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Arkansas Baptist Newsmagazine

5-24-1956

May 24, 1956

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "May 24, 1956" (1956). *Arkansas Baptist Newsmagazine, 1955-1959*. 122.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, MAY 24, 1956

NUMBER 21



Harold M. Lambert

So You Are Graduating — Congratulations!

See Page Three

Providing Leaders to Meet Church Needs

By ALLEN W. GRAVES
School of Religious Education
Southern Baptist Theological Seminary

Is your church looking for a minister of education, minister of music, youth director, or some other church staff member? Hundreds of Southern Baptist churches are now seeking such trained leaders. They are having a difficult time finding men and women adequately prepared for these important posts of service. Is it reasonable to assume that God leads these churches to seek such trained leadership without having called young people to fill the positions?

How many young people from your church have felt a call to some type of Christian service within the last ten years? At Ridgecrest and Glorieta, in the various state assemblies and conventions, and in their home churches hundreds of young people have made such commitments. Yet many of them have not followed through by obtaining adequate training for Christian vocational service.

God has called. Now the churches are calling. But somehow we have failed to lead these young people through the steps that would prepare them for the places of service now calling.

Southern Baptists have the young people. Thousands of the most capable and dedicated young people in the land are in our Baptist churches today. Many of them have felt a definite call or are experiencing a definite interest in fields of religious education, church music, Christian missions or the pastoral ministry. Yet, for the lack of adequate guidance and encouragement, many are not responding to Christ's claims on their lives.

The Perfect Answer

Said the atheist: "If any person can prove that I am wrong, will that person come forward?" No one moved; all was silent. Proudly he repeated his challenge. He was certain no person would challenge his remarks against Christianity and salvation.

But his assurance left him, somewhat, as an aged man came slowly to the platform. Carefully he sat down on the chair.

"Well, what is your argument?" questioned the atheist.

The old man did not speak. Instead, he took an orange out of his pocket. The audience stared. A smile pulled at the corners of the atheist's mouth. What kind of an argument was this? Then slowly and carefully, the stranger peeled the fruit. With thousands of eyes staring at him, he went a step further. After dividing the orange into small sections, he ate each piece.

"How did the orange taste?" asked the aged man.

"I don't know. I did not taste it," replied the atheist.

"Then, why do you talk against Christianity and salvation?" asked the Christian. "You haven't tasted or experienced the blessings of salvation and the joy Jesus gives those who serve Him. But I have tasted and seen that the Lord is good, and I advise you to do the same."

The Christian had given the perfect answer. The atheist had no reply. Instead, he was made a fool before the audience just because of a man and an orange!

Perhaps you are skeptical about salvation.

Special Training Available

Our Southern Baptist seminaries are now equipped to offer specialized training to these non-pastoral workers. Adequate preparation involves the completion of college work followed by specialized seminary training. Any of the five Southern Baptist theological seminaries will supply to pastors or interested young people materials describing the courses of study available.

Doubtless there are many fine men and women who have finished their college preparation and have begun careers in other areas who should now re-examine their life plans and seek seminary training for service in Christian vocations. They will find that their years of experience will be helpful both in their seminary preparation and in the church positions to which they will go.

Convention Study Committee Proposed

Southern Baptists have always sought to meet the urgent spiritual needs that have been brought to their attention. The need for trained education and music workers has become increasingly urgent in recent years. Southern Baptists are aware also of the frustration and uncertainty that mark the lives of many young people who have felt a call to Christian service but failed to follow through. Because of the pressing needs of these young people and because of the urgent need of the churches, the Trustees of Southern Baptist Seminary have proposed that the Southern Baptist Convention in its Kansas City session appointed a study committee to bring recommendations concerning a follow up program giving guidance to those young people who feel called to Christian vocations.

Maybe you have reasons for your skepticism; maybe not. Could it be that your opinions have been formed by hearsay, godless books, or critical company? You'll never know what an orange is like until you taste it, and you'll never know what salvation is like until you experience it through the mercy and love of Jesus Christ.

