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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, AUGUST 9, 1956

NUMBER 31



Louis C. Williams

Plymouth Rock

Where the Pilgrims Landed From
the Mayflower in 1620

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY

The Parson is Worthy of His Hire

(The following editorial appeared in the Saturday, July 14, issue of the Louisville (Ky.) Times. Permission has been granted to reprint this.)

Congress has authorized air lines to grant reduced fares to your pastor. Railroads and bus lines have been doing the same thing for a long time. This being so, there is obviously no reason why air lines shouldn't. The bill passed both houses without much discussion, or any objection.

However, we agree with **The Raleigh News and Observer**: "The whole business seems a hangover from the time when clergymen were expected to live on handouts. Lower fares and other discounts for preachers are unconsciously designed to perpetrate the system of underpaying them . . . Preachers are worthy of their hire and they ought not to be kept in the position of begging for special favors for transportation or anything else."

Carpenters Make More

In congress there was no secret about the fact that the intention of the bill was to make up, in a small way, for the general deficiency in the pocketbooks of clergymen. "Most of them are very poorly paid," said Senator Magnuson of Washington, sponsor of the measure in the upper house.

It is quite true that the pastors of big city churches are not starved. But taking the men of the cloth as a whole, they do not get as much as carpenters, according to the most recent statistics we have seen. The men in other professions — doctors, lawyers and engineers — do far better. The ministers of religion are in the financial company of schoolteachers.

There used to be, and maybe there still is, an institution called the pounding party. A pounding party, the dictionary says, was, or is, "a party at which some gift is brought to the host (often a clergyman) by each guest." Note: "(often a clergyman.)" He was

hardly paid enough to feed his family, and his flock knew it.



Are your books balanced
WITH GOD?

A Kind of Lagniappe

But instead of relieving his plight in a way according with the respect which they — by lip service, at least — paid to his office, they bestowed on him a kind of lagniappe, usually in the form of provisions for the parsonage larder. This was a genial and inadequate substitute for raising his salary.

We never expected to be reminded of the pounding party in the air age — in an era of unprecedented American prosperity. But the economic position of our pastors improves slightly, if at all. "Most of them are very poorly paid," as Senator Magnuson said. They are so very poorly paid, indeed, that Congress' action will mean little or nothing to the majority. They haven't money for much air travel, even at reduced fares.

Baptists Found Guilty Of Disturbing Peace

BOSTON, Mass., October 11, 1665 — For withdrawing from the established church and joining others to form the First Baptist Church of Boston, five persons were convicted today in the General Court of disturbing the peace and were ordered disenfranchised.

The men are Thomas Gould, pastor of the Baptist church founded here last May, and Thomas Osburne, Edward Drinker, William Turner, and John George. The court further ordered that if the defendants continue to worship in the Baptist Church here that they be arrested and imprisoned until the court takes further action.

When the Baptist church was first organized here with seven men and two women as charter members, those who had been associated with the orthodox church of New England were promptly excommunicated.

Gould defied the established church some ten years ago when he refused to allow his infant to be baptized, declaring that babies "were not capable nor fit subjects for such an ordinance," since they had not been regenerated.

The Baptists who had withdrawn from the established church were first arraigned before the Court of Assistants last month. In defending their position, the accused presented a written confession of faith which said in part that "Christ's commission to his disciples is to teach and baptize, and those who gladly receive the word and are baptized

are saints by calling and fit matter for a visible church."

This assertion the court branded as heresy, observing that it excluded from sainthood all who were unbaptized. The Baptists argued that sainthood should precede baptism. To charges of heresy the group answered that they worship "God, the Father of our Lord Jesus Christ, believing all things that are written in the law and the prophets and apostles."

The defendants were bound over to the General Court when they insisted on standing on their convictions rather than yielding to authorities.

Before excommunication, Gould was ordered to appear before the church to which he formerly belonged. He at first refused, saying that he was no longer subject to the established church. Friends persuaded the preacher to answer the summons, however, by pointing out that some not acquainted with the facts might be party to his excommunication out of ignorance.

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—17th Century Baptist Press

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Nearly \$3 billion worth of Government-owned surplus agricultural products has been disposed of, mostly by export, since 1954. However, the Government still holds more than \$8 billion worth of such commodities.

Listen, Man, Listen!

A Devotion By The Editor

"We ought to give the more earnest heed." God has spoken to us through His son! That is reason enough to halt every man in his tracks, cause him to lay down the tools of his trade, cease all activity and listen. "God hath spoken to us through His son." In the past God spoke to His people through the prophets or through angels. And we rejoiced in the hopes which were vouchsafed to them by His promises, or they trembled before the prospect of condemnation which they had brought upon themselves by their rebellion, or they fought back in defiance against the demands of righteousness.

But now, in our day, God has spoken to us by His Son. And the Son is superior to both prophets and angels; He brings a superior message, a fuller revelation.

Listen, man, listen! Drown not that voice by beating the drums of commerce, or pleasure, or care; turn not away, indifferent to the voice of God. For "the necessity is upon us to make a greater effort than ever to hold fast the things which we have heard, in order that we not drift past them and so let them slip from our grasp."

We may imagine a group of men trapped in a mine shaft by a cave-in. The weary hours drag on in endless fear and dread of a merciless doom. They remember home and as the minutes drag by in lazy procession the chances grow less and less that they will ever return alive to those former scenes and companionships. At last the dull thud of the pick is heard, the rhythmic pounding of the drill, and the voices of the rescue workers calling with tremendous earnestness and reassurance to their entombed comrades. Do these imprisoned men turn deaf ears to the call of those who would rescue them? Are they indifferent to the good news of escape from the slow and agonizing death which threatens them? Ah, they strain their ears to catch the first faint rumbling sound of help that penetrates the wall.

"Fear not," said the angel, "for, behold I bring you good tidings of great joy . . . for unto you is born this day in the city of David a Savior. . ." God has come to the rescue of sin-bound humanity. He is paying the ransom price for enslaved humanity; He is breaking the fetters of imprisoned humanity; He is offering life to dying humanity; He is providing wealth to impoverished humanity.

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" Hebrews 2:1.

ARKANSAS BAPTIST

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From The Editor's Desk

The Southern Baptist Program —

Comprehensive, Dynamic, Challenging

Comprehensive

The Southern Baptist program is designed, so far as human ingenuity can design a program, to cover all phases of our Lord's commission. It comprehends the whole world in its ultimate aim. Although we have not reached the whole world we have it as our goal to carry the gospel to all the peoples of the world. This does not exclude other Christian groups who are sending missionaries and establishing missions in the nations of the world, but it does mean that Southern Baptists take the commission of Christ to "go into all the world and preach the gospel to every creature," as their obligation. "The world is the field," said Jesus. A program that stops short of the "uttermost part of the earth" would not conform to the commission of our Lord.

In His last message to His disciples, He told them that they should be witnesses unto Him in Jerusalem where they are, i. e. the local field; in all Judea, i. e. the surrounding territory, in Samaria, the adjoining territory; and to the uttermost part of the earth.

The Southern Baptist program strives to comprehend all the phases of the spiritual needs of people. "Make disciples," Jesus said. That is the first need of people, to become disciples of Jesus. Our evangelistic and missionary program is directed toward the meeting of that need of the peoples of the world. They must first be introduced to Jesus as the Savior of men. No other spiritual ministry can be fulfilled for the individual until first he has become a disciple of Jesus. Every facility of our churches and our conventions and our institutions is aimed first of all at this primary objective of leading people to become disciples of Jesus. When this primary objective is bypassed in favor of other ministries or emphases, we meet with disappointment, frustration, and failure.

But making disciples is not the end of the process of Christian experience and growth, it is only the beginning. There should follow just as intensive a program of instruction, indoctrination, and enlistment. Without instruction the new disciple is more than likely to become confused and bewildered and finally lapse into a spiritual coma. Without indoctrination the new disciple is like a ship without a rudder, driven by every doctrinal wind that blows his way. Without enlistment the new disciple becomes a drone. His spiritual energy evaporates in a state of continued idleness and lack of service in the Lord's kingdom.

Dynamic

The Southern Baptist program is a dynamic program. It draws upon the divine dynamics for its driving, conquering power. Jesus declared that "all power" both in heaven and in earth have been given unto Him. He said to His disciples, "Go ye therefore." The therefore means that the disciples should

go in the "all power" that has been given to Jesus. He said further, "I am with you all the way to the end of the age." That is to say, His presence will continue with His disciples and His power will not run short.



Therefore, we can go into all the world, we can preach the gospel to every creature, we can make disciples of all the nations, we can minister to their every spiritual need with the absolute assurance of the accompaniment of the divine power.

This divine power, however, operates through human abilities and resources. It will awaken our spiritual sensibilities. It will energize our physical powers. It will quicken our mental powers. It will consecrate our material and temporal resources. When every resource of our lives is subjected to the dynamic of divine power in Jesus Christ, we will become effective and convincing witnesses to the saving power of Jesus Christ.

Such is the ambition, the hope, and the prayer of our Southern Baptist program. That program is successful insofar as it follows that ideal. Its failures may be attributed to its deviation from that pattern which Jesus left to His disciples.

Challenging

The Southern Baptist program is a challenging program. It calls for the highest and the best that we can give to our Lord and to the program which He outlined for His disciples.

There are occasional complaints that the program of Southern Baptists calls for too much, that its demands are too insistent, that its goals are too great, that its program is too intense and too extensive. There is sometimes heard the plaintive cry or the carping criticism that the pressure should be relaxed, that we need a rest, or that the program is taking too much of our time and thought and energies and material resources. But Jesus calls for our best and our all. Can we with a good conscience pitch the challenge of our Southern Baptist program on a plane far below that which Jesus Himself calls for?

Keep That Promise

By JOHN J. HURT, Jr.

There is a classification of church visitors, quite large in the cities, that ought to be ashamed of themselves.

And, the more regular their visiting the more should be their shame.

We're thinking of the two and a half million Southern Baptists who committed themselves to the church covenant which closes with this paragraph:

"We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

They have moved their personal possessions from one community to another. They thought nothing of discontinuing the telephone, water, and power services. They stopped the newspaper and they left a forwarding address for their mail.

But, one and ten years later they're still visiting a church. Membership is back in the former home town, or the one before that. Some argue about the ties of sentiment and others talk about how much the former church needs their contributions. Honesty will usually silence both arguments.

Meanwhile, they are hitch-hiking with their religion. They let others pay the bills. They let others do the work. They are content to ease their conscience with attendance upon the services of worship — and nothing more.

Non-resident membership rolls, with an occasional exception, are a farce. Any Christian worthy of the description will be ashamed to have his name on such a roll.

