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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, JULY 19, 1956

NUMBER 28



H. Armstrong Roberts

**Going to the Mountains on Vacation?
Don't Forget Your Bible**

Separation of Church and State Gains Ground in Sweden

The state church is definitely on the way out in Sweden. How soon the end will come no one can say — it may be half a hundred years or even a century, but the winds are blowing in the right direction, and the ship of separation of church and state is bound to come in to harbor in Sweden, just as it did in Holland, and Germany, and France. It's part of the wave of the future in Europe.

The free churches are on the move in Sweden. Baptists, for instance, had twenty-five per cent more baptisms in 1955 than in the year before. This means a step-up in the propagation of the faith, and a positive approach toward winning the unenlisted throughout Sweden.

Of course the population of Sweden is nominally Lutheran — perhaps as much as 95 per cent, but that does not mean that ninety-five out of every one hundred people who have been born and bred Lutherans will continue in that faith. Many of them will be attracted to the faith of the free churches, and will, sooner or later, identify themselves with the movement.

The free churches are also reaching youth in Sweden as never before, and that is where leadership is molded for the future. They have at this moment the most capable and dynamic leadership they have had in all the years. For example, the First Baptist Church of Stockholm has as its distinguished pastor, young Joel Sorenson, who recently resigned the office of Youth Secretary of the Baptist

World Alliance to take up his important post in Stockholm.

The inter-faith movement also has gained an impetus hitherto unknown in Sweden. The free church groups are learning how to co-operate in matters of community-wide interest without losing their identity as spiritual groups, or compromising their doctrinal positions. Baptists, Methodists and Congregationalists are beginning to realize that in unity there is strength, and so they have organized a free church council that serves as a liaison in civic and political matters affecting the welfare of the groups. At the moment, able and energetic Eric Ruden, an outstanding Baptist leader, is chairman of the group.

Three years ago the Law of Religious Liberty was passed in Sweden. This makes it possible for a free church member to have his name removed from the Religious Register of the state church, and thereby gain relief from the burdensome tax for the benefit of the state church. And he can take this step now and hold his head up. And, be it remembered, the free church group had their say in ushering in this bit of important legislation — a cloud no bigger than a man's hand, some would say. But wait and watch the cloud grow!

—R. Paul Caudill

Pastor, First Baptist Church
Memphis, Tennessee

Priest Taunts Baptist in Stocks; Attracts Ridicule of Laughing Mob

AILESBURY, England, October, 1664 (BP) — The Church of England proved to be both judge and deliverer for Benjamin Keach, Baptist minister sentenced to confinement in jail and the stocks. Keach was found guilty of publishing a book which contains Baptist doctrines contrary to the Book of Common Prayer.

With both hands and head firmly and painfully fastened in the stocks, Keach was expected to be the brunt of public ridicule and the target for a shower of missiles.

As usual, a large crowd gathered to witness the spectacle. After Keach had been fastened in the pillory a clergyman of the Church of England could not resist the temptation to say "I told you so" to the prisoner for resisting the Established Church.

"You may now see," the clergyman taunted Keach, "what writing and printing errors has brought you to."

But before the priest could continue his execration, he himself was turned upon by the mob and became the object of insults.

"How long has it been since I pulled you drunk from the ditch?" one taunted.

"You're the one I saw drunk under a haystack last week," shouted another.

Soon the crowd was laughing at the priest and ridiculing him for his drunkenness. Keach was forgotten as the clergyman slunk away in shame and disgrace.

A vigorous exponent of the Baptist faith, Keach first attempted to address the throng that gathered to witness his discomfort, but he was constantly interrupted and threatened by the jailer. He was finally silenced when the sheriff threatened to gag him.

Following a trial in which the court made no attempt to conceal its prejudice, Keach was found guilty of publishing a book containing a number of Baptist heresies, such

as believer's baptism, the right of laymen to preach, and the earthly reign of Christ.

Keach went to the pillory after two weeks' confinement in jail. He will be committed to the stocks for another two-hour stay next week. At the same time his book will be burned by the common hangman.

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—17th Century Baptist Press

"The Great Realities"

My heading is the title of one of the really great books that I have just read. Those who had the privilege of hearing the Commencement sermon at the Southeastern Baptist Theological Seminary on the 26th of last April will need no comment about this book. They will recall that that sermon was preached by Dr. Samuel H. Miller, Pastor in Cambridge, Mass. This man is the author of this book. It was published in 1955 by Harper and Brothers, New York, and sells for \$2.50. It is not light reading, but the person who goes through its 175 pages will certainly feed on rich and wholesome cream — the very essence of spiritual realities. The copy that I have been reading belongs to my good friend, Dr. J. B. Hipps, and just at the bottom of the last page I found these words in his handwriting: "A very thought-provoking book. K.B.H." I hope that the message of this book may influence many people to the end that the great realities of God, of man, of prayer, of worship, of faith, of love, of peace, may take a great grip on all and each of us. We are very fortunate in having such a rich and helpful personality amongst us. May the author have many years in which to share with his fellows his vital and vitalizing message!

—W. R. Cullom

The Scene

A Devotion By The Editor

"Then cometh Jesus with them unto a place called Gethsemane."

This is one of the most dramatic scenes in all history, a scene which we approach reluctantly as if we were obtruding or spying upon a struggle which is too terrible to witness, an experience too intimate for unholo- loved eyes to behold. And yet Jesus invited the disciples to the garden with Him; He invited them to watch with Him during this hour of the most intense suffering of His life. And He will not shut the gate on us but will admit us to the sacred precincts of His last desperate struggle with the tempter and the scene of His ultimate triumph over His eternal foe.

Immediately following the conclusion of his prayer, recorded in John 17, Jesus went to the garden of Gethsemane, where He frequently resorted, there to talk with His Father and receive strength to meet the ordeal which was ahead of Him.

To avoid interruption, He left eight of the disciples at the gate. If the traitor should come with the officers these disciples would serve as a sort of buffer or at least to give Him warning of their approach. The other three, Peter, James, and John, He invited to accompany Him further into the garden. This was a mark of special privilege and favor to those three who constituted the inner circle. They were with Him on the mount of transfiguration and it was John who leaned on His breast at supper.

Stationing them well within the garden and urging them to watch and pray with Him, Jesus went on a little further, "as if He could not fight the battle in their immediate presence." Prostrate upon His face, lying in great agony of soul, He prayed, "my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Repeating this prayer the third time, He rose and came forth to meet His fate with the light of victory in His eyes.

We cannot know fully the meaning of His experience in Gethsemane. What He went through there is beyond the power of the human mind to understand, or of human language to describe. Eternity alone will reveal the full meaning of Christ's agony in the garden. But we can understand something of its significance and it is our privilege to search for such truths as the mind of man can comprehend.

Read Matthew 26:36-46.

ARKANSAS BAPTIST

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From The Editor's Desk

Democracy in Our Baptist Convention

(This is the fifth in a series of studies of Baptist church polity.)

The business of Baptist conventions, both state conventions and the Southern Baptist Convention, must of necessity be carried on by agencies, commissions, and committees. The larger the convention, such as the Southern Baptist Convention, the truer this is.

State Convention

Perhaps our readers are more familiar with our Arkansas Baptist Convention and its operation than any other. The Executive Board carries on the business of the Convention between its sessions and makes annual reports to the Convention. Besides the Executive Board, the institutions owned and controlled by the Convention make their reports, also the nine departments housed in the Baptist Building at Little Rock and also the *Arkansas Baptist*. Besides these there are various committees which report to the Convention, such as the nominating committee, committee on time, place, and preacher, committee on resolutions. Often there are special committees appointed to study various proposals that are brought before the Convention and their reports are received at a succeeding session of the Convention.

When the proceedings of our Arkansas Convention are written up, the reports are given by the various agencies and committees, reports from the churches tabulated, the ministers within the state listed, it makes a book of 202 pages.

Southern Convention

It has been charged that the Southern Baptist Convention is no longer a deliberative body but a mass meeting. That is largely true and its business in the main must be conducted by its various agencies, institutions, commissions, and committees. However, that does not mean that the Southern Baptist Convention has lost its democracy. We shall discuss this a little later. There is, of course, the Executive Committee of the Southern Baptist Convention. It reports annually to the Convention and usually with a long list of recommendations. Then there are the general boards: the Foreign Board, the Home Board, the Sunday School Board, the Relief and Annuity Board. Then there are the institutions of the Convention: the five theological seminaries, the Southern Baptist Foundation, the Southern Baptist hospitals, Woman's Missionary Union, and the Carver School of Missions and Social Work. The commissions of the Convention include: the American Baptist Seminary Commission, the Brotherhood Commission, the Christian Life Commission, Education Commission, Historical Commission, Radio and Television Commission. The standing committees are: the Public Affairs Committee, the Baptist World Alliance Committee. The special committees reporting in 1956 were: the Baptist Film Committee, the Baptist Papers Circula-

tion Campaign, Baptist State Papers Committee, the Denominational Calendar, the Committee to Study Theological, Religious, and Missionary Education. The Book of Reports which includes the report of the general boards, institutions, commissions, and committees published prior to the meeting of the Convention in Kansas City, May 30-June 2, 1956, contains 294 pages.

Besides these boards, agencies, commissions, and committees, there are always committees appointed at the Convention to report at that session, or a succeeding session. For instance, the Committee on Nominations, the Committee on Board, the Committee on Time, Place, and Preacher, the Committee on Resolutions. If some matter is brought before the Convention which needs further study and exploration, a special committee may be appointed to make the study and survey.

Democratic

It is obvious that with ten thousand or more messengers the Convention cannot thrash out all the details of all the reports and proposals which might come before the Convention. But as we have already said the Convention has not lost its democratic spirit. In this day of modern methods of communication and transportation, the constituency of the Convention is better informed than it ever has been on the issues that are likely to come before the Convention and on the reports that will be made to the Convention. Therefore, the necessity for lengthy discussion on the floor of the Convention is obviated by the modern methods of disseminating information before the Convention meets. Every state has its publication. The combined circulation of all the state papers has now passed the million and a quarter mark. This means that four to five million Southern Baptists may, if they read their state paper, be informed about the issues and proposals coming before the Convention.

We do not deplore the mass meeting of the Southern Baptist Convention. In fact, we welcome it. There is an inspiration, a spiritual lift, that comes with seeing the ten to fifteen thousand Southern Baptists together in convention assembled, to note their rapt attention and their obvious enthusiasm. The Convention program may be described as a travelogue. As the various boards, agencies, and institutions, make their reports, the Convention audience goes from place to place inspecting the institutions and agencies of the Convention. They go to the seminaries, the hospitals; they go with the Home Mission Board and its far-flung program; they go to the far lands of the earth with the Foreign Mission Board. The audience thrills to the achievements of these agencies as they are related to the Convention.

Baptist Unity

By LEE GALLMAN

Baptist unity cannot be achieved by smothering all voices but one. Baptists would split into many factions if the attempt was made to try to force us all into one mold. Too often it appears that those who want this Baptist unity want it at the price of silence. If we ever get to the place where Baptists are silent on issues, we will deteriorate. I am in thorough agreement that we ought to have unity, but it ought to be defined as a spirit of willingness to disagree in friendliness.

If Southern Baptists had to have a split for each faction, they would thoroughly disintegrate. This is not a matter to be settled by the Convention, however; for our conventions are not churches. They have no right to be theological credal fellowships. They must remain missionary agencies. If we can keep this in mind, we can have unity which means really that we agree on the method of work. It would be extremely difficult to find a single doctrine on which there is a unanimous voice. And to take one point of view and carry it into all sections of the Convention propagating it as if it were the only position held by Baptists is to violate every principle of Baptist concepts.