—Ka Leo O Ka Kula,
student publication of the
Hawaiian Baptist Academy.

So You Are Graduating

(Continued from Page Three)

these young people and wish for them every blessing of the Lord and every success in life that is in accord with the purpose of God's will for them.

There are still others among our young people who are going on from college and university to graduate schools. It may be to our seminaries to prepare themselves for the ministry, or mission work, or other full-time religious service; it may be to the law school, or the medical school, or the business school. Some may be preparing for a teaching profession, or other professions of equal importance.

So we extend to our boys and girls and our young people throughout the state the heartiest of congratulations and our sincerest good wishes and with most earnest prayers for them in the days to come.

Friends of Jesus

A Devotion By The Editor

"Ye are my friends."

It is an amazing truth that Jesus initiates the friendship between us and Himself. As someone has remarked, "He picked us out." And we visualize Him walking along the shore of the lake and seeing certain fishermen mending their nets. He calls to them, "Follow me." "I have picked you out for my friends." Or He passes by the tax collector's office and invites Matthew to be His friend, or it is a man born blind, a leper, a demoniac, a learned Nicodemus, a rich Joseph.

His amazing capacity for friendship astounds us, for He initiates the amity upon which that friendship is based. Someone has remarked that no one discovered Him; that He might have gone on forever making ploughs and simple household furniture and never been discovered by us. But it was He who discovered us and invited us to be His friends. We feel His seeking, drawing hand upon us, a warming, delightfully refreshing, enveloping presence comes over us.

And it is not simply philanthropy that prompts Him to seek us out. It is because of a kinship of nature, like propensities of life; He finds something compatible in our presence, He loves to have us near Him because we rest and refresh His spirit. In His presence we feel an invigorating sense of freedom, even a boldness to claim His friendship and draw upon His resources for our needs. It is not an arrogant or selfish claim we make upon Him, but an intimate freedom.

He lays hold upon the tiniest bit of love and friendship in our hearts and declares that it is worth infinite pains to protect and nourish and develop, though it be buried in a mass of rubbish and debris. He will grabble it out of the heap of unworthy, loathsome and foul mass, bring it to light, cleanse and polish and renew it with His grace. He will reset that bit of genuine love so that the full rays of God's love and grace will bring out its beauty.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:14-16).

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

Publication Committee: Dale Cowling, Little Rock, Chairman; John Holston, Lonoke; Homer Bradley, Eudora; Byron King, Tuckerman; Dillard Miller, Bauxite.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

From The Editor's Desk

Allow Me To Introduce My Staff

Since the publication of the May 3 issue of the *Arkansas Baptist*, with its many tributes from friends far and near to the editor, I would be unfair to my loyal and efficient staff and other helpers if I did not give them full credit for their part in the production of the *Arkansas Baptist*.

Any distinction which the *Arkansas Baptist* has achieved has not been the work of the editor alone but is shared by many others, particularly the members of my staff.

The editor, of course, is responsible for what appears on the pages of the *Arkansas Baptist*. Except for certain routine items such as the copy submitted by the departments here in Headquarters Building and a few other items, the editor selects from an abundance of material the items that fill the pages of the paper. Each week the editor must read hundreds of pages in order to select the material for the few pages that make up our paper. It has often been said that the editor is not only responsible for what appears in the paper but he is responsible for what he keeps out of its pages. The editor is responsible not only for the editorial page but for every page of the publication.

After having set forth in brief the responsibilities of the editor, allow me to introduce the members of my staff.

Mrs. Homer D. Myers is my editorial assistant. She has held this position seven years. When the copy has been read and culled and selected by the editor, it is passed on to Mrs. Myers. She reads that copy very carefully, making such corrections as will conform to the style of our publication and marks it with certain symbols for the printer's instruction. She proofreads the galleys, makes up the dummies, and proofreads the page proofs.