—The Christian Index

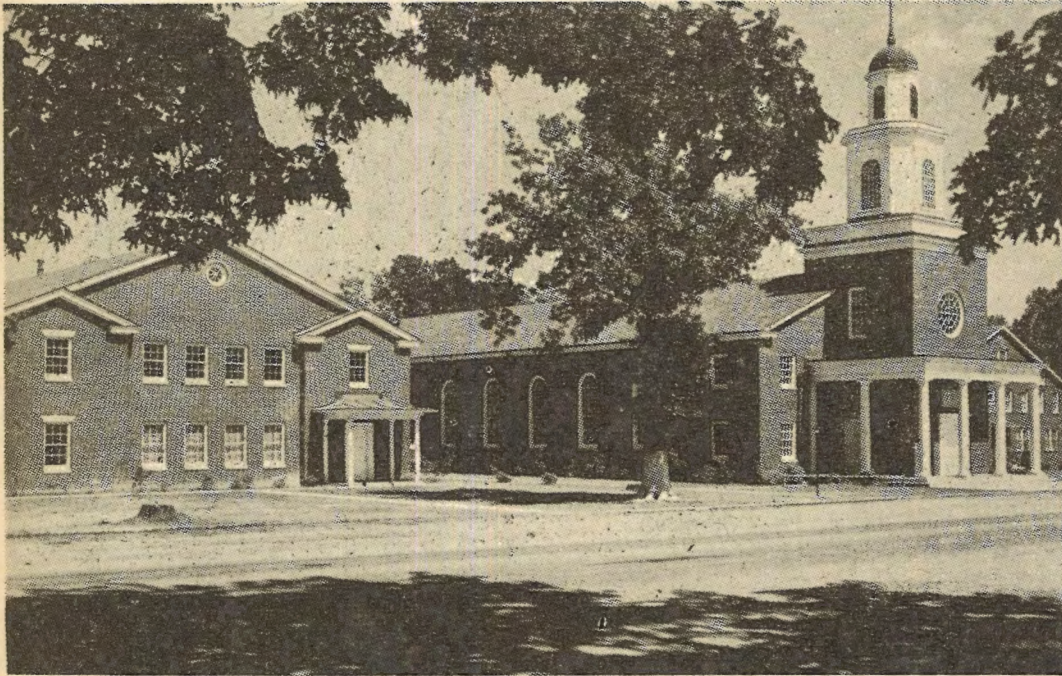
The challenge of the Southern Baptist program is the challenge of the world and the peoples of the world in sin. Jesus declared that He came not to call the righteous but the sinners to repentance. He instructed His disciples to bear their witness and said that as the Father had sent Him into the world, in like manner He was sending His disciples into the world. The testimony of the disciples of Jesus is intended to produce in the sinner a consciousness of his sins and a conscious need of the Savior.

Surely we are thrilled as we contemplate this comprehensive dynamic and challenging program of Southern Baptists. It is a program that aspires to the ambitious goal of doubling the number of Southern Baptist churches and preaching stations in the homeland by 1964 as announced by Dr. C. C. Warren, president of the Southern Baptist Convention. It is a program that visualizes thirty million dollars a year for foreign mission work and three thousand missionaries scattered around the world as voiced by Dr. Baker James Cauthen, secretary of the Foreign Mission Board of the Southern Baptist Convention.

Who among us would dare to say that these goals are too high, that we should do less than that for our Lord to reach the lost of the world for Him?

Kingdom Progress

Crossett, First, Celebrates Jubilee Year; Dedicates \$60,000 Building



Pictured above is the completed plant of the First Church Crossett. Shown at left is the newly constructed educational unit, which was dedicated on April 22, of this year, the 50th anniversary of the church. It provides 8,280 additional square feet of space divided into five Sunday school departments. A chapel on the street floor seats 150 people and doubles for an adult department, with six spacious rooms connecting. The building was constructed at a cost of \$60,000 which includes complete central heating and air-conditioning, along with all new furnishings.

This church has experienced remarkable growth in the past three years with a Sun-

day school enrollment increase of more than 200 and average attendance rising from 400 to 530 over that same period of time. In the Training Union there has been comparable average increase of approximately 75 per Sunday, with an enrolment of 470, and average attendance of 220. An increase of total receipts, from \$45,000 in 1953 to over \$60,000 last year, reflects the same progress financially.

The pastor, Robert L. Smith, will begin his fourth year on the field August 12. Willard Burnham serves as music and educational Director, having joined the staff one year ago.

Kingwood Church, Little Rock, Buys Property

Kingwood Church, Little Rock, organized Sunday, July 22, has purchased the Darnell Kindergarten property at 201 Keightly Drive, giving the church an entire city block of land overlooking the Kingwood area, and building facilities to seat 200 people, with ample facilities for Sunday school and Training Union services. First services were held in the new quarters August 5.

Pastor Riley Munday states: "Kingwood Church is not in competition with any other church, but was organized to reach some of the thousands of inactive and unchurched Baptists in this great growing area."

Golden Gate Breaks Ground

Strawberry Point, the site on which Golden Gate Seminary, Berkeley, California, has broken ground for a new campus, may be readily located in a picture published in the August issue of *Holiday* magazine, pages 26, 27. In the full picture, which well shows the new site's geographic relationship in the San Francisco Bay Area, Strawberry Point is the jutting area of land surrounded on three sides by water and just above the highway.

Arkansan Graduates From Seminary

Glenn E. Hickey, Mount Ida, received the B. D. degree from Southwestern Seminary, July 13. Mrs. Glenn Hickey Sr. reports that her son was listed with the Texas graduates, and omitted when the pictures of Arkansas graduates were published in the *Arkansas Baptist*.

Evangelistic Kick-off Rally

The churches of Mississippi County Association held a kick-off rally for their simultaneous crusade August 2 at Walker Park, Blytheville. The 40 churches and four missions of Mississippi County Association began their simultaneous evangelistic campaign August 5.

Dr. R. G. Lee of the Bellevue Church, Memphis, Tennessee, was guest speaker at the rally and delivered his famous sermon, "Pay-day Someday." Dr. Lee has delivered this sermon over 500 times in the United States and Canada.

The association has set as its goal 1,007 baptisms during the year 1956.

John D. Gearing is associational missionary.

It was estimated that from 1,500 to 2,000 persons attended the rally.

Arkansas Graduates At New Orleans



MISS MARKS

MR. PORTER

Two Arkansas students are among the 36 who received degrees or diplomas at the summer commencement exercises at New Orleans Seminary July 27, according to seminary president, Dr. Roland Q. Leavell.

Miss Lois Evelyn Marks, daughter of Mr. and Mrs. Carl C. Marks of Camden, received the master of religious education degree and Henry L. Porter, son of Mrs. H. L. Porter, Sr., was awarded the diploma in Christian Training.

Miss Marks is a graduate of Ouachita College and is now employed as a secretary in the registrar's office of the seminary.

Porter is a former high school football player of Pine Bluff and was an oil field worker for 10 years before entering the ministry.

New Year's Day Almost Here!

Many Baptists will send their Jewish friends New Year's cards on September 6, 1956 — or 5717 on the Jewish calendar, according to William Mitchell, superintendent of Jewish work for the Home Mission Board.

Mitchell has encouraged Baptists to participate in this friendly gesture. He noted that Jewish New Year cards may be purchased at most good card shops.

Mitchell further pointed out that Baptists will have a New Year soon after the Jewish holiday. Baptists can invite their Jewish neighbors to attend the "Baptist New Year celebrations" when promotion day in Sunday school and Training Union comes September 30, 1956. Promotion day marks the beginning of the new year in these organizations.

Week-end Revival

Pastor Carl White of Mt. Zion Church, Salem, was with Pastor Lloyd Cowling and First Church, Dierks, in a weekend revival meeting July 27-29. Ralph Raines surrendered to the gospel ministry.

Jacksonville, Second, In Revival Meeting

Pastor W. B. Sawyer did his own preaching in a revival meeting at Second Church, Jacksonville, recently. Joe L. Huggins of the Baring Cross Church, North Little Rock, was in charge of the music. The meeting resulted in 11 additions on profession of faith and baptism and 7 by letter. Pastor Sawyer states: "Over 15 family altars were established. The Pack-a-Pew system, with captains in charge of each pew, was used and a packed house almost every night was the result." There have been 70 additions to the Jacksonville church since November, 1955, when Pastor Sawyer began his pastorate.

Geyer Springs Receives 10

Pastor Jack Parchman and Geyer Springs Church had the services of Evangelist Eddie Wagner in a revival meeting recently which resulted in ten additions to the church by baptism.

Minister Claimed By Death

John A. Scoggins died June 21 at the Si-loam Springs Memorial Hospital at the age of 80.

Mr. Scoggins was ordained and called to the pastorate of First Church, Decatur, in 1908 and served that church until 1948, at which time he retired from the active ministry and was elected pastor emeritus. He also served 17 part time churches.

Funeral services were conducted at the First Church, Decatur, June 24, by the pastor, Sardis Bever.

'Inactive' Church Revived

Pastor Ted Hitt reports 12 additions to the Hurds Chapel Church, Wynne, in the recent revival meeting, July 9-18. Six of the additions were by profession of faith and baptism and six by letter. A. M. Houston of Blytheville was the evangelist, and Levi L. Hitt of Harrisburg, brother of the pastor, was in charge of the music.

Pastor Hitt states: "We are extremely proud of the growth of this church. It had been inactive for several months when we began work there in January of this year. Since that time there have been 31 additions."

Lavaca Church Has GA Camp

First Church, Lavaca, recently conducted a three-day camp for its Ra's and a three-day camp for the GA's of the church at Quarry Cove on Lake Nimrod. W. R. Hull is pastor of the Lavaca Church.

A Tight PINCH



In a financial vise? Put the **Arkansas Baptist** in your church budget and it will stimulate the interest of your people to give more liberally.

New Club

Third Baptist Church, Malvern; Central Association; Dexter Blevins, pastor.

Subscription Analysis

Arkansas Valley has 14 budgets; 1 club; 12 with neither.

Ashley County has 6 budgets; 5 clubs; 1 with neither.

Bartholomew has 7 budgets; 20 clubs; and 17 with neither.

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

Spradling Church Dedicates New Building



The Spradling Church, Fort Smith, dedicated their new auditorium, July 22.

The dedication sermon was delivered by Dr. T. H. Jordan, pastor of First Church, Van Buren. Others participating in the ceremonies were: Pastor Elva Adams, Temple Church; Pastor V. H. Coffman, Southside Church; Pastor Murl Walker, Kelley Heights Church; Deacon R. C. Wisener, First Church, and Pastor Thomas M. McClain of Spradling Church, all of Fort Smith.

Following the dedication service the cornerstone was laid. Pastor James Pleitz of Grand Avenue Church and Pastor Al Escott of Bailey Hill Church participated in the cornerstone ceremony.

The Spradling Church was started as a mission of First Church, Fort Smith, in May 1948 under the pastorate of Dr. B. V. Ferguson. Pastor McClain, a native of Fort Smith and a student at Ouachita College, was called as mission pastor in June 1950. The mission was organized into a church under

the direction of Pastor J. Harold Smith of First Church on December 30, 1951. The church was formed with 276 charter members and Mission Pastor McClain was officially called as pastor of the new church.