—Seminary Extension Dept. Bulletin

Fellowship

Besides the Convention program proper, the fellowship among friends who have not seen each other since the last Convention or perhaps for several years is one of the most rewarding experiences of the Southern Baptist Convention. This phase of the Convention keeps us from becoming provincial. It broadens our vision and we understand as we otherwise could not our own part and participation in a program that reaches from the local church out through our own Southern Baptist Convention territory and to some 35 or more countries of the world.

Of course, there are dangers that threaten our Baptist democracy and our Baptist autonomy. We have called attention to some of these already and shall point out others in future studies. We can see our failures and our mistakes of the past and the dangers to which we succumbed. We shall meet other dangers in the future. We shall best meet these threats to our democracy and our autonomy if we keep our minds and our hearts fixed upon the goal that Jesus Himself set for us, and if we continue to expand our program not merely to the limits of our ability but to the limits of God's enabling grace.

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CHRISTIANITY

We are constantly assured that the churches are empty because preachers insist too much upon doctrine—"dull dogma," as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that has ever staggered the imagination of man—and the dogma is the drama.

—Dorothy L. Sayers

Quote

Kingdom Progress

Attended VBS From Hospital Bed



Sally Brown was a member of the Vacation Bible School of First Church, Blytheville, even though she was in the hospital as a result of being struck down by an automobile while crossing a street as she returned from school last March.

Literature, handwork, and movies were taken to the hospital where she was able to enter into the activities and spirit of the school.

At the time of the accident there was little hope for her recovery and the doctors felt

that one leg would have to be amputated. However, the leg has not been amputated and it is hoped that the leg can be saved even though she must spend many more weeks in the hospital.

Sally is the daughter of the Ted Browns. Mr. Brown is a deacon, Sunday school teacher, and president of the Brotherhood of First Church, Blytheville. She is a patient in the LeBonheur Hospital, Memphis, Tennessee.

Yeager Enters Evangelism

Dr. Orville Yeager, formerly professor of economics in Ouachita College is entering the field of evangelism and Bible conference work. Dr. Yeager is eminently qualified by training and by experience for this type of work. I am most happy to commend him to the pastors and churches of our state for both evangelistic preaching and revival meeting work, and Bible conference work. He is a great student and teacher of the Bible and will be a great blessing to any church who might wish to use him for Bible conference work.

Dr. Yeager holds the AB degree at Syracuse University, Syracuse, New York. He did seminary work at Northern Baptist Theological Seminary, Chicago. He holds the Ph D degree in History and Economics at the University of Oklahoma, Norman, Oklahoma. Dr. Yeager was ordained April, 1932. He worked for twelve years in full time evangelistic work which took him into 42 states, Canada, and Mexico. He has served 25 years as a Baptist minister. He taught history and social science at the University of Oklahoma, Wayland College, Mississippi College and Ouachita College.

He was with us in the Trinity Baptist Church, Oklahoma City, in revival which proved a great blessing to our church and people. He has recently served the Second Baptist Church, Arkadelphia, as interim pas-

tor. He is currently interim pastor of the Bethany Baptist Church, North Little Rock.

Here is one of God's choice servants that should be kept busy for the Lord. He is available immediately for revivals and Bible conferences.

Mrs. Yeager is director of music at the First Baptist Church, Malvern. They have two sons, Gaylen, 16, and Rodney Alan, 14. He can be contacted at his home address, 125 McBee Street, Malvern, Arkansas, Telephone Number—2084.

—I. L. Yearby

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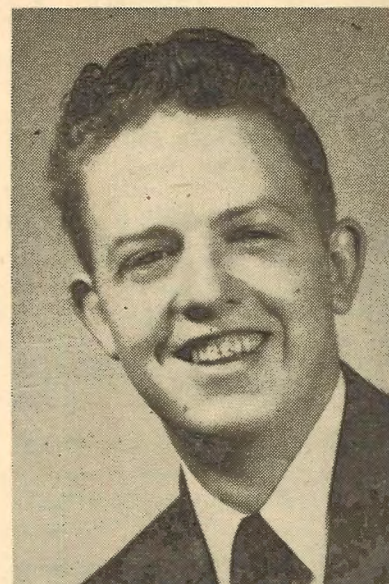
Foreign Missionaries Sent by SBC Now 1067

Southern Baptists now have 1067 foreign missionaries in 35 countries and expect to appoint 135 new missionaries during this year.

Baker James Cauthen, executive secretary of the Foreign Mission Board, said in a special interview at Ridgecrest Baptist Assembly that mission work by the Southern Baptist Convention was increasing. "Last year we appointed 104 new missionaries but this year we expect to appoint 125," he said.

Cauthen said that the largest number of Southern Baptist missionaries and the greatest amount of money for missions was used in Brazil, Japan, and Nigeria.

Jasper Pastor



MONROE PALMER

Monroe Palmer, who has served churches and missions for eight years in Oklahoma, has accepted the pastorate of First Church, Jasper, and will begin his work July 29.

Mr. Palmer graduated from Central High School in Muskogee, Oklahoma, in 1948, and spent one year in Muskogee Junior College, then transferred to Oklahoma Baptist University where he graduated in 1952. He received his B. D. degree from Southwestern Seminary at Fort Worth, Texas, recently.

Mr. Palmer was converted in a Vacation Bible School conducted by Mr. and Mrs. Jay W. C. Moore (now associational missionary in Faulkner County Association) in Hyde Park Church, Muskogee, at the age of nine. He was ordained by this church in 1950 and while in high school and college served as mission pastor of First Church, Muskogee, under the general direction of Dr. W. A. Criswell, who was then pastor. Since then he has served as pastor of Park Hill Church, Tahlequah, Oklahoma.

Mrs. Palmer is the former Juanita Crawford of Okmulgee, Oklahoma, who is a graduate of the University of Oklahoma. The Palmers have one child, Cathey Jo, two years of age.

Archview Mission, Little Rock, Receives Nine

The Archview Mission of Immanuel Church, Little Rock, had the services of Bill Lewis, pastor of Central Church, Bald Knob, as evangelist, and Johnny Johnson of Ouachita College in a revival meeting recently. The meeting resulted in 8 additions to the church by baptism and one by letter. There was one other conversion, a 72-year-old member of the Methodist church. Jeff Peckham is the mission pastor.

Rogers Joins Staff El Dorado, Second

Earl Rogers began his work with Second Church, El Dorado, July 15, as minister of music and education. He comes to the El Dorado church from a similar position with Immanuel Baptist Church, Tulsa, Oklahoma.

Mr. Rogers is a graduate of Carson Newman College in Tennessee and Southwestern Seminary in Texas. He has served with Central Church, Memphis, Tennessee, and First Church, Jackson, Tennessee.

Mr. and Mrs. Rogers are natives of North Carolina. They have one child, a two-year-old son.

Navy Chaplain O'Kelley



LARRY DON O'KELLEY

Pastor A. E. Webb of First Church, Russellville, reports that Navy Chaplain Larry Don O'Kelley was released from active duty July 6 and is available for the pastorate or other services.

Mr. O'Kelley is a graduate of Ouachita College, Arkadelphia, and the Southern Seminary, Louisville, Kentucky. He entered the chaplaincy in 1954 immediately following his graduation from the seminary. He served aboard Navy transports sailing into the South Pacific, the Far East, and the Caribbean area.

He was ordained to the gospel ministry by First Church, Russellville, in 1947. While a student at Ouachita he served as pastor at Huntington and was also a member of the Ouachita choir. While a student at the seminary he was pastor at Parkerville, Kentucky. Mrs. O'Kelley is the former Miss Joanne Wilson of Huntington. He may be reached at 408 East "F" Street, Russellville.

Nixon, Graham, Slated For Home Mission Week

Vice-president of the United States Richard M. Nixon and Evangelist Billy Graham head the list of program personalities for Home Mission Week at Ridgecrest August 2-8.

H. Leo Eddleman, president, Georgetown College, Georgetown, Kentucky, and Jesse J. Northcutt, director, School of Theology, Southwestern Baptist Seminary, Ft. Worth, Texas, will also bring daily messages. Eddleman is the night speaker, and Northcutt will teach the Bible Hour.

Nixon will address the conference Sunday morning prior to the Morning Worship Service. Graham will bring the principal message Saturday night, August 4.

Missionaries' Address

Mr. and Mrs. Donald L. Orr, Southern Baptist missionaries to Colombia, have returned to their field of service after furlough in the States. They may be addressed at Apartado Aereo 1320, Cali, Colombia. Mr. Orr is a native of Hot Springs, Ark., where he and Mrs. Orr make their permanent American home.

W. D. Kilpatrick announces that he is available for pastoral supply work or revival meetings. His address is Austin, Arkansas.

Church to Be Organized In Sheridan

A group of people in Sheridan who wish to co-operate with the Southern Baptist program will meet in the Grant County library building, Friday, July 20, at 7:30 p. m., for the purpose of organizing a new church.

An invitation is extended to pastors and others of nearby churches to sit in council for the organization. It is expected that more than 30 persons will enter the new organization. Central Association is co-operating in the work there by lending them their missionary, Delbert L. Garrett, for a few months and also providing \$1,000 for the purchase of a building site.

The Langleys Honored

Rev. and Mrs. P. B. Langley of Fort Smith were honored June 30-July 1 with a family reunion and services at the Spradling Church, Fort Smith, where Mr. and Mrs. Langley hold their membership. Mr. Langley, who passed his 80th birthday on May 7, 1956, was guest preacher for the morning service at the Spradling Church on July 1.

Mr. Langley has been preaching 46 years. He served as deacon and choir director for ten years before he was ordained to the gospel ministry.

Pleitz Observes First Anniversary

James L. Pleitz observed his first anniversary as pastor of Grand Avenue Church, Fort Smith, July 1.

During this time there have been 296 additions to the church, 120 on profession of faith and baptism.



Do you know where you are with relation to the denomination program? A subscription to the **Arkansas Baptist** will dispel that confused state of mind.

New Budgets

Plainview Church, Russellville-Dardanelle Asso., Mrs. Elmer C. Smith, Clerk.

Pittsburg Church, Russellville-Dardanelle Asso., Mrs. James H. Brown, Clerk.

Pollard Church, Gainesville Asso., W. Z. Potter, Treasurer.

First Church, Kingsland, Harmony Asso., James S.O'Cain, pastor.

New Club

Yellville Church, White River Asso., L. G. Clem, clerk.

Subscription Analysis

Red River Association has 14 budgets; 2 clubs; and 20 with neither.

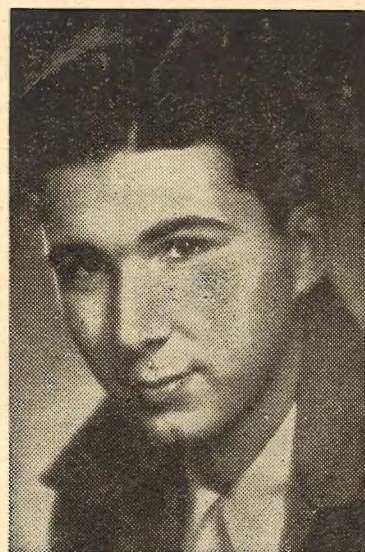
Rocky Bayou has 8 budgets; 3 clubs; and 4 with neither.

Stone-Van Buren has 3 budgets; 2 clubs; and 14 with neither.

Tri-County has 7 budgets; 6 clubs; and 23 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**.

