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Arkansas Baptist State Convention

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ARKANSAS

Baptist

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VOLUME 56

LITTLE ROCK, ARKANSAS, SEPTEMBER 12, 1957

NUMBER 36

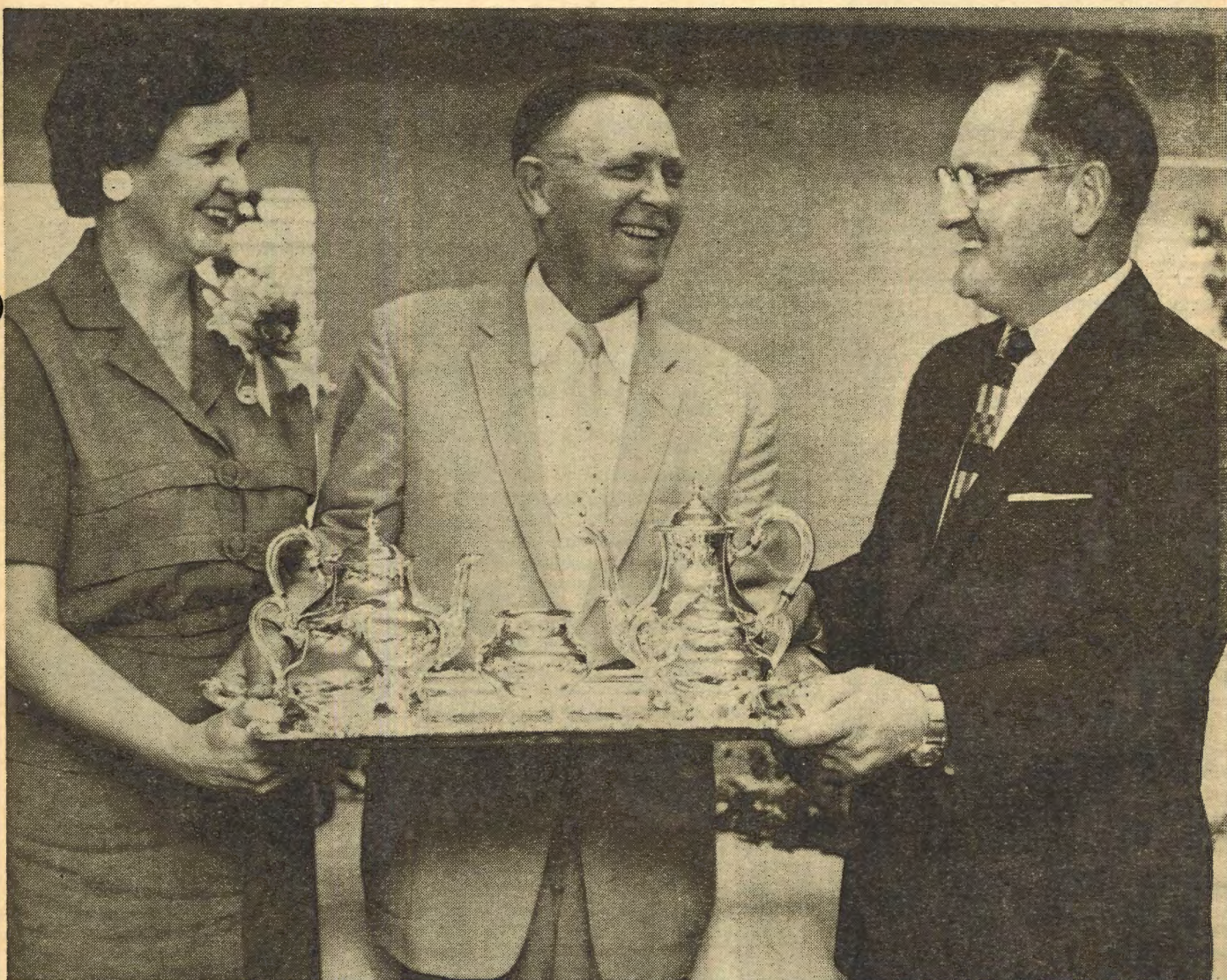


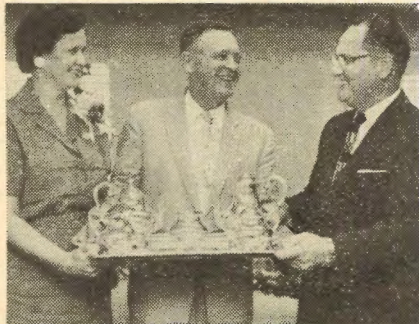
Photo by Willie Allen

Token of Appreciation

Cover Story

Token of Appreciation

REPRESENTING the employees in Baptist Headquarters Building, Little Rock, Interim General Secretary Ralph Douglas presents a silver service to outgoing General Secretary



and Mrs. Ben L. Bridges. The presentation climaxed a luncheon on Friday, August 30, as Dr. Bridges prepared to vacate his office as of September 1, after 26 years of service.

The luncheon featured a "I knew him when" program. Mrs. Ralph Douglas spoke on "I knew him when I was a little girl." Other topics and

speakers were: "I knew him when he was my pastor," Nelson Tull; "I knew him when he was Treasurer," Betty Garton; "I knew him when he was looking for an editor," Erwin L. McDonald; and "I knew him when he was General Secretary," Ralph Douglas.

Said Dr. Douglas in making the presentation:

"We are met here to honor our leader and co-laborer, a brother beloved whose character is unquestioned, whose convictions are sincere, whose loyalty is unsurpassed, whose spirit is indomitable, and whose superb leadership is revealed in records of achievement.

"In appreciation of his labors of love, in gratitude for his congenial spirit, in thanksgiving for his sacrificial service, we, the employees of the Baptist Building, present this silver service with the full assurance of our love and prayers as he relinquishes the office of General Secretary of the Arkansas Baptist Convention which he has occupied so capably for 26 years."

Revival Reports

FIRST CHURCH, Dardanelle, received five new members in a recent meeting led by Thomas McClain, evangelist, and Hollace Combs, singer. Morris S. Roe is the pastor.

HAL GALLOP, Sr., pastor of Black Oak Church, Mt. Zion Association, led the Tyler Church, Tyler, Mo., in a summer revival, resulting in 38 additions to the church, 28 by baptism. Don Phillips is the pastor.

EVANGELIST BILLY WALKER, Walnut Ridge, did the preaching in revival services at Black Oak Church the first half of August. There were 21 additions, 19 on profession of faith, according to Pastor Hal Gallop, Sr.

GILLETT CHURCH and Pastor J. D. Batson had the services of Evangelist Billy Walker and Singer B. F. Dake, in a revival in which 27 were received by baptism, two by letter, and there were 30 rededications.

C. HAMILTON MOSES, well-known Arkansas industrialist and Baptist layman, will be the featured speaker September 18 at the opening of the annual convention of the National Association of Life Underwriters, in Detroit. Mr. Moses will speak on the importance of community service in building prestige and financial security for both underwriters and policyholders, according to a news release.

Little Rock Church Plans Expansion

DARELL ROSS has resigned as pastor of First Church, Charleston, to accept a call to the pastorate of Bellevue Church in the Kingwood division of Little Rock. O. C. Robinson, Jr., superintendent of missions for Pulaski County Baptists, has announced.



MR. ROSS is jointly supported at this time by Pulaski Heights Church, W. Harold Hicks, pastor; by the Arkansas Baptist State Convention; and by the Pulaski Association," Mr. Robinson continued. "It is anticipated that the name of the church may be changed and a larger site secured for new and more adequate facilities."

Pastor Ross is a native of Little Rock, where he received his high school education at Central High School. He is a graduate of Ouachita College and of Southern Seminary, Louisville, Ky.

Mrs. Ross is the former Miss Tresa Moore of North Little Rock. There are three children, Kay, 8; Jane, 5; and Susan, 2.

Former pastorates of Mr. Ross include churches at Wicks and at Conway, in Arkansas, and at Powersville, Ky. Not yet 30, he has been preaching since he was 16.

WENDELL ROSS was ordained to the gospel ministry by the South Highland Church, August 28. Wendell was converted at the age of six and soon thereafter felt the call to preach. He is now 16 years of age and has been called to the Hill Top Church, Pulaski County Association.

Ray Banscum, pastor of South Highland Church, served as moderator; T. L. Davis, deacon of South Highland, served as clerk; O. C. Robinson, Jr., Pulaski County associational missionary, led the questioning; Rev. Marvin Faulkner led the ordination prayer; Darell Ross, brother to Wendell, brought the message; Brother Branscum, the only pastor Wendell has ever had, presented the Bible.

The deacons of South Highland Church and several visiting deacons and preachers of the association sat on the council.

J. E. COOPER has accepted the call to the Success Church and has moved on the field. He comes from the pastorate of Mount Tirzah Church, Newbern, Tenn., where he had a very successful ministry. Brother Cooper has lived and preached in Arkansas before and his many friends in this state will welcome him back. —Mark Ferges, missionary, Current River and Gainesville Associations.

The ARKANSAS BAPTIST in every church home will help the church to raise its budget.

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.

Official Publication of the Arkansas Baptist State Convention

ERWIN L. McDONALD EDITOR

MRS. HOMER D. MYERS MANAGING ED.

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Action of Arkansas Governor Draws Condemnation and Praise of Ministers

THE CALLING out of the Arkansas National Guard last week by Governor Faubus purportedly to prevent the breaking out of violence over the issue of integration at Little Rock's Central High School has placed Arkansas in the national and international news spotlight.

For the editorial stand of the ARKANSAS BAPTIST on integration, see "Personally Speaking," on page 4. —The Editor.

The action of the governor was deplored by one group of ministers in Little Rock and praised by yet another group. All of the Baptist pastors in the first group are with churches affiliated with the Arkansas Baptist State Convention. Several Baptist pastors are among those commending the governor's action, but only one of them is from a church cooperating with the Arkansas Baptist State Convention—Mr. Pruden, of Broadmoor Church.

Both groups call the Christians of the state to prayer.

The statements, and ministers signing them, as reported by the daily press, were:

Condemning:

The statement:

"We, the undersigned ministers of Little Rock, strongly protest the action of Governor Orval E. Faubus in calling out the armed forces of the state to surround Central High School, thereby preventing integration in compliance with the Supreme Court's decision of May 1954 and the order of the Federal Court of August 1957.

"We deplore: (1) the overriding of the authority of the local school administration; (2) the disregard of national law; (3) the abuse of the autonomy of the local school districts; (4) the policing of the great majority of law abiding youth of the city; (5) the exciting of racial tensions; (6) the reflections cast upon our local law enforcement officers; (7) the destruction of the respect of our citizens, young and old, for proper constitutional authority.