In January 1952 the church purchased eight lots facing Waldron Road. In November of the same year a campaign was begun to raise funds for the erection of a new auditorium. Ground was broken for the new building on February 15, 1953. The building was occupied November 1 of the same year.

The new building has a seating capacity of 636. The new structure is 120 x 50 feet with a wing on the west side of the building which is 40 x 30. The new structure is completely air conditioned. The new building and equipment is valued at \$80,000. Total value of the church property is listed at \$105,000. Indebtedness on the property is less than \$40,000.

The Spradling Church now has 517 members with 506 enrolled in Sunday school and 200 enrolled in Training Union.

Keep Greeting Cards Wholesome

The Greeting Card Association, which is the national trade organization of leading greeting card publishers and distributors throughout the United States, has just announced a program aimed at the elimination of offensive greeting cards.

Since the Association was founded fifteen years ago, its Members have abided by a pledge to publish only those greeting cards which conform to the accepted standards of good taste, good morals and good social usage. In recent years, greeting cards have appeared in the market that are definitely offensive in sentiment and design.

First step in the Association's program to curb this trend is the publication and nationwide circulation of "The Greeting Card Association Creed." Over the signatures of all Members, The Creed states: "We, as creators, producers and distributors of greeting cards for all occasions, pledge ourselves at all times to produce and distribute only those greeting cards which in format, sentiment and design conform to the accepted standards of good taste, good morals and good social usage."

Through the cooperation of wholesalers, retailers and sales representatives, The Creed will be displayed from coast to coast. The help of leading civic, religious and educational organizations is being enlisted in the Association's program to eliminate offensive cards.

While only a small percentage of the annual four billion output of greeting cards for all occasions is involved, industry leaders feel that no objectionable cards of any kind have a place in this special field of sentimental communication.

Surveys among publishers, distributors, retailers and the card buying public reveal that the vast majority of people resent any attempt to lower the high standards of greeting cards that have always been maintained by the responsible publishers.

The Greeting Card Association has confidence that the public will respond to its sincere efforts to correct the situation and that it will cooperate in the campaign to keep all greeting cards the wholesome, attractive messengers of good wishes, thoughtfulness and understanding they have always been.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

War Claims Bill Passed In Surprise Move

In a surprise action taken only a few hours before adjournment, Congress agreed to pay more than \$8,000,000 in claims by Roman Catholic schools and religious orders in the Philippine Islands.

The claims, based on food and services supplied American forces during the 1944 liberation of the islands, had been rejected under the War Claims Act of 1948 because the religious organizations could not prove direct "affiliation" with the Catholic Church in the United States.

Only six hours after the Senate judiciary committee had announced there was not enough time to consider the House-passed measure before adjournment, Senator James O. Eastland (D.-Miss.), chairman of the Committee, obtained the Senate floor and announced that the committee was ready to report the bill.

Sen. Eastland obtained unanimous consent to suspend the rules and file the report shortly after the Senate convened for its final-day session. The bill was called from the calendar and passed without debate.

The bill, sponsored by Rep. John W. McCormack (D.-Mass.), had been passed by the House after having been amended to include recommendations made by the interstate and foreign commerce committee.

A few Protestant and Jewish claims may also be made payable under the legislation, as amended. The deadline for filing claims was set at six months after the date the legislation becomes law to enable some Protestant and Jewish groups which did not apply under the previous act to make new claims if the liberalized legislation makes them eligible.

House Votes Ban of Liquor On Airlines

The House passed and sent to the Senate a bill forbidding the serving of alcoholic beverages on commercial airliners.

Sponsored by Rep. John Bell Williams (D.-Miss.), the legislation received strong support from religious and temperance groups at recent public hearings. It also was supported by spokesmen for associations of airline pilots, stewards and stewardesses.

The Civil Aeronautics Board and the Air Transport Association opposed the measure as unnecessary.

The prohibition would not apply to international flights.

Elected President of Gideons International

P. J. Zondervan of Grand Rapids, Mich., was elected president of Gideons International at the organization's 57th annual convention in Atlanta.

He succeeds Raymond R. Lindsey of Little Rock, who had headed the Protestant businessmen's organization since 1953.

D. J. DeFree of Zeeland, Mich., a former president, was chosen vice-president; Paul A. Westburg of Wilmette, Ill., was named treasurer; and Axel P. Fredeen of Seattle, Wash., chaplain.

'In God We Trust' Voted Official U. S. Motto

A bill making "In God We Trust" the official motto of the United States was passed by the Senate — after having earlier received House approval — and sent to President Eisenhower for signing into law.

In 1865 Congress voted to permit the phrase to be used on certain coins and in 1908 made it mandatory on some coins.

Last year the national legislature voted to require use of the motto on all coins and all paper money. Currency bearing the phrase is expected to appear in circulation about the latter part of 1957.

"In God We Trust" also appears on the 3-cent stamp of the 1954-55 regular postage issue and on the 8-cent stamp used for overseas correspondence.

Rep. Charles E. Bennett (D.-Fla.), who sponsored the bill making use of the phrase mandatory on all coins and currency, also introduced the legislation to make it the United States' national motto.

Assail Restrictive Measures Against Protestants in Spain

New Zealand's National Council of Churches issued a statement expressing "grave concern" over "the continuing infringement of religious liberty in Spain."

The Council said it was especially perturbed at the forced closing of the Protestant theological seminary in Madrid by Spanish authorities last January.

It expressed concern also over the confiscation in April of Bibles, devotional books and hymnals from the Madrid office of the British and Foreign Bible Society and from a shop where the monthly newsletter of the Spanish Evangelical Church was being printed.

"The Council trusts," the statement said, "that the government of Spain will respect the rights of religious minorities and remove these restrictive measures (against Protestants), especially in view of the recent admission of the Spanish government to the United Nations."

Asks Church-State Separation Plank in Party Platforms

Requests that a plank on separation of Church and State be included in the 1956 platforms of the major political parties were sent to Republican and Democratic officials by Protestants and Other Americans United for Separation of Church and State.

Dr. Glenn L. Archer, executive secretary, said the appeal was made in an open letter to Sen. Prescott Bush (R-Conn.) and Rep. John W. McCormack (D.-Mass.), chairmen respectively of the Republican and Democratic conventions' platform committees.

Dr. Archer said they were based on the organization's conviction that "the threat to religious liberty is implicit in an alarming number of current legislative proposals and acts."

He specifically condemned the Forand bill which would have exempted private and church schools from excise taxes to an estimated amount of \$3,000,000 a year. The bill was sidetracked in the closing week of Congress.

A Smile or Two

A teacher was introducing the characters in a reader to her students. She completed the introductions and then began to repeat. When she came to Dick she said, "This is Dick. Dick is a little boy."

One of her pupils, also a little boy, spoke quickly to say, "Dick is not a little boy."

The teacher, hurrying on, said: "Yes, Dick is a little boy."

Her pupil persisted and hastened to say, "Dick is not a little boy. He's a big boy. He was a little boy when my brother was in the 1st grade and my brother is in the 3rd grade now."

—Elizabeth P. Burrus,
Texas Outlook

Two members of a north country church were talking about their minister's singing voice.

One said: "They say his singing over the radio helped sell thousands of radio sets."

"I can quite believe that," said the other. "After hearing him, I sold mine."

—Tid-Bits, London

The members of the missionary society had assembled to turn in their money, and to relate the difficult and amusing experiences in earning, each, her dollar.

"Sister Lamm, how did you earn your dollar?" asked the chairman.

"I got it from my husband," replied the good sister, tendering her money.

"Oh, but that is not earning it," remonstrated another sister.

"No?" asked Mrs. Lamm. "Then you don't know my husband."

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

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

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

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

A lawyer whose office was on the sixteenth floor of a skyscraper, was expecting a client from the country. The door finally opened and the client entered, puffing violently.

"Some walk up those stairs!" he gasped.

"Why didn't you ride the elevator?" asked the lawyer.

"I aimed to, but I missed the thing!" was the reply.

Father had been left in charge of the children, and very soon found it necessary to inform little Eleanor that she could not have any more cake. Whereupon Eleanor began to weep and continued to do so for some time, despite her father's admonitions.

"Do you know," he demanded, very seriously, "what I shall do if you go on making that dreadful noise?"

"Yes," sobbed Eleanor.

"Well, what is it?"

"You'll give me some more cake."

"Doctor," asked the patient anxiously, "I let you operate on me, can you promise that I'll be back playing the piano in two weeks' time?"

"Well, I can't promise the piano," returned the doctor cheerfully, "but the last patient on whom I performed this operation was playing a harp within 24 hours!"

—Quota

News From Baptist Press

Alaska Possibilities Are Unlimited—Moore

Southern Baptists face "almost limitless possibility" in Alaska, Merrill D. Moore, director of promotion for the Southern Baptist Executive Committee reports.

Work of the convention in Alaska is a dozen years old and growth has been very significant during that time, Moore said. "During the next 12 years, Southern Baptists should accomplish three or four times as much."

Moore returned to Nashville recently from a 1-day visit in Alaska. He saw Baptist work in nearly all parts of the territory which is over twice the size of Texas but sparsely populated. Moore conducted stewardship conferences and preached stewardship sermons in several localities.

Southern Baptist growth in Alaska has been due to the "faithful witness of so many Christians from the United States who have gone there on business or in military service," he said.

In some cases, Southern Baptist ministers serving as armed forces chaplains helped establish churches. In one city, a building contractor who was a Southern Baptist led in development of a church.

Work in the territory, under direction of the Home Mission Board, is among American servicemen based at many places, among the Alaskan civilian population which has gone there from the U. S., and among the Eskimo population also.

Alaskan Baptists are beset with several problems. One of them is the high cost of construction, according to Moore. He said it is two or three times more to build a church in Alaska than in the United States.

High costs affect living also. Someone remarked to Moore that he could buy more on a \$50 salary within the "States" than he could with a \$100 salary in Alaska. This, of course, means that it costs more to carry on denominational work.

The cost of moving goods to Alaska is part of the reason for the high cost of living; it also is a deterrent to churches that might call pastors from the United States but that can't afford to pay their moving costs to Alaska.

Travel is also a problem. Many people in Alaska have traveled in airplanes who haven't ever traveled in cars, Moore reported. Air travel, which is always a more expensive mode of getting around, is about the only practical way to reach far-flung cities in which Baptists have work.

"Southern Baptist leaders in Alaska are dedicated to their work for Christ," Moore stated, not letting these obstacles dim their determination.

"There is a need for more Christian laymen who go to Alaska (and to other parts of the world as well) to live as Christians," Moore declared. "Too many go and 'take a vacation from God,'" he added.