Minister Ordained



DONALD L. WILLIAMS

Donald L. Williams, son of Mr. and Mrs. Hill Williams, was ordained by the Immanuel Church, Fort Smith on June 11. The ordaining council was composed of a number of pastors and deacons from the Baptist churches of Concord Association. S. W. Eubanks, pastor of the Immanuel Church, conducted the examination; Jim Pleitz of the Grand Avenue Church, delivered the charge to the candidate and to the church; and Braxton B. Sawyer gave the ordination prayer.

Don Williams is a student at Southern Seminary at Louisville, Kentucky. He is a graduate of Baylor University, and this summer is completing a thesis for a M. A. degree in English from Southern Methodist University.

Blytheville, First, Enters Building Campaign

First Church, Blytheville, recently voted to enter a building program to provide adequate educational space. The first unit to be built will be a three story building to house the Nursery, Beginner, Primary, and Junior Departments with a capacity of five hundred and fifty. It is expected to be under construction by the end of summer.

A Building Committee has been appointed composed of Alvin Huffman, Jr., chairman; Kendall Berry, Chris Tompkins, C. S. Lemons, Charles R. Newcomb, Rosco Crafton, and James Gardner. Adolph Heinicke, local architect, is drawing the plans in cooperation with the Department of Church Architecture, Southern Baptist Sunday School Board, Nashville.

A Building Fund Campaign was undertaken during the week of June 24-July 1 under the direction of the pastor, resulting in surpassing the goal of \$60,000 by three thousand dollars.

Charles F. Pitts is the pastor.

Kingsland Church Progresses

In sending a new budget subscription to the **Arkansas Baptist** for First Church, Kingsland, Pastor James H. O'Cain writes: "This is the first time in our history the paper has been included in the church budget; in fact, we adopted our first budget on June 6, with several new items and others increased. Our contributions to the Cooperative Program are increased from \$72 to \$240 per year."

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Protestant Spokesmen Ask Revision Of War Claims Bill

Spokesmen for the National Council of Churches urged a Congressional committee to make substantial revisions in proposed legislation pertaining to Philippine World War II damage claims. They said the bill discriminates against Protestant agencies in favor of Roman Catholic institutions.

Dr. Arthur L. Carson of the Presbyterian Board of Foreign Missions and Dr. Earl F. Adams, Washington representative of the National Council, testified at a public hearing conducted by the House Interstate and Foreign Commerce Committee on a bill sponsored by Rep. John W. McCormack (D.-Mass.)

Purpose of the McCormack bill is to permit payment of \$8,000,000 in claims filed by Roman Catholic orders in the Philippines which were rejected by the U. S. War Claims Commission on the grounds that the institutions concerned could not prove that they were a branch of an American religious organization. The claims are for goods and services furnished to American military forces during the 1944 campaign to liberate the Philippines.

The McCormack measure proposes that the claim of any religious organization "of the same denomination as one functioning in the United States" filed prior to Oct. 2, 1952, and denied should now be granted upon presentation of proof of the services rendered U. S. forces.

Dr. Carson, speaking for the National Council's Division of Foreign Missions, said that, in general, Protestant mission leaders do not like the concept of the McCormack legislation because "it makes Christian missions in the Philippines seem mere national extensions of American churches."

General Baptists Vote to Affiliate With Joint Committee

The Baptist General Conference of America voted to affiliate with the Baptist Joint Committee on Public Affairs.

Delegates to the Conference's 77th annual meeting held in Waukegan Township High School approved the Washington (D. C.) inter-Baptist agency's constitution with only several dissenting votes.

The delegates also approved a record 1956-57 missionary budget of \$1,123,600 — the Conference's first budget to exceed \$1 million — and heard encouraging reports on expansion.

General Baptists Protest Colombia 'Persecutions'

A resolution condemning the government of Colombia, South America, for permitting "religious persecutions" was adopted by the General Association of Regular Baptist Churches at its annual meeting in Seattle. It declared that the "almost unrestrained persecutions of evangelical believers" are "in direct violation of the principles of religious liberty" guaranteed in Colombia's national constitution.

"We call upon our entire Baptist constituency and upon all others who uphold the principles of religious liberty," the delegates said, "to voice their protest publicly and also through available government channels. . ."

House Votes More Copies Of Prayer Room Booklet

The House voted to print an additional 38,500 copies of a 12-page booklet describing the Prayer Room of the United States Capitol.

Members said they had received so many requests from constituents and visitors that the initial supply of 100 copies for each member had been exhausted.

Visitors are not permitted to see the Prayer Room since it is maintained exclusively for the use of Congressmen. However, plans are being discussed for it to be open to visitors after adjournment, Rep. Brooks Hays (D.-Ark.) said.

Methodists Hit Airlines Agreement To Restrict Drinking on Flights

A voluntary agreement among domestic trunkline air carriers not to serve more than two alcoholic drinks to a customer and not to advertise the availability of cocktails on flights was announced in Washington, D. C., by Stuart G. Tipton, president of the Air Transport Association.

The Methodist Board of Temperance immediately characterized the action, taken as the House of Representatives was about to consider legislation banning liquor on aircraft, as "patently an effort to head off enactment of the bill."

The Board said the agreement specifically exempts beer and wine from regulation and would "continue the inherent danger to air safety of which the air lines pilots and stewardesses complained to Congress when they asked that liquor be kept off airliners."

Dulles Says Communism Fears Power of Religious Faith

Communism fears "the inherent power of religious faith," more than anything else Allen W. Dulles, director of the Central Intelligence Agency, said in Washington.

Mr. Dulles, brother of Secretary of State John Foster Dulles, substituted for President Eisenhower at the laying of a cornerstone for the restored Georgetown Presbyterian church.

Mr. Dulles said the task of the United States in curbing the aggression of world Communism today is similar to the situation that faced President Monroe when he sought to protect the Western Hemisphere from European colonialism.

Although Communism controls great areas of land, the CIA director noted, "this dictatorship has not taken over great areas of mind in the world, or in its own homeland destroyed the innate love of peace."

Graham Addresses 50,000 at Close Of Oklahoma Crusade

Evangelist Billy Graham wound up his month-long Oklahoma City crusade before a throng of 50,000 who jammed Oklahoma University's Owen Stadium in nearby Norman to hear him.

Some 1,335 persons came forward at the close of the service to make "decisions for Christ."

More than 28,000 heard Mr. Graham in Tulsa's Skelly Stadium in a one-day visit there.

A Smile or Two

Rep. Brooks Hays (D-Ark) was the scheduled speaker at a church service in Washington, but had to make a last-minute change without giving the congregation advance notice. His pinch-hitter regaled the Capitol cloakroom next day with this report: "A little lady came up to me after the service and said, 'Mr. Hays, I heard you on the radio 3 weeks ago, and this morning I had the privilege of hearing you in person, but I will say I never heard a man improve so much in such a short time!'"

—Quote

Fred was showing his sweetheart the old family album, and pointed out a picture of himself as a small boy. He was dressed in a sailor suit and sat on his uncle's knee.

"There, what do you think of that one?" he asked.

"Very nice," the girl replied. "But who is the ventriloquist?"

—Tid-Bits, London

Mike and Ricky are, for the most part, proud of their new bunk beds. But there are certain aspects of this sleeping arrangement that require a bit of adjustment.

Sufficient time had elapsed the other night for the boys to have gone to sleep when their mother thought she heard a disturbance in the boys' room. Looking in, she saw in the half light a little figure half sitting and half dangling over the edge of the top bunk.

"What are you doing?" she called sternly.

"I'm just trying to say my prayers," came the troubled reply.

—Quote

Mr. Newrich was making some purchases at an art dealer's. Picking up a magnificent vase he asked, "Wot's this?"

"That, sir, is an Early Ming Vase," exclaimed the dealer. "Of course you may consider it expensive, but it is only for the connoisseur."

"Oh, well, I'll have it," said Mr. Newrich, "but you might tell me where I can buy a few early mings to put in it."

—Quote

Looking around a Texas ranch, the city man was startled to discover a large pond with several bell-ringing buoys floating on its wind-swept surface.

"What in the world!" he exclaimed to the rancher, "I thought buoys were navigational aids!"

"Certainly," the Texan responded; "that's why we have them. You see, this is such a large ranch that the cows would never find the pond if it weren't for the sound of the bells ringing in those buoys."

Wondering if his leg was being pulled, the city man exclaimed, "Oh, come now, you're kidding me, aren't you?"

"Kidding you?" the rancher said in a hurt tone. "Do you mean to tell me you never heard of cowbuoys?"

—Bluebook

The thing that makes a woman give her age wrongly, is usually her real age.

—Dan Bennett

All men are born equal—the tough job is to outgrow it.

—Quote

News From Baptist Press

Counselor's Corner

Mission Boards Income Now Over \$10 Million

By the end of the first six months of 1956, Southern Baptists have given more than \$10 million to support their Foreign and Home Mission Boards.

The funds for these mission boards came through both undesignated, Cooperative Program contributions and through designated gifts, Convention Treasurer Porter Routh announced.

Total disbursements through June 30 to the Foreign Mission Board came to \$7,750,910 and to the Home Mission Board, \$2,344,170. No other agency of the Convention has reached \$1 million.

Southern Baptist Convention receipts for June, 1956, were \$1,407,775. This includes both \$1,087,032 through the Cooperative Program and \$320,743 from specially-designated offerings.

(None of these figures represents total giving of Southern Baptists. Donations used by individual churches and by state Baptist groups are not recorded monthly with the treasurer of the Convention. These figures represent only those funds given for the Convention at large.)

The June, 1956, total was about \$300,000 greater than the receipts for June, 1955.

Texas led all Southern Baptist states during the past month with total contributions to the Southern Baptist Convention of \$255,836, of which \$179,375 was through the Cooperative Program.

Arkansas gave a total of \$46,632 including \$37,234 through the Cooperative Program and \$9,398 through designated gifts. This placed state 13 among all states.

Texas Baptists Assets Total \$426 Million

Southern Baptist property and assets in Texas now total more than \$426,841,329, an audit discloses.

Of that amount, \$261,422,367 is in property owned by individual churches over the state; \$115,642,320 in schools, hospitals, and homes of the Baptist General Convention of Texas, and \$49,776,642 in assets and property of the Southern Baptist Convention.

Historical Commission Appoints Lynn E. May

Lynn E. May, Jr., recent Th. D. graduate of New Orleans Baptist Seminary, has been employed as research director of the Southern Baptist Historical Commission in Nashville, Tenn.

His appointment was announced by Norman W. Cox, Nashville, executive secretary of the Commission. May has already assumed his new position.

A native of Winnsboro, La., May graduated from Louisiana College, Baptist college operated by the Louisiana Baptist Convention, before entering the New Orleans seminary.

New Dean Chosen At Wake Forest College

William C. Archie, now associate dean of Trinity College at Duke University, Durham, has been appointed associate dean of Wake Forest College in Winston-Salem, N. C.

He will become dean in July, 1957, upon the retirement of Dean D. B. Bryan, according to Harold W. Tribble, president of Wake Forest College.

Resolution Calls For 30,000 More Churches

Baptist Sunday school leaders, 2,000 strong, have passed a resolution pledging themselves to organize 30,000 additional churches and Bible teaching stations by the close of 1963.

The resolution, introduced by T. L. Holcomb, associate pastor of the Lakewood Baptist Church in Dallas, Tex., urged Baptists to concern themselves more with the work of the Lord.

Robert E. Naylor, pastor of the Travis Avenue Baptist Church, Fort Worth, Tex., moved that the resolution be accepted by the assembly and J. N. Barnette, secretary of the Sunday school department of the Baptist Sunday School Board, Nashville, seconded the motion. The assembly unanimously passed the resolution.

The text of the resolution was as follows:

"We register our concern and pledge our participation in the recent action of the Southern Baptist Convention to urge Southern Baptists' forces to organize 30,000 additional churches and Bible teaching stations by the close of 1963.

