength of love.

The story is cast in simple words which grip the soul. It was spoken to men harsh in spirit and critical in attitudes. The story is so human that there is no point of argument. It is so divine that none can miss the lesson. The younger son who went away from home holds focus in the printed lesson.

THINGS WHICH WILL NOT WORK

Three things seem to present themselves from the lesson which will not work. They are persistent items. Every generation faces them anew with the same result. If one would read and learn them a generation would be saved from going through the siftings which the Prodigal experienced.

First, man can't build life around himself. This younger son dreamed of far away places and the peace and self-expression that they would afford. The routine of the farm gripped his soul and he felt that it stifled him so that he could not be his best. The prosaic fellowship with his father, older brother and other members of the family was dull compared to his dream of fellowship with the gay, carefree set. The hard work and diligent savings of his parents failed to register when he thought of what belonged to him. He was a man with rights and was determined to exercise them. He had a right to that portion of the property which should come to him. His self-centered, self-willed life was his undoing and brought shame to him. He was no more prepared to use wisely that which he had coming than he was prepared to expend himself in balanced living. Man can't be selfish in life. It will not work.

The second thing is that there is no substitute for character in any life. What he had or could get became more important than what he was. What he was could be sacrificed, covered by expending assets and ready cash. Acquisition became secondary to spending. A light, gay life was his desire. No curfew would sound for him. He wanted no accounting for his time or money. His bars were down to moral honesty but he would get along.

The material was soon gone. He ran through it. It came to disso-

lution and left him in desolation. People liked him for what he had but when it was gone people didn't like him for what he was. One who is liked for what he possesses will be seasonally lonely for possessions change. Was the famine so severe that the pig-farming was the only job available? If a "position" had been opened, would the young man have had character qualities to hold it? Where would he have secured references for any job after his record of squander, waste and loose-living? Living without disciplined character will not work.

The third thing that will not work is to ignore friends and the building of long standing friendships. Where did this young man go? Was it Alexandria with the humming activity of the city? Was Rome the site of his spree? Either would have been considered by his neighbors to be in the realm of the far country. Wherever he went he was on his own. He did not have previous acquaintance. He did not have the backing of family nor the introduction of friends. He wasted his substance in riotous living and the crowd with which he went was one that would follow anybody for loaves and fishes. When the resource was gone friendship terminated and another prey was sought. It is folly for man to live light and gay and never gain lasting friends. There are other things that will not work, but these three seem to be outstanding in the parable.

WHAT WILL WORK?

Four truths suggest themselves that will work in life. The first is that remembrance of better things is one of the strong assets of life. When worst came to worst and this one hired out in shameful pig farming, his memory of better things spoke out. Was this man to whom he joined himself particularly charitable or was the prodigal a debtor who was "working" out his debt? Evidently he was on no payroll and others passed him by in hand outs. His memory of better things played a hard tune against his present lot. Hundreds of Christians today remember the time they were closer to the Lord and wish they were back there. The demands of the pattern of life, the weakness of character, the dispensation of sin, keep that one from coming back to the Father's house in closer fellowship. Remembrance of better things is always of value. Maybe it is a mother's love, a fa-

ther's concern, a home security, a pure conscience. All are for the best.

The second is that analysis of condition is good. Things went from bad to worse with this Prodigal. He first had resource and then he had none. He had companions then he lived without companions. He was independent and then hopelessly dependent. He was reduced to a pig farm because none would help him. His last condition was in sharp contrast to his first. He drew the conclusion from his condition that servanthip at home with his father was better than sonship away from home without the father's security. It is suggested by the words of the story that he came to himself as one who had been out of his mind or in a deep faint. His analysis of the condition started him on the road home. The road fairly sped under him after the first step until he came in sight of home and was met by his father.

THE HARDEST THING

The third thing that will work is confession of sins. This is God's method to purify the human heart and soul. The young man said, "I will arise and go to my father and will say to him, I have sinned." This would be the hardest thing and he would do it first. Confession is right. His father received his confession and immediately called out orders for a change from the signs of servanthood. Any servant went barefooted and without a ring. The freeman had a ring and shoes. The father immediately called for these symbols of a freeman to be placed upon his son.