Two Are Appointed By Kentucky State Board

A full-time public relations director and a part-time secretary of church music for the Kentucky Baptist executive board have been appointed.

Gainer E. Bryan, Jr., Louisville, assumed full-time duties Aug. 1 as the board's first public relations director. He has served as part-time director of press relations and visual aids the past two years while studying at Southern Baptist Theological Seminary.

Taking office as part-time secretary of church music Aug. 1 was Eugene F. Quinn, Carbondale, Ill. Quinn will be the first to hold this office also.

The new music secretary has served the Illinois Baptist State Association in the same capacity for nine years. He resigned there to pursue advanced studies at the Southern Baptist Theological Seminary.

The executive committee also elected Joe Williams as Baptist Student Union director at Murray State College, Murray, Ky. Formerly public relations director at Bethel College, Hopkinsville, Ky., he succeeds Frank Derrick in the Murray position.

Baylor Digs Out Files On 100-Year-Old Deed

Baylor University officials recently had to turn to century-old school files to help clear title to a piece of property.

The school had sold the 25 acres in 1856 to a man who is now dead. The deed had been lost and was never recorded. The title was clouded because of the missing deed.

Baylor officials contacted Mrs. Lily M. Russell, who's writing a history of the university. She dug out the information from minutes of a trustee meeting in December, 1856.

Dean Abner McCall of Baylor's law school, who drew up the necessary legal papers to clear the title, said it was lucky Baylor was involved in the transaction. He said he believed Baylor and only one other institution in Texas could reach so far back in history for legal information of this sort.

California Southern Baptists Organize 110 New Missions

On Sunday, July 29, California Southern Baptists organized 110 missions, 44 of them in the greater Los Angeles area, according to reports gathered on Monday, July 30.

This movement was initiated last fall by W. Alvis Strickland, Sunday school secretary for California, in cooperation with S. G. Posey, executive secretary, and A. C. Turner, superintendent of cooperative missions. Dr. Posey said, in reviewing the accomplishments for the day, "Approximately 12½ per cent increase in Sunday school enrollment can be expected from the venture." Floyd Looney, editor of the *California Southern Baptist*, stated: "In my judgment it will make for a 25 per cent increase in the total number of churches by the end of 1958. We now have 562. By that time we hope to have 800 as a result of this movement. It will also mean that by 1960 the Cooperative Program mission gifts will increase to more than one million dollars a year."

Christian Life Conference To Be Held at Ridgecrest

"Christian Citizenship," "Human Freedom," and "The Inner Life" will be the emphases for the Christian Life Conferences which begin at Ridgecrest on August 23 and go through August 29. These topics will be presented in the morning periods of Bible study by Olin T. Binkley, C. Emanuel Carlson, and Dotson M. Nelson, Jr.

The afternoons will be devoted to discussions of "Racial Understanding from the Old Testament," "Racial Understanding from the New Testament," "The Person in the Community," and "The Christian's Political Life." These discussions, to be led by Ralph Phelps, Olin T. Binkley, and C. Emanuel Carlson, are sponsored by the Christian Life Commission, while the Bible study hours in the morning are the responsibility of the Sunday School Board.

Counselor's Corner

By DR. R. LOFTON HUDSON

Called of God

QUESTION: For a short time now I have felt a dissatisfaction and it is hard to find peace with God.

A number of years ago I accepted Christ as Savior. Now I find myself asking if I am really saved. Then I think and hope that it is a call to be a missionary.

How do you explain this feeling and how do you know if you can be a missionary?

ANSWER: Not knowing your age, training, and personal qualities, I cannot tell whether you could be a missionary even if you feel that God is calling you.

If you feel called to be a foreign missionary, write to Dr. Elmer S. West, Jr., P. O. Box 5148, Richmond 20, Va. If you feel called to be a home missionary, write to Dr. Courts Redford, 161 Spring Street, N. W., Atlanta, Georgia. Tell them about yourself and ask their advice.

Many of us would like to be missionaries. It is a great calling, and Southern Baptists have some wonderful Christians on the home and foreign fields.

But no person should go as a missionary who is not willing to be a missionary right in his home church. Try this first. The home base needs workers, too.

Your unrest may be merely a troubled, or even abnormal, conscience. It seems to me that you ought to talk this out with your pastor or some other mature saint. Accepting the call to service has nothing to do with your salvation. Christ on the cross is your answer here.

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Marvel of Christian World

By HAROLD K. GRAVES

I never attend an annual meeting of the Southern Baptist Convention that I do not come away with a new sense of gratitude for our denomination. We are many, and the democratic processes do sometimes break down a bit, but they are righted again in due course of time. Our people think big thoughts and attempt great things for God.

They are setting a pattern in theological education that is the marvel of the Christian world. It expresses a confidence in a properly trained leadership in the churches and the denomination. As goes the training for youth so goes the denomination.

Specifically, what is being done for Golden Gate Seminary is thrilling to behold. No school has ever been given so much to go so far in so short a time under these circumstances. Baptist eyes are focused on the far West and what the seminary will do in realizing the potential here. What is being done at Golden Gate we hope is justifying all their efforts.

The results encourage us to believe that our investment is sound. Of the 533 Southern Baptist churches organized in California, 142 were organized by students while attending Golden Gate Seminary. Sixty additional churches were organized by ex-students Golden Gate Seminary. Sixty additional churches were organized by ex-students and an additional 91 had some assistance from former Golden Gate students, i. e. such as a pastor leading his church to establish a mission.

We pray that the generations of students yet to come may be as faithful and that together we may continue to build to honor our Lord and advance His kingdom.

—Golden Gate Seminary Bulletin

I Am A Convert

By H. H. HOBBS, Pastor
First Baptist Church, Oklahoma City

To Simon Peter, a Christian and an Apostle, Jesus said, "When thou art converted, strengthen thy brethren." In a final conversation with Billy Graham following the Oklahoma City Crusade the writer said to him, "Billy, when you record the results in this crusade I want you to list my name as a convert." For I am just that — a convert to the vital importance of the mission and ministry which God has placed upon Billy Graham.

Skeptic

By nature in the beginning I was skeptical in this regard. I am a denominationalist with emphasis on the centrality of the local church. Anything which appears to detract from that is immediately suspect and must prove itself to be otherwise. I am an ardent believer in the Southern Baptist Simultaneous Revival program. Church-centered and denomination-centered it meets our need in a well-rounded program of evangelism as no other plan.

I believe in pastor-evangelists. Next year for the first time I am using a full-time evangelist for a church revival. Unfortunately the word evangelist has become associated with excesses in sensationalism, pressure methods, and finances. So many (not all) evangelists have appeared on the horizon, risen to prominence on the endorsement of pastors, only to prove a disappointment and sometimes an embarrassment.

So, right or wrong, I was an honest skeptic when a young man appeared on the scene to blaze a path of evangelism unknown before in our generation. Heeding the exhortation to "lay hands suddenly on no man," my attitude was to watch and to wait.

Change

It was the day after the close of the Fort Worth Crusade in 1951 that I first met Billy and Mrs. Graham. Riding together on a plane from Dallas to Atlanta I found them to be two of the most gracious people I had ever known. That day Billy was a veritable question box as he hungrily sought counsel as to how he might coordinate his work with the larger work of the churches. Suddenly catapulted from comparative obscurity into a place of national (to become international) prominence in evangelism, he was a man at sea frightened by what had befallen him.

Intently did I follow his work as crusade after crusade ensued with ever-mounting proportions. I saw his methods develop as more and more they adhered about the work of the denomination and the churches. Los Angeles, Portland, Boston — yes — but what about our southern cities where the churches were alert and active in the work of evangelism? Repeatedly I sought information from Southern Baptist pastors who had been in crusades in Fort Worth, Atlanta, Dallas, Jackson, and Shreveport. Finally, New Orleans and London brought the picture into focus. If God could do there as He did through the Billy Graham team, could He not do likewise anywhere?

It was at this point that the invitation went forth from Oklahoma City. Here with pastors and churches of all denominations I entered wholeheartedly into what proved to be the greatest single religious experience for our city and state in our generation. Here I learned that it is not our Simultaneous Crusade or the Billy Graham Crusade; it is **both-and**. In the city where the former

was born and where for more than a decade with unbroken sequence it has grown in effectiveness, Billy Graham had one of his greatest revivals.

Firsthand, I have seen it work; firsthand, I have experienced the thrill and joy which it brought to an entire commonwealth — not as a substitute for the annual simultaneous crusade (we held that six weeks prior to the Billy Graham Crusade), but as a once-in-a-decade complement to it.

Let it be said that neither is a substitute for the other. In the language of the optician, the simultaneous local church revival is more convex in effect; the Billy Graham Crusade is more concave in effect. In both the local church is at the strategic center.

One day in conversation at this point I said, "Billy, I have been saying in evangelistic conferences that the local church cannot transfer its responsibility in evangelism to Billy Graham or anyone else like him, for it is still the focal point of evangelism. I hope you understand my meaning." Quick as a flash he replied, "I do understand, and the next time you say that you may quote me as saying it."

Team

Never have I seen such a team spirit! Beginning with the **advance man** through to the last **amen** it was the same. If ever a young preacher had reason to have the "swell head" Billy Graham has it. But his friendly, down-to-earth attitude is excelled only by his humility and depth of spirit. Such attitude has permeated the last and least member of his team. Ever fearful lest they should become puffed up and God could no longer use them, they exemplified before all an attitude of Christian humility and consecration which became contagious.

Church-Centered

From the first the Crusade was centered in the churches. The churches extended the invitation, furnished the leadership, perfected the organization, executed the program, and are following through in preserving the results. Always the local church was exalted, the pastors were boosted, and those making decisions were encouraged to be enlisted in the local church of their choice. Trained guidance is being given to enable the local churches to reach the last person is making permanent the immediate and continuing fruits of the Crusade.

Finances

In the finances the local forces were magnified. The budget was of local origin. The offerings were taken, counted, banked, dispensed, and audited by local men. The Sunday offerings, by local agreement, were taken for The Hour of Decision with a complete accounting to be made. (The first Sunday afternoon offering, at Billy's request, went to the local expenses.) When at the end of the third week the local budget had been reached, solely at the suggestion of the local committee and by unanimous vote of the Crusade congregation, offerings were taken during the final week to apply against the cost of producing a film built around the Oklahoma City Crusade. Again, local administration all the way.

Out of the Crusade budget the salaries of the team members were paid. Since his salary is paid by the Billy Graham Evangelis-

tic Association, Billy received not one dime, apart from his hotel bill, from the local Crusade fund.

On one occasion when it was suggested from the platform that many had a tithing fund from which they might give to the Crusade expenses, Billy followed in his sermon by saying, "Your tithe should be given through your church. You have offerings from which to give to other things!" No one word of criticism have I heard with regard to Crusade finances.