"We appeal to every citizen to unite with us in earnest prayer to God that justice will be brought about and a right example set for every child of our community.

"(Signed)

"Marion A. Boggs, Second Presbyterian Church; T. B. Hay, Pulaski Heights Presbyterian Church; Dunbar H. Ogden Jr., Central Presbyterian Church; J. Cammel English, Asbury Methodist Church; J. Kenneth Shamlin, Pulaski Heights Methodist Church; J. Hodge Alves, Christ Episcopal Church; Charles A. Higgins, Trinity Episcopal Church; Dale Cowling, Second Baptist Church; Colbert S. Cartwright, Pulaski Heights Chris-

tian Church; Richard C. Jahn, First Lutheran Church; Aubrey G. Walton, First Methodist Church; H. R. Holland, Henderson Methodist Church; James Major, Secretary of Town and Country, The Methodist Church; Charles Richards, St. Paul's Methodist Church; W. O. Vaught, Immanuel Baptist Church and Harold Hicks, Pulaski Heights Baptist Church."

Commending:

"Believing that Arkansas faces a critical situation that could lead to violence, we * * * wish to publicly commend Governor Faubus for his courageous action in calling the Arkansas National Guard into service for the protection of all citizens in the opening days of our public school system.

"We believe that among the first duties of our governor is the one of the preservation of law and order. The Constitution of the United States of America leaves the education of the citizens of the various states in the hands of the various states. The laws of the state of Arkansas call for the separation of the races in the public schools of the state. It is the duty of the governor of the state to do his utmost to see that the laws of the state are enforced * * * .

"We call upon all Christian people to pray that in this hour, that the rights of all citizens, both white and colored, be preserved."

The statement was issued and signed by Rev. M. L. Moser Jr. of the Central Baptist Church of Little Rock. Other signers were:

Rev. M. L. Moser Sr. of Central Baptist Church; Rev. Jack Rainwater, Rose City Immanuel Baptist Church, North Little Rock; Rev. M. E. Childers, Temple Baptist Church; Rev. Wesley Pruden, Broadmoor Baptist Church; Rev. W. Chester Dyer, Bible Church; Rev. Charles Warner, Glad Tidings Assembly of God Church, North Little Rock; Rev. T. S. Cottrell, West Heights Baptist Church; Rev. W. A. Blount, Sylvan Hills Community Church; Rev. Gordon Reddin, Third Baptist Church; Rev. J. P. Johnson, Liberty Baptist Church; Rev. O. C. Weigel, First Evangelical Methodist Church; Rev. J. R. Gallups, Unity Baptist Church, Geyer Springs; Rev. L. D. Foreman, Antioch Baptist Church, and Rev. Leo A. Causey, Hyde Park Baptist Church.

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● RECENT SPEAKING engagements of the editor of the **Arkansas Baptist**: September 4, Walnut Street Church, Jonesboro, Dr. D. D. Scrivner, pastor; September 5, Boone Association; September 8, First Church, Cullendale, Harold Coble, pastor; September 10, Gainesville Association; September 13, Buckner Association. He will supply the pulpit Sunday of First Church, Harrisburg, L. H. Davis, pastor.

● W. R. WOODELL, a native Arkansan, has returned to his home state to be pastor of First Church, Prescott. Brother Woodell is a graduate of Ouachita College and Southern Seminary, Louisville, and formerly served pastorates at Judsonia, Wynne and Marked Tree. He recently moved from the pastorate of Second Church, Springfield, Mo., to accept a call to Prescott. Mrs. Woodell is the former Alicia Summers, daughter of the late Rev. L. B. Summers, and Mrs. Summers.



MR. WOODELL

Summers, daughter of the late Rev. L. B. Summers, and Mrs. Summers.

● JESSE KIDD, pastor of Ebenezer Church near El Dorado for the past five



MR. KIDD

years, has resigned to become a missionary in Brazil. The resignation is effective November 1. Mr. Kidd is a native of Urbana. He has the BA degree from Ouachita Baptist College and the BD degree from Southwestern Seminary, Fort Worth, Tex. Previous pastorates were Calion and Philadelphia, both in Liberty Association.

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● THE HUMNOKE Mission, sponsored by Caroline Association, was assisted in a recent revival by Brotherhood Secretary Nelson Tull. H. E. Austin, pastor of Coy Church, led the singing. There were 11 additions to the mission, eight by baptism and three by letter. T. S. Cowden is pastor.

Half-Time Church Gives Big Offering For Negro College

A MODERN version of the widow and her mite is seen in the response of half-time Salem Church, in Ouachita Association, which, under the leadership of its 80-year-old pastor, M. L. Wallis, of Mena, has sent a check for \$79 to Dr. Clyde Hart for Arkansas Baptist College.

Pointing out that his church has only 13 members, Brother Wallis writes: "Am happy I could lead this little church in this collection. Everything considered, this is by far the greatest collection in this Association."

Commented Dr. Hart, director of the Arkansas Baptist State Convention campaign to raise \$100,000 to save Arkansas' only Negro Baptist college: "This offering, averaging more than \$6 for an entire church membership, should either inspire or shame a lot of churches and pastors into action."

The "Customers" We Lose

A LARGE BUSINESS firm decided some months ago to make a thorough study of the customers it had lost the previous year to determine how and why the customers had stopped doing business with it. Here are the findings:

68% of the customers who used to patronize the firm but did no longer had drifted away because of the indifference of the firm and its employees.

14% of those who had taken their business elsewhere had maladjusted grievances against the firm. They had for various reasons been unhappy with their purchases and the firm had not made satisfactory adjustments.

9% of the customers lost by the firm had taken their business elsewhere because of price inducements.

5% had started trading elsewhere because of friendships with people connected with other firms.

3% were no longer customers of the firm because they had moved away.

1% of the customers of the past year were lost by death.

It would be an interesting and quite possibly a profitable endeavor for our churches to make similar studies of the customers they have lost—the members who formerly attended the services but do no more.

Every Christian ought to be a church member. And from the time a person joins a church he ought to be a regular attender of the church services, a regular and liberal (according as the Lord prospers him) giver to the church, one who has a habit of private and family worship, a soul winner who makes it a practice to bear the Christian witness to the lost, etc. But every Christian is not a church member, and every church member does not support the church and the cause of the Lord as he should. It may be that many of those members who are lost to the church are lost not only through their own indifference but through the indifference of "good" church members who are faithful in just about every aspect of the church life except having a love that "suffers long and is kind" in relations with the church members who ought to come and take their places and shoulder their responsibilities but do not. No doubt many fall away because the local church does not follow through with the teaching and enlisting that is commanded of the church and is as much a part of the Great Commission as winning lost souls and baptizing them into church membership.

A consecrated, fully dedicated church member is not going to have many "grievances" against the church. But not all church members are equally consecrated. When there are grievances, they should be dealt with by church leaders lovingly and understandingly.

At first glance it might appear that no one would be lost to the church because of "price inducements." But isn't it a lot "cheaper" to leave the church membership back where one used to live and where the church budget committee has become accustomed to receiving an annual, token offering, or none at all, than to belong to a church where you live and do the most of your attending? It certainly is, unless the Lord was correct when he said, "It is more blessed to give than to receive."

No doubt the average church would find, as the business firms have, that some shift their church "business" on the basis of where good friends attend, or where there is a preacher they like better than their own pastor. That is easier sometimes than making friends where one is and helping a pastor to be a better pastor.

The percentage of those whose names are still on the church book but who have moved away would probably be greater than the 3% in this category in the business surveys. And some churches would probably be surprised to find their records out of date as to members who have died.

It would also be interesting to know why the "prospects" for the local church are not reached, especially those who are lost. Would the most of these be still in the darkness of eternal death because church members do not love them, do not care? Could we find ourselves as Christians under any greater indictment than the indictment of indifference about people being lost? Let us look again at how we are conducting the most important business on earth—the business of winning a lost world to Christ.

Personally Speaking . . .

Sitting on the Fence

SITTING ON the fence used to be an enjoyable way to pass the time back in earlier days when there were rail fences and people who had time to sit. A lot of the world's problems



used to be solved back at Bunker Hill, in Pope County, by my Dad and his neighbors as they sat on the fence and talked. But sitting on the fence has just about disappeared as a practice. Even if we had time for it today, it is not easy to sit on a barbed wire fence, and it is especially difficult to sit on a fence that has a charge of electricity running through it.

Now when we speak of "sitting on the fence" we use the expression figuratively. A lot of time we use this expression of someone who for one reason or another hesitates to come right out and say he feels just as we do about some issue of the day.

Those Arkansans who have been "sitting on the fence" on the race issue of integration or segregation are finding the fence to be carrying a rather high charge of emotional electricity at the time this is written.

Since the race issue is one that finds our Baptists of the state on the fence and on both sides of the fence, and since this paper is the official organ of the Arkansas Baptist State Convention and not the private publication of this editor, we are taking no stand either for or against integration. But we want to be counted with those who stand for law and order, for clear, cool thinking, and for lives motivated by the love of Christ.

Both sides of the fence profess to be motivated by a desire to have what is best for the people of the State; both sides can quote scriptures which, to their own satisfaction, justify their stands. Abraham Lincoln, the Great Emancipator, is likewise quoted by both sides. At the moment our State government and our national government are not agreed as to which has precedence in determining what is the law of the land as it relates to the issue before us.

Where there is more than enough heat already, we doubt that the flaring of additional tempers would add any light to help us find our way out of the jungle. It might be that we ought to lay aside our fixed bayonets and get on some bent knees and talk to the Lord about the mess we are in.

Erwin L. McDonald

The Case for Christian Ethics

I once met a newcomer to the church field who showed a surprising coolness upon learning that I was a minister. It developed that she had just received another clergyman who left her puzzled so far as a spiritual reception was concerned. She finally summed up her feelings by saying, "That man is more interested in who's who than he is in what's what."

It seems that in a zealous effort to win her and her family to membership, he had made derogatory remarks about other churches, members, etc., while at the same time building up the virtues of his own congregation.

Frequently, I hear of other cases just as distasteful. We need to take stock of our methods in inviting people to our churches. The pastor of the larger

church emphasizes that "we can give you more" than the "less fortunate" church. The pastor of the smaller church speaks of the "close-knit fellowship and the absence of high-hats in our congregation." It is this subtle form of procedure which we should all deplore. By implications, the discerning man can read much into our advertisements. "The Friendly Church" may imply in the ad that other churches are unfriendly.

Stranger still is the way some pastors become willing listeners to the defamation of one of their brethren. Do we not know — have we not learned — that criticism of one is in a sense criticism of us all? We should rise to higher planes and pick out our own motes!—Andrew M. Hall, Pastor First Church, Fayetteville.

