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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, JUNE 21, 1956

NUMBER 25



Harold M. Lambert Photo

Batter Up!

Prepare To Live

By H. H. SMITH, SR.

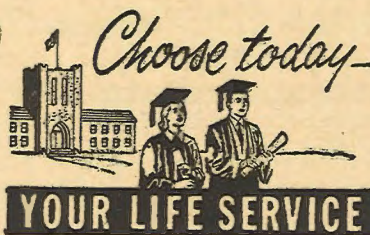
Just before leaving this world, Jesus told His followers that He was going away to prepare a place for them. The Revised Standard Version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my father's house there are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:1-3. R. S. V.).

The unrepentant person is not prepared to die — neither is he prepared to live — to live here or hereafter. We must first be prepared to live here, before we can expect to live happily hereafter. Heaven is a place prepared for those who are prepared for it. There are countless numbers, no doubt, who seem to think that if only they could get to heaven where there is supreme joy and happiness, they would be happy, regardless of the life they may have lived here on earth. Jesus never taught anyone to believe that. All through His life He made it plain that happiness in the life beyond the grave is conditioned upon the way we live here.

Immortality Entails Responsibility

The responsibility that immortality lays on the individual is well summed up by Dr. Charles L. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough

to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."



How can we prepare ourselves for the life eternal which has been prepared for us? Alone, we would be utterly helpless to prepare for the glorious life beyond, but as followers of Christ, we are not alone. When we fully commit our lives to God, to do His will at all costs, we have the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit": "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 6:22-23. R. S. V.). On earth or in heaven are there any higher qualities of Christian character than those just mentioned? The important question for us now is: Is my life fully committed to God and are these lofty traits of Christian character being reproduced in me day by day? Perhaps our best response would be in the words of the apostle, Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own" (Phil. 3:12. R. S. V.).

Baptist Preacher Indicted; Accused of Printing Heresy

AILESBURY, England, October 9, 1664 (BP) — Benjamin Keach, a Baptist preacher, has been indicted on a charge of printing a book, ostensibly for children, which contains "damnable positions" contrary to the Book of Common Prayer of the Church of England.

Keach was arrested at the order of Justice of the Peace Strafford and was released under bond of one hundred pounds. All copies of the book, *The Child's Instructor*, found at Keach's house were seized.

The indictment charges that the "seditious and venomous book" contains the following heresies:

1. Advocation of believer's baptism.
2. That Christ shall reign on earth in the latter days.
3. That church membership should be for believers only.
4. The eternal safety of unbaptized infants.
5. That laymen with ability may preach the gospel.
6. The sinfulness of insisting upon a hired ministry.

The indictment labeled the Baptist minister "a seditious heretical, and schismatical person, evilly and maliciously disposed, and disaffected to His Majesty's government, and the government of the Church of England."

In addition to the charges enumerated, the indictment further accused Keach, "And many other things hast thou seditiously, wickedly, and maliciously written in the said book, to the great displeasure of Almighty God, the disaffection of the King's people to His Maj-

esty's government, the danger of the peace of this kingdom, to the evil example of others, and contrary to the statutes."

Brought before the court for a hearing yesterday, Keach became the target of an abusive attack by the presiding judge before the indictment was read. Then the judge held up one of the books and asked the minister if he had written it. Keach readily admitted that he had written "the greatest part of it."

The court pressed for an indictment during the first day of the session, but a true bill was not returned until today. The defendant asked for a copy of the indictment and the privilege of consulting a lawyer, but both requests were denied. He will be tried by jury.

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Southern Baptist Convention

—17th Century Baptist Press

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Autonomy—

(Continued from Page Three)

greater the satisfaction and the greater the participation.

Therefore, church autonomy is not a negative thing, it is a positive thing. Church autonomy does not mean putting on the brakes, it means releasing the power of a church congregation in a dynamic program of kingdom service. Church autonomy is not the inhibiting of the spiritual promptings and responses to great Christian challenges, it is releasing those responses and promptings for their full realization in the fellowship of Christian service.

A Vision Of Christ

A Devotion By The Editor

"Abraham rejoiced to see my day: and he saw it, and was glad."

Abraham's vision lifted him out of the old ruts, tore him away from his old habits and practices. It gave him the courage to break away from his idolatrous companions, forsake the temples of greed and lust, and seek the freedom which God had promised.

Too many people are bound by social customs, commercial practices, political policies, and other environmental conditions. They are unable to break away from these conditions because they have no compelling vision of the Lord.

A compelling vision of the Lord is the very best alarm clock to awake one on Sunday morning in time for Sunday School and church. To anticipate the presence of the Lord and visualize the results of our labor for Him will give us a definiteness of purpose and a confidence in our undertakings and a certainty of results unknown in any other realm of life.

"Abraham rejoiced to see my day," said Jesus. With glad anticipation he earnestly longed for the era which Christ ushered in. And he saw it. He actually lived by the events of the future as if they were present actualities. He dipped into the centuries to come and brought back to his own the light of an advanced age, the higher morality of a future revelation, the strength and courage of a redemption which should be fully revealed to a future generation.

That is what Edison did, and flooded the night with light; that is what Fulton did, and set the steam ships afloat upon the seven seas of the world; that is what Columbus did, and brought the continents of the world together as close neighbors; that is what Abraham did, and brought the day of Christ to the world more than a thousand years before He appeared in the flesh; that is what you and I may do, and bring His redeeming grace to the benighted, broken, sin-bound souls of our generation.

The Christ who came just as Abraham anticipated Him, will become real to us today if we have the vision to see Him. When He does become real to us, when we can see Him above everything else in life, when He completely fills our vision, when we can talk with Him and enter into His plans, we, too, shall bring the Christ to our day and thereby make the dullest, most hum-drum and toil-some days bright with His light and potent with His power.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

ARKANSAS BAPTIST

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From The Editor's Desk

Autonomy —

The Basis of Church Polity

Autonomy of the Local Church

(This is the second in a series of discussions of church polity.)

Among Baptist churches, church polity centers in and originates in the local church. There is no such thing as the Baptist Church. The idea that some super-organization outside the local church and exercising authority over the local church is foreign to Baptist church polity. So long as Baptist churches safeguard and maintain their autonomy, the danger of developing ecclesiasticism or a hierarchy in our denomination is reduced to the minimum.

Meaning

The autonomy of the local Baptist church means, in the first place, that each member has equal rights and privileges with every other member of the church. Each member has a vote on all questions coming before the church. The vote of the richest, the wisest, the most powerful member of the church counts for no more than the vote of the humblest and least pretentious member of the church.

This does not mean that one person has the same influence as another. There are those in every church whose influence counts for more than other members of the church. That influence may decide the votes of other members of the church, but the vote of each member is on a par with every other member.

Just as church polity and the autonomy of the local church are centered in and are originated by the local church, even so the autonomy of the local church will be preserved and maintained by the church congregation itself. In order to preserve the autonomy of the local church, every question that concerns the church, every program proposed for the church, every issue that involves the church in any wise, must be presented to the church congregation for full and free discussion. All matters that involve the life and program of the church should be explained fully and in detail so that the church congregation can vote intelligently. There should be no place in the conduct of the business of a Baptist church for political maneuvering or wire pulling. It is my conviction borne out by many years of experience that when all matters are fully explained and discussed in the spirit of Christian brotherhood, the church congregation can be trusted to do the right thing. We inevitably get into trouble when we try to circumvent the autonomy of a Baptist church and put something over on the church membership.

Dangers

There are certain dangers which threaten the autonomy of the local church. One danger, too prevalent to be ignored, is that the deacons may exercise an authority which does not adhere in the office of the deaconship.

Let me hasten to say that I have the high-

est regard for the deacons of our Baptist churches. As a rule, they are humble, consecrated, and devoted Christian men and servants of the church. They are men who give of their time, their thought, and their best energies without reservation in the service of their Lord and His church. The deacon who assumes the responsibility to "run the church" is the exception and not the rule.

In those cases where the deacons may exercise an authority which does not adhere in their office, it is usually more the fault of the church itself than of the deacons. Too often the church as a whole, rather than go to the trouble to be informed so that it can act autonomously and intelligently on issues which involve its very life and program, resort to the easy method of turning the matter over to the deacons and without question approves their recommendation. So in many cases where the deacons practically "run the church" it is the fault of the church instead of the deacons. It is the failure of the church membership as a whole to inform themselves adequately so that they may arrive at decisions that will make for the progress of the church and its growth in spiritual values. A Baptist church is a democracy but a democracy must be informed in order to conduct its affairs wisely.

The situation described above may result from the failure of the church to set forth in broad outline the duties and responsibilities of the deacons. The deacons have a right to know what the church expects of them. They have a right to know in what areas of church policy they are to operate. This is not the place to discuss the area of their responsibilities and duties, but only to call attention to the carelessness and neglect of churches in general in determining the area in which the deacons find their responsibilities and duties. When no such definition is provided the deacons and when no other provision is made for meeting the problems, the issues, and the challenges that come before the church, it is natural for all these things to gravitate to the deacons.

Abrogation

The most complete abrogation by the local church of its own autonomy is when the church by constitutional authority binds itself not to consider any matter of business until it has been passed on by the deacons. To say that any matter of business presented to the church must be referred to the deacons for their study and recommendation amounts to the surrendering by the church of its own primary function and surrendering its autonomy to its deacons.

Any member of a church should be allowed the privilege of presenting any matter, that he considers important, to the church in any

business session of the church with the assurance that it will receive courteous, earnest, and prayerful consideration by the church. It may be a matter that cannot be explored fully in a single church session. It may be necessary to appoint a committee to explore and gain information about the proposition presented and report its findings to the church at a later business session. But it is not wise to refer every matter of business to the deacons. A special committee should be appointed to study such matters as need study and to gain information which will assist the church in arriving at a sane and wise decision on the question involved. Such a committee should include some member of the deacons but should also include members of the church congregation who are not deacons. The whole church membership should think individually for itself and be enough concerned about the business of the church, its program, and its activities and seek information that it may come to a wise and progressive decision.

When by constitutional authority every matter that is brought before the church is referred to the deacons, it has the tendency to create among the deacons a sense of authority which does not adhere in the deaconship. A further and even more harmful effect is to discourage any member of the church from bringing to the attention of the church any question or issue that one may think deserves church action. The reaction on the part of the members of the church is likely to be something like this, "What's the use? The constitution provides that everything must be decided by the deacons. I am not going to stick my neck out." As a consequence, the initiative, resourcefulness, and actual interest in the progress of the church is inhibited in the membership at large.