Miss Bertha Lou Wilson is my editorial secretary. She has been with the paper four and one-half years. She does all my secretarial work, but in addition she operates one of the Addressograph machines half a day

each week; she assists Mrs. Myers with the proofreading, and when Mrs. Myers is absent either on vacation or because of illness, Miss Wilson fills her place as editorial assistant. She also assists with getting out the monthly statements.

Mrs. E. F. Stokes, who has been with the paper twelve years, is bookkeeper and assistant business manager. She keeps the record of the subscription orders; she does the routine buying; she operates an Addressograph machine half a day each week; she assists in the operation of the Graphotype which cuts the names on the metal nameplates; and also assists with the filing.

Homer D. Myers, who has been with the paper two years, works entirely with the circulation, operating the Graphotype, and a day and a half each week addressing the papers. Keeping the circulation up to date week by week is a major operation. Each week we receive new subscriptions, we receive orders to drop subscriptions, we also receive changes of addresses. These three operations totaled 900 per week in 1954. At the present time they would run between 1,000 and 1,200 per week.

Frank Kinney bags the papers for delivery to the post office. He is an expert at this job. Mr. Kinney has been with the paper longer than any other member of the staff, between twelve and fifteen years.

These members of my staff are not only loyal to the editor personally, but they are loyal to the Baptist cause and to the *Arkansas Baptist* as the official publication of the Arkansas Baptist State Convention. Each member of the staff is thoroughly responsible and dependable. The editor does not have to keep the details of the staff members' responsibilities on his mind. There isn't a one of them that would shirk the least responsibility. They know their responsibilities, they are familiar with the work, they cooperate together in a beautiful way. I cannot say too much for the members of my staff.

Another person who should be mentioned

along with my staff is Pastor Burton A. Miley, who prepares the Sunday school lesson each week. Pastor Miley is a good writer, a good thinker. He knows the Bible and is true to the Bible. The Sunday school lesson is one of the most popular features in the *Arkansas Baptist*. We feel that we are fortunate to have Pastor Miley prepare the Sunday school lesson each week for the *Arkansas Baptist*.

Others who deserve mention are the heads of the departments here in Baptist Building. They have co-operated beautifully and with the finest Christian spirit. And may I take this method and this opportunity of expressing to each one the deepest gratitude of my heart for their tributes published in the May 3 issue. These tributes are but the repetition of their many expressions of appreciation spoken to the editor personally.

Mention should be made also of the Publication Committee from the membership of the Executive Board. That Committee consists of Dr. Dale Cowling, chairman, pastor of the Second Baptist Church, Little Rock; Pastor John Holston of the First Church, Lonoke; Pastor Homer Bradley of the First Church, Eudora; Pastor Byron King of the First Church, Tuckerman; Pastor Dillard Miller of the First Church, Bauxite. This committee has been one hundred per cent cooperative and has given the editor and the staff encouraging support.

Mention should also be made of the Executive Board and its co-operation and support through the years. The base of co-operation and support broadens until it covers the entire state of Arkansas. The associational missions have been wonderful in their co-operation. The pastors throughout the state have given their loyal support. The churches and the individual members deserve much credit for whatever the *Arkansas Baptist* has accomplished through the years of the present editorship.

This is not meant as a swan song, but I felt impelled to make the above statements and to give credit to all the persons co-operating with the editor. This, I felt, was due because of the special issue of May 3 dedicated to the editor with so many encouraging tributes to him. I wish it to be known that many, many others share whatever credit it is due for producing the *Arkansas Baptist*.

So You Are Graduating — Congratulations!

The boys and girls in the grammar schools, in the junior high schools, and the young people in the high schools are being advanced to higher classes. They have passed another milestone in their education careers. While we are focusing attention upon the graduating classes, let us not forget the boys and girls and the young people who have advanced to a higher grade even though they have not yet reached the point of graduation. We are pulling for them as well as for the graduates, and we are counting on them to continue advancing from one grade to another until the day of graduation.