Missionary Letter

Nigerian College Adds New Buildings

(We are happy to pass on to our readers this letter from Dr. and Mrs. O. W. Taylor, Southern Baptist missionaries at Baptist College, Iwo, Nigeria, West Africa. The Taylors are from First Church, Little Rock.—Editors)

WE'RE IN THE midst of the rainy season again. And such rains — the heaviest on record. A year ago our water-storage tank was dry and Tom was hauling water, but this year it has been full since early April — although it hasn't been necessary to use it for several weeks now, since our new city water system has begun operation. Now they are even talking about city electricity and telephones; so it looks as if we won't be "proper bush" forever.

Rainy season brings cool weather. Recently, while visiting the John Hills at Igede up in the mountains, we even popped popcorn around an open fire in the fireplace, just as if it were a fall evening at home. And blankets are necessary every night now. While visiting the Hills we attended church at Idanre, an interesting "tri-level" mountain town. After church we climbed 500 feet of concrete steps from the middle to the upper town to see the king about some land for the church. Even Priscilla made it to the top — with a little help from her Daddy. The old king, although a pagan, was very friendly and agreed to give the land.

Priscilla is of course about the biggest news around our house these days. She is almost five months old now, and weighs about fourteen pounds. She's a pretty (naturally!) little blue-eyed blonde, and is as healthy and lively as you please. Michael has been home from his boarding school at Oshogbo since May, and has been enjoying having his own little sister after almost ten years as an only child. He will re-

turn to school — only 35 miles away — in September to begin the sixth grade. He enjoys being with other children his age and taking part in the many activities at school, and he comes home for week-ends quite often.

We have been able to travel some since we last wrote. In December we, along with Dr. and Mrs. Edgar Burks and their daughter, took a trip through the Eastern Region of Nigeria, visiting our mission stations as well as just sight-seeing. A highlight was a canoe trip — the only way you can get there — to Joinkrama in the Niger Delta, which is aptly called "The Back Side of Nowhere." Made us feel pretty civilized up here where we have roads, even if some of them are almost impassible now during the rainy season.

Among other out-of-the-ordinary events around here was the recent dedication of a new hundred-man dormitory, and the laying of the cornerstone of the new administration building. We will soon begin construction of a new dining hall. The new buildings will relieve crowded conditions in the college and permit a small expansion in enrollment — something greatly needed with the schools of Nigeria clamoring for trained Christian teachers. Money from our churches at home, much of it through the Lottie Moon Christmas Offering for Foreign Missions, made the building possible, and we certainly appreciate your help in carrying on our work out here.

Tomorrow we load up the Chevrolet and head for the annual Mission Meeting at Ogbomoso. Then after a few more days vacation, school begins again. Tom continues to teach most of the history, and Evelyn will resume teaching a couple of literature classes.

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DID YOU KNOW? The *Southern Baptist Handbook* reveals that each day "Mr. Average American" spends \$1.12 for food, 59¢ for taxes, 58¢ for transportation and foreign travel, 22¢ for rec-

THE BOOKSHELF

"To make more headways, do more headwork." Read a book!

First Lady of the Seeing Eye, by Morris Frank and Blake Clark, Henry Holt and Co., 1957, \$3.

MORRIS FRANK of Nashville had been blind for four years when he went to Switzerland in 1927 to persuade Mrs. Dorothy Eustis to use the breeding and training facilities of her Swiss estate for the development of guide dogs for the blind. From that first meeting, with its mutual faith and hope, grew the great organization known as The Seeing Eye.

Here is a wonderfully moving story of a young man's determination, of obstacles met and surmounted, of the inspiring relationship of a man and his dog. Here are adventures that encompass 30 years and countless thousands of miles. Here is the story of two pioneers — a dog and her master.

Going His Way, by Melvin E. Wheatley, Jr., Fleming H. Revell Co., 1957, \$2.50.

"DO YOU REMEMBER the little girl who closed her prayer one night with the urgent petition, 'And now, dear God, please make all the bad people good. And, God, please make all the good people nice!' Well, I remember her. In fact, I have a warm spot in my heart for her. For I, too, have known people who seemed to assume that sourness was a sure sign of saintliness and that gloominess was the garb for goodness; people who have been quite sure that they were 'good' — but whom I felt sure God still needed to make nice."

How shall we live? Which way shall we go? As a young Methodist minister who was Stockton, Calif., "Young Man of the Year" in 1950, Mr. Wheatley seeks to help people find the right answers to these questions.

BOOKS RECEIVED:

The Improved Funeral Manual, by William H. Leach, Baker Book House, Grand Rapids 6, Mich., 1956, \$2.

Continent in Commotion, by Ira N. Patterson, Convention Press, Nashville, 1957, \$.60.

The Epistle to the Hebrews, by Gleason L. Archer, Jr., Baker Book House, Grand Rapids, Mich., 1957, \$1.50.

Something New, by William L. Jester, Convention Press, Nashville, 1967, \$.60.

reation, 15¢ for alcoholic beverages, 9¢ for tobacco, \$2.30 for household operation, housing, clothing, savings, medical, and miscellaneous expense, and only 5¢ for religious and welfare causes. "Mr. Average Southern Baptist" gives 12¢ per day through his church.

—Survey Bulletin

Campaign Against Indecency Mapped

GLORIETA, N. M. (BP) — Southern Baptist churches are being called on to rid America's newsstands of a "veritable avalanche" of indecency and obscenity which has cascaded upon them.

The call was voiced by ministers and by lay men and women attending a week-long conference on obscene literature sponsored by the Southern Baptist Christian Life Commission at Glorieta Baptist Assembly here.

Expressions of shock and dismay came from those at the conference as speakers reported on the type of articles, cartoons, and pictures being carried by some of the new so-called "men's magazines" which have attained a circulation running into millions of copies a month within the past year.

In his keynote address to the conference, O. K. Armstrong, of Springfield, Mo., contributing editor to *Reader's Digest*, declared, "Many of these new publications that have appeared like a horde of locusts openly sneer at Christian morality, say that it is old-fashioned and out-of-date. They publish article after article glorifying immorality."

A SMALL, HAND-TURNED phonograph which will bring the Scriptures to many thousands of illiterates, underprivileged and neglected groups throughout the world, is now being made available by the American Bible Society. This machine, the result of many months of experiments by Dr. Gilbert Darlington of the Bible Society, plays records on which Bible readings have been recorded. In this way a reading from the Scriptures in any language may be heard.

The finger-phono, as it is called, was given a careful tryout at the Bible House in New York by Mr. P. Mahanty of Bangalore, India, General Secretary of the Bible Society of India and Ceylon. Mr. Mahanty, on his first visit to America, expressed great interest in the phonograph which, he felt, would greatly increase a knowledge of the Scriptures in his own country. Mr. Mahanty has already supplied the Bible Society with twelve recordings in the Marathi language, one of the major languages of India.

More than 1,200 young people from 14 states and the Federal District of Brazil attended the Fourth Baptist Youth Congress held in Vitoria, Espirito Santo, in July. This congress was the largest ever held in Brazil outside the Federal District, according to Missionary Gene H. Wise.

RALEIGH, N. C. (BP) — A Delta Air Lines DC-6 has been chartered to carry 76 North Carolina Baptist men to the National Conference of Baptist Men that convenes in Oklahoma City, September 18-20.

Christian Life Board Elects Adiel Moncrief

RIDGECREST, N. C. —(BP) —The Christian Life Commission of the Southern Baptist Convention, meeting at Ridgecrest Baptist Assembly, has elected Adiel J. Moncrief, pastor of First Church, St. Joseph, Mo., as its new chairman.

Moncrief succeeds Rep. Brooks Hays (D., Ark.), who was serving his second term as Commission chairman when elected president of the Southern Baptist Convention.

Paul Sanders, Nashville, a member of the faculty of Vanderbilt University law school, was re-elected vice-president. The Commission gave its executive secretary, A. C. Miller, Nashville, a vote of appreciation for his service.

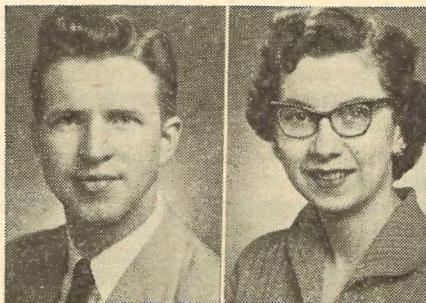
The Christian Life Commission devoted its annual meeting to studying ways in which it can enlarge its program and make its ministry to Southern Baptists more effective.

Congressman Hays was with the Commission during the early part of its annual meeting but returned to Washington later for sessions of Congress. The Commission adopted a resolution commending the work of Congressman Hays while he served as chairman.

The resolution said, in part:

"We wish to convey to him our gratitude for his clear vision and strong leadership in the work of the Christian Life Commission. His spiritual wisdom and skillful guidance have been a source of blessing to our work. We especially appreciate the help of Mr. Hays in securing financial assistance in conducting research in fields of vital social need in the territory of our Convention."

PORTLAND, Ore. (BP) — Paul A. McCasland, secretary of evangelism and Brotherhood work for the Baptist General Convention of Oregon-Washington, died here Aug. 28. He was 55.



MR. DILLARD

MISS BOYD

MISS CLIFFODEAN Boyd, Lebanon, Tenn., has been named news director for Southern Baptist Seminary, Louisville, Ky., succeeding Badgett Dillard, who becomes manager of administrative services for the Seminary.

His Grace Sufficient, Missionary Wife Writes

"On Wednesday morning August 7, new day dawned for Ruben, for God called him home.

"Up until the first week in July, he had apparently been in the very best of health. At that time, however, while undergoing our routine annual check-up in Chile, doctors discovered that Ruben was in a very serious condition. They recommended our immediate return to the States for treatment. Ruben entered Southern Baptist Hospital in New Orleans on July 11. He underwent numerous tests, and doctors confirmed Chilean doctors' preliminary reports—lung cancer which had spread rapidly to the lymph glands. Treatments of deep X-ray therapy were immediately begun, but the disease had already progressed too far.

Editor's Note: The Arkansas Baptist is indebted to Rev. Wilson C. Deese, pastor of the West Helena Baptist Church, for a copy of a letter written by Mrs. Edna Mae Franks, of 721 Cleburne Avenue, West Helena, whose husband, Missionary Ruben Franks, died recently. We are publishing excerpts from the letter because of the interest of the many friends of the Frankses and because of its fine Christian witness and testimony.