Denominational Program

The church should exercise its autonomy also in considering the various phases of the denominational program and its co-operation in those programs. We have said that co-operation takes precedence over independence as an element of autonomy in the local church. But that co-operation should be based upon an intelligent understanding of the various phases of the denominational program. The co-operation which the church gives and the participation in any phase of the denominational program will be more hearty, enthusiastic, and spiritual if that co-operation comes from an intelligent understanding of the program. Therefore, it becomes imperative that those persons, whether deacons, Sunday school workers, Training Union workers, WMU members, Brotherhood organization, or pastor, give widespread and thorough information on the program in question. The church membership should be thoroughly informed, so far as is possible to inform a church membership, not only of the local program of the church but on the denominational program in which it participates and with which it co-operates. There will come little satisfaction to any member of the church who is participating in a program about which he knows little or nothing. The more he knows about the program, the

(Continued on Page Two)

Kingdom Progress

Dedication at Grand Avenue Church, Hot Springs



The Grand Avenue Church, Hot Springs, dedicated its new \$50,000 building Sunday, May 20. Dr. Clyde Hart, former pastor of Central Church, Hot Springs, and now director of Negro work for the Arkansas Baptist Convention, delivered the dedicatory sermon. A week-long revival was held in connection with the dedication ceremonies.

The Grand Avenue Church resulted from a mission originally established by the Second Church, Hot Springs. In 1947 the Second Church decided to close the mission. But the Central Church, of which Dr. Hart was pastor, decided to take over the mission and continue it. The Central Church put the mission on a full time program and provided leadership until the mission was strong

enough to carry its own program. The mission resulted in the organization of the Grand Avenue Church on June 24, 1949.

The new building, constructed of brick, has a seating capacity of 350. The educational unit has nine Sunday school rooms. At the rear of the church are two additional rooms which may be used as choir rooms or Sunday school rooms.

Don Chesser became pastor of the Grand Avenue Church in 1951. Pastor Chesser is a graduate of Ouachita College. During his pastorate there have been 290 additions to the church membership and the evaluation of the church property has risen from \$5,000 to \$55,000.

Dr. Cauthen, Speaker On 'Baptist Hour'

Dr. Baker James Cauthen, Richmond, Va., executive secretary of the Foreign Mission Board of the Southern Baptist Convention has been named "Baptist Hour" speaker to begin October 7, 1956.

According to Paul M. Stevens, director of the Radio-TV Commission which produces the 30-minute weekly radio program, Dr. Cauthen will serve as preacher on the "Baptist Hour" for a six month period. He succeeds Dr. Roy O. McClain of Atlanta, Ga., who has preached on the program since October, 1954.

New members of the Radio-TV Commission elected during the semi-annual meeting in Kansas City are: Robert Wells, Lomita, Calif.; Dr. J. R. Robinson, Augusta, Ga.; L. D. Ball, Roswell, N. M., all terms expiring in 1959; and W. J. Purdue, East St. Louis, Ill., term expiring in 1957.

Baptists of Mexico Hope to Double Number by 1964: Baptists of Mexico have adopted plans to double their number by 1964, the year they will celebrate their centennial and the year Baptists of the U. S. will celebrate their sesquicentennial. Baptists of Mexico number 15,000.

Ridgecrest Opens

The 1956 session of the Ridgecrest Baptist Assembly opened Thursday night, June 7, when the Southwide Student Retreat convened there.

The Student Retreat began Thursday, June 7, and closed Wednesday, June 13. Over 1700 college students attended the conference from colleges and universities throughout the Southern Baptist Convention.

The conference included Bible study, workshops, seminars, conferences, worship services, and various programs of recreation.

Speakers for the conference included H. Guy Moore, Frank Laubach, Brooks Hays, Eric Rust, Ruth Wick, Chester Swor, Robert Hingson, Roy McClain, George Schweitzer, Paul Stevens, Gene Bartlett, Stewart Newman.

Revival In New Building

J. D. Tolleson was the evangelist and W. E. Elmore had charge of the music in the revival meeting at Harmony Church, El Dorado, May 13-20. The meeting resulted in 8 additions to the church, 4 by baptism and 4 by letter. Pastor John D. Grave states: "This was the first revival held in the new building. Since moving in May 27 there have been 13 additions to the church."

Ft. Smith Church Has TV Program



Pastor James Pleitz Delivers TV Devotional

A great door of service has been opened for the Grand Avenue Baptist Church of Fort Smith. Each Saturday afternoon at 4:15 the people living in the Fort Smith area are being blessed by the "TV Good News Hour" presented by the Grand Avenue Baptist Church over KFSA-TV. This fifteen-minute devotional program which has been on the air now for four weeks is being well received. A conservative estimate of the viewing audience is 10,000. The program is presented with a background stained glass window as a prop giving the effect of being presented from inside a church. It is under the direction of James Chatham, educational rector of the church, and the pastor.

Grand Avenue Baptist Church has just completed its Bible School which was the largest in the history of the church with 583 enrolled. There have been 280 additions to the church in the past eleven months.

—James Pleitz, Pastor

Annie Armstrong Offering Showing Gains Over 1955

In the first five months of 1956, the Annie Armstrong Offering for Home Missions has shown a large increase over a comparable time in 1955, according to Courts Redford, executive secretary of the Board.

Receipts for this mission offering through May 31 totaled \$1,221,754.83, nearly \$500,000 above this time in 1955. Goal for the 1956 offering is \$1,500,000. Books on the 1956 offering will be kept open until the close of this year.

Approximately fifty percent of the financial support for the Home Mission Board program is derived from this offering. The Cooperative Program and designated gifts furnish the remainder. The Home Mission Board received \$1,762,010.26 through the Cooperative Program in 1955. This was the largest amount the Home Board has received through this program.

Summer School at Ouachita

Enrolment in the first summer term Ouachita Baptist College is the largest since 1950, President Ralph Phelps has announced.

Starting June 4, the session was expected to enroll over 200 by the time registration closed.

Dr. C. A. Yeoman, chairman of the Education Division of the College, is director of summer school.

Retires From Pastorate



L. G. MILLER

L. G. Miller, pastor of Bethany Church, North Little Rock, for the past 8½ years, is retiring from the pastorate July 1, and will live at Rt. 4, Benton. Mr. Miller spent 36 years in pastoral work, from 1936 to '42 with Fisher Street Church, Jonesboro, and from 1942 to '47 with New Liberty Church, Blytheville.

He arrived on the field at Bethany the second Sunday in December, 1947, when it was a mission of Immanuel Church, Little Rock. The mission was organized into a church July 25, 1948, with 117 members. During Mr. Miller's pastorate the church received 245 members by baptism and 418 by letter, totaling 663.

The church built and paid for a home for the pastor valued at \$10,000; built a Young Peoples Department; and is now in the process of constructing an educational building 48x116 feet, two stories high.

Mrs. Miller has been active in Youth Work for 20 years; Sunday school teacher for 25; served as associational superintendent of the W. M.U. two terms in Mt. Zion Association and two terms in Mississippi County Association.

Mr. Miller will be available for revivals and supply work, and may be reached at Rt. 4, Benton.

Needs Music-Education Director

Dear Dr. Duncan:

Mr. Coy Burnett Sr. has resigned his duties as the Educational Director and Minister of Music at the First Baptist Church, Jacksonville. He has accepted a position as Manager of the World Wide Cartography Co. in San Antonio, Texas. We regret to lose this man from the church and from the field of education and music for he has been of valuable assistance and has manifested the finest spirit of cooperation we have ever been privileged to see.

Our church is in need of one qualified to take his place and if you know of such an individual, please give us word about them.

Yours in Christ,
—R. J. McMillan

Argentine Sunbeams Have World Vision: The Sunbeam Band of First Baptist Church, Mendoza, Argentina, has sent 100 pesos (\$5.00 U.S.) to the Southern Baptist Foreign Mission Board to be used for world missions.

Russian Baptists At Recent Kansas City Convention



The Russian Baptist visiting delegation attracted much attention. Seated from left to right are Miss Klaudia Tyrtova, Theodore Adams, R. Dean Goodwin of the American Baptist Convention, and Jakov Zhidkov, vice president of the Baptist World Alliance.

Standing, left, are Ilya Ivanov, treasurer of Evangelical Union of Christian Baptists; and Alexander Karev, General Secretary of the same organization. Man in the background is unidentified. Extreme right is Nikolai Levindanto, vice president of the Christian Baptists, and fraternal messenger of that union to the Southern Baptist Convention.

—Baptist Press

Marshall Pastor Assists Rural Church

Pastor J. A. Hogan of First Church, Marshall, is serving the Zion's Light Church on Sunday afternoon. Zion's Light Church is about 15 miles from Marshall. Pastor Hogan began his work with the church on May 20. He plans to conduct a Vacation Bible School and also conduct a revival meeting. The Zion's Light Church had been inactive for some time until Associational Missionary Thurlo Lee (Stone-Van Buren-Searcy) and Pastor Hogan became interested in the church.

Ten Years of Progress

The graduation of 179 students on May 11, was one of the highlights of the closing months of a decade of progress by New Orleans Seminary. During these ten years, the student enrollment (exclusive of summer school) has increased 260 percent, or from 338 to 878. There were 37 to graduate on April 30, 1946, as compared to 179 a decade later, or an increase of 484 percent.

Dyer Church Receives 13

W. T. Rogers was with Pastor H. J. Morris and Dyer Church in a recent revival meeting which resulted in 8 additions to the church on profession of faith and baptism and 5 by letter. There were 3 other professions of faith. Mr. and Mrs. Hugh Coble were in charge of the music.

Home Board's Convention

Printed copies of the program, WORLD MISSIONS, USA, which was presented at the Southern Baptist Convention in Kansas City are available from the Office of Promotion, Home Mission Board.

The script is adaptable for churches, student groups, missionaries, and others interested in world missions. About 18 speaking parts are included in the script plus the musical parts.

This dramatic presentation traces the history, strategy, and scope of home missions, and describes church extension, evangelism, and MISSIONS, USA.



★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Texas Baptist Leaders Approve \$10,000,000 Missions Budget

A record missions budget of \$10,000,000 for 1956-57 was approved by the executive board of the Baptist General Convention of Texas. This is an increase of \$1,000,000 over the current budget.

Presented by Dr. W. A. Criswell, chairman of the board's finance committee, the new budget will be submitted to the Convention's annual meeting in the fall for final approval.

Budget funds will be used for missionary work in Texas and around the world. Of the total, \$2,520,000 will be spent for world-wide missionary causes and \$4,480,000 for state missions.

Fixed items in the budget include \$100,000 for endowments to educational institutions, \$35,000 for the Convention's Christian Education Commission and \$50,000 for conditional commitment to the University of Corpus Christi.

Senate Approves Reduced Plane Fares For Clergy

The Senate passed and sent to the House a bill authorizing domestic and foreign airlines to grant reduced fares to clergymen.

It adopted an amendment, however, specifying that the reduced fares shall be applicable only on a "space available basis."

Sen. Warren G. Magnuson (D.-Wash.) explained this meant clergymen would be carried at lower rates only when they did not displace regular fare-paying passengers.

In the House, meanwhile, a similar measure ran into a snag when Rep. John W. Byrnes (R.-Wis.), acting on behalf of the Republican minority leadership, blocked its consideration on the "consent calendar."

Pointing to the adverse report on the bill given by the CAB at public hearings, Mr. Byrnes said he thought the measure ought to be considered under conditions that will permit full debate of its merits.

Governor Spends Eight Hours Distributing Bibles to Prisoners

Gov. Frank G. Clement spent eight hours distributing autographed Bibles to the 1,500 inmates of the state prison in Nashville, Tenn.