Many of the finest young people are graduating from high school. This is a very important event in their lives. It is a great

achievement, and worthy of celebration. Graduation from high school marks these young people as good students, capable of applying themselves in such fashion as to master the course of study assigned them. They have proven themselves capable of sticking to their assignment until it has been finished, and they are appropriately awarded with their certificate of graduation.

For many of these high school graduates this event may mean the end of their formal education. Many of them find gainful employment and so begin to plan a business career.

However, there are many others who will continue their educational career in the college or university. It is to be hoped that as

many of the high school graduates as possibly can will do just that.

There are large numbers of our young people who are also graduating from college and the university. These have gone on to achieve a still greater accomplishment in their educational careers. Four years more of study have prepared them for professional careers or for managerial positions or for greater opportunities perhaps in the business world. We hope, too, that this additional four years of college or university training has prepared them for greater usefulness in their churches wherever they may be located and in their service to the Lord.

We heartily and sincerely congratulate

(Continued on Page Two)

Kingdom Progress

Church Building Completed



Pastor James R. Wilson reports that the Independence Church, Hope Association, has just completed the construction of a new church building. It is a rural church made up entirely of farm families. The new church

building was completed free of debt.

The new structure includes Sunday school rooms and rest rooms. The attendance in the church services and the organizational meetings have tripled in the last four months.

Resolutions of Appreciation

The Executive Committee of the Central Association recently passed resolutions of appreciation for Pastor Dillard Miller who has resigned the First Church, Bauxite, to accept the pastorate of the First Church, Mena. The resolutions commended Pastor Miller to the Mena church and to the brethren of Ouachita Association. We quote the following from the resolutions: "Pastor Miller is evangelistic in his efforts, sincere in his plans to extend the kingdom, true to the doctrine and principles of Southern Baptists, and thoroughly co-operative in all progressive undertakings for the furtherance of the cause of our Master."

Youth Revival at Clarendon

Pastor L. Y. Lewis and First Church, Clarendon, had the services of Pastor R. H. Dorris of Pike Avenue Church, North Little Rock, as evangelist, and Eddie Spann of Southwestern Seminary, Fort Worth, Texas, in charge of the music, in the recent youth revival meeting. There were 10 additions to the church on profession of faith and baptism, and two by letter.

Revival Reports

The First Church, Smackover, co-operated with churches in Liberty Association in a Simultaneous Revival Campaign, April 29-May 6. Russell Clearman, pastor of Gaines Street Church, Little Rock, was the evangelist in the Smackover church, and Bill McGraw, minister of music of Queensborough Baptist Church of Shreveport, Louisiana, was in charge of the music. The meeting resulted in 32 additions to the church on profession of faith and baptism and two by letter. There were five other professions.

Pastor C. E. Stewart and Hebron Church, Little Rock, had the services of Evangelist Billy Walker of Walnut Ridge in a revival meeting recently which resulted in 45 additions to the church, 33 by baptism and 12 by letter. Charles Mendenhall was in charge of the music.

First, Fayetteville, Plans to Build

First Church, Fayetteville, in a recent business session, voted unanimously to accept the recommendation of the Building Committee and the deacons to launch a building program for the construction of a new auditorium. The seating capacity of the proposed auditorium is 1,200. The estimated cost is \$400,000, which includes heating and air conditioning but does not include furnishings.

It was agreed to begin construction when the first third of the total cost is in hand. It is expected that it will require 16 months to secure one-third of the funds necessary to start construction.

It is anticipated that the new auditorium will be completed in 1958 which commemorates the 100 years history of the church. It will also mark the 50th anniversary of the present auditorium. The new building will be located just north of the present auditorium and will form an "L" into the educational building completed in 1949. The two buildings will be joined by a tower.