"When doctors in Chile first told us the possibilities, Ruben and I both realized what the outcome might be. He was ready to go. Our prayer during the month preceding his death was that if God had a task yet for him to do, He might restore his health. But we could never pray without adding that phrase our Master taught us to pray, "Nevertheless, not my will but Thine be done." In my own heart, I know that He answered our prayer. His will was done. I have not tried to understand it. Past experience, however, has taught me this: His will is always best.

"Those of you who have walked with one you love through such an experience will understand when I say, His grace has been sufficient. The peace He gives is something the world cannot understand. The strength one knows is completely outside one's self. His promises are as sure today as when they were given centuries ago.

"The funeral service was held in the country church in Tennessee where Ruben was saved and ordained to preach. It was a glorious service, fitting because throughout it all the call of missions was uppermost. Ruben never ceased to thank God for calling him to serve in Chile. His desire was that every Christian find the same joy in service he had been permitted to know . . .

"As I find myself once more seeking to know and to do His Will, I am asking you to remember me in your prayers."

New Orleans Plans Rural Church Study

NEW ORLEANS, LA. — The role of the pastor's wife and how to stop the turnover of pastors in the rural church will be among the subjects discussed at the Rural Church Conference Sept. 23-25 at the New Orleans Seminary.

"The Rural Church Faces the Future" will be the theme of the conference which is being sponsored by the Seminary, the Home Mission Board and the state mission boards of Alabama, Louisiana and Mississippi.

Panel discussions, lectures and inspirational addresses, all centered around the needs of the rural church, will be included on the program.

Among those subjects to be discussed are "Interpreting the Rural Ministry through the Pastor's Wife," "The Rural Church and Social Issues," "The Rural Program of Other Denominations," "Sociological Factors Affecting the Rural Church," "What Is a Well-Trained Pastor?" "How to Stop the Turnover of Pastors in the Rural Church," and "A Stewardship Program for the Rural Church."

Visiting conference personnel will speak to some of the regularly scheduled seminary classes and those attending the conference are urged to visit these classes.

African Baptists Honor Dr. Sadler

DURING HIS TRIP to Africa and Europe this summer, Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, took part in the dedication services for a dormitory in Nigeria and a school in Ghana which bear his name.

The new 100-bed dormitory for the teacher-training college in Iwo, Nigeria, is called Sadler Hall in honor of the secretary, and the secondary school in Kumasi, Ghana, has been named Sadler Baptist College. On the same compound with the latter is a Bible school for the training of national Baptist pastors for Ghana.

Dr. Sadler interviewed Africans, missionaries, and British Government officials relative to the possibility of Baptists establishing a degree-granting college in Nigeria. At present there is only one such institution, the University College at Ibadan, affiliated with London University.

At present there are about 75,000 pupils in Baptist schools in Nigeria. Hundreds of these make up the nine high schools located in various parts of the country. It is from these latter that students for the college would be drawn.

THE WORLD Alliance of the YMCA, meeting in Kassel, Germany, learned that the YMCA work in 70 countries has advanced in the past two years and now has four million members. A committee on extension submitted more

A Building Program

When we hear a church mentioned as being "in a building program," we feel almost like asking if there is a church that is not building or planning to build. This article is not written to discourage building, rather to encourage it where it is needed, but to call attention to some dangers in the present building boom. For some years now, and with little evidence of any tendency to slow down, churches have been building on a scale that is unprecedented.

We recognize full well that adequate buildings are necessary, and we do not draw the sharp distinction between local work and outside mission work that some people do. In a total program of world missions, churches need to build for an adequate "home base" of evangelism and teaching. We fear, however, that a building program may in some cases be undertaken on such a scale as to curtail other essential services. To do that, so far as the particular church is concerned, might frustrate the purpose of the current much-needed emphasis on world missions. One might find churches that have reduced their giving to the Cooperative Program on this account. Their right to do so, we do not question, but we do question the wisdom of it. This is perhaps just another evidence that people seem more willing to support local work than to give to causes that are farther away.

Some churches have been known to cancel their every-family subscriptions to their state paper and indicate the reason to be economy in favor of a building program. It seems obvious to us that this is false economy for two reasons: (1) The amount of money saved is very small, and (2) the paper going into the homes of the people helps a building program and also keeps the fires of missionary interest burning and so, to some degree, helps prevent a decline in Cooperative Program giving. The same is true, of course, of all the literature and other essential supplies.

We note with encouragement, however, that many churches have increased their Cooperative Program giving while carrying on a large building program. Also, some young churches have been known to begin making regular contributions to missions before they ever started their first building. We believe that is the way it should be. A church can scarcely hope to prosper in its local work without giving generously to missions.

For a church to be in a building program is a commendable thing, as a general rule because probably very few churches, if any, ever build more than is needed. However, such a program should never be offered as a reason for neglecting other things that are essential to the spiritual welfare of the people and the progress of the entire program of world missions.

—The Baptist Courier (S. C.)

than 120 projects calling for men and money to strengthen existing movements throughout the world and to launch new associations, particularly in Africa.

NASHVILLE, Tenn. — (BSSB) — C. W. Junker, Chattanooga city-wide Baptist Student Union director, has joined the staff of the Student Department, Baptist Sunday School Board, as associate of student work in charge of campus evangelism. He is a graduate of Vanderbilt University, Nashville, and Southwestern Seminary, Fort Worth, Tex.

In the newly-created position, Mr. Junker will train students to work with other students in personal evangelism.

Facts of Interest

If the Government-held stockpiles of farm commodities were divided among the nation's 43 million families, each would get nineteen and a half bushels of wheat, and the same amount of corn, a pound of wool, nearly six pounds of dried beans, four pounds of dried milk, four and a half pounds of cheese, and a pound of butter.

A survey of one high school in Miami, Florida, revealed 47 per cent of students surveyed said drinking beer or whiskey is an accepted part of their social life. In Nassau County in suburban New York, 86 per cent of high school students admitted drinking more or less regularly.

God Is Our Refuge

IT IS DIFFICULT for a politician to speak naturally and without embarrassment of his faith. One reason for this is that some members of our profession have exploited religion, and the understandable reaction to this offense is to view with suspicion references by individual politicians to religious experience and conviction.



MR. HAYS

I wish we might recapture the atmosphere once prevailing in America in which responsible officials might discuss religion without inhibitions.

I determined early in my own career that I would not identify my candidacy with a "righteous cause." This is to say that from the standpoint of moral values political campaigns do not present clear choices. In many races "the right" is distinguishable as favoring one side over the other. I am pointing out, however, that invoking divine approbation for the purpose of gaining favor at the polls is not in our tradition and should be repudiated, and I believe it generally will be. (I recall seeing in a political advertisement in the campaign of 1950 the words "Vote Christian" above a candidate's name. He was overwhelmingly defeated.)

And while I believe strongly in the practice of prayer in political matters, I question the use of prayer for victory for oneself or a favorite. I prefer the example of one of the country's great pugilists who was once asked if he prayed for victory in the ring. His reply was, "Would that be fair? With God on my side the other fellow wouldn't have much chance, would he?"

It is in the individual determination of grave policy decisions and political judgments that religious guidance has chief significance.

My political course has been full of frustration, yet I believe that God has made His strength and His counsel available in the major decisions. I have not sought to determine through prayer a course of expediency and success but rather to find in the use of spiritual resources the answer to the question that stirs the heart of more public men than perhaps the people know, namely, "What is right?"

One of the most difficult problems confronting a public person is the relating of religion to his profession. It is not always easy to escape a self-righteous feeling that comes from applying moral judgments to the tremendous issues a public official must decide. Identification with the church often focuses attention upon his reli-

gious views. It may embarrass him in some situations, and on the other hand it may give him a false sense of virtue. In any event not many of his reflections can get into political documents with propriety. It is not always easy to distinguish political utterances from those that belong strictly to private testimonies. I am still smarting from an unkind public reference to something I did as an "ostentatious display of reverence."

Even we hardened political workers are entitled to an occasional retreat to the household of faith. When I am privileged to be out of range of political shafts in the cloisters of faith, I have an opportunity in fellowship and in prayer to gain strength for the dilemmas that politics inevitably provides.

It is with the hope that these personal meditations in a sensitive area of my life will help to convince the readers that politics should not be religion's neglected field, that I attempt to express them.

From the standpoint of statesmanship the idea was effectively stated by George Washington in his Farewell Address, in pleading for public morality which he knew could not be maintained "without the inspiration of religion."

Every political career brings one at some stage to an appreciation of the sentiment expressed by St. Paul, and in such a situation we should be permitted to paraphrase his words, "Neither count I my political life dear unto myself."

The most meaningful experience of my professional life followed one of my early political campaigns in a succession of defeats. I had been defeated twice for Governor of my state before I was 32 years old, but in a special election for a Congressional seat three years after the second attempt for the governorship I tried to retrieve something from the efforts I had expended in the intensive campaign. It was a crucial race for me. I had angered the political leaders of one county in the District and they found an opportunity to punish me. With a registration of only 1632 they reported 1850 votes for my opponent, who was the beneficiary rather than the perpetrator of the scheme, and 616 votes for me. A fraud had obviously been practiced. (Outside of that county I had a lead of 595 votes.) It became the subject of a long and tedious lawsuit. Technicalities blocked my efforts for a recount at every stage, and when at last the judge, a sincere, honest man who wanted to correct a wrong that showed on its face, had to dismiss my case because of higher court rulings, I struggled against human reactions that would impair my

faith. But my faith in God and in my fellow man survived that bitter experience. Indeed, it was that faith that pulled me through.

On the personal side the court decision meant the obliteration of my investment in public life — the denial of an office I had finally won. On the idealistic side it was the frustration of efforts in which I had joined with many people in Arkansas for a purging of corruption from the elections. In this mood I sat down on the fateful morning in a beautiful walnut-paneled courtroom to hear the judge deliver what I knew would be a ruling against me. I prayed. It might be more accurate to say I talked with God. I asked Him not to desert me. I felt that He was on my side. Here was suffering which was doubly bitter because it was unjust. But I did not want to be embittered or to develop cynicism toward the political system or the people embraced by it. I knew the truth of Henry L. Stimson's words "Cynicism is the only deadly sin." I asked God to save me from it. I felt at the moment that He was answering my prayer. His presence was as real to me as the judge. The assurance I had as my case was dismissed that nothing could hurt me if I was not hurt inside, was a complete one, and I walked out of the room as calm and unperturbed as I have ever been in my life. I hope I can be as sure in future crises that God hears us and provides us the strength we need to carry on.

I said goodbye to my friends outside the courthouse, some of them tearfully aware of the extent of my misfortune, and then walked alone to my office. A newsboy stopped me. "All about the election contest! Hays loses lawsuit! Want to know about it, don't you?" he asked as he took my nickel, one of my last ones. I said, almost audibly, "You'd never guess how much I do know about it." The most important thing about it I am sharing now for the first time.