"We also register our concern and pledge our participation in the World Mission Emphasis which begins October 1 of this year and continues through 1957.

"We register our concern for a support of the commission on teaching and training of the Baptist World Alliance as the commission seeks to carry out the plans of enlargement and evangelism throughout the Baptist bodies of the world.

"We further register our concern and pledge our participation in a proposed plan to call September 'Harvest Month,' culminating on Sunday, September 23 as 'Harvest Day' — the purpose being to win to Christ the approximately 800,000 lost people enrolled in our Sunday schools.

"Realizing the urgent need for trained workers in our existing churches and foreseeing the necessity for a large number of new workers in the new churches, Bible teaching stations and mission fields, we urge each church to re-double efforts in an enlistment and training program.

"We are conscious that this work cannot be accomplished by might or the cunning of men. We are assured that this work is in obedience to the will of God. We therefore agree to pray the Lord for victory that can come only from Him."

McCall Vice-President Of Theological Group

Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, is the new vice-president of the American Association of Theological Schools.

The Association of institutions in the United States and Canada is devoted to education for the Christian ministry. It includes about 75 accredited members and an additional 40 associate members. Southern, Southwestern, and New Orleans Baptist Seminaries are accredited members; Golden Gate and Southeastern are associate members.

Merritt Heads Capital Needs Study Committee

Federal Judge Frank Hooper, chairman of the Southern Baptist Executive Committee, has announced members of a committee to survey the need for a new five-year capital needs program in the Cooperative Program.

They are James W. Merritt, senior secretary of the Southern Baptist Convention,

By DR. R. LOFTON HUDSON Women in the Church

Question: Do you think it is wrong for women to work in the church? If they did not, sometimes we could not have a Sunday school, as there are very few men who will lead in our church.

Some of our members quote 1 Tim. 2:12-15 and 1 Cor. 14:34-35. Does this apply today?

Answer: The principle applies today but there is a general opinion that the status of women was very different in New Testament days, from our day. The principle is stated in 1 Tim. 2:10, that women are to dress and behave as "becometh women professing godliness." In other words, Paul was not trying to lay down rules for all women of all time, but for those in that particular culture.

In Galatians (3:28) Paul stated that there is "neither male nor female: for all are one in Christ Jesus." Apparently he meant that there was no discrimination in the church.

This old question of feminism has been kicked around for the last hundred years, especially as women have grown in their freedom. Surely the church does not wish to be the last to accept women on equal level and status with men.

On the other hand, men are the natural leaders, and both men and women are usually happiest when men assume their rightful place. Women can probably do their best service by pushing the men forward in church work. But to quote a verse here and there in the New Testament is a poor way to arrive at Christian procedures.

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

Gainesville, Ga., chairman; Kendall Berry, Blytheville, Ark.; Curtis English, Altavista, Va.; Carl G. McCraw, Charlotte, N. C.; J. Ralph Grant, Lubbock, Tex.; W. Douglas Hudgins, Jackson, Miss., and Conrad Willard, first vice-president of the Convention, Kansas City, Mo.

Arizona on Verge Of Buying New Building

Arizona's Southern Baptists are on the verge of buying a building for their state offices.

Plans for its purchase has been approved by the executive board of the Baptist General Convention of Arizona.

The board, for over a year, has been in favor of moving state Baptist offices from their present site into a better building. Negotiations for a building are being made.

The executive board, in other business transacted, postponed a decision on a successor to Willis J. Ray, who resigned earlier this year as state executive secretary.

Oklahoma Boys Ranch Town Willed \$80,000

Boys Ranch Town, operated by Oklahoma Baptists, received \$80,000 in the will of Mrs. Lucia E. Gensman, of Lawton, Oklahoma.

The bequest will be used both for endowment and for the construction of a building to house 20 boys.

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Walter Pegg, for twenty-seven years pastor, First Baptist Church, Huntington Park, California, will resign July 22 to become pastor of Metropolitan Baptist Church, Washington, D. C.

—Survey Bulletin

A Portrait of Jesus

By BRUCE H. PRICE
Newport News, Va.

A five year old girl ran into her father's studio and requested, "Daddy, draw me a picture of God." Jack Hamm, artist, cartoonist, and teacher of art in Baylor University, was startled for a moment. Hesitating, he looked at his little daughter. She saw he was confused, and continued, "Daddy, I know. God looks like Jesus."

This was true insight, for the child did not know that Jesus said, "He that hath seen me hath seen the father."

But what did Jesus look like?

Last summer I saw pictures which were painted before the time of Jesus; statues which were made long before Christ walked in Galilee; and a mask of King Tut's face in the Cairo museum which was made in 1350 B. C. However, if anyone during the days of his flesh made any kind of likeness of Jesus, we do not know about it.

The scripture tells a great deal about Jesus, but the gospel writers made no attempt to describe his physical appearance. Perhaps this is well, because if we had an authentic likeness, we might worship the likeness instead of the living Christ.

Jack Hamm has collected the answers of 55 artists and authors to the question "What did Jesus look like?"

Here is a part of some of the replies:

"As victor over sin and death, and Bridegroom of the Church, He is 'altogether lovely'."—Frederic Mizzen

"His face must have shown a mixture of authority and gentleness, whatever His features may have been."—Charles A. Aiken

"I picture Him as tall and manly with dark brown hair parted in the middle, kind but piercing eyes, a short split beard, and fine, but not dainty hands."—Marita Root

"Jesus' appearance must have been typical of the refined, intelligent Jew."—Mrs. V.C. Perinis

"Leonardo Da Vinci in his Last Supper seems to have caught the perfect conception, that is of a gentle and sensitive man and also one full of wisdom and compassion."—L. Lucioni

"He was beautiful as a man could be, but masculine in every sense of the word."—Louis Bosa

None of the descriptions of Jesus is adequate or satisfying. Each of us would like to join the Greeks by saying, "Sir, we would see Jesus."

By turning to the scripture, I assure you that we can see Jesus, because we can see his love, grace, mercy, forgiveness, kindness, sympathy, generosity, holiness, and saving power.

Where is there one who is so blind that he cannot see Jesus at his baptism which was requested by Jesus, performed by John, and approved by the Holy Spirit?

A picture of the compassion and love of Jesus can be seen as he stood by the tomb of Lazarus, weeping. Time will not permit a view of Jesus in the upper room, Gethsemane, and Calvary, and many other scenes that the scripture gives of the Master.

However, we must take time to look at the garden tomb. The stone has been rolled away and Mary Magdalene is standing nearby, weeping. Jesus is there, too, though she thought he was the gardener until he said, "Mary!" Turning, she saw him, and replied, "Master". Hurriedly, she ran to his disciples and said, "I have seen the Lord."

Yes, we too have seen the Lord. "Now we see through a glass darkly; but then face to face." With confidence we hold to the precious promise, "Blessed are the pure in heart, for they shall see God." And we find comfort in the beatitude, "Blessed are they that have not seen, and yet believe."

Tithing Pays

By MRS. FRANCES LAWHORN
Paragould, Arkansas

Immediately following the time my husband deserted us, I was physically unable to work due to a recent, very serious illness which had also left me totally and permanently deaf. Deafness, in itself, is an almost insurmountable barrier to employment. So, we were completely destitute; dependent solely on charity and the kindness of friends and neighbors. After several months of such an existence, a minister friend of ours helped us obtain a relief grant. That afforded cash and some groceries, plus a few articles of clothing. This improved our condition considerably during those awful days of the latter part of the depression; even enabled us to help other unfortunates to a limited extent.

After receiving the grant, we began paying a small amount regularly to the church. But we didn't tithe — didn't think we could afford to. We often discussed it, though, and knew we should. Finally, we decided to try it despite the fact that, all who knew it, very much objected. We've never regretted the step! As our expenses increased with the children's growing needs, so did our income—seemingly. It didn't in reality—but Someone helped it to go farther.

In due time, my older girl married into a

fine, Christian family. She and her husband, both Christians, are the parents of two fine boys. The older one has already made a decision for Christ and we're hoping and praying that God may call him to the ministry.

The younger daughter and I still carried on — kept tithing our relief check. It did not seem we could possibly put her through high school for, try as I did — repeatedly — I could not obtain employment because of my deafness. Finally, a friend of mine recommended me to the District Counsellor of Vocational Rehabilitation Education. He wrote to me, asking that I meet him at the local employment office the next date that he was due in our city and see what might be done. He gave me an aptitude test on which I scored 97 per cent in art. So, after physical examinations, blood tests, hearing tests and such necessary items were dispensed with, they gave me a twelve-week period of training and observation with another photo colorist in a Little Rock studio. I came home October 6, 1951, went to work in three days, and have never been laid off.

I was privileged to see the younger girl graduate from High School in 1954 at the age of sixteen. She entered Ouachita College that fall — still very poor, very shabbily clothed — but determined to go to col-

"He Is Our Hope"

By JIM HEFLEY

What happened to Noah's ark? In recent years reports have circulated that remains of the ark have been sighted in Armenia. These reports may or may not be true. Perhaps we shall never know.

However, there has been found Indian, Persian, Greek, and Chaldean versions of a flood similar to the Bible account. Sir Leonard Wooley discovered at Ur, Abraham's ancient home, eight feet of clean clay sandwiched between the remains of ancient civilizations. Beneath the clay he discovered a mass of broken pottery and bones. He says, "These are certainly most remarkable evidences of a flood."

Geologist George Price came upon young layers of rock on top of 'old' layers and again 'old' layers on top of the 'young.' His conclusion was that only a catastrophe could explain the situation.

Explorers have breakfasted from steaks taken from frozen elephants of Siberia that are several thousand years old. These elephants along with other animals are often found semi-erect. Scientists say that the congestion of blood in the blood vessels of the head prove death by drowning.

The Bible says that God sent the 'Great Deluge' because 'the wickedness of man was great in the earth' (Gen. 6:5). Jesus said that just before His Second Coming the ungodliness and immorality of the world would be like the world of Noah.

With the appalling divorce increase, the undue emphasis on sex, and a general flouting of the laws of God it seems that we are possibly nearing the time of God's judgment. Yet in this dark hour Christ is being lifted up by faithful Christians across the land. He is our hope. . . our only hope.

English Church In Venezuela

By HOMER B. REYNOLDS, Pastor
Ross Avenue Baptist Church, Dallas

Southern Baptists' First Southern American church specifically for English-speaking peoples has now been organized in Maracabo, Venezuela.

Named the Faith Baptist Church, it already has 20 charter members, 40 Sunday school members and soon plans to call its first English-speaking pastor.

The congregation is composed largely of Southern Baptist members who were baptized into the fellowship of local Baptist churches in Texas, Louisiana, Oklahoma, Arkansas, Mississippi and Virginia.

They are among the 35,000 American citizens now working and living in Venezuela. Of that number, approximately 15,000 are English-speaking Southern Baptists.

Until May 2, 1956, the Southern Baptists had no English-speaking church where they could worship, and language barriers in the Spanish-speaking churches of Venezuela hindered their worship there.

The new church was started with Sunday afternoon preaching services and Sunday school classes in a private home. The new members rented a residence for services early this year.

lege to further prepare herself for a definite Christian service to which she previously dedicated her life. She has now finished her sophomore year there.

She works — I work — but the real key to it all, we think, is that we still tithe, regularly and all the time. We are tasting some of the blessings God promises to pour out on those who, even if so very poor, will tithe! It pays!

"She Hath Done What She Could"

By H. H. SMITH, SR.