The location of the new structure will make it possible for the church to proceed with services in the present auditorium, which will continue to be used so long as the church deems it wise.

Arkansas Store Workers To Assist at S.B.C. Book Store

Dan Coker, manager, and Mrs. Mamie Shook, church library supervisor, Baptist Book Store, 303 West Capitol Avenue, Little Rock, will assist in the Convention Book Store during the meeting of the Southern Baptist Convention in Kansas City, Missouri, May 28-June 2.

Coker will serve as supervisor of the general religious books center and Mrs. Shook will serve as sales clerk and church library counselor.

The store will be under the direction of Jay O. Turner, manager, Sales Department, Baptist Sunday School Board, Nashville, Tenn. He will be assisted by Mrs. Lorell Burns, western Baptist book store area su-



Good news! The church has placed the **Arkansas Baptist** in the church budget and is sending the paper to every church family.

New Budget

Salem Church, Mena, Ouachita Association, H. W. Crow, Jr., Treasurer.

New Club

Bellefonte, Boone County, Miss Mary Birdwell, treasurer.

From Budget to club: Formosa Church, Faulkner County.

Subscription Analysis

Harmony Association, 16 budgets; 6 clubs; 13 with neither.

Hope, 23 budgets; 2 clubs; 15 with neither.

Independence, 4 budgets; 4 clubs; 9 with neither.

Liberty has 31 budgets; 7 clubs; 10 with neither.

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

supervisor. Twenty-four other workers from Baptist book stores west of the Mississippi will assist the Sunday School Board staff throughout the week.

More than 4300 square feet of space will be used to display books of all publishers and newest church supplies. Features of the exhibit will be bargain sales on selected books and Bibles, and demonstrations by specially trained persons in the use of audio-visual aids and mission study materials.

Minister Ordained

James Perry Lewis was ordained to the gospel ministry by First Church, Jonesboro, Sunday, April 1.

The council was composed of the ordained ministers of Mt. Zion Association and the ordained men of the faculty of Southern Baptist College, Walnut Ridge. The council was organized as follows: Chairman, Sam Boucher, deacon of Walnut Street Church; examiner, Pastor D. Douglas Scrivner; ordaining prayer offered by David Freezor of Needham Mission where Mr. Lewis is pastor; presentation of Bible was made by Q. D. Lamb of Jonesboro; ordination sermon was delivered by Carl Bunch, associational missionary of Mt. Zion Association.

Mr. Lewis is a Junior at Arkansas State College. He is pastor of Needham Mission, which is under the sponsorship of First Church, Jonesboro.

Beasley-Murray Accepts Post At Zurich Seminary

Dr. George Raymond Beasley-Murray, tutor in New Testament languages and literature, Spurgeon's College, London, has accepted a teaching post in the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, according to a cable from Dr. Josef Nordenhaug, president of the school.

Upon the recommendation of Dr. George Sadler, secretary for Africa, Europe, and the Near East, the Southern Baptist Foreign Mission Board, in its semiannual meeting last week, authorized Dr. Nordenhaug to offer the chair of New Testament in the seminary to Dr. Beasley-Murray.

A native of Leicester, England, Dr. Beasley-Murray received the bachelor of divinity degree, with second honors, from Spurgeon's College, and the master of theology degree in Greek New Testament and Apocrypha from King's College, London. He did post-graduate work in New Testament at Jesus College, Cambridge, and spent two years in New Testament research at King's College, receiving the doctor of philosophy degree in 1952. He has been on the faculty of Spurgeon's College since 1950.

Dr. Beasley-Murray is author of several books, including *Jesus and the Future*, published by MacMillan in 1954.