The Father's forgiveness will work. It is not known that this boy ever finished his words of confession before his father went into action. The lad would have been satisfied with a servanthip but the father would not be satisfied with less than the boy back at the family table with his feet under it in family fellowship. The love of the father reached out and encompassed the lad. God's forgiveness will work. If there is

one that stands apart from the Father wondering if forgiveness will work, would he not move into the inner circle? Step to the front in penitence, confess sin and share in that which the Father has. The difference between forgiven and unforgiven sin is that of having a grain of sugar and sand in the eye. The ready tear will dissolve the sugar but the sand will continue abrasive.

The elder brother left outside was a prodigal at home. His own heart failed to respond to the love of God and his selfish soul failed to embrace with joy his brother who returned from sin. As the final scene closes he is the worst of the two. He is outside the house in sullen rebellion while the prodigal is inside in joyful reunion.

—000—

IMPROVE CHURCH MINISTRY BY USING FILMSTRIPS

Broadman Films, film producing agency of the Baptist Sunday School Board, now has a total of 49 filmstrips available to churches for improving their ministry. These include a series of filmstrips for class officers, a teacher improvement series, and eight Sunday School age group filmstrips, recently released.

A leaflet, "Broadman Filmstrips," showing the entire list, is free from Baptist book stores.

Do the faith healers really heal?

Should mature Christians seek medical help?



by Wade H. Boggs, Jr.

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible, Wade Boggs probes the claims and results of these "healers" frankly and factually.

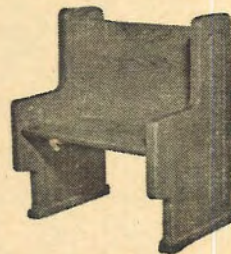
Then this Presbyterian minister and Bible professor makes positive suggestions for all Christians—ministers, laymen, and medical personnel—in this vital area.

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Meeting the Convention Needs of Tomorrow

Under the leadership of Dr. C. C. Warren, Southern Baptists have adopted a goal of 30,000 new churches and preaching stations by 1967. We believe this is a worthy goal, which can be reached if every State Convention, every district association, every church and every individual church member will pray, plan, promote and project community missions.

This program is a challenge to every phase of our Baptist life. Thirty thousand new places of preaching and teaching call for hundreds of thousands of additional church workers. The local churches will not only be called upon to furnish officers and teachers for new Sunday Schools, but church workers to meet every need. Already the demand for trained leadership is greater than the supply.

Approximately four hundred (400) churches are now looking for a minister of education; three hundred (300) churches are now trying to secure a minister of music; five hundred nineteen (519) churches are trying to secure a combination music and education worker; and two hundred (200) churches are seeking secretaries, youth workers, recreational directors, children workers, etc. To meet this need adequately, the churches must give guidance, and help, to the thousands of boys and girls in their organizations, so that they will dedicate their lives to full-time Christian service, and when this is done, encourage them to get their training in Baptist schools.

Denominational schools are looked to more and more to supply the demand for pastors, educational directors, youth directors and music directors. These schools are, in a sense, the life-line of Baptists. Some of our leadership comes from schools and institutions outside our Baptist ranks, but the rank-and-file, of necessity, must come from our denominational schools.

In thinking about the tremendous needs for leadership in the immediate future, the following facts are thought provoking:

- (1) The net fall enrolment in our seminaries was 4,805. The additional enrolment in special night and extension classes brought the fall 1956 total to 5,207.
- (2) The net enrolment in our Baptist senior colleges was 29,728, plus 9,205 others, in night and extension classes, or a total of 38,933.
- (3) Our junior colleges showed an enrolment, for this fall term, of 7,306, plus 584 in night and extension classes, with a total of 7,890.
- (4) Baptist Bible schools and academies had a combined fall enrolment of 2,701, plus 123 in night classes.
- (5) The over all picture is this. Southern Baptists now have fifty-five thousand and sixty-eight (55,068) young people in our own schools preparing for future service to society.

It costs to keep these institutions functioning on a recognized standard level. Sometimes, because it does take much money, Baptists have been inclined to neglect their educational program.

We believe that our Baptist denomination needs trained leadership in all phases of our

work. These new churches and new mission stations will require superb leadership if they are to avoid some of the pitfalls which new churches encountered in days past. Therefore, why not provide the best training possible for our dedicated young people, who will become the leaders of tomorrow, not only in new situations, but in our older places of service. Every Baptist institution should be able to offer first class education to every student. We have the money and we have the program to offer the best.