It was the first action of its kind by a Tennessee governor.

Gov. Clement said he autographed the Bibles in the presence of the prisoners who lined up in front of a table inside the visitor's gallery. The name of the prisoner was inserted on the record page and the governor signed his name under it.

The governor said he plans similar presentations later to women prisoners and to inmates of all other penal institutions in the state. In the future, he added, new prisoners will be given Bibles of their choice as they enter.

The state recently purchased a first allotment of 3600 Protestant Bibles for \$7,290 and 300 Roman Catholic Bibles at \$950. Gov. Clement said there are now no men of the Jewish faith in the state prison.

The governor said no effort was made to persuade any inmate to take a Bible if he did not desire to do so. But he reported that the response was "terrific."

Cleveland Arresting Presidents Of Stores Which Violate Sunday Law

Samuel Winograd, president of a large furniture store, was fined \$25 in Municipal Court in Cleveland after pleading guilty to keeping his place of business open on Sunday in violation of the state law.

Two chain store presidents arrested on the same charge pleaded not guilty. They were held for trial at a later date along with the operators of two supermarkets arrested earlier.

The chain store presidents were Louis Weisburg, head of the Giant Tiger Co. which maintains seven retail stores, and Henry Leff of the Three Bears Co., which has four.

The arrests marked a new policy by Prosecutor Bernard Conway in enforcement of the Sunday closing law. Previously, it had been the practice to arrest the cashier or manager of an offending store.

"There's no sense in arresting a clerk or manager," Mr. Conway said. "The only way to stop these violations is to charge the person who causes the store to be opened."

Ohio Methodists to Seek \$4,000,000 For New Seminary

Ohio Methodists have set a goal of four million dollars as the minimum amount needed to build and endow a theological seminary in the state.

"We will do it because we are called of God to do it," Presiding Bishop Hazen G. Werner of Columbus, told some 3,000 delegates and visitors at the annual meeting of the Ohio Methodist Conference.

Establishment of the new Methodist theological school in Ohio was authorized by the recent Methodist General Conference which met in Minneapolis.

Ohio Methodists hope that the seminary will help to offset a shortage of ministers. The Church has estimated it needs 133 pastors for Ohio congregations now.

Report 59 Percent of Arrests Due to Liquor

Offenses related to alcoholic beverages caused 59 percent of all arrests in the United States last year, the Methodist Board of Temperance said.

Citing crime statistics compiled by the Federal Bureau of Investigation, the board said reports from police in 1,477 cities with a population of 2,500 or more indicated there were 772,943 arrests for drunkenness, 193,119 for disorderly conduct, 96,165 for driving while intoxicated, and 37,028 for violation of state or Federal liquor laws.

These arrests totalled 1,099,255 out of the overall 1,861,764 made by the police departments during the year, the Methodist group declared. It said liquor figured in nearly all the arrests for disorderly conduct.

Egypt Expels Two Protestant Mission Teachers

Two British Protestant mission school teachers were ordered expelled from Egypt for allegedly teaching Christianity to Moslem students, the Cairo Radio announced.

They were charged with violating a law passed last December forbidding pupils in any private or government school to be taught a religion other than that practised by their parents.

A Smile or Two

A minister was visiting the home of one of his more influential church members. The men were conversing seriously when the 4-year-old daughter came in and tried to whisper something to her father. She was sent away three times, only to keep returning. The father finally said, "Whatever you have to say, say it out loud and then run along." "Well," the little girl said, "Mommy says for pity sakes don't ask the minister to stay for dinner."

—Cappers Weekly

An angry young woman rushed into the clerk's office. In her hand she bore a license. To the clerk she said: "Did you or did you not, issue this license to Albert Briggs for marrying me?"

"Yes, I believe I did. Why?"

"Well, what are you going to do about it?" she demanded. "He's escaped."

Newly-appointed vice-president (one of seven) was given a lengthy lecture on his duties by the chairman of a large Midwest Corporation. "Do you now understand what your new job calls for?" asked the chairman. "Yessir," said the new vice-president, "if you make a mistake I cheerfully take the blame."

—Walter Davenport, Collier's

One way to live within your means is just barely.

—Franklin P. Jones

Waffle: "How can you afford to take so many girls to such expensive restaurants?"

Pancake: "Easy. Just before we go in I ask each girl if she hasn't been putting on weight recently."

The traveling preacher unexpectedly 'dropped in for Sunday dinner with one of his parish families. With the whole covey of kids at the table and the parson at the head of it, a little brown dog looked up at the parson and growled at him all during the meal.

"Why," asked the preacher, "does the little dog growl at me? Usually animals like me."

Replied freckle-faced Willie, age 6, "Aw, you're eatin' off'n his plate."

A sergeant drilling a batch of recruits was that one of them was out of step. Going to the man as they marched, he said sarcastically: "Do you know, Bud, that they're all out of step except you?"

"Well," was the retort, "you're in charge, you tell 'em."

The father saw his son sitting on top of another boy in the front yard.

"Why are you pinning George to the ground like that?" Jimmy's dad demanded.

"He hit me in the eye!"

"How many times," reprimanded the father, "have I told you to count up to 100 before you lose your temper?"

"I am counting up to 100," cried Jimmy, "but I am sitting on him so he'll be here when I get through counting."

A child is a thing that stands halfway between an adult and a television screen.

The only one who should have faith in a rabbit's foot is a rabbit.

News From Baptist Press

Rio De Janerio Set For Next World Congress

The Baptist World Congress will meet in Rio de Janerio, Brazil the week of July 15, 1960, provided satisfactory terms can be worked out by the host committee. An invitation to the Southern Hemisphere by Baptists in Rio was accepted by the Executive of the Baptist World Alliance meeting in Washington, May 22. There are sufficient hotels and an auditorium that will seat 20,000 people. It will be the first time for the Congress to meet south of the equator.

The Executive meeting in Washington for its annual meeting had 62 members present from more than a dozen countries. Included were five representatives from Russia.

Henry Cook of London who has been serving as interim European secretary for the Alliance was elected to serve another year. Carl Tillers, Washington, was elected as western treasurer to succeed Edward B. Willingham, who recently moved from Washington to New York City.

Two resolutions on religious freedom were adopted. A strong appeal was addressed to General Franco, chief of state in Spain, asking that the Evangelical Seminary and School in Madrid, recently closed by the Spanish government be permitted to resume its work. The resolution states, "The present situation caused great distress of mind to all friends of Spain, including Roman Catholics, and we are sure that if the Spanish government would permit the seminary and school to be opened it would give great pleasure to all liberty loving people."

An equally strong appeal was sent to the Colombian government, "With a deep concern for the freedom of people of all religions and races we appeal to the Colombia government to do all in its power to secure order and liberty for all."

The 1957 budget for the Baptist World Alliance was set at \$70,700 as compared with \$58,500 for 1956. Funds are already in hand sufficient to make up the difference.

Theodore F. Adams, president of the Baptist World Alliance, told of his recent mission tour to the Baptists of the West Indies. He found three things: (1) real hunger for fellowship (2) great unawareness of other Baptists (3) keen interest in the affairs of the Baptist World Alliance. Dr. Adams said he will tour the Far East this summer and that his church has generously agreed to bear the expenses of most of his presidential traveling. In closing his remarks he expressed hope that Baptists of the world would not forget four words spoken in London on the occasion of his election, fellowship, faith, evangelism and prayer.

Arnold T. Ohrn general secretary for the Alliance in his report said that the best thing that had happened to the Baptist World Alliance since the Congress was the coming of Robert S. Denny. Denny was introduced. He told of a youth leadership meeting planned for August 20 in Hong Kong. He spoke also of the next Baptist World Youth Congress to be held in Toronto, Canada in July 1958.

Ronald Bell one of the treasurers for the London Congress Committee said that there was a balance of \$28,000 after all expenses were paid. \$4,200 was remitted to the Executive of the Baptist World Alliance to cover Congress expenses incurred in America for travel, mimeographing, telephone, etc. The balance was distributed to various British societies for use in mission work and scholarships.

The next meeting of the Executive Committee of the Baptist World Alliance will be held in McMaster University, Hamilton, Ontario, the last week in August of 1957.

Four Officers to Name SBC Survey Committee

The president, two vice-presidents, and senior secretary of the Southern Baptist Convention will meet in the near future to name a committee to survey the work of the Convention's many agencies.

The meeting probably will be in Nashville.

The survey committee will include one member from each state in the Southern Baptist Convention eligible to have board members, plus three members at large. The committee will have more than 20 members in all.

Duty of the survey committee will be to study the functions of the Convention's agencies and their relationships with each other, with the 30,377 SBC affiliated churches, and with the 24 state Baptist conventions cooperating with the SBC.

It has authority to employ professional help in its study to find the most effective way the Convention's agencies can promote its Christian activities. The Convention allocated \$25,000 for the work of the committee; stipulating that it should report to the 1957 Convention in session at Chicago.

Five Southern Baptists At Berea Conference

Five Southern Baptists will be on program of the Interdenominational Conference of Religious Workers in the Appalachian Mountains, to be held at Berea College, Berea, Ky., June 25-29.

They are A. B. Cash, Home Mission Board, Atlanta; Wayne E. Oates, Southern Baptist Seminary, Louisville; H. Leo Eddleman, president, Georgetown College, Georgetown, Ky.; D. M. Aldridge, president, Clear Creek Baptist School, Pineville, Ky., and Wendell Bellew, Mt. Vernon, Ky.

BSSB Name Change Committee Selected

W. Perry Crouch, pastor, First Baptist Church, Asheville, N. C., will be chairman of a committee making a year's study of the proposed change in name of the Southern Baptist Sunday School Board.

James L. Sullivan, Nashville, Sunday School Board executive secretary, recommended the name be changed to the Board of Education and Publication of the Southern Baptist Convention. The proposed change was contained in his report to the Convention's 1956 session in Kansas City.

The Convention referred the proposal to a seven-member committee. Others serving on the committee are H. Leo Eddleman, president, Georgetown College, Georgetown, Ky.; Oliver Shields, pastor, Lafayette Park Baptist Church, St. Louis; James H. Landes, pastor, First Baptist Church, Wichita Falls, Tex.; J. Winston Pearce, pastor, First Baptist Church, St. Petersburg, Fla., and C. Vaughan Rock, pastor, First Southern Baptist Church, Phoenix, Ariz.

The members of the Sunday School Board decided, after a lengthy study, that some other name would better describe the varied functions of this agency. They selected the Board of Education and Publication as the title they felt was the most descriptive of the agency's work.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character strike deepest to the grateful and appreciative heart.

Counselor's Corner

By DR. R. LOFTON HUDSON

Fear of Thunderstorms

Question: I am a Christian and happily married with two fine children. But we live only a few steps from my father-in-law who is terribly, terribly afraid of thunderstorms.

I am not afraid of storms and I try to teach my children that God is always near and watches over us. But my father-in-law rushes to the storm cellar at the first sight of a cloud. The children are getting frightened too. What can I do?