The anointing of the Master took place at Bethany, while He was at the house of Simon. "And while He was at Bethany in the house of Simon the leper, as He sat at table, a woman came with an alabaster jar of ointment of pure spikenard, very costly, and she broke the jar and poured it over His head." Replying to those who criticised this gracious act as one of extravagance and a waste of money that might have been given to the poor, the Master replied: "Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." (Mark 14:3;-6-9. R.S.V.).

Jesus commended her act by saying that she had done all that she could and it was a beautiful thing, because done through love for her Lord.

It brings joy to the Lord and inspiration to others when His followers do likewise today. An Englishwoman who wanted to send the gospel to those who were without it, heard of David Livingstone's great work in Africa and sent him a contribution of "thirty pounds" —worth about \$150 then — and Livingstone used the money to employ a helper. It was this helper who saved the life of Livingstone, when he was attacked by a

lion. Though his arm was disabled by the wound, his life was spared for many years of service in the Dark Continent, because a Christian woman "did what she could" to support the cause of missions.

Let us bear in mind that both the gift and the spirit of the giver count when one strives to be a true co-worker with the Master; and it is often the case that the "spirit of the giver" accomplishes more than the gift itself. Here is a case in point:

Booker T. Washington related this incident which occurred during the early days of Tuskegee Institute. "I recall," he says, "one old colored woman, about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said: 'Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but,' she added, 'I knows what you an' Miss Davidson is tryin' to do. I knows you is tryin' to make better men and better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, an' I wants you to put dese six eggs into de eddication of dese boys an' gals'."

Exemplary Living

The three impressive incidents mentioned above have an exemplary value that is immeasurable. Jesus urged His followers to lead exemplary lives — such lives that, if fol-

lowed, would bring blessings to others by inspiring them to live consistently; "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." (Matt. 5:16). Paul emphasized the importance of living exemplary lives, and it was a source of joy to him that he could commend the Thessalonian Christians for their "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ." So consistent were their lives that they "became an example to all the believers in Macedonia and Achaia."

Three beautiful acts:

"She has done what she could,"—to express her love and devotion to her Savior, who called it a "beautiful thing," and published it to the world: "And truly I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

"She has done what she could,"—to send the gospel to the Dark Continent. Not able of herself to support a missionary, she could support a "helper," who saved the life of a missionary and prolonged his ministry for many years.

"She has done what she could,"—this poor colored woman, who was deeply concerned for the education of her race. The story of her gift for this cause —though it be only a half dozen eggs —has touched the hearts of multitudes and moved them to greater devotion to the cause of education for her race.

Better Make Wrong Right, Now

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

A North Carolina newspaper has just given front-page prominence to a superb story of an honest man. He was a lumberman, and failed in the dreadful days of the Depression. He left the community owing one man a bill of \$58.84, besides other small bills. He told his creditors he couldn't pay, but some day he would. He moved away and was lost sight of for years. That was 24 years ago.

The other day he drove back—100 miles, he said, and went on a round looking up his creditors. He went to Four Oaks to look for the man whom he owed the \$58.84. He found he had been dead for years. His widow, he learned, had married a prominent citizen in Smithfield. Twice he went to her home and missed her. The third time he found her, calculated the interest for 24 years, and gave her his check for \$142.84. He carefully hunted up his other creditors and paid them. He left on his 100-mile return journey, doubtless happy with a good conscience.

Beware of Wrongs Unrighted

What impresses me in the story is the working of the man's conscience during 24 years, and the growth of the man himself. He said he could have paid the debts before, but simply neglected it. And year by year the weight on his conscience had been growing more sensitive to wrong; his character, truer.

This is a truth verified in the experience of many of us. As a boy in my early twenties I was a colporter for the Sunday School

and Bible board of Virginia. It was an unwritten law of Virginia hospitality that no rural home would charge for a night's lodging. One night I stayed in a home in a tiny village. The hostess was lovely and gracious. I left without asking if I owed a bill for me and my horse.

Later I reflected that maybe pay was expected, since the local school teacher boarded in the home. But it seemed a trifle, and I let it pass, yet with some misgiving. And that misgiving increased as time passed. Year by year I wished I had at least written the lady my apology for my assuming there was no charge, and had offered payment. The feeling grew more and more uncomfortable, until at last it became intolerable. If it was a small matter, and the wrong only doubtful, my growing sense of what was strictly right and fine became a torture.

After 30 years of growing torture I must face it, even for my own comfort. But I didn't remember the name of my hostess. I did remember the name of the admirable teacher, and knew her address. I wrote her the details of the incident and said, "It has tortured me increasingly for 30 years; I'd like to write the lady and explain, and right the wrong — if there was one."

Her reply brought great relief. She said, "No, it was not a boarding house, and I'm sure she would not have thought of charging you. And she has been dead for years. Forget it." Only then could my conscience feel fairly easy. Yet to this day I grieve

that I neglected till too late to do the fine thing—at least to write the letter.

A Much-Needed Lesson

These two incidents enforce a great lesson, needed by many. It is this: by all that is true and holy, don't leave any wrong, or even a shady act or word, unrighted along the way. For, as surely as you grow in moral perception, the little thing will grow with the years until it becomes intolerable torture.

Why do some insist vehemently on a hell of literal hell fire? I knew its equivalent in case of even a little wrong, real or fancied. And beyond death our moral perception will be far keener than now. In that clearer light our sins and unrighted wrongs, for all I can imagine, will be greater torture than even literal burning in fire. So I please to make the wrongs right today, and all along the way.

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Facts of Interest

The office of Texas Alcohol-Narcotic Education, Incorporated, recently made a survey of Texas highway deaths from 1951 to 1954. Seven "wet" cities and seven "dry" cities of approximately the same sizes were studied. Total highway deaths in the "wet" cities was 143 for the period, while in the "dry" cities of comparable sizes it was sixty-three.

Recent surveys reveal that among every 100,000 children who have received one or more shots of Salk vaccine, the number of cases of paralytic polio averages only 6.3. Among every 100,000 unvaccinated children, the cases average 29.2. No crippling case of polio is known to have occurred this year in a child who has received all three shots, at the proper intervals.

—Survey Bulletin

Public Relations Director, New Orleans Seminary

William C. Bolton, former radio, television and newspaperman, has assumed his duties as director of public relations at New Orleans Baptist Theological Seminary, Dr. Roland Q. Leavell, seminary president, announces.

Bolton succeeds Robert Cooke Buckner who is returning to Southwestern Baptist Theological Seminary in Fort Worth, Texas to resume work on the doctor of religious education degree.

A May bachelor of divinity degree graduate from the New Orleans seminary, Bolton has been employed on the editorial staff of *The Times Picayune*, New Orleans, for the past two years. He also broadcast a daily news program over the paper's radio station, WTFS.

Prior to entering the seminary in 1952, Bolton was news reporter for KPRC and KPRC-TV in Houston, Texas, and news, sports and commercial announcer for KALB and KSYL, Alexandria, Louisiana.

He is a 1948 graduate of Louisiana College, Pineville, Louisiana, where he lettered in football and basketball and was active in Baptist Student Union affairs, serving as BSU secretary immediately following graduation until 1950.



WM. C. BOLTON

The new public relations director is past president of the Pineville (La.) Kiwanis Club. He is married to the former Gloria Delle Crain of Bogalusa, Louisiana. They have two children, Gloria Delle, eight, and William Cy, Jr., two months.

He is a 1948 graduate of Louisiana College, Pineville, Louisiana, where he lettered in football and basketball and was active in Baptist Student Union affairs, serving as BSU secretary immediately following graduation until 1950.

This I Believe

M. WENDELL BELEW, *Field Secretary*

Department of Cooperative Missions

The church-centered mission program is as old as the New Testament church and is based upon the imperative of individual Christian service. Through this program a local church takes its Saviour and its services to an unchurched community in an endeavor to win the lost to Christ and to develop the Christians in Christian service. The ultimate outcome of such a program may be the establishment of an organized church, but the primary aim of such a program is reaching the lost.

A friend of mine once gave to me this experience, which to him was a simile of church-centered missions. I give to you his story:

"As I was passing a great newspaper building, I saw people hurrying inside to a long counter where they picked up their bundle of papers to sell. To the quarters of the elite, to hotels, factories, residences and such — these people went to take the news.

"On the other side of this great newspaper building I saw trucks being loaded with papers. I knew that in a very short time these trucks would be dispatched to far corners of the state. These papers would find their way to the multitudes to be read.

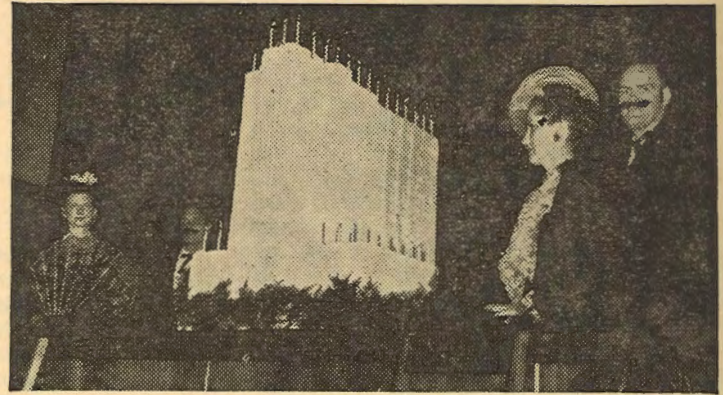
"As I stood and looked and

thought of this tremendous task accomplished, I cried out in my soul, 'Oh God, if Baptists had a way of giving the good news of the gospel so thoroughly and quickly!' In a matter of twelve hours this newspaper organization had covered the entire state. He commissioned the church to go to all the people in the world with the gospel, 'and they went forth and preached.'

I have seen it happen — a church has extended its spiritual arms into a churchless community — lost people have been won. I have seen it happen that these lost souls now won have become great servants of the Master, reaching out to serve others and to win others to Christ. I have seen it happen that this mission itself has become a church and it, in turn, has gone forth to spread the gospel through our program of cooperation.

I believe your church can do this. I believe your church should do this — extend its ministry to the lost, whether to those whose skins are black or white, red or yellow, whether to those whose languages may be Japanese or French or English, whether to those who live in little houses or great mansions. This is the church centered mission program for your church. This I believe.

65th Anniversary of Sunday School Board



A celebration in observance of the 65th anniversary of the Baptist Sunday School Board was held in Nashville recently. The program included the presentation of the 65-candle "birthday cake"—a replica of the Board's Administration Building—by employees in authentic period costumes; an address by Dr. H. E. Ingraham, director, Service Division, on "Dramatic Moments in Birmingham, 1891," and the advance showing of the film, "Holding Forth the Word," which is on the organization and work of the Board. The film was premiered at the Southern Baptist Convention in Kansas City.

Garrett Gets Fellowship

Dr. James Leo Garrett, associate professor of theology, Southwestern Seminary, Fort Worth, Texas, has been granted a fellowship in Christian theology by Harvard University for the academic year of 1956-57. Dr. Garrett, a member of the Southwestern Seminary faculty since 1949, will be on sabbatical leave while at Harvard, aided by the Alumni Sabbatical Assistance Fund of Southwestern Seminary. The fellowship, awarded by the Graduate School of Arts and Sciences, will make possible graduate study in Harvard's Divinity School.

Dr. Garrett, a native of Waco, Texas, is a graduate of Waco High School, Baylor University (A. B.), Southwestern Baptist Theological Seminary (B. D., Th. D.), and Princeton Theological Seminary (Th. M.). A former pastor of rural churches in central Texas, Dr. Garrett, a contributor to Baptist periodicals and to the *Encyclopedia of Southern Baptists*, now in process, is a member of the Nat'l Assoc. of Biblical Instructors and the Amer. Soc. of Church History. He has lectured in the International Baptist Theological Seminary in Cali, Colombia and is past president of the South Fort Worth Civic League.