—*Foreign Board News*

Sweeping Attack On The Constitution

By Paul Blanshard, author of *AMERICAN FREEDOM AND CATHOLIC POWER*, before the Eighth National Conference on Church and State:

The most important assault on the constitutional principle of church-state separation made during the last year was made by the Catholic Bishops of the United States in their November appeal for financial support for their schools. They had a perfect right to make this appeal, but they had no moral right to disguise the fact that the appeal, if successful, would fundamentally alter our Constitution. They pretended to ask only for "welfare" funds, but their whole argument was for complete financial support for their school system. . . Their leading journals are school buildings, although they know that such demands are contrary to our church-state separation policy. —*POAU News*

April Church Construction Holds Steady

New construction by churches held steady during April after five consecutive months of decline, the Departments of Commerce and Labor reported.

The April total was \$53,000,000, the same as in March and only \$1,000,000 short of the record for the month established in 1955.

In the first four months of this year church construction totalled \$219,000,000, compared to \$215,000,000 in the same period a year ago. Government economists are doubtful, however, that this lead over last year's record will hold up for the balance of 1956.

Construction by non-public schools and colleges in April was at the same level as last year — \$40,000,000. The four-month total was \$160,000,000, as against \$162,000,000 in 1955.

Building activity by non-public hospitals, homes for the aged and other institutions amounted to \$24,000,000, a drop of \$4,000,000 from April of last year. Construction activity by these institutions is now 11 per cent behind the 1955 mark.

—*Religious News Service*

Added to Faculty at Southern



MISS MABEL WARKENTIN

Miss Mabel Warkentin, of Hillsboro, Kansas, has been named to the faculty of the School of Church Music at the Southern Baptist Theological Seminary in Louisville, Ky.

Miss Warkentin is a graduate of Tabor College, Hillsboro, Kan., Southwestern Seminary, Ft. Worth, Texas and Southern Seminary. She has been a member of the teaching staff of the Seminary's Music School since 1952.

Baccalaureate at Southern Seminary

Leonard Sanderson, secretary of evangelism for the Home Mission Board, will preach the baccalaureate sermon at Southern Baptist Theological Seminary in Louisville, Kentucky, on Thursday evening, May 24.

A 1947 graduate of Southern Seminary, Sanderson served previously as secretary of evangelism for the Tennessee Baptist Convention.

More than 250 students are expected to receive degrees at the Seminary's Commencement service on the following morning, when President Duke K. McCall will present the diplomas and deliver the charge to the graduates.

The commencement will mark the end of Southern Seminary's 97th year. The school was founded in Greenville, South Carolina, in 1859, and moved to Louisville in 1877.

Executive Secretaries in Dallas

Executive Secretaries of Southern Baptist state conventions met in Dallas, May 9th, and approved the following statement prepared by a special committee:

At the Convention of Executive Secretaries in Mobile, during February, 1956, a paper was read by Dr. R. E. Milam suggesting that Dr. W. R. White be requested to appear before the Executive Committee of the Southern Baptist Convention and deliver in substance an address which he had previously made on basic Baptist principles. No official action was taken, but believing that the paper carried no implication other than a re-emphasis of the accepted and time-honored basic Baptist principles, several of the Executive Secretaries, as individuals, signed the paper. It now appears, from a discussion in the press, that an interpretation is being placed upon the paper which would amount to a recommendation that a study be made

'Children's Service' Solved Lack of Space Problem

Our church is facing the launching of a building program that will ultimately remove all existing buildings and erect new ones. Except for acquiring a small chapel formerly used by the Lutherans and purchasing a two-story dwelling in March of 1955, we have added no additional space since the present building was constructed in 1915. The church membership has grown in the meantime from 156 to 1278. We have done some rearranging, reshuffling, and "throwing-up" some temporary partitions here and there as over-crowded conditions demanded. Temporarily, we had our 11 and 12 year Junior Department meeting in an upstairs vacant apartment dwelling one block away. However, our problem of lack of space was an ever-increasing one despite all efforts of changing and re-arranging.