Answer: Explain to your children the true nature of your father-in-law's difficulty. He may have just as much faith as you have. Phobias are not easily controlled. Teach your children that fear is a very normal emotion and not to be ashamed of their fright. But let them see real confidence in your face.

If you are not afraid of storms, and if your children love you, I would not worry a moment about your children's fears. Your husband does not panic over each thundercloud, does he? Yet he was reared by your father-in-law.

I think you are wrong about your father-in-law. You write as if you think such abnormal fear is a sign of the lack of religious faith. That is not true. Such phobias are controlled by unconscious factors and usually cannot be overcome. Be patient with the old gentleman. He deserves understanding, not condemnation.

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Convention Funds Up 14½ Pct. Over 1955

Southern Baptist Convention receipts, counting both Cooperative Program and designated funds, are running nearly 14½ per cent ahead of a like period in 1955.

The May monthly receipts of \$2,125,643 increased the total for the first five months of 1956 to \$12,043,899, which is \$1½ million over the amount for January-May, 1955, Convention Treasurer Porter Routh declared.

The five-month total included \$5,538,318 through the Cooperative Program (11.51 per cent above last year) and \$6,505,580 through designated gifts (17 per cent above 1955).

May receipts included \$1,133,629 through Cooperative Program and \$992,013 through designations.

During the month, South Carolina gave a total of \$192,714.07. This placed it third among state conventions cooperating with the SBC. Of the total, \$110,950.27 was through Cooperative Program and \$81,763.80 through designation.

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There never was a person who did anything worth doing that did not receive more than he gave.

—Beacher

Cancer Warning

The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Tex., and Portage, Pa., is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice.

Write to:

**Food and Drug Administration
Washington 25, D. C.**

This warning is an official notice of the U. S. Government.

"Through the Closed Door"

By BRUCE H. PRICE, Pastor
First Church, Newport News, Virginia

A Mississippi minister preached the baccalaureate sermon to his son's class at Mississippi College in June, but his son did not graduate.

A little over a year ago during his junior year in the Baptist college, Joe Odle, 20, a ministerial student from Gulfport, died after a brief illness. It is very appropriate that his father, Dr. Joe T. Odle, should go to the campus and bring the sermon on the occasion to which his son had looked with happy anticipation.

"I want to write a message about prayer," Dr. Odle said to me. "In some of the national magazines I have read articles on the topic, 'God Answered Our Prayer,' telling of a son who went to war, how the parents prayed, and the son's safe return. Others have written of a daughter's illness, earnest prayer, and the child's miraculous recovery, emphasizing the same thought, 'God answered our prayer.'" Turning his head slightly and looking into the distance, with short measured words, Dr. Odle added, "I want to write on the theme, 'God Answered Our Prayer, Too.'"

Different Answer

Explaining his feeling he told how God had given the family grace to bear the greatest of all grief, and the comfort, peace and assurance which they needed in the darkest of all hours. God did not answer by restoring the son, but by his loving presence and tender care.

Someone remarked, "How can you have faith in prayer?" The words which came in reply from the bleeding heart of the preacher were, "I don't just believe in prayer; I believe in God who hears and answers prayer. Prayer could be a mere form, if we forget the person to whom we pray."

In January, 1955, Joe was invited to fill the pulpit of his home church for his father who was in Alaska on a preaching mission, sponsored by the Home Mission Board. That morning as the tall, handsome and popular young man brought the message, he was as strong and healthy as any person in the congregation. From Paul's letter to the Philippians 3:10, he took his text; "That I may know him, and the power of the resurrection, and the fellowship of his suffering — if by any means I might attain unto the resurrection of the dead." Little did anyone think that within three short weeks a killing disease would lay hold on Joe, and that he would know him more intimately, and experience the fellowship of his suffering, attaining unto the resurrection.

After the funeral, in Joe's Bible these words of Paul were found underlined, "For to me to live is Christ, and to die is gain."

Of the hundreds of letters and cards received by the family from school friends, faculty members and many others in every part of the country, there is one which deserves special mention. Dr. Lewis Martin of

the Home Mission Board, Atlanta, Georgia, wrote: "Congratulations on having a son in God's heavenly assembly enjoying fellowship with our Savior and the host made up of Theron Rankin, Ellis Fuller, W. O. Carver, Bill Wallace, Miss Kathleen Mallory, the apostles, prophets, my loved one and yours."

Like many others, Dr. and Mrs. Odle and their remaining child, a high school girl, have found in their sorrow compensation and blessings which otherwise they could not have known. Among these are a closer walk with God, and a nearness of eternity.

"The meaning of death is so different," remarked Dr. Odle with a note of sincerity. "Death has no harrow for me. Some have advised us not to go back to the cemetery, but we go each Saturday. It seems to give a little contact or touch, though we know he is not there.

"I am confident that we should talk to families about loved ones. It brings comfort. To me Joe is still in the family circle. For friends to fail to mention him is just like their failing to remember our daughter."

The more I talked with Dr. Odle the more I became assured of the truth which the talented young college student had underlined in his Bible: "To die is gain."

We visited until midnight in the Baker Hotel at Dallas. Slowly Dr. Odle walked to the door of my room ready to leave. Pausing for a moment before the door shut behind him he spoke, "Joe has gone on through the closed door."

(Dr. Odle has recently accepted the position of Assistant Executive Secretary in Mississippi.)

Is A Parochial School 'Public'?

By W. BARRY GARRETT

Efforts to break down the distinctions between public and parochial schools continued unabated. The efforts of the Roman Catholic hierarchy to reshape American thinking on the matter of public and parochial schools is taking terrific toll. The American public must ever be alert to this problem or we will find ourselves in the position of absorbing parochial schools into our public school system and at public expense.

Two incidents point up this problem clearly. The first is a statement by Dr. Willard H. Goslin in an address to the Eighth National Conference on Church and State in which he emphasized that the development and use of parochial schools is a matter of personal choice which the entire citizenry must not be asked to support. Here is his statement.

"Historically in America we have withheld public funds from the support of private and parochial schools. There are growing demands in the United States for a reconsideration of this policy. Some contend that being required to support public education at the same time that their beliefs require them to support private or parochial schools subjects them to double taxation.

"As American citizens they have a right to such a view and to proclaim it and to work for its acceptance. Because it affects public policy, however, it becomes a concern of every American, many of whom will contend that the establishment and maintenance of parochial schools in the United States is a privilege extended to citizens and one that must be paid for by those that choose it."

The second incident is a sidelight on the White House Conference on Education recently held in Washington. The Sunday Visitor, national Catholic weekly, reports a conversation between a layman and a cleric in which the layman asserted that the distinc-

tion between "public" and "parochial" schools should not be made and that both schools should be referred to as "tax-supported" schools.

The bulletin of Protestants and Other Americans United for Separation of Church and State has this to say about the above observation by the Catholic cleric and layman.

"Let us examine this interpretation more closely. A utility or service is 'public' when it is available to all within the sovereignty on the same terms. All have the same rights on a public street, at a public park, in a public library. Everyone can call for the same service in police and fire protection, garbage disposal, education, etc. Each utility or service is paid for by the public, organized and controlled by the public, and rendered to the public.

"On the other hand, private businesses serve the public, but that does not make them public. A private school is not set up by the public nor controlled by it. The private school may receive all applicants, but it is not compelled to do so, just as a business may refuse to accept some as customers. In practice, about the only requirements made of a private school by the public are those to satisfy health and safety. Make no mistake! A 'public' school is only one organized, supported, and controlled by the public, and open to the public. No other is entitled to the name."

—Baptist Beacon

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One of the hardest things to learn is the importance of trifles.

Well-arranged time is the surest mark of a well-arranged mind.

World's Greatest Library

By JIM HEFLEY

Did you know that you have a library in your home of sixty-six miraculous books in one binding?

These books were originally written in three languages; Greek; Hebrew; and Aramaic. Today they are translated in whole or in part in almost one thousand tongues.

There are between thirty and forty authors who have written upon vastly different topics and under strangely contrasting circumstances. We note books of history and biography, poetry and prophecy, genealogy and ethnology, adventure and travel, and romance and theology.

The first five volumes were written by a man who gave up royalty to become the leader of a slave people. The last book was written by a fisherman who threw down his nets to become a fisher of men.

If all the books that have been written in an attempt to destroy this marvelous collection were stacked one upon another they would tower higher than the Empire State Building. But if all the books that have been penned to defend and explain this great work were placed in one stack, then I suppose Mt. Everest would be but a sand dune in comparison.

The sixty-six volumes comprise the Bible. The Bible's source is God. The destination is man. The purpose is to reconcile man to God.

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Christ, the King:

- His regality was righteousness.
- His crown was compassion.
- His heritage was holiness.
- His pomp was purity.

—Austin Ingram

The Minister We Need Today — Pastor or Administrator — Which?

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

Alike in the Old Testament and the New, the favorite term applied to God's minister was "pastor," or "shepherd." Jesus called himself the "Good Shepherd." To make its meaning vivid to the disciples, he took them with him for three years, to see the model "shepherd" in action. And they saw him, "moved with compassion," all day and every day pouring out his life in saving messages of love and hope, and in deeds of kindness to the lost and straying, the sick, the lonely, the hopeless.

And he said to his disciples, "In me you see the model for the shepherds you are to be." And they went out like him to seek and to save the lost and straying one by one, and to give help and hope to all the needy they could find.

That was the model followed by the apostles and disciples he sent out, and by the pastors in the early churches. They were primarily shepherds — tending, guarding, guiding, feeding the flock one by one. This was the main function also of the pastors in the days of our fathers.

The Pastor Lost in the Administrator

Now for a generation, however, the pastor more and more has been swallowed up in the administrator, the manipulator of the church machinery. And due to two main reasons: as churches grew large, naturally the pastor was unable to give attention to individuals as before; and, second, as churches grew large, they naturally organized into many groups, wheels within wheels, so that pastors who succeeded had to become skilled organizers and directors. The pastor was lost in the administrator.

Thus today the church looking for a pastor does not ask first, "Is he a good shepherd?" but, "Can he draw the crowds? Can he organize and direct the numerous groups and classes? And can he raise the church budget?" If he is a good pastor, also, so much the better; but these other qualifications are musts.

Lapse Regretted by All

It seems fair to say that this lapse of the pastoral function is regretted by all. The church is ashamed of the lapse, and every godly pastor is grieved that he must "serve tables" rather than souls. But what to do! It is the way of Big Business, and businessmen in the church get their cue from it. They see it succeed in business, and the church too is a business concern, and must show tangible results in finances and in noses to be counted. And a pastor wants to be counted a success! And the world evaluates success in dollars and numbers — even though souls and hungry hearts are neglected. This is the blight of secularization, which has laid its dead hand on the church and on God's minister.

Shed a tear for the pastor. He is caught, but his conscience hurts at his neglecting souls for tangible "success." A tear also for the church; it deeply knows its pastor ought to be of all to be a shepherd of souls.