Mrs. Garrett, the former Myrta Ann Latimer, and the Garretts' two sons, Jim and Bob, will accompany Dr. Garrett for the year's residence in Cambridge, Mass. Mrs. Garrett, a graduate of Stephen F. Austin State College (A. B.) and Southwestern Seminary (M. R. E.), was formerly Baptist student director at Sam Houston State College, Huntsville, Texas and formerly secretary to the librarian of Princeton Theological Seminary Library.

—000—
Wit is the salt of conversation,
not the food.

—Hazlitt

Daniel in the Lions' Den

By JIM HEFLEY

Daniel was the prime minister of mighty Babylon. Yet in public office he was valiantly devoted to his God. You have studied in Sunday school about Daniel in the den of lions and perhaps have heard someone doubt the truth of his deliverance. What does archaeology say about this famous miracle?

It has been established that lions were plentiful in Daniel's day. Kings hunted them for sport. One king reports killing 920 lions in one expedition. Another reports capturing fifty young lions.

Dr. Roy Beaman tells of an excavator who fell accidentally into what at first seemed to be an ancient well. When rescued he found that it had been used as an open cage for wild animals and had this inscription on the curb: "The place of execution where men who angered the king died torn by wild animals." This is positive assurance that there was such a pit of execution.

Dr. Price, a dean of Biblical excavators, concludes "that Daniel's punishment of being thrown into the den of lions was a characteristic Persian method of getting rid of criminals."

Daniel was not afraid when Darius threw him to the beasts. He knew his God would deliver Him. Early the next morning the smitten king came to the pit crying: "O Daniel . . . is thy God able to deliver thee from the lions?" Back came the cry of Daniel: "My God hath shut the lions' mouths . . . they have not hurt me." We too can answer with Daniel that our God is able to deliver us from sin and despair.

—000—
The most dangerous thing in the world is to try to leap a chasm in two jumps.

—Lloyd George

Office Secretary For Student Department

Miss Janette Golden, who graduated with honors from Ouachita College in June, has assumed her position as office secretary in the Student Department. Miss Golden was an officer in the Baptist Student Union at Ouachita and a member of the Commercial Club, W. C. F. Social Club, and Alpha Chi honorary scholastic fraternity. While at Ouachita she also served her local church as church clerk.



MISS JANETTE GOLDEN

News From the Campuses

Conway

Construction on the beautiful new Baptist Student Center at Arkansas State Teachers College is ahead of schedule. It seems now that the building will be completed before the first of August. A committee representing the nearby associations met recently to plan the furnishings of the building. It is hoped that the building will be completely furnished by the beginning of the fall semester. Mr. James Smalley is Baptist Student Director.

Jonesboro

A recreational clinic was held recently at the Baptist Student Center at Arkansas State College and was led by Miss Adelle Carlson, consultant for the Church Recreation Service at the Sunday School Board. There were approximately fifty persons present representing nine churches and one mission in the Mount Zion Association and one church in Paragould. While Miss Carlson was on the campus, the students held a social in her honor at the Baptist Student Center. Mr. Jim Reed, B. S. U. Director, reports.

Magnolia

A temporary Baptist Student Center has been erected across from Southern State College by interested friends in the Central Baptist Church of Magnolia. The building has been erected strategically in front of the campus, and the office and assembly rooms have beautiful panelling and hardwood floors. Mr. Joel Bruner is the new Baptist Student Director at Southern State College.

Russellville

Baptist students at Arkansas Tech have been busy saving their money to buy bricks in order to brick the front of their Baptist Student Center at Arkansas Tech. As the Student Center faces the campus, the students have wanted to put a front on their center to match the buildings on the campus. Mr. Neil Jackson is B. S. U. Director at Arkansas Tech.

Fayetteville

Since 1951, nineteen Baptist students at the University of Arkansas have or are now planning

to enter the seminary. Four of these are preparing for mission service "I'm grateful that God is using the Baptist Student Union to influence many of our young people to enter different areas of full time vocational Christian work," writes Mr. Jamie Jones, Baptist Student Director at the University.

Little Rock

Student directors Neil Jackson, James Smalley, Joel Bruner, and Tom Logue attended the south-wide workshop for Baptist Student Directors in Nashville, July 9-13.

Last Call for Glorieta

Those wishing to go to Student Week at Glorieta are urged to send their name, address, and registration fee of \$2.50 to the State B. S. U. Office in the Baptist Building immediately. The dates for the Glorieta meeting are August 23-29, but reservations should be in now.

Tom J. Logue
B. S. U. Director

Foreign Board Appoints 13

Mr. and Mrs. Logan C. Atnip, of Fort Worth, Tex., were among 13 young people named to overseas mission service by the Southern Baptist Foreign Mission Board at its June meeting. They will go to Southern Rhodesia.

Mr. Atnip is a native of Marmaduke, Ark. He has served Story Baptist Church, near Maysville, Okla., Mounds Baptist Church, near Paragould, and Mount Hebron Church, near Marmaduke. For two summers he was on the staff of Ridgecrest (N. C.) Baptist Assembly and for several months was a Training Union field worker in Arkansas.

He received the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, this spring. He attended the University of Arkansas, Fayetteville, and was graduated from Baylor University, Waco, Tex.

Mr. Atnip served in the U. S. Army for two and a half years, parts of the time in the European theater.

Mrs. Atnip, formerly Virginia Hill, is a native of Elberton, Ga. She received the bachelor of arts degree from Bessie Tift College, Forsyth, Ga., and attended Southwestern Seminary. While in college she served as class president each year, because a member of Theta Chi Omega Honor Society, was named for **Who's Who Among Students in American Universities and Colleges**, and won a college letter in athletics each year.

She has taught in high school in Elberton and Paragould.

Mr. and Mrs. Atnip have two sons, David Logan, almost 5, and Stephen Anderson, 19 months.

Other young people appointed foreign missionaries at the Board's June meeting are: Troy C. Bennett, North Carolina, and Marjorie Trippeer Bennett, Ohio, for

the Orient; Mary Alice Ditsworth, Mississippi, for Indonesia; Jean Hinton, Kentucky, for Brazil; Tomoki (Tom) Masaki and Betty Takahashi Masaki, both of Hawaii, for Japan; Mariam Misner, Missouri, for Indonesia; Donald R. Smith and Doris Stull Smith, both of Texas, for Venezuela; and R. Max Willocks and Neysa Ferguson Willocks, both of Tennessee, for Korea.

These appointments brought the total number of active Southern Baptist foreign missionaries to 1,067.

—000—

HOPE

We know now that hope is not an airy nothing in human experience. All we have learned about ourselves in this psychological age tells us that where hope is attached to reality—and is not of the mere stuff of escapist dreams—it makes energy. Nor is the energy it makes only physical. It is of mind and spirit as well.

—Bonaro W. Overstreet
"Clear and Present Hope,"
National Parent Teacher

—000—

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.

—Biblical Recorder

LEARN RADIO AND TELEVISION

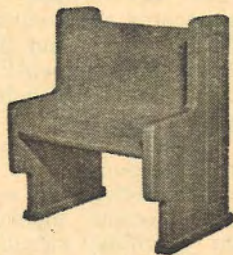
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Nursery-Beginner-Primary-Junior-Intermediate Leadership Workshops

Second Baptist Church, Little Rock
September 25, 10 a.m. - 3:30 p.m.

FIVE SEPARATE WORKSHOPS — Same Time
Same Place — Different Rooms

Workshop Personnel:



Nursery Worker
Miss Lawton



Beginner Worker
Miss Padgett



Primary Worker
Miss Ashby



Junior Worker
Miss Whitworth



Intermediate Worker
Mr. Crenshaw

—FLORRIE ANN LAWTON

Director of Nursery Work, Training Union
Department, Baptist Sunday School Board

—NORA PADGETT

Director of Beginner Work, Training Union
Department, Baptist Sunday School Board

—LaVERNE ASHBY

Director of Primary Work, Training Union
Department, Baptist Sunday School Board

—FRANCES WHITWORTH

Director of Junior Work, Training Union
Department, Baptist Sunday School Board

—VERSIL CRENSHAW

Director of Intermediate Work, Training Union
Department, Baptist Sunday School Board.

Who Should Attend?

1. All newly elected Nursery, Beginner, Primary, Junior, and Intermediate workers. Since September 30 is Promotion Day, most churches will have their workers elected by September 25. All newly elected workers should learn how to do their work.
2. Pastors, Training Union Directors, and Educational Directors should attend and bring workers from each of these five departments.
3. There will be a small registration fee of 50 cents to help care for the expense of these five workshops.

TRAINING UNION DEPT.
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

Did You Know . . . ?

That during the last nine years 202 new churches have been constituted in Arkansas to affiliate with our convention?

That in 1946, State Missions got 13 per cent of the total state budget; but in 1956, received 7.4 per cent of the operational budget and only 6.3 per cent of the total budget?

That in June of this year the calls for help from mission funds were answered, "Our mission money is just about all gone, so we are not making any new allocations at this time"?

That Amos Greer, formerly missionary in Greene County, is now the missionary in Harmony Association?

That in 1946, State Missions received \$12,000 more from the state budget than one of our institutions; but in 1956, State Missions will receive \$90,000 less than the same institution?

That Chaplain Charles Finch of the Booneville Sanatorium, who has been seriously ill, is now much improved and visiting patients in a wheel chair?

That a new church was constituted near Donaldson, Sunday afternoon, July 15?

That in 1946, State Missions received \$32,000 more than another department of our work; but in 1956, received only \$18,000 more than the same department?

That Thurlo Lee, missionary in Stone-Van Buren-Searcy Association, has accepted the call of Oden Church and has moved on to the field?

That 168 churches have received aid on pastors' salaries from mission funds during the last nine years?

That these churches baptized 1,214 people in 1955 and gave \$21,768 to the Cooperative Program?

That H. W. Johnston is the new missionary in Greene County, after having served Gainesville and Current River Associations for many years?

That M. E. Wiles will complete

ten years of service with the Department of Missions next April 1?

That a committee of Executive Secretaries and Home Mission Board recommends that churches put in their budget a minimum of 2 per cent and a maximum of 5 per cent for associational missions?

That eight student missionaries are serving in Arkansas during the summer, with their salaries being paid by the Home Mission Board?

That eleven Negro extension schools have been established by Clyde Hart, Director of Negro mission work, and they have an enrollment of 358?

That in these Negro extension schools 427 Sunday School and Training Union awards have been issued?

That the Department of Missions is planning to secure Spanish speaking preachers to conduct services with the Mexican cotton pickers this fall?

That Superintendent C. W. Caldwell has participated in the dedication of Griffithville and Monroe churches during the past month?

That with surplus mission funds depleted, it will be necessary to have at least a \$20,000 increase in the 1957 allocation in order to operate on the same basis as this year?

That there are a number of strategic places, rural and urban, where new work should be established?

That the Florida Executive Board plans to include \$150,000 in its budget just for new work?

That L. B. Golden is assisting the First Baptist Church, Fayetteville, in establishing a very prosperous, new mission station?

That Arkansas Baptists have by no means reached our maximum in mission work and Kingdom progress?

Department of Missions
C. W. Caldwell, Supt.

State Brotherhood Encampment At Ferncliff !

The Brotherhood Department has secured the facilities of Ferncliff for our second State Brotherhood Encampment! The Encampment is scheduled for August 30 and 31.

The camp will open on Thursday afternoon at 2:00. A full program of activities is scheduled for the afternoon, including mountain climbing, swimming, boating, and a wide variety of games from Chinese Checkers on up through Ping Pong, Horseshoe Pitching, Volley Ball, and Softball. Make your choice according to your weight, age, general condition of health, and disposition!