We considered the possibilities of another Sunday School hour at 8:30, moving the morning worship service up to 9:45, and following with a second Sunday School at 10:45. Too much "double-transportation" would be involved in that arrangement however, so we finally decided to have a Children's Service for Primary and Junior age children.

The Children's Service is conducted in the chapel at the Sunday School hour. This arrangement allows for other Departments of the Sunday School to use the educational space normally occupied by Primaries and Juniors. The Primaries and Juniors then have Sunday School while the Intermediate, Young People and Adult Departments attend the regular Worship Service in the Sanctuary. (The Beginners are in Sunbeam meeting in the chapel and the Nursery age children are cared for in the Nursery during this hour.) The Primaries and Juniors are thus allowed to use all the educational space they need for their Sunday School.

Our Cherub and Carol Choirs alternate in filling the choir in the Children's Service. The teachers and officers of the Primary and Junior Department worship with the children in their service. However, the children lead in prayer, usher, and perform all responsibilities of the Service except preaching, directing the music and playing the musical instrument.

The Lord has blessed us with eight additions by baptism in the Children's Service since January 1, when we began this arrangement. There are five others who have made profession of faith and are undergoing a period of instruction at the request of their parents. This is being provided in our regular "New Members" class on Sunday evenings in the Training Union hour.

Our parents, teachers and officers, and children are so well pleased with the service for the children that we possibly will continue it after our new buildings are ready for use.

A. Ermon Webb
Pastor, First Baptist Church
Russellville, Arkansas

involving Baptist polity, doctrine and practices.

Any interpretation which involves more than a mere suggested invitation to Dr. White to deliver to the Executive Committee his address on Baptist disciples is inconsistent with the understanding of the Secretaries of the nature and purpose of the paper.

C. W. Pope
Searcy S. Garrison
Forrest Feezor, Chairman
Special Committee, Exec. Secys.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Methodists Issue Evangelism Call

A call to evangelism was sounded by the General Conference of The Methodist Church at its quadrennial sessions recently in Minneapolis, Minnesota.

"We believe the Church has arrived at an hour of supreme opportunity," an adopted resolution declared.

"Only Christ-like people working under the empowerment and direction of a Christ-like God can create and sustain a world which can long exist in this Atomic Era."

The major responsibility for meeting the evangelistic opportunity rests upon the personal response of each Christian in his opportunity to be a witness, the call stated. It continued:

"People ask, 'What is the answer to the menace of modern Communism, the decay of secularism, the threat of American jingoism? What is the way to sanity and hope? What can remedy the sickness now threatening civilization with death?'"

"For those who know Jesus Christ, there is a sane and conquering answer. From them it is not fearful withdrawals behind shrill denunciations of Communism nor cautious protests against American materialism.

"It is a bold and practical action which operates at the grass roots, which overcomes weeds by planting something better. It is the unending, ever-increasing, irresistible impact of every Christian doing what he can where he is as a witness in life and word for Jesus Christ."

The denomination's general board of evangelism was directed to publish the call in pamphlet form and circulate it throughout the Church.

Bishop Sees 'Protestant Danger' Greater Than Ever in Spain

A leading Spanish Catholic Action spokesman declared in Madrid that the "Protestant danger" in Spain is "greater than ever."

Bishop Zacarias de Vizcarra, chaplain general of the organization, said the "dissidents" in Spain are being financially supported at present by 25 foreign Protestant societies.

He said there are now 477 Protestant preachers in the country, as compared with 43 in 1928.

Bishop de Vizcarra's statements appeared in an article written for Ecclesia, official Catholic Action organ.

The prelate reported that a Protestant pastor told a friend he had received \$125,000 to establish Protestant chapels in southern Spain, and that a pastor in Catalonia had received \$175,000 for an identical purpose.

Russians Complete Film On Visit Of U.S. Church Delegation

A documentary film on the recent visit to the Soviet Union of a nine-member delegation representing the (U. S.) National Council of Churches has been completed in the Russian capital by the Central Studio of Documentary Films, the Moscow Radio reported.