Uneasy Conscience Inspires Hope

Real hope lies in the fact that many devout church people are burdened over the lapse of the pastoral function. There is, in fact, a deep stirring of the church conscience. For many distressed cries are heard coming from sheep that suffer and long for a better pastoral ministry. Instinctively the church

knows it is unchristian to neglect those cries. It knows also that such neglect forfeits the respect of the world. Incidentally those cries incite many young ministers to become embryo-counselors and psychiatrists and to bid for disturbed people to come to them for counseling in the church office. This is to the good, but time so given to a counseling ministry only leaves a great mass of heart-hunger for the ministry of a pastor with the true shepherd-heart.

Church Leaders Cry Out For Redress

Many disturbed church leaders begin to cry out in behalf of the neglected sheep in a volume of protest too loud to be ignored. Russell L. Dicks in *Pastoral Work and Personal Counseling* speaks vehemently in behalf of the neglected sheep, estimating that hardly more than 10 to 15 per cent of members in the average church receive adequate pastoral ministry. Bishop Henry Knox Sherrill in his *Yale Lectures on Preaching* in 1949 said pastors often show a distressing neglect of pastoral visiting; that those offering office hours for counseling do so to the neglect of the larger mass of need, "since those that need religion most are least aware of it, and would be the last people in the world to go to the pastor in his office."

Sinister Cries of Neglected Sheep

Several years ago the church press carried some articles of mine on this topic. They brought me a volume of complaint that pastors and churches dare not ignore. A prominent businessman and churchman in a distant state wrote:

I have been a deacon and teacher of a large class of men for many years. I speak as one inside and entirely sympathetic both toward the church and toward the pastor. I'm not critical; I'm bewildered. The pastor has about ceased to be a shepherd to his flock. Yet I can't blame him greatly. The intricate church organization, the big budget, the community calls engross the pastor, so that he can't be the friend and the soul-physician he wants to be. For many years my pastors have been too busy to come and sit down with me and talk to me as the friend and physician of my soul. **And I am hungry for it.**

That was the tenor of many letter received, and many personal testimonies that have come to my ears. The volume of it is sinister!

A certain man, one of the truest I have known and a devoted, active churchman, said to me, "My pastor is one of the finest men and best preachers I know, and for several years I have been active in the church, but he never has been in my home, even in sickness. My child was seriously ill, and I was in the hospital to see her. He asked me why I was there. He went into the room for a minute or two to express his interest. And that was the nearest to any pastoral attention he ever has shown us."

A true woman wrote, "My husband had long been a shut-in, and died after a short illness. In all our Gethsemane of anxiety and loneliness our pastor rarely called or showed any interest — until my husband died. Then he called to express sympathy and to offer his services. It came too late! Yet he perhaps wondered why I asked a former pastor to conduct the funeral."

Another said, "My daughter had been a devoted and faithful member of our church

Branch College For Large Cities Proposed

R. Orin Cornett, executive secretary of the Southern Baptist Education Commission, suggests that existing Baptist colleges establish branch campuses to meet educational needs in large cities.

He makes his proposal in an article "Are We Neglecting the Cities?" in the April issue of the *Southern Baptist Educator*.

Those engaged in long-range planning for Christian higher education, according to Cornett, are realizing that Southern Baptists can't do the job they should without providing for such large cities as Atlanta, Memphis, St. Louis, Houston, Dallas, Fort Worth and others.

None of the cities mentioned has a Baptist college although a seminary is in Fort Worth. Atlanta, Ga., and Louisville, Ky., Baptists have discussed locating Baptist colleges in their cities.

Cornett believes the branch campus plan will eliminate most of the problems and disadvantages connected with establishing an altogether new school.

"Branch campuses have been tried with success by other denominations and by state universities," he declares.

Metropolitan centers "loom as potential centers of Baptist leadership which we can not afford to neglect longer," he says. "Failure to take care of the need for Christian higher education in the metropolitan areas is to fail to provide it where it can be furnished at smaller cost to the denomination."

Advantages of Plan

Advantages of a branch campus plan over establishing totally new colleges are described by Cornett as:

1. More economical. They will attract more "day students" in large cities. "Day students" live at home while attending school, thus don't require dormitory accommodations. Cost of dormitory construction is a big factor in educational expense of denomination. Too, branch campuses justify only smaller appropriations from state conventions while new school justifies larger outlay.
2. Immediate accreditation. The branch college receives reputation of parent college, doesn't undergo years of non-accredited status.
3. Modest beginning. A branch school can start modestly and grow to meet demand.
4. Doesn't jeopardize already-existing Baptist colleges. Founding a totally new college stirs opposition from existing colleges "since it imposes a threat of decrease in support through diversion of funds to the new institution."

—Baptist Press

for years. When she married she wanted a church wedding. But she decided rather to be married in the home, and to have another minister. She said, "I hate it, but why should I have my pastor? I don't know him!"

One may agree those are extreme cases. It is my belief that the great majority of pastors are true men and eager to serve their people when needed. But even such instances as the above occur too often. And all my sympathy goes out to the busy pastor, often a pack-horse for the church and overwhelmed with demands impossible to meet.

But I have convincing evidence that in almost every community souls are sick and pining for attention and for the ministry of religion that none but God's minister adequately can meet. If he fails in his pastoral ministry to souls, great is his failure, and that of the church as well, no matter if it is reputed to be the greatest church in the land.

Two Convention Messengers



Among the oldest and youngest messengers to the Southern Baptist Convention in Kansas City were Mrs. W. I. Moody, 82, from First Church, Little Rock, and Johnny Upchurch, 5, whose father is pastor of First Church, Stratford, Tex.

—Baptist Press

Death Takes Mrs. Ada Graves, Young Missionary to Argentina

Ada Gillett (Mrs. William W.) Graves, 34, Southern Baptist missionary to Argentina, died June 7, at Baylor University Hospital, Dallas, Tex.

Doctors in Argentina discovered in December that Mrs. Graves had cancer; and she and Mr. Graves returned to the States on emergency leave in January.

Funeral services were held at First Baptist Church, El Paso, Tex.

Mr. and Mrs. Graves were appointed to Argentina in 1953. After a year in language school in San Jose, Costa Rica, they served in Rosario, the second largest city in Argentina, as religious education workers.

Much of their work was connected with the Sunday school program of the Rosario Association. They taught study courses, directed camps and Vacation Bible schools, conducted conferences, and participated in many other activities.

Mrs. Graves, a native of Tucson, Ariz., moved to El Paso with

her family at an early age. She attended Gardner Business College, El Paso, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

At the time of her appointment to foreign mission service, Mrs. Graves told the Southern Baptist Foreign Mission Board, "My husband and I have felt for several years that God might be leading in the direction of foreign missions. It has been within the past year that I have become completely surrendered to the Lord's will in the matter, and I have a peace in my heart that I did not have before."

She is survived by Mr. Graves and by a daughter, Sally Kate, 11.

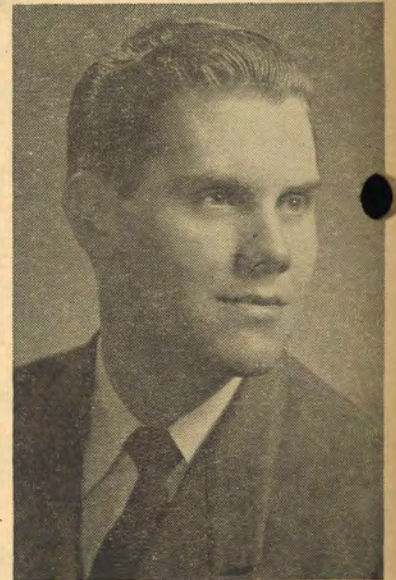
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Many married women would be happier and their homes more successful if they looked upon their husbands as persons to enjoy and not as possessions to be owned.

—Thos. Dreier
Sunny Meadows

Arkansas Music Conference Now In Progress

ON
OUACHITA COLLEGE
CAMPUS
FESTIVAL CONCERT
FRIDAY, JUNE 22
IN
MITCHELL HALL
AUDITORIUM
AT
7:00 P.M.



JAMES PLEITZ
Camp Pastor

Four choirs and Orchestra presenting music learned in Music Camp.

Everyone that is concerned with the progress of Church Music Education in Arkansas should attend this program of music.

Church Music Department
LeRoy McClard, Director

New Morality Crusade Tract Released

More than one million tracts have been printed by the Baptist Sunday School Board to meet demands for the Crusade for Christian Morality, according to Donald F. Ackland, editor of general tracts.

The newest title released is *You and Your Community*, by Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga.

Ackland said this tract "is splendidly related to the emphasis for the third quarter on Civic Righteousness. The treatment is fresh and interesting and the tract merits widespread distribution particularly in the light of the approaching presidential election."

Order *You and Your Community* from: Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tenn. Copies of the first two tracts in the Crusade series, *Can You Be Trusted?* (Donald F. Ackland) and *Keep Thyself Pure* (K. Owen White) are available on request.

Big Things For God

"Hitch your wagon to a star," said Ralph Waldo Emerson. He meant that we are to dream, have visions, undertake great things for God.

William James revised this classic statement. "Hitch your star to a wagon," he said. He was aiming at the practice, at making dreams come true.

But some modern has gotten

even more practical. "Hitch your wagon to a horse," he said. Do what is at hand was his meaning.

Paul combined the two, his aims and practical living. He said, "I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Dreams and plans go together.

The theoretical and the practical must be joined in church and in private Christian living. Passive people dream only. Aggressive people sometimes act without adequate ideals.

Churches need dreams, plans, programs and the willingness to carry through. They need wagons and horses and workers. And usually it takes at least two horses pulling together to pull a big load.

—R. Lofton Hudson

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Sunset Gold

We watch the glowing sunset
As the west turns to gold;
This picture from our Master's hand
Is lovely to behold.

In the twilight among the roses
There seems something sacred there;
For this day has gone forever
Let us breathe a silent prayer.

Down through the past we wand
And let the years unfold;
God grant our sunset will be shining
Like the west that's turned to gold.

—Newitt Vick Ponder
Emerson, Arkansas

Woman's Missionary Union, SBC

Using as the theme, "His Banner Exalted," Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, met in its sixty-eighth year at Kansas City, Missouri, May 27-29.

Inspiration and information shined every session and progress was reported in most areas of organizational work with the most consistent gains noted in mission study. Membership has reached an all time high of 1,345,153 in a total of 65,132 organizations. The report was attractively presented percentage-wise with a showing of the top four states in two categories. The first group showed those that excelled in participation, and Arkansas was mentioned four times in that grouping with —

27.7 per cent of Societies fostering full-graded Unions (4th place)

93.6 per cent of Societies observing Week of Prayer for Foreign Missions (3rd place)

1.4 per cent Mission Study books taught per YWA (tied with Alabama for 4th place)

1.1 per cent Mission Study Books taught per RA (tied with Alabama, Kansas and North Carolina for 2nd place)

The other category showed increases over the previous year and Arkansas was listed in the top four states five times with—

10.8 per cent increase in A-1 WMS's (3rd place)

21.6 per cent increase in WMS's observing Week of Prayer for Foreign Missions (3rd place)

40 per cent increase in A-1 YWA's (4th place)

40.5 per cent increase in A-1 GA's (2nd place)

37.5 per cent increase in A-1 Sunbeam Bands (4th place)

Mrs. R. L. Mathis of Waco, Texas, was elected president of Southern WMU to succeed Mrs. George R. Martin of Virginia who served for ten years and ten months. Mrs. Mathis comes to this new place of leadership from a rich background of organizational activities starting in the local church, continuing through the association and division, to become state young people's secretary, then executive secretary, and more recently state president. She is director of activities at Baylor University.