A Camp Rumble will be held at 5:00 followed by a Vesper Service, and then Supper. After sup-

per a varied program will be presented, including some excellent music and the very finest of speaking. The program will close at 9:15. Those who desire to spend the night will be furnished a bunk in which to sleep. There will be no program of activities on Friday.

Look for an Encampment Poster and for detailed information in the near future!

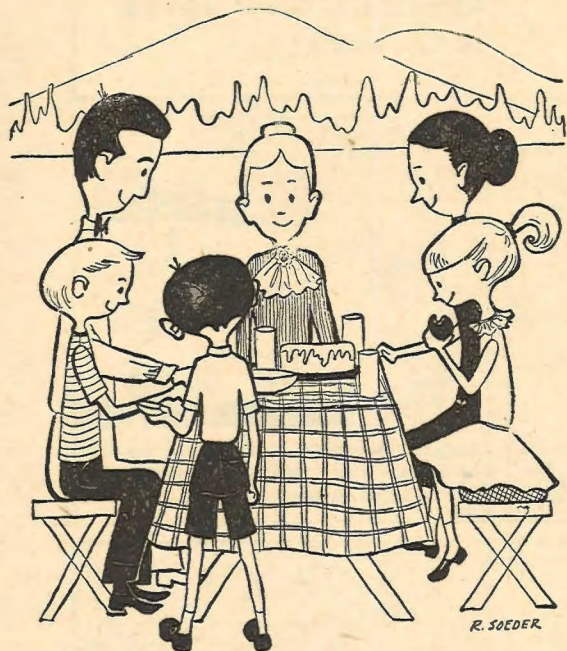
Plan to come to the State Brotherhood Encampment and to see that your church, your association, and your section of the state is well represented.

BROTHERHOOD DEPT.
Nelson Tull, Secretary
C. H. Seaton, Associate Secretary

Children's Page

Everybody Shares

By GRAYCE KROGH BOLLER



The air was crisp and clear. The sky was blue and cloudless. The sun was bright and still warm, even though the day was cold.

"The leaves on the trees in the mountains must be beautiful," Mother said, looking out of the window. "We ought to drive up this afternoon and see them."

"Oh, goody!" Anne jumped up and down with glee.

"Oh, goody!" Freddy beamed just as happily.

"We ought to take someone else along," Anne looked at Daddy to see if he agreed. "At Sunday school we learn to share with others."

"You and Freddy may each pick one person to take," Daddy promised.

"I'll pack a picnic supper to eat on our way home," Mother hurried into the kitchen.

"Are you going to ask Billy?" Anne questioned about her brother's best friend.

"No, I'm not," Freddy was thinking hard. "Billy's Dad has a car. He goes plenty of places. I'm going to invite Steve. He never goes anywhere. They don't have a car. He never has much fun."

"Steve will love to go," Anne smiled. "I'm going to ask old Mrs. Lake. She is all alone. She never goes anywhere, except to church and shopping for groceries. She would love a trip to the mountains."

As soon as the boy and girl decided about their invitations, they ran off to deliver them. Steve and Mrs. Lake were so happy. They scurried around, getting ready, even before Freddy and Anne skipped out to go home.

By that time, Mother had sandwiches and salad made, and had

packed a thermos of hot cocoa, and a basket of all sorts of good things was ready for Daddy to put into the car.

"I'm going to take my box of birthday candies along to share," Freddy said.

"I'm going to take the cookies Mrs. Brewster gave me," Anne was just as unselfish.

Daddy packed the picnic basket away in the car. Mother brought out extra sweaters to wear when the sun went down. They all got into the car. First, they drove to Steve's house and Daddy honked the horn for him. Steve was waiting for them and ran out in two seconds.

"You sit on the outside seat," Freddy offered. "That way you can see more."

"Thank you," Steve beamed, scrambling in.

Then they stopped at Mrs. Lake's little home. Daddy got out and helped her down the walk and into the car. Anne let her sit on the other outside seat so she would not miss any of the lovely color of the trees.

As they went along, they found that Mrs. Lake knew lots of wonderful stories which she told. Steve knew some good games to play, too. Everyone had a wonderful time, eating cookies and candy, listening to stories and playing games. In no time at all, they had reached the mountains.

"How lovely!" everyone cried at the beauty of the trees.

"Isn't God wonderful to give us such lovely changes in the fall?" Anne breathed happily.

"God is always wonderful," Freddy added.

There were picnic tables in the park on the mountaintop. Mother sat out the supper. Mrs. Lake

God's Wonderful World

Deep-sea explorers tell us that the highest mountain in the world (Mount Everest) could be turned upside down in the ocean and still not reach the bottom by almost a mile. There is a spot in the Philippine Islands where the ocean is between 6 and 7 miles deep.

The depth of the ocean is measured by "sounding." One of the oldest sounding methods consists of dropping a wire and sinker to the ocean floor and then measuring the wire. The newest sounding technique is the "echo" sounding. This is done by measuring the speed of sound through water, from the ocean surface to the ocean floor and back again.

Picture in your mind's eye the giant coast lines of our United States and the island countries like Great Britain and you will realize how much the captain of a ship depends on maps which show how deep the oceans are.

For purposes of navigation, it



is very important to know how deep the ocean is in our harbors and along the coast lines. Ships could not travel safely without knowing the location of shallow waters and deep spots in the sea.

It's good for us to take a "sounding" now and then to measure the depth of our Christian life. Are we better Christians today than we were a month ago? Are we trying to come "unto the measure of the stature of the fullness of Christ"? (Eph. 4:13).

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asked the blessing. Everyone enjoyed the good things Mother had brought. As they ate, everyone enjoyed the beautiful things God had provided.

"God shared His wonders with us," Anne mused thoughtfully. "Mother shared the food she prepared, Daddy shared the car, I shared the cookies, Freddy shared his candy, Steve shared his games, and Mrs. Lake shared her stories."

"That is why it is such a happy day," Freddy nodded. "Everyone shared!"

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CAN YOU TELL THEIR NEW NAMES?

By LOIS SNELLING

In the Bible, people sometimes had their names changed. What were the new names given to the following people?

1. Saul of Tarsus, Acts 13:9
2. Jacob, Gen. 35:10
3. Abram, Gen. 17:5
4. Sarai, Gen. 17:15
5. Daniel, Dan. 1:7
6. Peter, John 1:42

Answers: 1. Paul; 2. Israel; 3. Abraham; 4. Sarah; 5. Belteshazzar; 6. Cephas.

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GOD—AND MAN

How would you feel: if God gave us the same amount of time and attention we devote to Him? If God offered as many excuses as we do; and if the excuses were no more justifiable than ours? If God's promises were no more certain than ours? If God withheld His blessings from us as we withhold our offerings from Him?

—Rob't. G. Lee
Houston Times

—000—

A life of leisure and a life of laziness are two things.

—Franklin

CONSERVATION

In America, wild places are a spiritual necessity. We need them to recreate ourselves and to remind us what the primeval glory of our country was like. Every time I go into a wild or wilderness area I am struck by the healing influence of the surroundings. Mental cobwebs disappear; nerves loosen up; contentment returns. No doctor can prescribe a pill that will do that for a body.

—J. J. Shomon
Virginia Wildlife



3. Noted Baptist Leaders

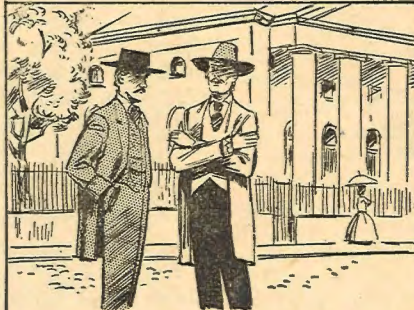
TEXT BY LOULIE LATIMER OWENS

JAMES PETIGRU BOYCE 1827-1888

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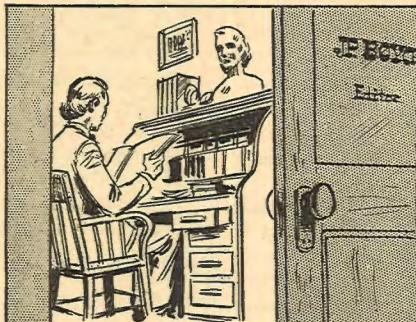
Into the wealthiest family in Carolina, James P. Boyce is born at Charleston in 1827. His mother joins old First Church, Basil Manly, Sr., pastor.



After a revival in 1846, one man asks, "Any converts?" "Just two boys—Jimmy Boyce, Henry Tupper." Tupper becomes Sec. Foreign Mission Board.



Boyce finishes Brown U. in 1847. Called to preach, he continues studies at Princeton Seminary. His favorite subject: Systematic Theology.



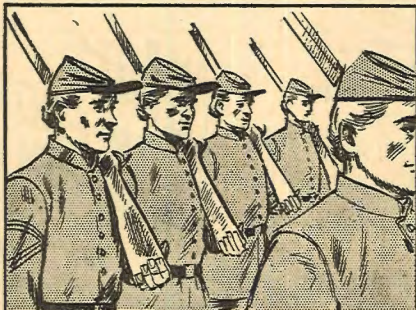
Soon after his marriage, he serves briefly as editor of The Southern Baptist, a weekly. In 1851 he accepts his only pastorate, at Columbia, S. C.



Boyce becomes professor of theology at Furman, Greenville, in 1855. After two years he resigns to raise funds for a central seminary.



The Southern Seminary opens in 1859 in Greenville in the old church building; 26 students, 4 professors—Boyce, Manly, Jr., Broadus, Williams.



The Civil War closes the Seminary after two years. Boyce becomes a Confederate chaplain. He also serves two terms in state legislature.



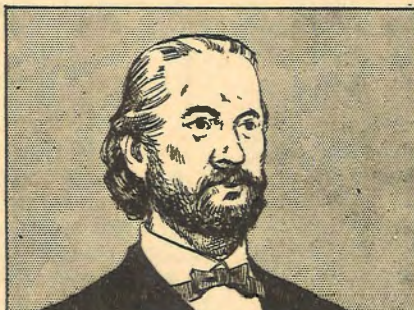
Terrible privation follows the war. Seminary endowment is gone, the Boyce fortune reduced. Boyce stumps the broken South for funds.



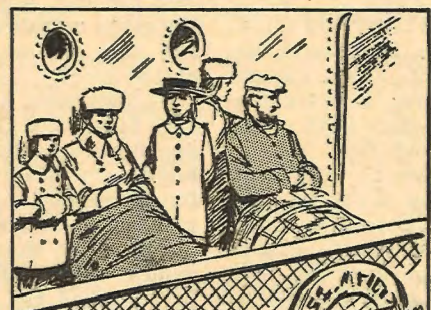
The Seminary reopens in 1865, but the deep South is too impoverished to sustain it. Boyce obtains enough money to move it to Louisville by 1877.



He serves as President of S.B.C. 1872-1879 and 1888. For ten vigorous years he teaches theology and in 1887 publishes his Abstract of Theology.



For his life there is one shining goal—that the Seminary might live. Through pleading, traveling, and heroic personal sacrifices he reaches it.



He sets out with his wife and 3 daughters in Aug. 1888 for a long delayed trip to Europe. But death overtakes him at Pau, France, December 28.

We Belong To A Great Company

By BURTON A. MILEY

A salesman approached his prospective customer and immediately revealed the names of prominent men in the community who had purchased his wares. The impression desired was to create in the prospective customer the fact that he would, through his purchase, belong to the company of notables. Some salesmen will pick out a prominent person and place with him their merchandise in exchange for the use of his name as a owner of proffered goods. Profit may be the motive in actions like the above. However, a Christian really belongs to a great, important company. "Beloved, now are we the sons of God." There is no greater company.