The Cooperative Program is the avenue through which these institutions are supported. This plan is a comprehensive and proportionate plan, which gives Arkansas Baptists an opportunity to cooperate with over eight million other Baptists in one great world-wide Christian enterprise.

Baptists, it will be to our shame and discredit if we do not provide adequately today for our leaders of tomorrow. God needs these young people; the world needs these young people; the churches can use these young people; and God is calling these young people. When God calls, he provides. All of which means, that God is calling us to provide today, so there will be the right kind of leadership tomorrow.

We repeat: We believe that our goal of 30,000 new churches and preaching stations is a worthy goal. We also repeat that we believe trained leadership is necessary for this expanded program. Therefore, we advocate more adequate support of our Baptist educational institutions. — R. D.

Smackover and Taylor

Pastor Dale Taylor of First Church, Smackover, is also an Executive Board Member. He has led his Finance Committee to recommend a 15 per cent increase for the Cooperative Program. This, of course, is not final and we do not want to be premature in announcing anything, but in all probability the church will accept the recommendation of the Committee. Taylor is an aggressive leader and he believes in the Cooperative Program. — B. L. B.

Carpenter and Corinth

We have just learned that the Corinth Church, which is a semi-rural church in Ashley County, has increased their giving for missions another 5 per cent. They are giving, for 1957, 15 per cent for the Cooperative Program, 10 per cent for Associational Missions, or 1/4 of their income for missions. Pastor Carpenter says that the church without exception was in accord with raising the gifts for missions. He has been preaching along this line. Brother Carpenter is a new man in the ministry but is on fire for the Lord. — B. L. B.

Dove and Arkadelphia, Second

Second Church in Arkadelphia will give 10 per cent of all gifts through the Cooperative Program. This is a step forward and the church will continue to grow in this direction. Pastor Dove is one of our great preachers and he loves every cause that is dear to the Lord. —B. L. B.

Baptist Hospitals

There is much discussion on the question — "Should the Southern Baptist Convention undertake to build and operate hospitals on the state level?"

All of this hospital talk stems from the fact that the Southern Baptist Convention adopted a hospital policy in 1949 which discouraged Southern Baptists in undertaking to operate hospitals on state levels, then in recent sessions voted to enter the business of building and operating hospitals on state levels.

A committee was appointed in 1948 to study the hospital program of Southern Baptists. This committee brought the following report to the 1949 convention: "That as a policy, Southern Baptists should not acquire additional hospitals in the immediate future; and, as a general policy, hospitals should be owned and operated by State Conventions and local Associations, rather than acquiring additional hospitals to be operated by the Southern Baptist Convention."

With this as an adopted policy, the Convention at Miami, in 1955, voted to establish and operate a hospital in California. In the Convention this year at Kansas City, the Convention voted to establish and maintain a hospital in Miami, Florida. This was voted irregardless of the fact that Southern Baptists were operating a hospital in Jacksonville, a few hundred miles north of Miami in the same state.

When the Convention was asked to establish the hospital at Jacksonville, Florida, the local citizens there promised to raise enough money to erect the buildings. But, at the Convention in 1952, at Miami, the Hospital Board reported that it would take \$750,000 to finish the buildings. This obligation was assumed by the Convention. All of this was done after the Hospital Board had promised, in writing, that it would never call upon the Convention for Capital Needs. But to the amazement of all concerned, the Hospital Board went to the Executive Committee of the Southern Baptist Convention and asked for an additional \$750,000 to complete the buildings. Then at the Kansas City Convention, this year, the Hospital Board reported a building debt of \$1,500,000 and a large operation deficit.

The Convention leaders had already learned something about the hospital program at the San Antonio Convention in 1942.

Baptists should never set an iron-clad, inflexible policy and stay with it, regardless of the circumstances, but the voice of experience has a lot to say to us if we will but listen. Usually, when Baptists set a policy, there is a need for it, and we who come along later should be slow to deviate from that policy. (At least we should make a thorough study of the policy before we vote to enter another program).

Every "thorough-going," "all-wool and yard-wide" Baptist, believes in the hospital ministry. Too, every real Baptist believes in having the best hospital ministry possible. But, we are back to the question, "should the Southern Baptist Convention undertake to build and operate hospitals on the state level?" The voice of experience seems to say, "No, let the states operate their own hospitals." — R. D.

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