Arkansas was represented by a full quota of 50 delegates in addition to scores of visitors. Mrs. J. R. Grant was elected vice-president of Southern WMU. Mrs. H. L. Robinson, Jonesboro, was named trustee of Carver School of Missions and Social Work. Mrs. R. E. Hagood, Dumas, was chosen to represent Arkansas on the south-wide nominating committee with Miss Elma Cobb, Keo, elected as alternate.

In addition to a new president, new organizational plans were



MRS. R. L. MATHIS

adopted which bring new terminology into Woman's Missionary Union work. Beginning with the 1956-57 year, AIMS FOR ADVANCEMENT, with a very challenging appeal, will replace Standards of Excellence. AND Carver School of Missions and Social Work (former Woman's Missionary Training School) located in Louisville, Kentucky, was transferred to the Southern Baptist Convention. Because of a constitutional ruling, the transfer will not be consummated until after the 1957 Convention. The school will be maintained as an individual institution and developed along the lines now being followed.

Messages of missionaries, world and denominational leaders, were summarized by the last speaker, Dr. Theodore F. Adams, president of the Baptist World Alliance as he emphasized the need — even necessity — of every Baptist being a missionary.

Beginning October 1956 the Golden Anniversary of Young Woman's Auxiliary is to be celebrated for one year. An extensive program of activities, leadership conferences, tours of home and foreign mission fields will be promoted by Southern Woman's Missionary Union. The following challenging goals have been set for local organizations.

Plan now to make 1956-57 truly a Golden Year in every Young Woman's Auxiliary and for every member. Recognition will be given at the close of the year to organizations attaining eight of the following goals:

1. Aims for Advancement used as a working guide
2. Enlistment — 20 per cent increase in membership
3. YWA Focus Week observed featuring Anniversary
4. Offerings — 10 per cent increase in Lottie Moon Of-

Evangelism Is Still First

There are several words which were pre-eminent in the program of the recent Southern Baptist Convention in Kansas City.

Evangelism. Though the program did not list specifically any theme which mentioned evangelism, yet, evangelism was emphasized in practically all the major messages. As one listened to the presentation of the work of all our Boards and Agencies, he could not help but sense a clarion call to Baptists to redouble their efforts to evangelize the lost humanity of the world, at home and abroad. This was true in both the messages of the pastors' conference and the addresses of the Convention, itself. Especially was this emphasized in the presentation of both the Home and Foreign Mission Boards.

Needs. The vastness of the human race which populates the world and the lostness of the vast majority of earth's population was graphically and dramatically presented to the more than 12,000 people in attendance at the Convention. The Home Mission Board's report called attention to the multitudes of almost every race and color who live within the territory of the Southern Baptist Convention and are the spiritual responsibility of our more than 300,000 churches in the United States. This program was climaxed with a most challenging message by Billy Graham, who is, undoubtedly, the world's outstanding evangelist today. In speaking on "Christ For America," he expressed great appreciation for the spirit and program of evangelism among Southern Baptists. He made us all conscious of the responsibility that is upon Baptists to push their program of evangelism until the last lost person has heard the Gospel.

The Convention, perhaps, has never heard a more dynamic, passionate, heart-searching appeal than was made by Dr. Cauthon when he spoke to the report on Foreign Missions. He made us see the vision which he has of the world and its confused, needy, lost multitudes. He laid upon the hearts and consciences of the more than 8,000,000 Baptists the

claims of the Commission of Christ to give the Gospel NOW to every creature upon the earth. We were told that the Foreign Mission Board has more than 1,000 missionaries on the field but that we should have at least 3,000 missionaries immediately. His plea for surrendered lives and for the gift of children by parents to the world mission task, cannot soon be forgotten by those who heard him. Surely the world was never so spiritually needy as it is now. Christ is the answer and the only answer for this need.

Urgency. This is a word that certainly stood out as the Convention faced the responsibilities that are upon our people for giving the Gospel to the whole world. Time is of essence. The Gospel must be given to the peoples of earth NOW. Jesus declared, "I must work the works of Him that sent me today, the night cometh when no man can work." The lost of earth will not wait. If we do not reach them now, they will not be reached. It is too late to give the Gospel to the lost when they are in their caskets.

Advance. No Convention, perhaps, has ever been challenged with an advanced program comparable to that presented in Kansas City. The advance is along all lines of endeavor which we are pursuing. However, missions and evangelism were held up as that which comes first in the challenge of Christ to His followers around the world.

It is most heartening that God has given to Southern Baptists a program of evangelism which works and gets results. Surely "The Southern Baptist Program of Evangelism" was born for this very hour. We must never turn back. We must push the program until every church has been enlisted and every Baptist becomes a soul-winner.

Remember that we have —

- (1) Humanity — too precious to lose,
- (2) A mission — too important to neglect,
- (3) The Saviour — too wonderful to hide,
- (4) An Adventure — too glorious to miss.

I. L. Yearby

fering for Foreign Missions, Annie Armstrong Offering for Home Missions, Dixie Jackson Offering for State missions

5. YWA Citation awarded to 10 per cent of membership
 6. Soul-winning — week of visitation before revival
 7. Convention-wide YWA Conference — at least one member attending
 8. Reading — 50 per cent reading a missionary biography
 9. A functioning YWA Book Club
 10. The Window of YWA — subscriptions to magazine equaling 50 per cent membership
- Nancy Cooper, Sec'y.

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Fall Semester Opens Sept. 10

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LAST CALL TO YOUR JUBILEE ASSEMBLIES

June 28 — July 3

July 5-10

SILOAM SPRINGS

EDGAR WILLIAMSON, Director

DATES: June 28-July 3, **FIRST** Assembly; July 5-10, **SECOND** Assembly.

WHO SHOULD ATTEND FIRST ASSEMBLY: Benton County, Black River, Buckner, Buckville, Caddo River, Clear Creek, Concord, Conway-Perry, Current River, Faulkner, Gainesville, Greene County, Hope, Independence, Liberty, Little Red River, Mississippi, Mt. Zion, Ouachita, Red River, Stone-Van Buren - Searcy, Washington - Madison, White County, White River, and Woodruff Associations.

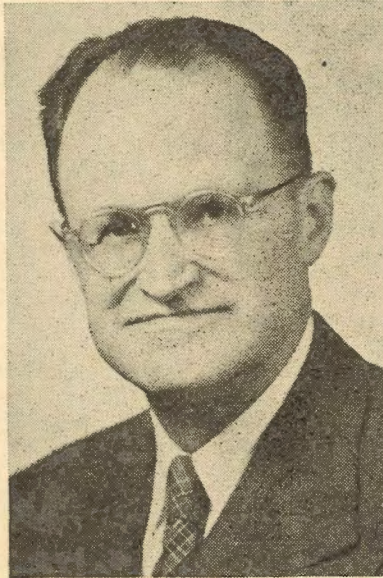
WHO SHOULD ATTEND SECOND ASSEMBLY: Arkansas Valley, Ashley County, Bartholomew, Big Creek, Boone, Carey, Caroline, Carroll County, Centennial, Central, Dardanelle-Russellville, Delta, Harmony, Newton, Pulaski, Rocky Bayou, Tri-County, Trinity, and Motor Cities Associations.

WHEN TO ARRIVE for First Assembly: Anytime Thursday, June 28; for the Second Assembly, anytime Thursday, July 5. All reservations will be held until Thursday, 9:00 p.m. Reservations not taken by that time will be assigned to others desiring accommodations. **NOTE:** The first meal of each assembly will be served on Thursday evening. It will help all concerned if those coming for the assembly session will arrive on the campus Thursday, and **NOT BEFORE.**

WHAT TO TAKE: This is an encampment. Cot, mattress, and meals will be furnished according to rates already published. There will be buckets, dippers, and wash basins in dormitories and cabins. **TAKE** pillow, sheet, blankets (at least two), towels, and toilet articles. There is no hot water except in Deluxe I and Faculty Buildings.

WHAT TO WEAR: Be prepared for dress-up and recreation. Sport shorts are **NOT** worn at any time. Women and girls taking slacks are requested to wear them only in the afternoon for recreation. Take at least one raincoat, overcoat, or wrap. At times it may be cool, and it may rain.

HOW TO GET THERE: From Fort Smith there are now three roads to the Assembly grounds. 1. Take Highway 64 to Salisaw, Okla., then Okla. 59 to Siloam Springs, then Ark. 59 three miles to the Assembly grounds. 2. Fort Smith or Alma to Van Buren, then Arkansas 59 to the Assembly grounds. 3. From Fort Smith on 64 to Alma, 71 to Springdale, 68 to Siloam Springs, 59 three miles to the Assembly grounds. Kansas City Southern trains and several bus lines now go through Siloam Springs. Taxis from Siloam Springs to the Assembly grounds are available.



THE DAILY SCHEDULE

- 6:30 Rising Bell
- 7:00 Breakfast
- 7:45 Devotional Hour
—Tabernacle
- 8:35 Sunday School, Training Union and Music Conferences
- 9:25 Woman's Missionary Union, Baptist Student Union and Men's Conferences
- 10:10 Recess
- 10:30 Sunday School, Training Union and Music Conferences
- 11:20 General Assembly
—Tabernacle
- 12:30 Dinner
- 1:45-5:30 Recreation
- 6:00 Supper
- 7:00 Night Service
—Tabernacle
- 8:45 Fellowship Hour
- 10:00 Campus Clear
- 10:30 Lights Out

FIREWORKS: No fireworks permitted at any time.

WHAT SHOULD BE UNDERSTOOD: No one will leave the grounds between 6 p.m. and 12:30 p.m. of the next day without individual emergency permission obtainable at the Business Office. Young People leaving the grounds during the afternoon should be properly chaperoned and have the consent of their pastors or dormitory supervisors.

LIGHTS OUT: Lights in all cottages and dormitories must be out at 10:30 p.m. Many come to the encampment for their vacation, and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 10:30 p.m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted by the encampment.

RECREATION: This year, under the leadership of Neil Jackson recreation will be available to everyone of every age. A recreation participation award plan will be in operation based on participation in the different recreational activities. Four different ribbons will be awarded at the end of the assembly. Everyone is urged to have fun by participating in the recreational activities.

NOTICE: It is understood that those who register for the encampment agree to abide by these suggestions. Refusal to observe these suggestions, or willful mutilation and destruction of encampment property, will result in immediate dismissal from the encampment grounds.

SPEAKERS: Dr. Monroe F. Swilley, from Atlanta, Georgia, will be the speaker for the night services during the first Assembly, and Dr. Nolan P. Howington, Little Rock, the second Assembly. Dr. Carl Goodson, Southwest College, Bolivar, Missouri, will be the speaker for the morning Bible hour both Assemblies. Dr. Carlyle Bennett, Berkeley, California, will direct the music, assisted by Mrs. Carlyle Bennett and Miss Rose Arzoo-manian, Chicago, Ill.