There have been other situations in which I felt the need of falling back finally upon the resources of faith. One of them came soon after I was elected to Congress, ten years after the experience I have just related. It involved legislation of a highly controversial character and there was considerable feeling about it in my District. I listened attentively to the debate because I was anxious to cast the right vote. I was convinced finally that I should vote against the pending bill. Several of my closest friends used phone calls to urge me to support it. One of them who had been prominent in my campaign was a friend to whom I felt such a strong obligation that it caused me real pain to have to say "No" to him. It was a matter about which he held a strong conviction and I knew that it might mean the severance of our political ties, though not our friendship.

His protests made me realize that I might have to pay with defeat for my own convictions. But I recalled that many others in places of governmental responsibility had faced even greater tests and had subordinated personal interests. Their examples encouraged me.

There was the incident, for example, involving my friend from a populous state who stood almost alone against his colleagues because he thought they were wrong. As he leaned against the back rail in the House Chamber as the roll call began, I asked "How are you voting?" He said, "I don't know — I just know how I ought to vote, and how I vote will prove whether or not I am fit to be a member of this House." I was proud of him when I heard him vote against his political interest. More of that occurs, perhaps, than our people realize. My friend's reward for his courageous vote will not come in providential interference with his state's election but in the satisfactions of an honest heart and a consciousness of God's approval.

In the situation confronting me in this early congressional experience it was extremely difficult for me to vote against what I knew to be the prevailing opinion in my District. I wanted to remain in Congress, so the pressures were both political and personal. Most of my closest friends — those who had taken greatest interest in my campaign — were for an "aye" vote. I was unconvinced by the arguments, and voted "no." Again I had help in prayer. Sitting by an old friend in the House Chamber who remained silent as the roll was called, because perhaps he knew of the conflicts troubling me, I asked God to help me — to give me inner peace that comes from doing what one knows he should do. Millions had done it before and would do it again. As in the election crisis, I received the assurance that an answered prayer provides. I walked from the Capitol with the same calmness and peace that had come with the earlier experience. From these two experiences I have had my most convincing proof that the Eternal God is indeed our refuge, and underneath us are the Everlasting Arms.

From The Christian Century
June 11, 1952

—OOO—

Harold Cole, pastor, First Baptist Church, Auburn, Ala., is the new secretary of the Baptist Student Union Department for North Carolina Baptists; and Ernest C. Upchurch, pastor, Calvary Baptist Church, Kannapolis, is the new secretary of the Church Development Department.

James Kler, Nashville, Tenn., Baptist layman and outstanding Gideon, was killed in an automobile accident on August 6. Before moving to Nashville, he was an executive in the Gideon organization and was in demand as a Gideon speaker.

—Survey Bulletin

As I See It

The Associational Missionary's Task

By O. C. ROBINSON, JR., Superintendent of Missions

Pulaski County Association

I CERTAINLY do not profess to have the final word, nor to speak with any profound wisdom on this subject! I'm truly happy that the subject assigned me included that added phrase, "As I See It." I am tempted to add yet another word, "Now." "The Missionary's Task As I See It Now" would be a better designation of my present knowledge, for I trust that I shall be always growing in the comprehension of my task.



MR. ROBINSON

EDITOR'S NOTE: This is the digest of an address given by Mr. Robinson recently at the state meeting of Arkansas Baptist missionaries and associational moderators.

First I would speak negatively, to show those things which I firmly believe we as missionaries ought to avoid, lest we do harm instead of helping. We are not the "Lord Bishops" of the churches and pastors. It is not our task to tell them what they can or cannot do. If a pastor or a church goes contrary to our wishes, they have not committed an unpardonable sin. We must never lose faith in nor become bitter toward those who fail to follow our leading, but we must lovingly endure and pray for wisdom to help them see the light.

Neither are we to be paid "snoopers," gathering gripes from the church members about the pastors. We must never encourage those complainers who come to us with tales against the pastors. It is not our calling to help churches "get rid" of "no good" preachers. As sure as we lend a sympathetic ear to gossip about a pastor, and give advice to members on how to "ditch" him, just as sure we have over-stepped our calling.

A Baptist Church is still a sovereign, independent body and even a Missionary ought never to become involved in its affairs, unless invited by the Church.

Now I would state positively what I consider the task of the Associational Missionary to be.

Missionary a Counselor

Guidance is one of his chief responsibilities. Pastors need guidance often with personal and professional problems. Church members turn to the pastor for guidance, but there are times when he needs someone to whom he can turn and unburden himself; someone who can pray with and advise him. This is often time consuming, but the wise Missionary will gladly give it, for he is rendering a valuable service which will strengthen pastors and churches.

Churches oftentimes need guidance. A Missionary should offer himself to

churches in need of guidance. He should never attempt to give guidance where it is unwanted, but most churches welcome the sympathetic service of the Missionary. When a church is without a pastor, the Pulpit Committee is likely to be made up of inexperienced people. A meeting with them to give them advice on procedures, sources of information, and prospective pastors is an invaluable service. Here again the Missionary will not attempt to pressure the Pulpit Committee to give preference to anyone.

Sometimes churches develop internal difficulties, and the Missionary can guide them by serving as Moderator of business meetings, when invited, and keep a steady hand on their discussions and decisions.

Guidance is also needed in the formation and promotion of the Associational program. Just as the pastor is pastor of the entire church program, Sunday School, Training Union, Brotherhood, and Woman's Missionary Union, just so ought the Missionary to give supervision to the Associational work of these same organizations.

He will need to work closely with the elected officers and committees, but his guiding hand should be felt in the number of meetings scheduled, the type of programs, and the promotion of attendance. If a Missionary does not guide here his associational work will lack unity and purpose, and many meetings will be worthless to the churches.

Missionary Interprets Program

Interpretation is another important aspect of the Missionary's task. He must be informed on all denominational matters and get the information across to the pastors and churches. Pastors may not read their mail, but the Missionary must. He must know what is going on, and tell it over and over in every conceivable way to his pastors and churches. He is the closest denominational worker to the individual pastor and church. If he fails to create an understanding of the denominational program, it will be impossible for State and Southwide leaders to reach the people.

Last of all I would say that the Associational Missionary must be a preacher of the Word. This is his prime task. If he fails here, he will find the pastors and people ignoring his guidance and information. It is not easy for a denominational worker to maintain his preaching effectiveness. The nature of his work robs him of both the time and motivation for intensive Bible study. Without this, no man can preach with power. Therefore, the Missionary must, with great self-discipline, maintain his personal devotional life and his zeal for souls by personal soul-winning on the church fields.

PERSONALITIES

LeRoy McClard

Music Secretary Likes To Barbecue

By MRS. HOMER D. MYERS

"I WAS SO skinny until I was 22, people stopped to stare at me," is the almost unbelievable claim of our state music director, LeRoy McClard, who now tips the scales at 255 pounds and confesses that his hobby might have something to do with his size. He likes to cook if it is an outside occasion.

"I barbecue everything I can get my hands on," says the giant musician.

McClard, who has played the piano since the age of nine, is a member of a musically inclined family. His parents, Mr. and Mrs. Arlis McClard, have sung in the choir at Red Star Church, Cape Girardeau, Mo., ever since he can remember. And his father is a member of a quartet. His two brothers and one sister are school teachers, with one of the brothers being a music major, a high school band leader and music instructor.

And he married a musician, his childhood sweetheart, Violet Christine Davis, who played the piano while he led the singing in church meetings throughout their teenage years. Their family consists of two music-loving daughters, Cynthia Ann, 7, and Julia Kaye, 4.

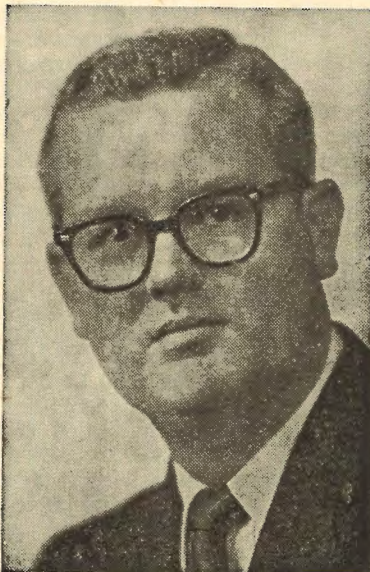
McClard was saved during his ninth year under the influence of his Sunday school teacher, finished the grade-schools and spent two years in Southeast Missouri State College at Cape Girardeau, with plans to become an engineer. A member of the American Legion State Championship Baseball Club in Missouri and a basketball star during his college days, he tried out for the St. Louis Cardinals' Baseball Club one summer and made the first team.

LeRoy never played professional ball, however. He joined the Army instead and spent 11 months in Korea where he was an all-star player for the armed forces. He still enjoys sports and plays indoor ball at the local YMCA during the winter season.

McClard transferred from State College in Cape Girardeau to Oklahoma Baptist University, Shawnee. While earning his college degree, he worked with Immanuel Church in Shawnee. Entering Southwestern Seminary, Fort Worth, in 1948, he was a member of the A Capella Choir and Southwest Singers until his graduation in 1951. While in the seminary, he was music director for the East Henderson Baptist Church, Cleburne, Tex.

McClard became director of church music for the Arkansas Baptist State Convention on June 1, 1955. Prior to

that, he was minister of music 32 months for Immanuel Church, Little Rock, W. O. Vaught Jr., pastor. In each church where he has been music director, Mrs. McClard has served as director of the elementary graded choirs.



Mr. McClard

Another Arkansas music director grew up on a neighboring farm in Missouri and was a boyhood friend of McClard. He is Gerald Howell, of Grand Avenue Church, Fort Smith. According to LeRoy, their fathers are almost inseparable. Mr. Howell sings in the same quartet with Mr. McClard, and when they aren't singing they are fox-hunting together.

When asked if he had any difficulty in his decision to switch from engineering to music he answered, "None whatsoever! Loving music so much it was only natural to choose that field of endeavor."

Enthusiastic about the future of church music in Arkansas, McClard says the local church holds the key to success through trained leadership and proper organizations. "So many have the false conception that the music ministry is only a graded choir program," says our leader. "We need to instill in the minds of our people that the music ministry is for all people within the church, regardless of their age or music ability."

The McClards live in Oak Forest in Little Rock and are members of Immanuel Church.