Preaching

Never have I heard more effective preaching. In simple form the evangelist proclaimed the eternal truths of our faith. The music, dignified yet heart searching, complemented every message. Billy is a Southern Baptist. Not once did he compromise his or our belief. Yet, not once did he offend those of other persuasions. But always in love he preached sin, judgment, and grace. Christ was magnified; the new birth was in every message, as men were pointed to the virgin born, dying, risen, living, and returning Lord as the one hope of men's souls and of the world. "The Bible says" was ever on the lips of the preacher. Many of other persuasions rejoiced as they exclaimed, "I never heard it on this wise."

Invitation

In the invitation the evangelist's message was free of pressure and excessive emotionalism. The writer applies more at every Sunday morning service. In the Crusade the preacher preached, the choir sang "Just As I Am," the Holy Spirit worked, and the people came. By the hundreds they came. Moved by the Spirit of God, not by the charm or pleading of the man, they responded to make first decisions for Christ, to reaffirm their faith, and to reconsecrate their lives to Christ they loved.

In the counselling tent trained team members and local counsellors dealt individually with each person. Daily their names were furnished to the local churches for a follow-up. Who can measure the full effect of the decisions made during those days!

Results

What of the results? For two full months thousands of Christians praying together — with not one moment of compromise of those things dearer than life itself — all focusing on one thing, the salvation of the lost and the claiming of a city for Christ! For one full month an average of 19,000 people daily hearing the gospel in simplicity and in truth! Approximately 8,000 making public decisions of one kind or another for Christ and His Church! A closing service with 50,000 people present and 1,335 decisions! Only eternity will tell the whole story!

As we turned to leave the last service we paused to look longingly once more at the milling thousands who had gathered in Owen Field Stadium at Norman, not to cheer the "Big Red" on to another gridiron victory, but to sing about, pray to, and preach concerning the Lord Jesus Christ — knowing that probably never would we be privileged to view such again.

Yes, I am a convert — not to the salvation which is in Christ Jesus, for I have been that since 1918; not to the importance of my own ministry, for I have been that since 1928; but to the fact that God is using Billy Graham and his team, not in opposition to but as a companion with our own blessed program of evangelism as we seek to win lost men everywhere to a personal faith in Jesus Christ. May his tribe increase!

The Challenge Of Progress

By JOHN CAYLOR

President C. C. Warren of the Southern Baptist Convention soared to the highest point of his address in Kansas City when he turned from his manuscript to challenge 15,000 messengers from among the 30,000 churches to increase the number of churches to 5,000 and the number of missions to 25,000. This would remind hosts of people throughout the Convention that the Home Mission Board's major emphasis during 1956 is expressed in the slogan "twenty-six sixty-six in fifty-six." In figures, this means 2,666 new and revived churches during the present year. If Southern Baptists are to crystallize their progress they must build new churches and revive inactive groups.

Normal Increase Demands New Churches

During 1955, 416,867 converts were baptized. Net increase in church membership was 305,350. We have no criterion by which to measure the size of a Baptist church, but the net increase in membership last year would demand more than a thousand new churches annually if Southern Baptists are to make room for increase in numbers. No church is as big as it ought to be so long as there are unreached people within reach. Yet, here are thousands of churches which would require three sittings to be accommodated in their meetinghouses. One of the answers to that problem would be missions and new churches.

President Warren is among those pastors who have led their churches to extend their influence through missions which grow into new churches. The sponsoring church does not suffer: it may have a slight decrease in membership for a few weeks but usually recoups its losses and gains in efficiency by giving new members to the promotion of missions and new churches.

Moving Multitudes Demand New Churches

Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, in his forthcoming book, **Home Missions: USA**,

states: "The Cities of Florida, the West Coast, and the Great Lakes area are increasing in population at the rate of 14,000 per day, which is enough to require at least three new Baptist churches every day in these areas alone to take care of Baptist possibilities." The churches from which the moving multitudes are going are being replenished by new converts and new residents in the old communities. In new areas there is great demand for new churches. There should be a church in reach of every individual in our territory.

Suburban Communities Need Churches

So many urbanites are moving to suburban areas and so many rural people are becoming suburbanites that it is estimated there are 5,500 suburban communities within the Southern Baptist Convention area without Baptist churches.

Two years ago a strong church opened a mission in a suburb two miles away. The mission operated only two months before it became a church with 245 members. Now this suburban church is completing a half-million-dollar first unit in its building program on the three-acre site given it by the sponsoring church. And the new church now has 500 members, with an annual budget of more than \$100,000.00. The sponsoring church is larger and richer than it was before.

Where Do We Start?

We do not need to ask where to start; we have already begun. Southern Baptists have never known such progress in the building of new churches, in the establishing of mission stations, and in the promotion of new churches as today's record shows. The momentum needs to be stepped up. The Lord has revealed to us his plan. It is up to us to carry it out. Shall we have 5,000 new churches within the next seven years? We may, we can, we ought to do so. What we ought to do, we can do. What we can do in the establishment of new churches, we must do now.

Simon's Successor?

I read in a daily paper recently where the United States Congress passed a bill to authorize the payment of \$964,199.35 to Vatican City in full settlement of all claims arising out of accidental bombing of the Pope's summer residence at Castel Gondolfo during World War II. This is not to question the justice of this settlement but to make a few observations.

If the damages to the property approximated a million dollars then the value of the summer residence must exceed a million dollars. Only a small percentage of the people of the world can afford a summer residence of any kind in addition to their regular home let alone one exceeding a million dollars in value. We question the moral right of the Pope to indulge himself in such extravagant luxury. Remember he has no wife nor children to share this palace with him; it is all owned, maintained, and used for the comforts of a bachelor. The costly property was acquired and is maintained by the tithes and donations of the faithful Catholics throughout the world, many of whom are very poor. This is especially true in Italy where millions of dollars of American tax money has gone in recent years to prevent suffering and starvation of vast multitudes of the Pope's disciples.

We wonder if he ever read 1 John 3:17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Furthermore, the Pope claims to be the "Vicar of Christ," and the "Successor of St. Peter." What a contrast between the lowly Nazarene who had no place to lay his head (Matt 8:20), and the modern day Pope who lives on the plane of a Texas millionaire! And Simon Peter who left all to follow him (Luke 5:11) must marvel at the prosperity of his modern "successor" who clothes himself in purple and fine linen and fares sumptuously every day — except during Lent!

—L. C. Tedford

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Going to Heaven in Comfort

By RICHARD N. OWEN

"Mr. Modern Christian wants to go to heaven all right; but he wants to go in air-conditioned comfort," the South Carolina **Methodist Advocate** charges. The editor of this paper was provoked on noting a sign outside a suburban church. "Jesus saves — Air Conditioned — Worship in Comfort." Then this editor commented, "Talk about confusion of values! Signs like these are terrifying in what they reveal concerning the unconscious secularization of the church on one hand and the growing split between church and society on the other. Early Christians could write hymns asking the question, Must I be carried to the skies on flowery beds of ease? And positively answer, "Sure I must fight if I would reign, increase my courage, Lord!" But this is not true of Mr. Modern Christian so the **Advocate** avers.

We believe that air-conditioning is a good thing. It is so prevalent in many commercial establishments today that to some extent the church building is at a disparity when it is without air-conditioning since so many public buildings have the benefit of air-conditioning. But we can well let this comment of the **Advocate** stir us to some searching of hearts. If the bid for comfort is the only thing that the church can offer to a dying world then we may very well ask where the Cross of Christ comes in. Jesus did not die in air-conditioned comfort.

—Baptist and Reflector

Letter To The Editor

(In the June 21 issue of the **Arkansas Baptist** we published a warning against the Hoxsey Cancer Treatment from the Food and Drug Administration, Washington, D. C. It was an official notice of the US Government. Anyone interested in securing full information from the Government may write the Food and Drug Administration, Washington 25, D. C.)

Dear Sir:

I read in your June 21st issue of the **Arkansas Baptist** your warning against Hoxsey Cancer Clinic and I would like to tell you that I know people who have been cured of cancer at Hoxsey's in Dallas.

In fact I have an Aunt, who at the time was living in Fort Worth, Texas, and now of Newark, Texas, who was cured of cancer by the Hoxsey treatment some twenty years ago after several M. D.'s had said all had been done, possible.

I guess seeing is believing and I have seen and talked to people who have received a cure at Hoxsey's or at least they think they are cured and are back working and leading normal lives which they were not able to do before going to the Hoxsey Cancer Clinic in Dallas for treatment.

For what it might be worth to you—

Mrs. J. W. Palmer
El Dorado

Plea For Parochial School Transportation Rejected

The County Board of Commissioners rejected a request from a group of Roman Catholic parents that the county provide transportation to local parochial schools for their children.

The request had been made in pursuance of a 1955 state law authorizing county commissioners to use general funds to pay individual bus drivers to carry pupils to either public or private schools. However, the measure was one of permissive legislation and left the matter up to the individual counties.

In turning down the request, the commissioners said use of tax money to transport parochial school students in buses also used to carry pupils to public schools would "present too many difficulties."

—Religious News Service

Senator Frank Carlson (R.-Kans.) was re-elected president of the International Council for Christian Leadership at its annual meeting at The Hague, Netherlands. Representative Brooks Hays (D.-Ark.) was elected vice-president for the Western Hemisphere.

An Assembly Testimonial

Dr. Nolan P. Howington, pastor, First Church, Little Rock, was the evening speaker for the second session of the Arkansas Baptist Assembly this summer. Below are some of his impressions of this great meeting.

GOD IN THE CAMP

Siloam Spring, July 5-10, was so much more than I expected. The weather was perfect and I had to use one or two blankets each night. The meals were good — think of feeding over 930 at a meal. Some had to wait for the second table. Each day was full of refreshing activity. The early morning hour was devoted to Bible study, then a series of conferences and noon-day worship. In the afternoon there was time for rest or fellowship or recreation. It was good to play softball on the diamond. Others went swimming, some played ping pong or tennis. Everyone could do something. A large group of supervisors, counselors, pastors, and camp personnel were bent on helping the campers fill up their hours.

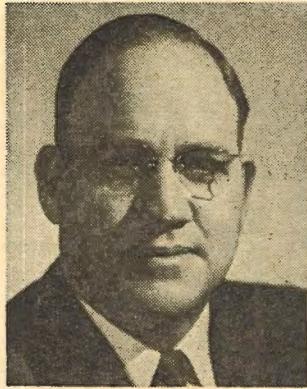
The evenings were given over to worship. What grand singing and special music in the big open tabernacle. It was an inspiration to preach to the crowd and I thank God for His marvelous power through the Holy Spirit! Never shall I forget that glorious Monday evening when He moved so many hearts and wrung from the people so many earnest confessions and sincere decisions.

Beginning now I want us to plan for a church-wide delegation for next summer's assembly at Siloam Springs. Why not think of spending a week up there next July

Dr. Williamson did an amazing good job of planning and coordinating things so that all of us moved on the hilltops and were at home with God. — Copied.