KING AND QUEEN CORONATION: Each church represented may select a candidate for king and queen before going to the Assembly. Each candidate will need a formal, since all candidates will participate in the coronation. Qualifications for king and queen include membership in a cooperating Baptist Church in Arkansas, age 16-24, single, and eligible for the gold ribbon (perfect attendance) award.

THEME: "Faith Is The Victory"

(I John 5:4)

Children's Page

GOD'S WONDERFUL WORLD



Remember the first firecracker you lighted? How excited you were? Perhaps you can imagine how excited a group of scientists were the day they first tested atomic power.

They must have thought of God and His creation of heaven and earth. Perhaps they remembered the scripture, "He looketh on the earth and it trembleth. He toucheth the hills and they smoke."

It happened on a cold December day in Chicago, underneath the University of Chicago's Stagg Field Stadium. Little did people imagine, that one day, underneath this great steel and concrete stadium, scientists would test the atom to see if it could be released and controlled

at the same time.

It was a tiny experiment in comparison with today's new atomic developments. The result produced less than enough power to run an electric clock.

Tiny though it was, it proved that atomic power could destroy terribly! And, it could also benefit the world! Today, atomic medicine is used to heal the sick. Scientists tell us that, in the future, atomic power will heat and light our homes, propel ships, aircraft and submarines.

Every day we hear more about the power of the atom. But, the atom is only one of God's great powers! There are many more. Among them—the power of salvation! "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Note: If you have a question that you want answered about God's wonderful world, send it to God's Wonderful World, c/o Baptist Press, 127 9th Ave., North, Nashville, Tenn.

Billy's Sharing Plan

By GRAYCE KROGH BOLLER

Billy looked thoughtfully around the reading room of the Christian Center. He had promised to dust the tables and chairs and straighten the magazines this afternoon.

"There isn't much to read," he rubbed his cheek as he looked around. "Not many magazines to straighten. Only a few books."

Billy thought of his big bookcase at home with all his books in it. He looked at the man sitting by one of the tables, thumbing the pages of the same magazine over and over again.

"This place needs more books!" Billy decided. "It needs more magazines!"

When he reached home an hour later, Billy looked at his bookcase again. He took out two books which he had read so often that he almost knew them by heart.

"Mom, have you any magazines you don't want?" he asked, taking one of the carrot strips Mother was cutting.

"Some," Mother smiled. "Why? Want to cut something out?"

"No," Billy shook his head, munching the carrot thoughtfully. "Got any books?"

"A few," Mother's eyes were

questioning. "Why?"

"I'm going to start a new project for our Sunday school class," Billy explained. "The reading room at the Center needs books and magazines."

"That is a fine idea!" Mother nodded. "I'll give some of ours. I'll tell the ladies in my class about it, too."

"Okay!" Billy smiled, and began to set the table.

On Sunday, he hurried to Sunday school early. He wanted to tell his teacher, Miss Sweeter, about his idea.

"That is a good idea!" she cried when Billy had told her. "We'll get to work on it right away."

"I have a big wagon to help haul the books and magazines," Billy offered.

"We'll need it," Miss Sweeter told him.

As soon as the boys and girls heard about the need for books and magazines, they were anxious to help. Billy knew when the ladies in Mom's class heard about it, they would want to help, too.

The very next afternoon, as soon as school was out, Billy took his big wagon. He began to ring

doorbells and ask for books and magazines for the Christian Center. Some people gave him some right away. Some promised to later. Some asked him to come back on Saturday. Almost everyone either gave or promised to give.

"I can come each month for your used magazines," Billy told those who gave. "That way you can get rid of them before they begin to clutter your place."

"It is a good idea," everyone agreed.

When the wagon was piled high with books and magazines, Billy hauled it down to the Center. Other boys and girls were putting some on the tables and bookshelves. Mom was there, too, with those she had collected.

By Saturday, the shelves were almost full. Each table had a pile of magazines on it. There were more people coming to read, too, now that there was something to interest them.

"All because one small boy had an idea," Mom ruffled Billy's hair as they looked at the crowded room.

"I just wanted to help," Billy grinned up at her. "And I guess I did!"

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WHAT IS IT?

By ELSIE SIMON

It speeds and makes a dreadful noise,

It goes right through red lights,

But policemen never stop it for The thing's within its rights!

It's fiery red but it destroys The fires which are bad luck,

By now I'm sure you've guessed— The answer's, "A fire truck."

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INDEPENDENCE DAY

By ELSIE SIMON

There's a holiday in summer That makes us all feel gay,

It's the birthday of our nation It's Independence Day.

It's then we go on picnics And raise our flag up high,

And take the time to thank God for

Our fine Fourth of July!

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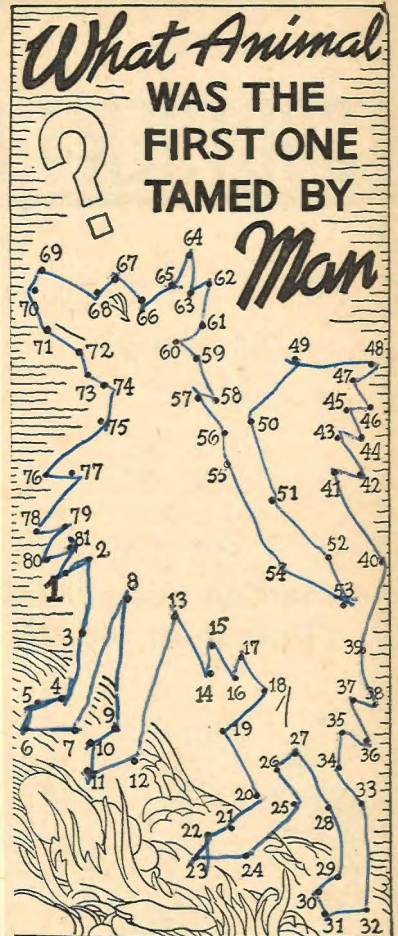
Past Tense

Somebody asked three-year-old Johnnie: "What did you do in Sunday school this morning?" Replied Johnnie: "We rang around the rosey."

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More and more I become convinced that the truly upright man is always the man who does found his life on religious principles.

—J. Ernest Somerville,
"The Challenge of Broken Pieces,"
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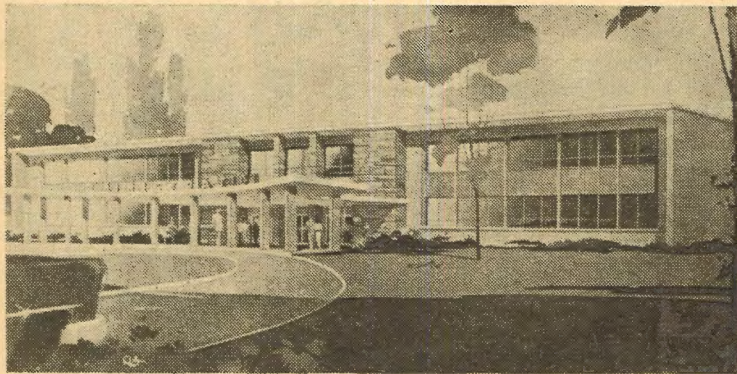
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FALL TERM OPENS SEPTEMBER 10

Write for Catalogue

SOUTHERN BAPTIST COLLEGE
WALNUT RIDGE, ARKANSAS

Financial Statement of the Arkansas Baptist Foundation June 15, 1956

We are giving below a statement of the assets of the Arkansas Baptist Foundation, as of June 15, 1956. As will be seen, this is a condensed statement, but we think it will give the desired general information about the Foundation. Should anyone desire more detailed information about any particular item, we shall be glad to furnish same on request.

It should be borne in mind that ANNUITY FUNDS are gifts that have been made, but on which interest is paid the donor as long as he lives. On the death of the donor the principal sum is turned over by the Foundation to the designated beneficiary. OTHER TRUST FUNDS are invested and the earnings passed on to the beneficiaries named by the donors. The use of UNDESIGNATED FUNDS is determined by the Foundation Board on instructions from the Baptist State Convention.

ANNUITY TRUST FUNDS

Designated Beneficiaries	
Ouachita College	\$ 5,000.00
Southern Baptist College	1,000.00
Bottoms Baptist Orphanage	2,500.00
Cooperative Program	2,000.00
Total Annuities	\$10,500.00

OTHER TRUST FUNDS

Designated Beneficiaries	
Bottoms Baptist Orphanage	\$ 10.00
Memorials	112.00
Foreign Missions	500.00
State Missions	5,300.00
Ouachita College-General Fund	5,442.25
Ouachita College Student Aid	7,303.56
Ouachita College Ministerial and Missionary Student Aid	10,500.00
Total Other Trusts	29,167.81
DESIGNATED GIFTS	147.00
Total Capital Funds	\$39,814.81
UNDISTRIBUTED EARNINGS	613.51

Total Capital Assets and Earnings	\$40,428.32
TOTAL FUNDS INVESTED	\$37,998.02

CASH ON HAND:

Uninvested Capital Funds	\$1,816.79
Undistributed Earnings	613.51
Total Cash	2,430.30

Total Assets \$40,428.32

OTHER ASSETS OF THE FOUNDATION with undetermined value:

Deed to interest in oil royalty in certain lands in Columbia County, Arkansas.

A \$5,000 life insurance policy to the Foundation as beneficiary.

Copies of eleven deeds with bequests to the Foundation filed for safe keeping.

A number of other wills have been reported made with bequests to the Foundation.

There is no way of knowing how many other wills may have been made with bequests to the Foundation.

Of the wills we know about, with the amounts set forth in some, we estimate that the bequests to the Foundation may total \$100,000.

Arkansas Baptist Foundation
W. A. Jackson, Retiring Secretary

—000—

General Electric has announced that it has developed a two-armed electric-hydraulic "slave" that can perform sensitive mechanical tasks at the bidding of its human "master." The new gadget has been nicknamed "Yes-man," and is designed primarily to perform the job of a human mechanic in radioactive areas where it might be too dangerous for the mechanic to work.

—Survey Bulletin

—000—

Christianity is more than a storm cellar; it is a way of life.

—Christian Advocate

—000—

Christian laryngitis seems to be a prominent disease of the 20th century. Something prevents Christian witnessing.

—000—

Some people would rather be right than president—and a lot would rather be wrong than be quiet.

—Frances Rodman

The Continuing Mission of the Church

By BURTON A. MILEY

The record of the apostles is about to close in the Book of Acts. The last two chapters make the material for this lesson, much of which is taken up in voyage detail with no great historical importance. It is marvelous to note that God's sustaining hand was upon His man whether shipwrecked, snake bitten or adverse conditions prevailed. God's providence is written in a wonderful way. Each Christian should be thankful that he is a beneficiary of the Lord.