DR. R. G. LEE became pastor of Bellevue Church in Memphis on December 11, 1927. On July 28 the church passed the 22,000 mark in additions, an average of 14½ persons uniting with the church each Sunday during Dr. Lee's pastorate. Statistically speaking would require 367 railroad coaches, carrying 60 persons each, to seat so many. Since the average train is composed of 14 coaches, it would take 26 trains to accommodate the number. (CB)

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Southern Baptist Professor Sees Progress Ahead

By H. HENLEE BARNETTE

RECENTLY I flew from Moscow to Warsaw and from my window I could see that the latter city still reveals the scars of war. After a dozen years of



DR. BARNETTE

trying to recover from the damage done by Hitler's armies, there are still many, many blocks of rubble in the city of Warsaw. One recalls the boast of Hitler that Poland would only be a spot on the map and that wheat would grow where Warsaw now stands. But Warsaw today is a city of a million people and in spite of the fact that 73 per cent of the city was totally destroyed it is today a thriving one.

On Sunday, July 28, I preached in the Warsaw Baptist Church. It is called The Baptist Chapel, a room for one hundred persons and all seats were taken. As many as could stand around the walls did so. A dozen young people, three of whom were excellent choir directors, sang in the choir. Each took turn in directing the choir and they sang a cappella though they had a small pump organ.

I preached on Philippians 1:21: "For to me to live is Christ." My interpreter, a young scholar at the Warsaw University with previous training in a seminary, did an adequate job. His name was Zbigniew Wierskylowski and he expressed an interest in coming to Southern Seminary. He also requested theological books and volumes dealing with youth work.

People in the congregation appeared to respond sympathetically to the sermon. Afterwards we gathered in the court near the church and I took several pictures of the congregation. Reverend Aleksander Kircum, president of the Baptist denomination in Poland, is pastor of this church. At that time he was on a tour of the United States.

Statistically there are four thousand Baptist church members in Poland meeting in 60 churches. In Warsaw there are three chapels with about 100 members at each one. In all there are 44 trained ministers from colleges and seminaries. The seminary at Marbourg is now closed due to a lack of funds. Again they expressed a wish that some Polish students would come to Southern Seminary.

Baptists have had a steady growth in Poland. The Warsaw chapel was founded in 1914. The pastor and people are now looking for a place to build a new chapel. Again and again they expressed optimism about the future of Baptists in Poland.

Theologically Polish Baptists are conservatives. They believe in the great fundamentals of the faith. They have

deep appreciation for British Baptist leaders such as Dr. Townley Lord and Dr. Payne, the church historian. Baptists adhere to a rigid church discipline. Drinking alcoholic beverages, dancing, smoking and attendance upon theaters, along with mixed marriages, are forbidden.

Prospective church members must attend prayer services and preaching services for a few months and demonstrate genuine Christian living before they will be accepted into the church as members. Also they are tested as to doctrine and must have a conversing knowledge of the Scriptures.

Sunday schools are permitted in Poland. All Baptist churches have them for children between the ages of five and fourteen. Pastors recognize that there ought to be classes for children up to five and young people and adults.

In contrast to the Baptist churches in Russia, Polish Baptists are permitted to engage in social service. They maintain a home for the aged who are pensioned by the state. There are now 15 persons in this home. They have no orphans' homes or hospitals.

Polish Baptists have Bibles and I noticed several hymnals of 1946 vintage. Also, Polish Baptists publish a periodical entitled *Slowo Prawdy* which means "Thy Word is Truth." This periodical is published monthly.

Church and state are separate in Poland. But Baptists are loyal to the state. They will fight for the fatherland. Since October, 1956, when Gomulka became prime minister, all religious groups have more freedom. Gomulka, of course, is head of the communist government; however, he was able to rid the country of the Stalinist communists and establish a milder form of communism. The Russian army has been relegated to the edge of the city and cannot move without his permission. Also, Russian soldiers apprehended for crimes in Poland must be tried in Polish courts. Before Gomulka came to power Baptists were persecuted by Roman Catholics. On at least three occasions Roman Catholics attacked Baptists and severely beat them. Baptists in Poland are friendly toward other religious groups. There are approximately 7,000 reformers (Calvinists), 5,000 Methodists, who appear to be declining in strength, 4,000 Baptists, 150,000 Eastern Orthodox, 100,000 Jews, and a small number of Pentecostals, Jehovah's Witnesses and old Catholics.

Poland is 92 per cent Roman Catholic.

S. Andres, one of the pastors in Warsaw, told me that things look brighter for Baptists in Poland than ever before. He requested that I bring greetings from Polish Baptists to the Baptists of America.

Billy Graham Team Plans Caribbean Area Tour

New York City, August 26—SPECIAL—Evangelist Billy Graham has announced that his next scheduled series of evangelistic meetings following the close of the New York Crusade September 1, will be a tour of nine countries in the Caribbean Area beginning in mid-January 1958. Included in the tour will be meetings in Jamaica, Puerto Rico, Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico.

JACKSON, Miss. (BP) — William P. Davis, pastor of Flora, Miss., Baptist Church, has been called to serve as secretary of the department of Negro work for Mississippi Baptist Convention here. He succeeds William A. Keel, who resigned to accept a teaching position. Davis is a former associate secretary of the Mississippi convention.

Our Baptist people have a right and a responsibility to know what our Baptist world program is.

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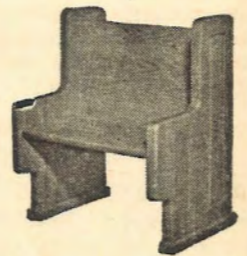
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Departments

SUNDAY SCHOOL

Edgar Williamson, Secretary



Dr. Washburn

Dr. A. V. Washburn, presently Secretary of Teaching and Training with the Sunday School Department of the Baptist Sunday School Board in Nashville, Tennessee, has been elected to the position of Secretary of the Department effective January 1, 1958. He will succeed Dr. J. N. Barnette who is retiring after thirty years of service with the Sunday School Board. Dr. Washburn has been with the Sunday School Department for many years and is well qualified to assume this position.

Dr. Washburn will be leading the Regional and State Teaching Clinic to be held in Little Rock, October 7-11. This is the finest opportunity Arkansas Baptists have had in many years to learn the latest and best in teaching methods. Sunday school workers from several states will be attending. A limited number (400) will be coming from outside the Little Rock area. This limit applies only to those who will be desiring lodging in Little Rock. There is no limit on the number attending the clinic itself. Write the State Sunday School Department, Baptist Building, Little Rock, Arkansas, for application blanks if you live outside the Little Rock area and plan to attend.

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It took the United States Government 166 years to spend its first trillion dollars, but it will take only fourteen years to spend the second trillion, if spending continues at its present rate. Spending passed the trillion-dollar mark in the spring of 1955. To date the Federal Government has collected in taxes, custom receipts, and other revenue only about three-fourths of the amount it has spent. It has had to borrow the rest.

MUSIC

LeRoy McClard, Director

State Festivals

The festival locations are as follows: East Central District, September 20-21, First Church, Marianna; Southwest District, September 27-28, First Church, Magnolia; Northwest district, Oct. 4-5, First Church, Springdale; North Central District, October 11-12, First Church, Batesville; Central District, October 18-19, First Church, Malvern; West Central District, October 25-26, First Church, Russellville; Northeast district, November 1-2, First Church, Tyronza; Southeast District, November 8-9, First Church, Crossett.

State Festivals 1958

The State Festivals for next year are tentatively scheduled for Second Church, Little Rock. The dates, guest directors, and festival selections are listed below:

Adult Festival, February 28. William Jenson Reynolds, Nashville, Tenn., director. Festival Music: Oct. No. 501 Go To Dark Gethsemane—Noble —H. Gray; Oct. No. TC 13 Now It is Christmas Time—Arr. by Pooler —Augsberg; Oct. No. 7819 Twas On One Sunday Morning—Arr. by Work — J. Fischer; Oct. No. CM6752 My Eternal King—Marshall — Carl Fischer; Oct. No. 465 While the Earth Remaineth—Maunder — B. F. Wood; Oct. No. MF 240 Beloved, If God So Loved Us —Barnby — Broadman and Three selections from 1958 Church Musician Magazines.

Youth Choir Festival, March 1, William Jenson Reynolds, Nashville, Tenn., director. Festival music: Oct. No. 1656 Sing Praises—Glarum-Hall & McCreary; Oct. No. 1162 When God Made His Earth—Sateren — Augsberg; Oct. No. 2108 Now Let Us All Praise God and Sing — Young — Galaxy; SATB What Shall I render To God—Arr. by Lovelace — Canyon; Oct. No. 1409 When I Think of Calvary — Dieterich — Pro-Art; Oct. No. TC13 Now It Is Christmas Time—Arr. by Pooler —Augsberg; Oct. No. 7819 Twas On One Sunday Morning—Arr. by Work — J. Fischer; and three selections from 1958 Church Musician Magazine.

Junior Choir Festival, March 8, Mrs. Dwight Phillips, Texarkana, director. Festival selections: Oct. No. 8289 Prayer of The Norwegian Child —Kountz — G. Schirmer; Oct. No. 1550 Awake Thou Wintry Earth — Davis — E. C. Schirmer; Oct. No. 510 O Lord Most Holy — Franck — Boston Music Co.; Oct. No. 2063 Let Us With A Gladsome Mind — Warner — C. C. Birchard; Oct. No. 98-1118 Hosanna to the Son of David — Willan — Concordia Pub. House.

Primary Festival, March 15, Mrs. Haskell L. Boyter, Atlanta, Ga., director. The selections are yet to be an-

WMU

Nancy Cooper, Secretary

Prayer For State Missions

SPLENDID SUGGESTIONS and program materials for observance of the Season of Prayer for State Missions, September 16, have been mailed to all WMU organizations. Any leader not



having received the mailing should notify the State WMU Office immediately. The Dixie Jackson Offering for State Missions gives opportunity for "expression of impression" and the goal is \$27,500 and is greatly needed for extension and continuation of mission work in our state. The offering is turned over to the State Missions Department without designations. A limited number of offering envelopes were sent to each organization and additional ones are available at the State WMU Office.

May we link our hearts in prayer, our hands in giving, our lives in witnessing that Arkansas may be more Christian.

Baptist Women to Meet

THE SECOND CONTINENTAL Assembly of North American Baptist Woman's Union will meet November 5-7, 1957 in Toronto, Canada. The program will feature addresses by Mrs. J. T. Ayorinde of Nigeria, Miss Margaret T. Applegarth, Mrs. George R. Martin, Mrs. Edgar Bates, Mrs. William McMurry and others.

Registration fee of \$2 should be sent to Mrs. R. L. Mathis, Union Building Baylor University, Waco, Texas. Hotel reservations should be made direct. The King Edward Hotel is the headquarters one and if accommodations are not available there, they will suggest another if solicited.