Coronation Service

Tommy Tatum and Polly Nation were crowned King and Queen of the Golden Jubilee Assembly on the closing day, July 10. Both were from Pine Bluff, Tommy a member of First Church, and Polly a member of Second Church. They were chosen from 900 campers. They were crowned by Mrs. Lurline Moody Heath, the Assembly's first queen, in 1922.



DR. HOWINGTON

FIRST TO APPLY FOR THE SUNDAY SCHOOL WORKER'S NEW CITATION

Gentlemen:

This is to certify that I have in my possession, issued to me by the Baptist Sunday School Board, the Sunday School Worker's Master Diploma, dated July 22, 1954, and that not long thereafter this diploma was made complete by the addition, singly, of the red, blue, and gold seals.

Therefore, application is hereby made for the "Sunday School Worker's Citation," as recently announced. In support of this application, the following listed Certificates of Award are forwarded herewith.

Preview Study of Sunday School Lessons, 55-II, Apr. 20, 1955; Preview Study of Sunday School Lessons, 55-III, Jul. 29, 1955; Preview Study of Sunday School Lessons, 55-IV, Oct. 31, 1955; Baptist Distinctives, Dec. 23, 1955; Studies in Genesis, Dec. 30, 1955; The Six Point Record System and Its Use, Dec. 30, 1955; Teachings of Jesus in Matthew 5-7, Jan. 12, 1956; The Art of Teaching Intermediates, Jan. 12, 1956; Studies in Romans, Jan. 18, 1956; The Bible and Prayer, Jan. 25, 1956; Preview Study of Sunday School Lessons, 56-I, Jan. 31, 1956; Studies in Colossians, Jan. 31, 1956; Our Bible, Feb. 16, 1956; Personal Factors in Character Building Feb. 29, 1956; These Things We Believe, Mar. 30, 1956; Preview Study of Sunday School Lessons, 56-II, Apr. 30, 1956.

In the future, if any additional award is given, I hope I will be able to qualify for it. There are still courses to be studied to advantage, and I'm still working toward them.

HUGH E. MARTIN

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Sunday School Department
Edgar Williamson, Secretary

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An Extra Soul-Winning Opportunity— "Harvest Day"

As we come to this season of the year, the plaintive cry of Jeremiah 8:20: "The harvest is passed, the summer is ended, and we are not saved," disturbs our soul. One can't help but wonder how many people in Arkansas to whom this statement applies. There is a total of 884,469 people in Arkansas without any church affiliation.

Yes, the summer is fast coming to an end, the harvest time for this associational year will soon be over, and there are many people who are not saved and who may never have another opportunity. Pastors, does this disturb you? Could the lost in your community say, with the Psalmist, "No man cared for my soul." (Psalm 142:4)

Let me call your attention to an extra opportunity to reach lost souls, especially those who are enrolled in our Sunday schools and have not yet been saved. September is designated by our denomination as "Harvest Month." The week of September 16-23 is "Harvest Week." This is to be climaxed with "Harvest Day" Sunday, September 23. Dr. McKay makes some very pertinent and vital suggestions for implementing the program for this day in his book, "The Call of the Harvest."

1. Make a climate for the harvest in your church. Cold churches never win souls. Through prayer and preaching the climate can be created.

2. Have study course in every church, training each Christian how to win souls. (Dr. Charles McKay, of the Sunday School Board, has given us a study course book, "The Call of the Harvest". Study this book this week.)

3. Visit! Visit! Visit! The week preceding "Harvest Day" should be used for soul-winning visitation. (1) Prospects for evangelism should be assigned to the saved members of the classes and contacted by Thursday if at all possible. (2) Teachers should follow up with a personal visit to every unsaved member of his class. (3) Schedule visits to the pastor. Each teacher should schedule appointments with the pastor for the unsaved in his class whom he has not been able to win to faith in Christ. Try not to have to promote an unsaved person to another department or class. Win them NOW.

Pastors, take another look at the record of baptisms of your church for the year. You still have time to change the records. It will soon be too late to do it in this associational year. "Harvest Day" will afford you a great opportunity to improve your church's record.

4. Plan for High Attendance

Day in the Sunday Schools, September 23. This has proved to be one of the most successful efforts in evangelism through the Sunday School. (1) Sign Up Pupils. At least two or three weeks preceding September 23, teachers after signing to be present, should begin signing up the pupils. An effort should be made to get every pupil and every possible prospect to be present "Harvest Day," September 23. (2) Make an evangelistic emphasis in the departments and classes of your Sunday School on September 23. The concerted effort for high attendance will put most of the possibilities into the Sunday School that day. Every possible effort should be put forth to bring every lost person to a decision for Christ on this day. Each church will work out plans best suited to the church.

Pastors, try to baptize morning and night. It should be announced previously that the ordinance of baptism will be administered both morning and night on "Harvest Day".

In a TIME magazine article, Toynbee says that the West may yet be saved by Christianity, but not as embodied by the Christian churches.

"Communism," says this great historian, "is proclaiming in loud unChristian voice, a commandment of Christ which, on the Christian church's lips, has sunk to a discreetly inaudible whisper."

Yes, yes, we love a lost world and want to bring it to Christ, as long as we can do it with a ten-foot pole. We are simply not going to love the man, next to whom we work, into the Kingdom. We are our brother's keeper to the extent that we will give someone else money to bring him to the foot of the cross.

The present day, pulpit-centered, missionary-minded religion must add the personal touch of the religion the Great Galilean brought into the world.

YOU KNOW A SOUL THAT IS STEEPED IN SIN THAT NO MAN'S ART CAN CURE:

BUT YOU KNOW A NAME, A NAME, A NAME, THAT CAN MAKE THAT SOUL ALL PURE.

God's plan is: "Go, ye, into all the world, and preach the Gospel to every creature. And, lo, I am with you always." "Go" is an imperative word. "Ye" is a personal pronoun meaning you are a Christian. "Into all the world," tells where. "And preach the gospel," tells what. "To every creature," emphasizes that no one is to be omitted. "Lo, I am with you," is a promise of the power of his presence as we witness.

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Three Arkansans to Foreign Fields

Three young people from Arkansas were among the 18 appointed missionaries by the Southern Baptist Foreign Mission Board at its July meeting in Richmond, Va.

They are Mr. and Mrs. James E. Hampton, of Carlsbad, N. Mex., who will serve in Nigeria, and Miss Shirley Jackson, of New Orleans, La., who will serve in Brazil.

Mr. Hampton is pastor of Cavern Baptist Church, Carlsbad, where he has served since June, 1954. Prior to that he was pastor of Brownstown Church, near Lockesburg, Ark., Oak Grove Church, Ashdown, Ark., and Corinth Baptist Church, near Decatur, Tex.

Born near New Blaine, Ark., he received the bachelor of arts degree from Ouachita Baptist College, Arkadelphia, Ark., and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Mr. Hampton told the Board that while he was at the seminary he received his first impressions that the Lord wanted him to devote his life to mission service. Then in May, 1955, he attended the meeting of the Southern Baptist Convention in Miami, Fla. "There during the mission night program the Lord laid a world upon my heart," he said. "I saw myself for the first time in relation to God's program for world missions. I came home resolved to follow His leading wherever it may be, and God seems to be preparing the way step by step."

Mrs. Hampton is the former Gena Ledbetter, a native of Harrison. She attended the University of Arkansas, Fayetteville, and received the bachelor of arts degree from Ouachita College. She also attended Southwestern Seminary.

Among the capacities in which

she has served are those of Vacation Bible school worker in Newton County, summer field worker for the Training Union department of the Arkansas Baptist State Convention, and teacher of public school music, Boyd, Tex.

Concerning her commitment to foreign mission service, Mrs. Hampton said that at a Mission Day service in the seminary she faced the question, "Why should I not go to the mission field?" "I agreed in my heart that if God opened the way I would go," she said.

Mr. and Mrs. Hampton have two daughters: Kathie Lynn, almost four, and Connie Marie, 16 months.

Miss Jackson is secretary at New Orleans Seminary, where she has served since August, 1953. She was formerly secretary and youth worker, First Baptist Church, De Ridder, La.; education secretary, 41st Avenue Baptist Church, Meridian, Miss.; summer missionary in Illinois for the Southern Baptist Home Mission Board; and teacher in the Sunflower Schools, Wichita, Kan.

Born in Centerton, Ark., Miss Jackson moved to Natchez, Miss., with her family when she was only a few months old. She attended a business college in Jackson, Miss., and Clarke College, Newton, Miss., and received the bachelor of arts degree from Blue Mountain (Miss.) College. She received the mater of religious education degree from New Orleans Seminary.

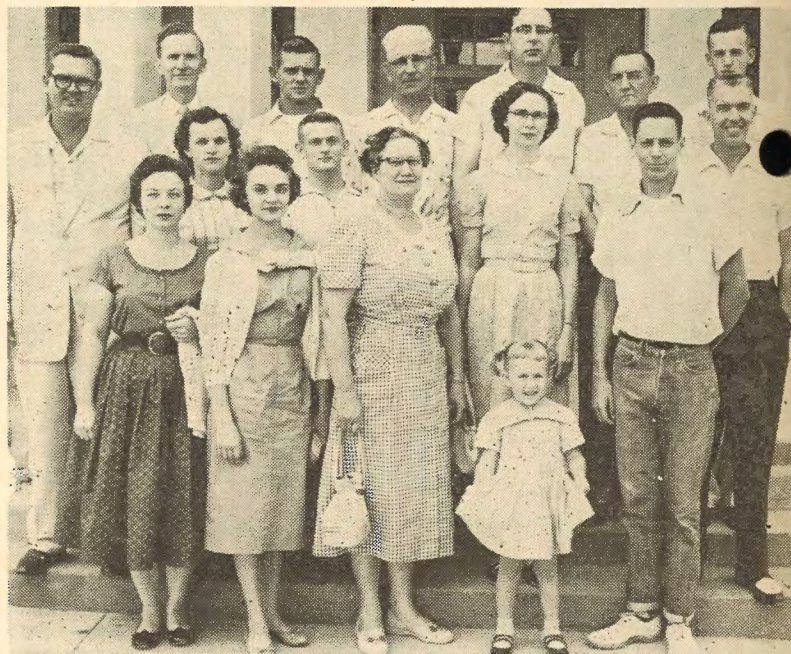
Factors leading to her commitment to foreign missions, Miss Jackson told the Board, included hearing missionaries speak and learning of them in college, missionary days in the seminary, hearing Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, speak, and and Foreign Mission Board reports in the state Baptist papers.

Arkansas Musicians Attend Southwide Music Conference Ridgecrest Music Conference, June 14-20, 1956



Among those attending the 1956 Music Conference at Ridgecrest were: Mr. and Mrs. Lindsay Baker, First Church, Stuttgart; Mr. and Mrs. Bert Coble and eight young people from the Calvary Church, Texarkana.