The record of the early church with its continuing mission is one of people thrust forth and urged outward to fulfil His world plan. The Book of Acts has been impressive in this fact. Lives of early believers, dedicated unto God, were used to further Christian faith. The fight for faith by early Christians was waged successfully. Christianity had to be separated from Judaism and paganism of the world from its beginning. Personality has been premium throughout the Book but not from the human viewpoint alone. It is registered in terms of the divine. The Holy Spirit Himself is a person and works through dedicated personalities offered to God. It is through men that the kingdom is extended. It is by men that churches are built. Paul was notable among men used of God. It is just that he should have recognition.

THE VOYAGE TO ROME

When Agrippa had heard Paul he told Festus that Paul might have been set at liberty if he had not appealed unto Caesar. This appeal predetermined the voyage to Rome. Paul had earlier been assured that he would witness in Rome (Acts 23:11). Paul set sail with other prisoners under the guidance of a sympathetic centurion by the name of Julius. The voyage to Rome was by no means uneventful or barren of opportunities to magnify God. Paul used his opportunities and received encouragement from God by vision that every thing would be all right. In time the group came to Rome. The centurion, Julius, delivered the prisoners to the captain of the guard. However, Paul was permitted to dwell by himself under guard of a soldier. This privilege worked to his advantage. His expenses (rent and provision) were increased but he had liberty for larger witness.

HIS MINISTRY WHILE PRISONER

After three days he called the chief of the Jews to him. He as prisoner could not go into the synagogue. When the Jews gathered he spoke unto them of his innocence of committing any act against them or their customs. He explained why he appealed unto Caesar (28:19). He

Sunday School Lesson

June 24, 1956

Acts 28:16, 23-31

MAKE JUNE TIME BOOK TIME



spoke of that one hope for Israel that was bound up in Messianic promise. The Jews who stood about him acknowledged that they had received no communication concerning him and that no person had come to bring testimony against him. They expressed a desire to hear more and confessed that all they had heard concerning the Christian cause was not favorable. An appointment was made when they could come to his lodging for further instruction. The appointed day found many gathered and to them he expounded and testified concerning the kingdom of God. He liberally and freely used the law of Moses and the words of the prophets. The gathering continued from early morning until evening.

The record written that day has been repeated many times since. "And some believed the things which were spoken, and some believed not" (28:24). They disputed among themselves and departed. It is not always easy to anticipate the mood of Paul. The sadness of heart because of their turning away caused Paul to quote from Isaiah. "Go unto this people and say hearing ye shall hear and shall not understand and seeing ye shall see and not perceive, but the heart of this people is waxed gross, their ears are dull of hearing and their eyes have they closed, lest they should see with their eyes and hear with their heart, and should be converted, and I should heal them" (28:26-27). Paul came to the same conclusion which had been forced upon him before. Salvation of God should and would go to the Gentiles because the Jews rejected it. This sent the Jews outward from Paul's lodging reasoning among themselves. There is no record of great numbers turning unto the Lord, yet there was a church at Rome. There were Christians in Rome at the time that Paul arrived. For two years Paul continued this type of ministry to those that would come unto his house. He was faithful though in chains. No one interfered with his work nor denied him the privilege to carry it on. Luke closes the record of Paul in these words, "And Paul dwelt two whole years in his own hired house and

received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."

This concludes the biblical record of the life of a truly great man that came to Christ under divine revelation and went out under persecution. It is assumed that Paul was acquitted when his trial came up before Caesar and that he continued his missionary enterprise until his death. Biblical record closes at this particular point.

The Book of Acts gives many persecutions hard to endure. The early church was not always embedded in peaceful society. Persecution at Jerusalem drove the early Christians outward. They went bearing witness to far-flung lines outside Jerusalem. Persecution saw noble men martyred—some by consent of Paul. Stephen died because of persecution. It is difficult to evaluate the intensity of persecution in local synagogues. Paul withstood persecution even to being stoned and left for dead. When hate has a religious background it becomes more vehement because capacities of life are increased by religious beliefs and exercises. The hating Jew was the most despicable. Paul remained faithful to the end under all circumstances which surrounded his life and cannot be charged with other than the faithfulness that he exercised. The mission of the church continues onward.

PRACTICAL LESSONS

Christian work is never completed. Interlocking generations prohibit the completion of the Christian work. Every generation is staggered into another. If all above 12 years of age were won today, several thousand more in America would be twelve tomorrow and even more the next day. Church work is under continuing conditions that will never be completed. Care should be made that none fall by the wayside. When a Christian falls out other Christians must minister to him and forces for soul-winning are lost. Each man is to be faithful unto death. Paul was.

Noble men inspire others. Paul's testimony for Christ along with his life of action inspired many others. Judson had a life of inspiration though his suffering was great. John Bunyan gave the world "Pilgrim's Progress" out of 12 years behind bars in Bedford jail. Great men inspire others. Even today there are those who walk in handicap and affliction, conscious of the fact that before they can wear the crown the cross must be borne. They are encouraged by those who have gone on before.

The church must embrace all. Again and again Jews turned from Christ. The gospel went on to the Gentiles for God's heart is for all.

—000—

CRITICISM

Stones and sticks are thrown only at fruitbearing trees.

—Forbes



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Just For Preachers

In a report by Dr. Samuel W. Blizzard, a Presbyterian minister, presented to the National Council of Churches, meeting in Chicago, he said, "The principal complaint of today's urban clergyman is that he has to spend most of his time on things he considers irksome and unimportant. Among these are 'paper work', 'running the mimeograph machine', 'attending too many purposeless meetings', and 'dealing with demanding people'."

We do not know, but it appears that these brethren are trying to go through some short pastorate on a five cent fare, and then ask God for a transfer. Or, it could be that they have the same philosophy of the hobo — "A toast," he exclaimed, lifting his tomato can, "Here's to de holiday! Bless de hull t'ree hundred and sixty-five of em!"

God has called his preacher to proclaim the "Good News" through the preaching of his word, because preaching has been, is now, and shall forever be "the power of God." In order to be God's preacher, one is often called upon to perform routine, wearisome, heart-breaking and apparently unrewarding tasks, (and we might add, the preacher who is not willing to do this is like plantation people during the old days — They wanted to raise nothing but cotton, and wanted to wear nothing but silk).

A Frightening Attitude

This attitude, on the part of some preachers, has produced frightening and fearful situations in many of our largest cities. Right in Chicago, where this report and these complaints were made, there are 6,000,000 people with 4,000,000 of them lost. In the three state area, Illinois, Wisconsin and Indiana, around Chicago, there are 1,076 towns and cities ranging in population from 500 to 50,000 without a Baptist or Protestant church.

There seems to be a popular psychological idea going around that we should learn to live within our environment without strain, without burdens and without work. This has caused some people to spend more time worrying about the tasks than they do trying to perform the tasks. If finding a way to live easily with problems and adjusting to our environment, so as to come through the day refreshed and unsoiled, is the ultimate goal, then when will we ever find time for achievements? Incidentally, some preaching has missed the mark, because knowingly or not, it has been infiltrated with the modern psychological lust for ease; therefore, tries to hold up the perfect life as the one without tension and without work.

The ministry is not using the pulpit to dole out religious opiates and mental sedatives. This kind of preaching is not Christian, because, it is unscriptural. The Gospel of the Lord Jesus Christ is not one of ease, but one of sacrifice. The way of the Cross is not out, but in. Jesus plunged into the stream of humanity and did not stop until His blood ran down from Calvary.

Never Easy

The Bible says, "Jesus came preach-

ing," but it also says, "he was there in the wilderness forty days, tempted of Satan; and was with wild beasts" — "Being in agony he prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground" — "and when they were come to the place called Calvary, there they crucified him". No, it was not easy to preach in the wilderness; it was not easy to pray in Gethsemane; and it was not easy to preach from Calvary — But that was part of the ministry of our Lord.

It is not easy to pastor a church; it is not easy to do paper work; it is irksome to deal with demanding people; and it is tiresome to attend meetings, but that is one phase of the preacher's ministry and blessed is that preacher who can perform these tasks with the grace of compassion.

There is a painting which shows two Jews fleeing from the city, where a pogrom broke out. They are escaping with a scroll of the law. They preserved the law, even though they lost all their other possessions. That pictures the cost of being chosen of God. Being a steward of the Gospel calls for sacrifice and risk.

As preachers and Christians, we are to meet our tasks, make our sacrifices, take our risks and face our problems, because the Christian religion is not an insurance policy against hard work. In the early days of America, our Christian forefathers sang—

And are we yet alive,
And see each other's face.
Glory and praise to Jesus give
For His redeeming grace.

In those days preachers were jailed, congregations were attacked by Indians, and way-laid by ruffians. For every church member there were twelve non-church members. These pioneer Christians were ostracized, criticized and positioned. Yet, they carried on. They walked to their meetings, in the shadows of death, they worshipped in danger of being arrested, and returned home, facing death, every step of the way. But, with the chosen people of old, they knew that God was demanding something of them and would give them the power to stand up to their arduous tasks. No doubt they read over and over again the words of Deuteronomy 30:11-14: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." In many instances the early Christians faced martyrdom, tramped the streets as vagabonds, and gave their witness in the hard and difficult places.

Learning Lesson of Secular World

Perhaps the brethren, who brought that report to the Chicago meeting, have learned the lesson of the business world too well,

and have adopted too many secular policies. Did you ever hear, "I can get it wholesale", or "a full 30 day course in three short lessons"? Recently we heard one of the girls say, (after visiting Ouachita College on Tiger Day), "I went through Ouachita in one hour and I would have made quicker if I hadn't worn my high heels." The ministry of the Lord Jesus Christ has no short cuts. A pupil won first prize for the best short baseball story by writing — "Rain—no game," but the ministry never has been reduced to banker's hours, and neither can the peculiar circumstances and situations of God's preacher be reduced to office routine. The successful business man does not shut up all his business interest in the office when he leaves. He eats, lives and breathes his business. The preacher's heart, mind and soul must be so saturated with compassion that he never despises the distance or the length of the day.

When the preachers in a northeastern seminary tried to organize a union to protect the rights of preachers, they were attempting to put in vogue a system that has been overworked in the secular world. (We imagine they wanted life, liberty and an automobile expense so they could pursue happiness.)

Paul's Ministry Characterized

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." (II Corinthians 11:24-28)

We would remind those reporting brethren and Dr. Samuel W. Blizzard, in the words of one preacher's wife who would always say to her husband, "Don't shilly-shally".

Dr. Wendell Phillips, who crusaded against slavery and who made many enemies in his stand for righteousness, said, "When I kissed my wife goodbye, before leaving the house each morning, she would say, 'Now Wendell, don't you shilly-shally.' We would say, preachers, "don't you shilly-shally" in this matter of service to humanity. Thank God the average Southern Baptist preacher is not "shilly-shallying."

Thank God, the rank and file of Southern Baptist preachers do not feel that counseling heart-broken, defeated and discouraged people is dealing with demanding people. Neither do Southern Baptist preachers feel that church and denominational meetings are purposeless and too many. Southern Baptist preachers have never asked God, nor man, to protect them from the hard difficult tasks of going to the shop, out on the farm, down into the "joint" or anywhere else to win lost souls.—RD

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