Leadership Conferences

TWO IDENTICAL CONFERENCES for associational WMU officers will be held at Ferncliff September 17-18 and September 19-20. The following division of groups has been made:

September 17-18: Representatives from associations in the following districts: Northeast, East Central, North Central and Central.

September 19-20: Northwest, West Central, Southeast, Southwest.

Reservations should be sent to Miss Nancy Cooper, 310 Baptist Building, Little Rock.

announced. The Primary Festival will follow a two-day, graded-choir workshop that will be conducted by Mrs. Boyter in the Second Church, Little Rock. All of the music directors of our State should attend this Graded Choir workshop under the foremost Graded Choir leader in America today.

TRAINING UNION

Ralph W. Davis, Secretary

Open Letter of Thanks

THANKS TO EACH of you for three years and nine months of the richest years of my life. You have been a wonderful people to work with. I wish I could write each one of you personally but you know that would be impossible.



As I go to the Sunday School Department of the Sunday School Board to take up my work for the Master there I want to ask that each of you will remember me and my family as we face the tremendous task that is before us.

I do not want to think of leaving Arkansas. I am only changing my base of operations, so to speak. I hope that I will have many opportunities to come back to work with my friend and collaborator, Dr. Williamson, in Sunday School work in Arkansas. This will give me opportunities to see many of you and have fellowship with you. As I think about making the change from Training Union work to Sunday School work, I cannot help but think about how much Brother Ralph W. Davis has helped me and what an inspiration he has been to me. Brother Davis is a hard worker, he loves people, and he is dedicated to his God-called task. I have never worked with a finer person.

I could say many good things about others here at Baptist Building, as well as pastors and others in the state, but space does not permit.

Let me just say thanks, one and all, and be assured that Arkansas will always have a big place in my heart.

—Robert A. Dowdy

Intermediate Sword Drill-1958

1. FREE TRACT containing the rules may be obtained by writing to the state Training Union department.

2. Scriptures for character, doctrinal, and unfinished quotation drills are found in the Intermediate quarterlies:

July-September, 1957: Intermediate 1 quarterly, pages 9, 22, 36; Intermediate 2 quarterly, pages 9, 22, 35.

October-December, 1957: Intermediate 1 quarterly, pages 12, 30, 40; Intermediate 2 quarterly, pages 9, 22, 25;

January-March, 1958: Intermediate 1 quarterly, pages 8, 19, 37; Intermediate 2 quarterly, pages 4, 17, 35.

In the January-March 1958 quarterlies, the material for the last six months of 1957 will be reprinted.

3. Each church will select one Intermediate sword driller the last part of February, 1958, but before the associational drill. (See associational Training Union director for time and place.)

4. Each association will have one sword drill elimination during the first of March, but before the district conventions. This will be held at the same

time the speakers' tournament and Junior memory-sword drill are held. One sword driller will be selected to be sent to the district sword drill.

5. The district sword drill will be held at the district Training Union conventions. One winner from each district will be selected and sent to the State Youth Convention.

6. The finals for the eight sword drillers from the eight districts will be held on Friday, April 25, 1958, at the State Youth Convention, Second Church, Little Rock. First, second, and third place winners will be selected. First and second place winners will represent Arkansas at Ridgecrest and Glorieta. Each year the first place winner may choose the Assembly he wishes to attend. The third-place winner will be the alternate.

ATTENTION! *The Recreation Workshop scheduled for September 27-28 has been cancelled.*

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"REPEAL RESULTS" will be the title of a program on NBC radio network at 6:15 p. m. on World Temperance Sunday, which is October 27. Dr. Sam Morris, Baptist minister and prohibition leader, will be the speaker. Free copies of the address may be obtained by writing Dr. Morris, Zone 9, San Antonio, Tex.

The Baptist state paper is regarded by many pastors as an "associate pastor." Send it every week to every church family.

Counselor's Corner

By Dr. R. Lofton Hudson

Must I Remember Conversion?

QUESTION: When I was seven years old I joined the church. But the thing that troubles me is that I do not remember anything of the experience except being baptized. If one is truly saved, even at such an early age, would the experience be something that should be very clear and remembered?



I rededicated my life about two years ago and I love everything that I do in my church work. I am very active and faithful to my church, but still I wonder whether I was truly saved.

ANSWER: If I did not know that I am a child of God, I would trust God this minute, and settle it once for all. It is not so much a question of when you were saved, but whether you are in Christ now. You have a right to be sure about this, but the Devil will be very happy to see you doubt. Don't give him that satisfaction.

Memory varies a great deal from person to person. It is amazing what we forget and what we remember. I have known many fine Christians who could not remember the exact moment of their conversion.

If you would add to your assurance of salvation, spend much time with the Bible, think of your Saviour more, and share your faith with others.



In 1956 Arkansas Gave

\$446,289.75 through the Cooperative Program

\$53,633.66 Went to Home Missions

The 1957 Operational Expense of Home Missions

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Your State Supported Home Missions Approximately

149 Hours

(Increase Your Church's Support of

World Missions at Home

Through the Cooperative Program)

Ornamental Strings

By CHARLOTTE M. TATTERSALL

The popularity of ornaments and novelties from our foreign neighbors continues to increase. Not all of the colorful dolls, vases, belts, and beads come from other countries, but many of them originate in the Bahamas, Cuba, and Mexico, as well as in the Florida Everglades and other parts of our own country.



The natives in these places produce many unusual and beautiful articles which find a ready sale. A number of these items may be copied at home and adapted to our own individual tastes and ideas.

Strings of nature's own ornaments, such as pine cones, gourds, and seed pods, make interesting and decorative articles. They may be combined in various attractive designs and painted in bright colors or shellacked.

A string made principally of pine cones and gourds is very pretty. These may be all of one size or graduated from small cones at the top to larger ones at the bottom.

Hidden New Testament Names

By Belle Chapman Morrill

1. Eliza, be thoughtful!
2. Hello! Is that you, Mother?
3. The queen lives in Endor Castle.
4. The man drew a picture.
5. Please Ma, rye muffins for breakfast!
6. Do not mar that table.
7. Do you like Ann as much as Jean?
8. Don't you find her odd sometimes?
9. Flag a bus, quick!
10. Give me some jam, Esther!

ANSWERS

- | | |
|-----------|--------------|
| 10. James | 5. Mary |
| 9. Agabus | 4. Andrew |
| 8. Herod | 3. Dorcas |
| 7. Annas | 2. Lois |
| 6. Martha | 1. Elizabeth |

(Sunday School Board Syndicate, all rights reserved.)

Learning to Serve

In Sunday school I learn to be
A child both kind and good
So that I think of others' needs
And do small things I should.
I try to do the best I can
In both my work and play,
So that in serving others I
Serve Jesus every day.

(Sunday School Board Syndicate, all rights reserved.)

You will need a piece of heavy cord, which you can get in the ten-cent store. It is used for trimming cushions and other articles. A half-yard for the length of the string of cones and a loop for hanging are needed.

You will also need several colors of enamel. You may use all one color, but the prettiest effect is to use many colors — red, blue, white, green, yellow, brown. Gold and silver also make lovely strings.

This length string will require ten to twelve medium-sized cones and gourds, or all pine cones can be used. You will also need some thin wire. The wire from milk bottle caps will do, but something finer is better.

With a piece of wire carefully place one of the well-dried, carefully painted cones on your cord and fasten it securely. You will need to pierce two tiny holes in gourds to insert the wire.

Continue adding cones or gourds in an attractive arrangement until your string is long enough. It is a nice idea to use a small pear-shaped gourd for the extreme end. Bronzed or silvered seed pods or dried flowers and grasses add to the design.

When the strings are hanging, they look unusual and lovely. They are quite expensive to buy. You may want to make some to be sold at school sales or bazaars.

(Sunday School Board Syndicate, all rights reserved.)

A Christian's Prayer

Jesus help me day by day,
A better life to live I pray;
Make me good and strong and true,
Help me always to serve you.

When someone in need I find,
Help me to be good and kind;
Let Thy shining light be found,
Let love and grace in me abound.

When temptations come my way,
Make me strong enough to say,
"Go, Satan, leave me alone
"I'm serving Christ, who's on His throne."

As I start upon life's way,
Help me to be true each day;
Give me faith and help me be,
A better Christian, Lord for Thee.

—Miss Evelyn Dodson

FOR SALE

Pews: 20, 8 ft. long; 11, 10½; 2, 9 ft.; 2, 4½; 2, 3 ft. 2 cushioned chairs; 1 pulpit; 1 Communion Table, made of gum, dark finish, good condition. Write or call Immanuel Baptist Church, Kirby & Division, Texarkana, Ark. Phones: 2-8005; 2-6687.

A Smile or Two

THE SUPERCILIOUS young man was being shown to his room in a small seaside hotel.

"This will do," he said patronizingly "And I suppose everyone here dresses for dinner?"

"Oh, yes, sir," replied the very young maid. "Meals in bed are extra!"

—Spotlight

PROFESSOR PYLORE was deep in thought when his wife came into his study brandishing a newspaper. "Look, Telespore," she cried, "the paper says that you died!"

"Well!" commented the professor without raising his eyes.

"Is that all you have to say?"

"Ah! Well, you'd better send me some flowers."

—Quote

A GUSHY RELATIVE of a preteen boy had not visited them for some time and greeted the boy with the standard. "Why, the last time I saw you, you were only so high!"

"Yes," the lad agreed, "and you were only so wide."

—Cappers Weekly

"WHAT ARE you doing on Sunday?" the boss asked his secretary one Friday evening.

"Oh, nothing," replied the girl, expecting an invitation.

"In that case," said the boss, "I hope you will be here punctually on Monday morning."

—Quote

BACK WHEN organs were pumped by hand, a famous organist, leaving the platform after a program, said to himself, "I really did some beautiful work this evening. I don't know when I ever played better." The boy who had pumped the wind scowled at the artist.

The next evening, the artist placed his hands on the keys, but there was no sound. He tried again. No response. Scowling fiercely at the pumper, the artist indicated wind was needed.

The boy grinned and admonished, "Say 'we' mister."

—Toastmaster

SENATOR NEUBERGER, who wants a law against toothed steel traps, says American women wear furs at the expense of cruelty to wild animals. And to husbands.

—Arkansas Gazette

Chuckle:

At this stage of the lengthy session, my sparse supply of chuckles reminds me of this incident: A lady carrying a Chihuahua small enough to put in a tin cup was asked by a little boy, "Lady, is that a dog?" "Yes, it is," she said. "Is it your dog?" "Yes." "Is it the only dog you have?" "Yes." "Well, you're just about out of a dog, aren't you?"