Glorieta Music Conference, July 19-25, 1956



Among those attending the 1956 Music Conference at Glorieta were: Mr. and Mrs. LeRoy McClard, State Music Secretary; Bill Halbert, Pulaski Heights Church, Little Rock; Emily Balcom, First Church, Tyronza; Billy Mack Baker, First Church, Malvern; Bill Manning, First Church, Siloam Springs; Mr. and Mrs. J. S. Adams, First Church, Waldron; Mr. and Mrs. Herbert Valentine and daughter, First Church, Hope; Mr. C. B. Butler, First Church, Siloam Springs; and Mr. Clarence White, Beech Street Church, Texarkana.

Church Music Dept.
LEROY MCCLARD, Director

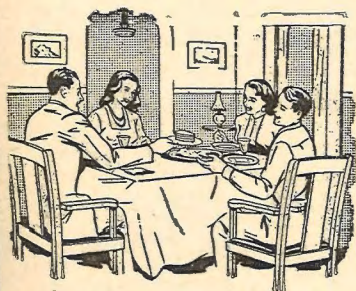
Mr. and Mrs. Claude R. Bumpus, Southern Baptist missionaries to North Brazil, announce the birth of a son, Larry Carl, on July 17 in Recife. They may be addressed at Caixa Postal 121, Campina Grande, Paraiba, Brazil. Both Mr. and Mrs. Bumpus are natives of Arkansas, he of Sherrill and she, formerly Frances Beindorf, of Simpson.

Fishing facts and fancy. Facts: Approximately 30 million fishermen are responsible for sport fishing being a \$10 billion industry. Nearly \$200 million is spent for fishing tackle alone... Fancy: If we "fishers of men" were just as conscientious and enthusiastic in giving our time and effort and money...

—Survey Bulletin

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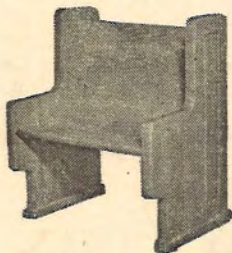
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Children's Page

Mother Bird

By WILLIAM KEEL



Jane and Eddie were playing in Eddie's yard. The sun was shining. The leaves and grass were fresh and green. Flowers were blooming. It was a soft, fragrant spring morning.

They were playing house. "I'll be the daddy and you be the mother," Eddie told his friend from next door.

"All right," she said. "I want some money to go shopping."

Eddie picked up a handful of gravel from the driveway and handed it to her.

"There," he said, "there's 85 dollars."

"Thank you," said Jane, a pretty girl with long brown hair.

Then she went off into another corner of the yard to do her make-believe shopping. There were trees and shrubs in that part of the yard.

Suddenly she called out loudly, "Eddie, run! Come here quick!"

Eddie, a freckled-faced, red-haired boy, couldn't imagine what had come over Jane. She had never gotten so excited before on one of those make-believe shopping trips. He ran to her.

"What's the matter?" he asked. "Look," she replied, "that bird's acting funny."

"Where?" "Right over there by the tree. See it?"

Eddie looked again, "Yes," he said, "I see it."

He started toward the bird. It started hopping away, one wing dragging.

"Look, Jane," Billy called. "It's crippled. Let's catch it and maybe we can doctor it."

He had a play doctor's kit his daddy had bought him.

They both moved toward the bird. But they couldn't catch it. The bird ran along the ground just fast enough to stay out of their reach. And as it ran, it let one wing drag and flutter. They ran by the kitchen door.

Eddie's mother, Mrs. Edwards, came out.

They told her what had happened and showed her the bird. She just smiled.

"Come on," she said, "I want to show you something."

She led them to the corner of the yard where they had first seen the bird. She looked in several little trees and then said, "Here it is."

"What is it?" chorused Eddie and Jane excitedly.

She didn't answer. But she picked both of them up one at a time and showed them the nest with three little birds in it.

"Now," said the mother, "I want to tell you what the bird you saw was doing. That was the mother bird. She wasn't really crippled. She just acted that way to get you to chase her. She wanted to get you away from her little ones. She was afraid you would hurt them."

Eddie and Jane told their mother they wouldn't have hurt the little birds.

"I know you wouldn't," she said, "But the mother bird can't take chances. That's the way God has given her to protect her babies until they are able to fly away from danger."

"Goodness," said Jane, "God watches after everything, doesn't he?"

"Yes," replied Mrs. Edwards, "he certainly does watch over everything that is right and good."

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

KINGFISHER

By VERA MAY BALDWIN

I hope that somewhere you have heard,

The Kingfisher is a diving bird. He perches high up in a tree, Watching the water patiently. Of course he never uses bait, For all he has to do is wait, Alert and always keen of eye, Until a fish comes swimming by. Then suddenly—just like a flash, Down, down he dives, and with a splash

Catches the fish he had in sight; He knows what he's about all right.

It is a fitting thing that he The king of fisher birds should be!

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"As the twig is bent, so grows the tree!" As the child is trained, so goes the world — the Kingdom! The summer months offer many opportunities for "bending the twigs" — for shaping the future. In giving testimony to influences which brought them to a realization of God's plan for their lives, a large majority of the appointees of the Foreign Mission Board give credit to experiences in a missionary organization or camp. So adult leadership holds the keys to the future along with the youth of our day.

Sunbeam Band Focus Week, August 12-18: The time is upon us and plans for observance have been included in **Sunbeam Activities** and mailings from the State WMU Office. Enlist every member (and parents when possible) in special activities during the week which will magnify the importance of the organization for the little (and big) fellows from four to nine years of age.

Junior GA Camps, August 13-17, 20-24: Hundreds of young women have already attended missionary camps fostered by Woman's Missionary Union, and there are yet two weeks in the season. Both foreign and home missionaries will be there to link hands with local leadership in offering training to a choice group of girls. Reservations should be made at the State WMU Office, 310 Baptist Building, Little Rock, IMMEDIATELY.

Leadership Training: Throughout Arkansas during the next few weeks leadership training will be offered all workers in missionary organizations for young people. First of all, district teams who attended the Regional Leadership Conference in Louisville, Ky., will train a team from each association who will in turn bring together workers in local organizations. The need is apparent and the new challenging **Aims for Advancement** to be put into effect in October stress the importance of trained leaders. New ideas are being projected and each leader should know of them.

The Sunbeam Leader of Kentucky so profoundly wrote:

"Leaders, what we have not caught cannot be taught. How can we teach a child to pray if we've

never had this rich experience? How can we put across the concern for people of the world if it is not deep and real to us leaders?"

"Will you claim with me, Paul's statement in Philippians 1:9 'And thus I pray, that your love may abound yet more and more knowledge.'"

SEASON OF PRAYER FOR STATE MISSIONS

September 17, 1956

"TELL . . . HIS MESSAGE . . . TODAY" in Arkansas is the theme of the 1956 Season of Prayer for State Missions and carries with it something of the urgency and challenge of TELLING . . . HIS MESSAGE . . . in "The Wonder State." Nearness to spiritual need sometimes dims one's "sight"! The following statement should awaken us to action — action that will send us out to witness to the masses whom we contact, a large majority of whom are lost, and all of them are a part of the state mission challenge of Arkansas; action that will make us observe a special Season of Prayer for State Missions every day, not just September 17th; action that will make us generous in our giving through the Dixie Jackson Offering for State Missions

"The latest census figures show that 1,909,511 people live in Arkansas. Statistics show that two-thirds of these do not belong to any church. 1,273,008 people in Arkansas are LOST. Whose responsibility are they?"

The goal for the Dixie Jackson Offering for State Missions, which will be a part of the observance of the Season of Prayer, is \$26,000. Surely, we will go far beyond it! It will be used in many ways to help evangelize the unevangelized in our state. (The offering is administered by the Executive Board of the Arkansas Baptist State Convention through the State Missions Department of which Dr. C. W. Caldwell is superintendent.) Some of the work that will benefit will be: Rural Mission Work . . . City Mission Work . . . Associational Work . . . Interracial Work (Leadership training, state worker, colleges, preachers' schools, etc) . . . Institutional Work (Support of chaplains at the State Tuberculosis Sanatorium at Booneville and the Boys Industrial School, Pine Bluff) . . . Work with the Deaf . . . Work with the Migrants

Participation on the part of every member of Woman's Missionary Union in observance of this special Season of Prayer for State Missions will hasten the day when our state will be more Christian. Our task is to "TELL . . . HIS MESSAGE . . . TODAY"

Notice!
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August 18-19

—Nancy Cooper, Secretary

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Fall Semester Opens Sept. 10

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The Way of Christian Fellowship

By BURTON A. MILEY

Sunday School Lesson

August 12, 1956

1 John 1:1-10

other the experiences one has with Christ is certain to develop keen thought, intense and powerful love for Him whom to know aright is life eternal. Participating partnership can never exist without proper sharing.

KNOWLEDGE PROMOTES FELLOWSHIP

It is impossible to fellowship when in ignorance of facts and people. Kindred spirits have mutual knowledge, disposition and resources. Three things John wishes his people to know. First, he wanted them to know what God is like. God is light and is exempt from darkness. People who fellowship Him must be in the same light. The second thing John wishes his readers to know was the necessity of truth if fellowship with Christ was to prevail. To lie and "do not the truth" are synonymous. If the walk was not in the light, then nothing but self-deception could result. The third factor is that of sin. A fuller word needs to be said at this point.

Verse eight reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The language construction here is that if we say there exists no principle of sin or personal guilt because of sin, self-deception is the result. All sins come from the principle of sin in unbelief. We do not deceive others for they look upon us and can readily detect the sin that is present in life. Some of the Gnostics denied sin. A Christian can never deal with sin by denial. It must be confessed.

The ninth verse is an admonition to keep on confessing sins. Denial of sin leads to self-deception only. It neither deceives God nor fellowmen. Confession of sin is the first step toward repentance and communion. God forgives and cleanses.

"If we say that we have not sinned, we make him a liar, and his word is not in us." The correct interpretation of these passages indicate that there is an act of sin (sins) in contrast to the principle of sin. A Christian has had the principle of sin removed from his life. It is not normal for him to sin. Yet, though the principle has been removed, there are acts of sin within his life that he realizes are not normal Christian behavior. These acts of sin must be dealt with. Therefore, they are confessed unto the

Lord. If one says that no act of sin exists within his life, then that one has denied the truthfulness of God and is so ignorant of the word of God that fellowship is impossible. Specific acts of sin cannot be denied in any life. David Smith observed that the claims of personal perfectionism has two causes. The first is that of stifling of conscience in making God a liar. The other is ignorance of God's word, which is not in one, else he would not make such a claim. One cannot have fellowship in untruth. Right relation with man and with God is essential before man can have Christian fellowship.