One belongs to God's family through Christ's Sonship and Saviourhood. When one becomes a child of God, there is a host which stands with him to enrich his life and promote his courage and faith. The eleventh chapter of Hebrews is given to naming notables in the faith. Each one of these named had an experience in faith which cheered heart and moved soul to greater response to God. However, only a few have been named. Many others are referred to as those who followed in faith, enduring hardships. They make up the great unnamed company. Moses is chosen to study.

DISCERNMENT THROUGH FAITH

Moses' faith discerned his mission in life. Faith is not only a present help but is also a future chart. Moses owed his life to Pharaoh's daughter. He was trained in the king's court, and would eventually have come to high position in the Egyptian government. It was no light thing to be in line for a top position in the highest government of that day. However, Moses belonged to God. He understood this from the faith his mother had instilled in his heart. The knowledge of his early salvation through the ark of bulrushes strengthened his conviction that he belonged to God. His faith discerned for him that it was better to be a son of God than a son of Pharaoh's daughter. He chose to suffer affliction with his people, rather than to enjoy the pleasures of sin for a season under the court procedures and advantages of the Egyptians. God was greater treasure to Moses than all that Egypt had to offer him. Faith caused him to forsake Egypt and attach himself to God for full commitment of divine mission. The record of a man like Moses is encouragement to another to walk faith's road. Yet Moses is only one of the great company of believers.

Sunday School Lesson

July 22, 1956

Hebrews 11:24-27,
36-40; 12:1-2; 13:1-2

VICTORIOUS FAITH

If any book contained the names of all who have honored God and lived victorious, it would be too voluminous to handle and read. The classic passage in the eleventh chapter of Hebrews therefore names a few noted examples and throws anonymous covering over many others who were equally sincere and faithful. These unnamed enter the background and heritage of every present day believer. The path was not easy for many of these. They endured cruel floggings and scourgings. Stoning was not uncommon. Some were sawed in two. Others were slain with the sword. The economic situation was so bad that they wandered about in sheep and goat skins, hounded by destitution, afflicted with torments. Their homes were the mountains and caves. Despite the economic destitution of these people, they obtained a good report through faith. They received approval from God.

It is no light thing to pass God out of life. People think very light, trivial thoughts. But one never knows when his courage will be beneficial to another. What if everybody stayed in bed on Sunday morning? What if recreationists muted the voice of public worship? One who marches to the house of God at the appointed hour encourages another to do likewise. The great company of believers cheer one the other. Sufferings, difficulties, destitutions, torments are not considered sufficient to keep one away from God. Paul said, "In all these things we are more than conquerors" (Ro. 8:37).

THE LEADER OF THE COMPANY

The first two verses of the twelfth chapter of Hebrews have raised the question of whether the dead look down upon the living. The immediate interpretation seems to be that this great cloud of witnesses mentioned in the eleventh chapter form a group of witnesses to the faithfulness of God. Their record without their presence testifies to the fruit of faith. Therefore no man in his day, because of the record of witnesses yesterday, can afford to make light of God's demands and blessings.

Since the witnesses of yesterday show the rewards of faith, the striving servants of today are to run all the more in eagerness

and correctness. There are some things which have to be laid aside in a race. Heavy attire which would impede one's speed must be laid aside. Those things that tire out and upset, must be cast aside, and the race run with an eye to the judge. Jesus is the beginner and the finisher of faith. He accepted the glorious record of prophets and priests who had diligently worked for God, and added his testimony to theirs. He endured the cross, though he despised the shame of it, and sat down on the right hand of the throne of God, as the chief witness of all times, to the willingness and ability of God. Therefore the company that had noted people in the eleventh chapter had no advantage over others. Jesus was not present with them except through their faith. He is present to the generation of today in the same manner.

BROTHERLY LOVE

No company can stand without close knit relationship one with the other. Christians have a close knit relationship through brotherly love. The absence of suspicion, the lessening of fear, produces outstanding fellowship. Brotherly love is to continue one with another. Christ walked among all and shed out his love so that men were affected by him, even when they did not come in obedience to him. The one entertaining stranger may be blessed even to having an angel with him.

PRACTICAL LESSONS

One needs to belong. Psychologists testify that one of the drives within man is the desire to be accepted. Every individual should desire to be accepted by the great company of believers. God has

made this possible. Faith is the agency used to cause one to be acceptable. Obedience is the instrument to cause one to grow and develop. The obedient growing Christian is ever acceptable.

The church should see that none is left out. The church is faced with the problem of non-attending, inactive members. Many times these begin their indifference because the church was indifferent to them. Every ministry within the church should be geared to make one feel that he is wanted by and belongs to the great company of Christian believers. This procedure would eliminate prejudice of different economic degrees and social differences. Christ included all in His love and ministry.

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Second Summer Session

JULY 18 - AUG. 28, 1956

Registration date is open through July 26

Courses will be offered in

Art, Biology, Chemistry, Education, English, History,
Home Economics, Mathematics, Music, Political
Science, Physical Education, Physics, Psychology,
Religion, Social Science and Spanish

Write for Summer Schedule

DR. ARTHUR K. TYSON, President

Mary Hardin-Baylor College

Belton, Texas



Executive Board STATE CONVENTION



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

The Church Finance Program of Southern Baptists

We have returned from Nashville, Tennessee, where it was our duty and privilege to participate in, what we believe was, a history making promotion committee meeting.

From the North, South, East and West, Southern Baptist leaders converged on Nashville, Tennessee, Saturday, June 16. We met there, State Secretaries, Associate State Secretaries, members of the Promotion Committee of the Executive Committee of the Southern Baptist Convention along with Department leaders and workers from every state. These 150 men and women agreed to prepare, present and promote a different approach to stewardship. This program is to be designated as "The Church Finance Program of Southern Baptists."

The Program

It is a detailed program, which has emerged from long experience, based upon the New Testament Doctrine of Stewardship. It incorporates the best plans and technical know-how of the leaders in church finance and fund raising. The plan recognizes the fact that the responsibility centers in the local congregations. Therefore, it is designed to use every church agency and facility, including the Sunday School, Woman's Missionary Union, Training Union, Brotherhood and Music Departments. At the same time, this is to be an associational program to utilize every associational agency and facility.

Recognizing that Christian Stewardship is not man's plan for raising money, but God's plan for growing his children, the "Church Finance Program" is primarily concerned with developing Christian character, even while budgets are being promoted.

Americans are giving more money than ever before to church, educational and benevolent causes. Yet, the total population is giving slightly more than one-half of one per cent of its income to all religious causes. Members of Southern Baptist Churches are giving only approximately two per cent of their total income.

Occasioned by increased needs all along the line, from the local church to the end of the earth, there is a great deal of interest in fund raising and budget promotion. Consequently, professional groups have organized to fulfill that need.

We believe that Bible Stewardship is not just getting something from men, but actually it is God's way of giving something to men. Therefore, "The Church Finance Program of Southern Baptists" is designed to work on the local church level, using Baptist workers; these workers are to be trained in the latest technique of church finance and will make themselves available to assist the churches.

Need For Such Program

There is a need of long standing for a uniform plan of church finance. Baptists have developed uniform plans and programs in all other areas of our work. Terms, like the six-point record system, the eight-point record system, simultaneous revival cam-

paigns, have the same meaning in every state throughout our Southern Baptist Convention. But, in the matter of church finance, terms used are not the same, even among churches, within the same association.

The Church Finance Program will enable all churches to use the same promotional materials at a nominal cost. The churches will have the privilege of using Baptist leaders, especially trained in the latest finance technique, instead of using "outside" professional help.

Plan of Promotion

We plan a leadership conference for this year to introduce the plan to the Convention workers and officers. During the first three months of 1957, we plan one-day regional and associational leadership conferences. Then, there will be two-day clinics to be held in regions and associations during the summer of 1957 for the Pastors, Associational Missionaries, W. M. U. Brotherhood, Sunday School, Training Union and other church workers. At these clinics we plan to study the program thoroughly and train some of our leaders to conduct a campaign of church finance.

"A Guide Book of Fund Raising and Church Promotion" is to be prepared by Dr. Merrill D. Moore, Director of Promotion for the Southern Baptist Convention. This new guide book will contain ideas and methods suggested at the Promotion Conference. It is hoped that this guide book will become the accepted standard among Southern Baptists. —R. D.

A New Church Believes in Missions

Brother Hugh A. Brown at St. Paul, Arkansas, writes about the church at Ogden. He says, "We are young and if you look us up on the map we are in the hills. We are poor folks and some are young as our church and we have only nine active members and five of them are in one family. . . Our Sunday school yesterday was 43 so you see we need the prayers of all."

These fine church members claim to be poor people but they have sent us money for the Cooperative Missionary Program and for the Hospital and for State Missions. Thank you Ogden church.—B.L.B.

Bethel Has Good Revival

Brother C. S. Anderson of Hatfield writes that in connection with the Daily Vacation Bible School they had a real revival. Brother Sanders did the preaching and 14 were baptized at the close of the meeting. This is a good yield for a rural church in Western Arkansas. Brother Anderson is rejoicing over the victory.—B.L.B.

This Grand Piano

A Baptist woman was good enough to lend Baptist Headquarters a piano for our use in the chapel. The lady wants to sell this grand piano. Do you want to buy it? The price would be between \$300 and \$400. Write or come to see about it. B.L.B.

"We are Proud of Judge Carleton Harris"

Yesterday we heard a prominent man say at a Ouachita College Board Meeting, "We are proud of Judge Carleton Harris." Brother Harris is a member of the Ouachita College Board of Trustees. His counsel and leadership are valuable contributions to Ouachita College. Brother Harris is Chancellor in the Fourth Chancery District of Arkansas, composed of Jefferson, Lincoln, Arkansas and Cleveland Counties, and is a prominent member of a Baptist Church in Pine Bluff.

One of the many contributions that he has made to civic righteousness is the enforcement of a thirty day "cooling off period" before a divorce could be granted. Judge Harris strictly adheres to this legal provision. Under his plan, at the end of the first year there were over one hundred less divorce decrees in Jefferson County alone, and three times as many dismissals of divorce cases as in the preceding year. (Parties resumed marital relationship before the case was tried.) Harris's rule proved to be of such value that his plan was enacted into law by the State Legislature and the domestic harmony and relationship of hundreds of husbands and wives and children has been directly due to his courageous action. A man like Harris is worth his weight in gold and we need more such laymen on our Boards and in places of leadership in the Baptist cause. —B.L.B.

It Was Carey Association

After dictating the article about the Tulip new church building we knew we had made an error in naming Liberty Association instead of Carey and we thought we would correct the article before it was printed, but interruptions diverted our attention and the error went on through. The Carey Association is sponsoring the work at Tulip where the first Baptist Convention was held in 1848. A new church building will soon be ready for use there. Pastor Garland Anderson has been giving special and individual attention to the building of this church house. Many of us have been very anxious indeed to have a Baptist Church in operation in the village where our Convention was born. Maybe some of you would like to help. —B.L.B.

Convention Assets at Record \$131 Million

The financial statement of the Southern Baptist Convention, based on the annual audits of each of the more than 20 agencies, reflects the "good condition" of the Convention, Treasurer Porter Routh declared.

"Even with \$131 million in assets," Routh added, "The strength of the Southern Baptist Convention does not lie in the accumulation of property and reserve. Rather the strength of the Convention lies in the concern of Southern Baptists to find direction and power from the Holy Spirit, and to find motivation in world mission needs." —B.L.B.

Out of love have been born the noblest measures of suffering, both in human and divine relationships. —Austin Ingram

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