—Brooks Hays

Ezekiel, Pastor and Prophet

By DR. RALPH A. PHELPS, Jr.
President, Ouachita College

September 15

Ezekiel 1:1-3; 2; 24:15-18; 34

ONE OF THE LORD'S richest gifts to mankind is that of God-called leaders. Without men of God to challenge, comfort, convict, reprimand, warn, and inspire, the human race would be considerably worse than it is.



DR. PHELPS that he continues to help God's people today, 2500 years later.

Such a divinely-commissioned minister was Ezekiel, called to be an undershepherd of the scattered flock of Israel. As preacher, pastor, and author he served his people well and left such giant imprints on the sands of time

Ezekiel's Times

If perilous times tend to produce great leaders, then Ezekiel had a perfect backdrop for greatness. When his book opens, he is found far from his native Judah settled on the banks of the river Chebar, a tributary of the Euphrates, about three hundred miles above Babylon. Some eight years after Daniel had been carried captive to Babylon, a company including Ezekiel was brought to Chaldea and placed in this spot where, according to archeologists, a great business house was located.

God had wearied of Judah's sinfulness and had delivered the Jews into the long-threatened captivity. They had lost their country, their beloved capital city, their temple, and their independence as a nation. A once-proud people were now a subject group living in a foreign land; and her leading citizens, soldiers, and craftsmen were forced to toil for the Chaldean enemy.

One would think that such experiences should have mellowed the house of Israel and made the people submissive to God, but such was not the case. As recorded in Ezekiel 3:7, God said to his spokesman, "The house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted." Another translation puts it that they were "of a hard forehead and of a stubborn heart"; they were hard-headed and callous of spirit.

Perhaps the fact that their captors had not made their lot completely unbearable had something to do with their unchanging attitude. The people were permitted a degree of freedom, lived in their own houses, and had some sort of organization among them-

selves, as is seen from the elders' visiting the prophet regularly. Some were still not taking seriously God's judgment upon them.

But the more probable reason for their attitude is that they had walked in the path of sin so long they found it difficult to tread any other course.

Ezekiel the Man

Certain things are outstanding about Ezekiel. The first and most significant is that he was a God-called man. There is no doubt that, in the fifth year of his captivity when he was about 30 years of age, he heard clearly and unmistakably the call of God to a special task. "The hand of the Lord was there upon him," and God said, "Son of man, stand upon thy feet, and I will speak unto thee. . . I do send thee to the house of Israel, . . . and thou shalt say unto them, Thus saith the Lord God." He was clearly commissioned to be a spokesman for God.

This consciousness of a divine call is one that stood Ezekiel in good stead during the trying days of his long ministry. Indeed, without it he could hardly have gone on as he did when God suddenly took the life of his wife to teach Israel a lesson. By evening of the day following God's telling him that "the desire of his eye" is to die through sudden sickness his beloved companion is gone, yet he must not weep or lament over her; for he is to serve as a sign that Jerusalem is to be destroyed without weeping or lamentation.

Doing the work of God is difficult at best, and without a sense of divine mission it would at times be impossible to go on. This is the reason that our mission boards insist so firmly that every appointee be aware of God's call, and if it were not for this calling many a minister would have quit his task for a less burdensome work.

A second outstanding trait is that Ezekiel was surrendered to the will of God and followed it to the best of his ability. It is one thing to be called and another to answer faithfully. In unquestioning obedience he followed the Lord's directions even when they entailed doing such things as eating the scroll, portraying on a tile the fall of Jerusalem, and dramatizing events of its fall and suffering.

A third quality is Ezekiel's fearlessness and forthrightness. False prophets of his day might play down to the cravings of the people and tell them the things they wanted to hear, that their foreign sojourn would be short and that Jerusalem would not be destroyed. But not so Ezekiel. He was not like some modern ministers who try to serve while doing the impossible task of straddling a fence and keeping both

ears to the ground at the same time. His authority was the Lord; and while he went to great lengths to try to understand his people, he spoke what God wanted said, not what the folks longed to be told. It is always thus with the true servant.

Ezekiel the Prophet

Ezekiel is a prime example of the two functions of an Old Testament prophet, forth-telling and foretelling. His forth-telling in speaking out to the people for God has already been mentioned, but we should not forget that there is also a predictive element in Ezekiel's ministry. In addition to his prophecies concerning the fate of Judah and Jerusalem, he also prophesies against the heathen nations—Ammon, Moab, Edom, Philistia, and particularly Tyre and Egypt.

In addition to these predictions of judgment, the prophet foresees Israel's restoration and the renewal of divine worship, with its attendant blessings. He also prophesies concerning the Messiah to come, and to earlier Messianic elements he adds that He will have the characteristics of a high priest as well as of a king. In his message, mercy is mingled with judgment.

Ezekiel the Pastor

Ezekiel is a marvelous example of a man with a pastor's heart. He was a priest without a temple, so his work was that of a shepherd among a wayward flock. He loved his people and prayed for them; he moved among them and identified himself with them; he reproached them for their sins and fixed on each responsibility for his wrongdoing; he sorrowed for their unrighteousness; he held out a promise of hope if they would turn to God.

Ezekiel's Contributions

Just how much effect this great pastor-prophet-writer had on his people we are unable to determine, but there is evidence that while they enjoyed hearing him they were not particularly moved to action. "Thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they heard thy words but do them not." God says in 33:32.

If he failed to change his contemporaries, Ezekiel certainly left behind him an enduring message that can help God's people today if they will heed it.

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★ Executive Board STATE CONVENTION ★

Ralph Douglas, Acting General Secretary; 100 Baptist Building, Little Rock, Ark.

The Preacher—

In A Changing World

OURS IS A WORLD of constant flux and kaleidoscopic change. Since World War II, the flux has been volcanic and many of the changes have been catastrophic. The hour has struck and we are in a new world.



DR. DOUGLAS have been made to release energy by colliding with other nuclei.

Here, in our changed world we have drama on a cosmic scale, with power for good and power for evil on a basis never before known to man.

Therefore, scientists can see all this as the acme of evil. To them, this age with all of its potential power is a smoking cauldron filled with a million fiendish killers, ready to throw the switch of nature, which will release the neutrons and become energy incarnate, incalculable and incredible.

We agree that the situation is serious, but we should remember that the peril of our time is not changing situations, but the human situations.

In the middle of every situation you find man. That man is the creation of God and has been endowed with certain faculties and empowered for definite tasks. When one thinks of the inexorable march of scientific advancement, man's part of the picture must be interpreted and evaluated.

If man, with his scientific know-how, can become a red-eyed monster, holding in his claws a smoking inferno, ready to outdo the deeds of Prometheus and Hercules, he must relate himself to God or be destroyed by the powerful resources of his own hands.

This is where the preacher enters into the picture. Basically, this age faces a spiritual problem. The preacher is not to think of himself as a mere part of the age, but realize that he is the heart of it. What an hour for God's man! What an opportunity! What a day! What a responsibility! What an age for the preacher to keep available the Gospel of the Son of God,

"The same yesterday, today and forever!"

Merely talking to people from an elevated structure in a building with a spire on it is not enough. It is not enough for the preacher to feed the machine ridden minds of this generation with chunks of glorified routine, by christening work, "technique." It is not enough to couch the Gospel in philosophical terms and deliver a discourse in scientific slang. Let the philosopher imagine, the poet dream, the scientist speculate, the professor brood, but the preacher must proclaim. While others publish what might have been, the preacher is to proclaim what shall be. While others talk about the would-be conquerors, the preacher is to point to Him, who has already conquered, Jesus Christ, the same yesterday, today and forever.

The restless people of this changing age do not, necessarily, need a beehive church, where they become so active that they out-run God. These poor human beings need a sheepfold where they can be gathered, to feed on the eternal word of God. This is no day for the church member to expect the preacher to act as an altar boy to the priests of science and present his message as though he were reporting a laboratory experiment or an Einstein equation.

The preacher who merely says, "Be good," "Live all your life," "Be sweet," "Go to heaven on positive thinking" has not realized that our world has many deep-seated spiritual maladies. The doctrine of automatic progress toward God, by men and women who have learned to live together, lies buried on the battlefields of Europe and Asia. The doctrine of salvation through social and political revolutions is incarnated in the night club. The doctrine of materialism has had a complete expose in Moscow. The do-as-you-please philosophy has shattered its septer on the hopes of many a youth. God's man, empowered by an indefeatable presence, sustained by an unclouded expectancy, must preach with the urgency of now.

The preacher of this modern day has his work cut out for him. He must not substitute a flute for the Gospel Trumpet. The world may think that the blast of the Gospel Trumpet is bigotry and

dogmatism, but what of it. That gospel blast has produced a lump in the throat, a catch in the breath, a sudden flash of conviction in the soul, and brought forth born-again Christians. Let it never be said of any modern day preacher that for tender souls and changing times, he served a half Christ with an uncertain gospel.—RD

Attention! All Pastors

WE HAVE JUST received a telegram from Dr. Albert McClellan, the Associate Secretary of Promotion, Nashville, Tenn. We quote, "Kindly urge all pastors to order Forward Program of Church Finance material now."

All who plan to use the Forward Program of Church Finance material this year, should get the orders into the Nashville office as soon as possible.

Don't forget, order now. Order today and avoid that last-minute rush and the unavoidable delay in filling orders.

Remember the address: Stewardship Service Executive Committee, Southern Baptist Convention, 127 Ninth Avenue, North Nashville, Tennessee—RD

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Baptist Highlights

Speakers for the first national conference of Southern Baptist men in Oklahoma City, September 18-20, include Brooks Hays (D. Rep., Ark.), president of the Southern Baptist Convention, Raymond Gary, governor of Oklahoma; and Eugene Siler (R. Rep., Ky.). "Free Men Through the Ages" is the theme of the conference. The Southern Baptist Brotherhood Commission, conference sponsor, is striving to have from eight thousand to ten thousand men in attendance.

The Baptist Sunday School Board will conduct a Convention-wide teaching clinic in Little Rock, October 7-11, for Sunday school workers. Immanuel Baptist Church, Little Rock, will be host to the clinic.

Mrs. Collins Webb will succeed Miss Eva Berry, who was recently killed in an automobile accident, as executive-secretary of the Kansas Woman's Missionary Union. Mrs. Webb is the wife of Collins Webb, pastor, Pershing Avenue Baptist Church, Wichita, Kansas.

DID YOU KNOW? Denominational appropriations account for some 80 per cent of the income of Southern Baptist seminaries; nearly 25 per cent for senior colleges, and 40 per cent for junior colleges.

—The Survey Bulletin

N 22-A-B
MRS T A SPENCER DR
210 BELMONT DR
N LITTLE ROCK ARK