PRACTICAL LESSONS

Sin must be constantly confessed. Normal behavior like normal feelings may be arbitrary. Many times one feels good enough to go to work but his feeling is not on par with what it was yesterday or last week. The norm is hard to describe. The normal action of the Christian is that he should have his will surrendered to God to the point that there is no conflict in his attitude or in his behavior toward God. But today one is likely to have God on his mind less than he did yesterday. While that happens, he is likely to bring more of something else into his life. This is an act apart from normal Christian be-

havior. "If ye love me, ye will keep my words." Constant confession must be made to God to rid the life of any act not normal within the Christian.

Man's likeness to God is bases for fellowship. Man is with likeness to God through the powers of the second birth. Unless this likeness is honored then fellowship will drop in proportion. Man was made in the image of God in creation. Until this image was marred through transgression man communed and talked with God. Man must have the qualities of God shown by light before he is able to fellowship either God or His children. The practice of holiness is good ground for fellowship.

Responsibility remains to all. Some seem to hold the idea that the gospel liberates from responsibility as it releases from and removes the guilt of sin. The moral government of God is as binding to any believer as the law. Belief and freedom are not synonymous to belief and license. How is the fellowship of the non-attending church member who practices liberty to ignore the church? How is the fellowship of the barren Christian who never tries to win another to Christ? Each Christian is responsible to further the Kingdom.

The story is told of a cold member who requested his pastor to remove his name from the church roll. The pastor consented but asked first a favor. An old invalid needed groceries delivered. Would the cold-hearted member run the errand? He agreed. The invalid saint accepted his wares and asked that he read scripture and pray before he left. The man hesitatingly read and prayed. The man departed to return to his pastor. "Don't take my name off," he requested. In fellowship with another Christian he found the true bearings of life.

Fellowship is participating partnership. The word comes from a root which means partners, sharing people. There can be no fellowship among Christians without their being partners together with God. They participate in the program and blessings of God. This sharing is first by God who gave His only begotten Son. The individual gives himself to God and the partnership becomes real. It is therefore very important that God should occupy His rightful position.

GOD'S POSITION QUESTIONED

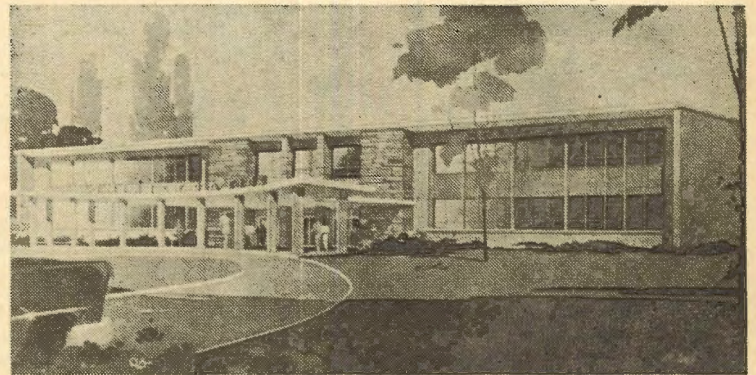
When John was alive there was a group of people known as the Gnostics who did not give Christ his right position. There were two schools of Gnostics. One took away the humanity of Jesus and the other His deity. Some taught that the body of Jesus was only a hallucination, it was not a real body. John knew this must be corrected before fellowship could be experienced. His gospel gave the life of Jesus on earth and his epistles gave the Christian life which is founded on Jesus.

JOHN'S QUALIFICATIONS

John began his writing by positioning Christ in the beginning of all things. He was full deity. Then he called in three of the five senses to testify to the reality that Jesus actually existed in bodily form. John, with others, had heard Him, they had seen Him, and they had handled Him. These three sense experiences validated the position of Jesus and qualified John to talk about Him. This was an effort to counteract the Gnostics who taught the body was a hallucination. One does not hear, see, and handle that which fails to exist. John shared his experiences with other people. This made an effective fellowship. God was at the center. Fellowship can never exist without mutual sharing and through fellowship joy is made complete. A man is never fully happy by himself. Happiness is from a company and apart from selfishness. Sharing Christ is a sure way to promote fellowship with Christ. Sharing with each

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Eternal Vigilance — The Price of Freedom

In September, 1954, the Predominately Catholic Board of Education, in Marion County Kentucky, ordered the high school in Bradsfordville, Kentucky closed. This left the eastern part of the County without a high school. The Board of Education planned to transport all the children to the western part of the county to a Catholic controlled public high school where, not only Catholics taught in their religious garb, but where Catholic literature was distributed, public school funds used for religious purposes, and the library filled with Catholic literature.

The parents in predominately Protestant Bradsfordville, led their children in an education strike, and refused to send the pupils to a Catholic controlled public high school in the other end of the county.

For two years the citizens of Marion County Kentucky have fought the gross violation of freedom in the Kentucky courts. At long last, after spending much money and time, right has prevailed and the state Court of Appeals reversed a Circuit Court opinion. The court sharply rebuked the Board of Education condemning both discrimination and sectarianism.

The Appellate Court held that "the Marion County Board of Education in closing the high school at Bradsfordville, without providing equal and uniform educational opportunities for children living in the eastern section of the county with those who live in the western part of the county, is clearly arbitrary, discriminatory, and in violation of Kentucky Revised Statutes 158.010."

"To hold otherwise, we would in effect be sanctioning a system of educational administration that would deprive the entire eastern part of the county of their fair share of public funds spent for high school facilities in Marion County," the Court stated. "An we would also have to affix our stamp of approval upon a method of education in this county which now operates two high schools in the western section of the county six miles apart and none in the entire eastern half of the county."

The Court said that while the Board had consistently stripped the Bradsfordville High School of facilities and courses, it had built up facilities at the St. Francis and St. Charles High Schools in the strongly Roman Catholic western section of the county. One example cited by the Court showed "that in 1951 a total of \$475 was spent by the County Board on laboratory equipment for the Bradsfordville school, while \$8,106 was expended for similar equipment for the St. Charles school."

In addition to ordering the Board and superintendent "to reestablish, as soon as practicable, a high-school system that will afford to all children in Marion County equal educational opportunities," the *Louisville Courier-Journal* of June 23, 1956 reported that the Appellate Court would issue an injunction that "shall prohibit the Marion County Board of Education and its superintendent from:

"1. Violating K. R. S. 158.190, which forbids distribution of sectarian literature in the public schools.

"2. Expending public-school funds for re-

ligious or sectarian purposes.

"3. Keeping sectarian periodicals in or about the libraries of the County schools.

"4. Stopping the operating of public-school buses on religious holidays not legalized as State or national holidays."

To some, this problem may appear to be peculiar to Kentucky. These same people, no doubt, cannot understand why we should be so concerned with a problem which confronts the citizens of another state. These Catholic citizens of Marion County did not take such drastic steps in the beginning. They used "Rome Strategy." They started out with "little infringements" and step by step the people of the county lost their schools.

Here in Arkansas, we have some communities that are predominately Catholic, and in nearly every one of these communities, public tax money is being diverted to benefit parochial school pupils.

WANT CATHOLIC DIPLOMAT

Inspired by Rome, many Catholic countries feel that the U. S. Ambassador, to their land, should be Catholic, because, they say, only a Roman Catholic can understand a Roman Catholic people and their culture.

But the strange thing about this idea is this. Some of these predominately Catholic nations are represented in non-Catholic nations by Catholics. It does not take much exercise of the imagination to see that to follow this idea, only non-Catholics could understand the culture and traditions of a non-Catholic people, so predominately Catholic nations should send non-Catholic Ambassadors to the United States, England and other nations.

These same nations, who plead for Roman Catholic Ambassadors to their countries, do not send Moslems to Iran, Turkey or Pakistan, and neither do they send protestants to the United States as Ambassadors.

In one Catholic Country, a Roman Catholic controlled paper charged editorially that "the local U. S. Embassy has been notably cool to religion and blind to the cultural factor of religion in dealing with their Government." Of course the plea was for a Roman Ambassador. To require a religious test before one can qualify for an office or public trust in the United States, is a direct violation of a provision in Article VI of our Constitution.

ROMAN STRATEGY

The Roman hierarchy has repeatedly used, what might be termed "minor concessions" as a means toward gaining greater ones.

This year the House Sub-committee on excise taxes recommended exemption from manufacturers' transportation and communication taxes for all private and non-profit schools.

This would, if passed, exempt all such schools from taxes on telegrams, telephone, gasoline, transportation, etc. But, another amazing thing, the chairman of the sub-committee confined his demand to exemptions for Roman Catholic schools. This is another "first step" for the Catholics in America to gain favor and win sympathy for their parochial schools.

Mrs. Nell Cammack

A few days ago a great woman passed to her reward. We refer to Mrs. H. D. Cammack, (nee Nell Campbell) who was a sister to Dr. Doak Campbell and Paul and Day Campbell. This woman was one of the great Christians and one of the most brilliant and useful women we have ever known. The writer was her pastor in his young ministry and we came to know that this fine woman could do anything that needed to be done in the church or town. She was not only brilliant and alert and active, but she was one of the most even tempered Christian women that we have ever known. She was a Choir Director and a leader in all church activities at one time or another, except to be the pastor, and at least once when her pastor, J. B. Luck, was absent she, upon request, read the sermon very impressively that day. Her brother, Dr. Doak Campbell, was one time President of Central College and has held other denominational positions. He has been President of the Florida Baptist Convention and at present is President of the State University in Tallahassee. We recite these facts because many will call to memory Mrs. Nell Cammack when they remember Doak Campbell. Mrs. Cammack was Choir Director in the First Church in Hamburg for several years. All who knew her are infinitely poorer since she has gone to Heaven. — B. L. B.

Three Baptists Among 'Ministers of Year'

"Rural Ministers of the Year" in the South were named here recently and three Baptists were in the group of 11.

The Baptists are George Y. Williams, Sardis, Ala.; Norman Moore, Pineville, Ky., and H. Curtis Ellis, West, Miss.

WHAT CAN WE DO?

Freedom is a priceless gem. It cannot be bought and maintained with money. Our forefathers purchased it at Bunker's Hill, Concord, Lexington, Valley Forge and Yorktown. No life was too dear, and no home was too precious, to be put on the altar of freedom. This freedom has been protected in the highlands of Mexico, the cultured lands of Europe, the rugged corals of the Pacific, the tropical lands down under, and in the sands of Africa. Our flag was sired in liberty, conceived in freedom, nurtured on disappointment, rocked in the cradle of adversity, pilloled on hardship, grew on sacrifice. By the grace of God Old Glory came through them all and still waves over "the land of the free and the home of the brave."

But to keep it waving, healthy, vigorous and free, in the winds of freedom, we are not only to take our places as Christians in our churches, but as citizens, in our commonwealth, and stand up against any encroachment upon our freedom, be that encroachment major or minor.

This does not mean to say that we must become religious bigots or cheap rabble rousers; nevertheless, it does mean that our time call for solid, down-to-earth, vigilant, Christian citizens who are ever alert to the well being of our country. — R. D.

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