It said the film, entitled "The Remarkable Meeting," was commissioned by Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

Korean Clergyman Gets First Western Seminary Doctor of Theology Degree

David Kim of Korea was awarded a doctor of theology degree by Western Theological Seminary, Pittsburgh, Pennsylvania, the first such degree conferred in its 129-year-old history.

Four years ago, Mr. Kim left his wife and three children in Korea to come to America to further his education. On July 13, he plans to sail from San Francisco for South Korea to rejoin his family now quartered at a Presbyterian orphanage south of Taegu.

The 34-year-old clergyman will teach Old Testament at the Presbyterian Seminary in Seoul.

Of his long absence from loved ones, Mr. Kim said:

"It was quite hard to be away from my family for so long. I hope what I have learned will be useful for the work of the Church. I will be better equipped."

"Many families in Korea are separated," he added.

Protestant Leader to Accompany Indonesian President on U.S. Visit

Dr. Johannes Leimena, chairman of the Indonesian Protestant Party (Parkindo) will accompany President Sukarno on his visit to the United States May 21.

The Protestant leader is a member of Parliament and an adviser to the Ministry of Health. He was Vice-Minister of Health in the first Indonesian cabinet formed by Premier Sutan Sjahrir in October, 1946. Six months later he became Minister of Health in the Sjarifuddin government and held the latter post in all succeeding cabinets, except one, until last March. He was the only Christian member of these cabinets.

Baptist Dedicate Hymn Collection

A library housing the hymn collection of the late B. B. McKinney was dedicated to his memory in a ceremony at Oklahoma Baptist University recently.

The collection comprises some 800 different hymn books gathered by Mr. McKinney during his singing tours at more than 250 revivals and state conventions. The Baptist minister was the author of some 700 gospel songs and other compositions.

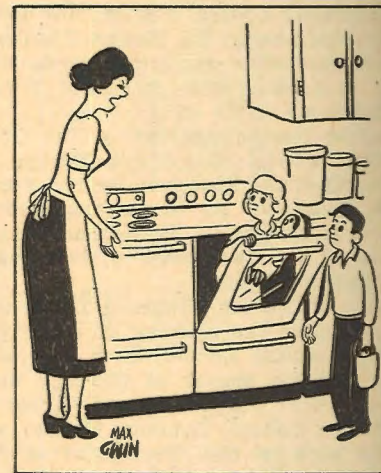
Mrs. McKinney donated the volumes to the university following her husband's death four years ago.

Methodist Bishops Ask Liquor Traffic Be Exposed

The 75 bishops of The Methodist Church said in Minneapolis, Minnesota, that the "hoax of the legalized liquor traffic must be exposed."

In their 23,000-word episcopal address to the quadrennial Methodist General Conference, the bishops denounced the liquor traffic as "a vicious business, unethical in its procedures, anti-social in its attitudes, entrenching itself by broken promises, circumventions, powerful government lobbies, high powered and expensive advertising and the exploitation of the young."

A Smile or Two



"Play house somewhere else. You don't have to play like there's a picture window in it."

A sign on the rear of a Denver florist's truck says: "Drive carefully or — the next load of flowers may be for you."

The personnel manager was interviewing a man for a job.

"How long did you work in the other place?"

"Sixty-five years."

"Sixty-five years?" exclaimed the manager; "how old are you?"

"I'm forty."

"Tell me, how could you work sixty-five years when you are only forty?"

"Overtime."

Silent Partner: Man who has discovered his wife has thrown out his old fishing hat.

Good Driver: One who can wear out his automobile without any assistance from other drivers.

Pedestrian: A man who assumes there are several gallons in the tank when the gasoline gauge registers empty.

The small daughter in a televisionless household regarded the arrival of a new piano with little enthusiasm.

"Can't we put something on the roof to show we've got it?" she asked her mother.

Lecturer (in village hall): "Now you all know what a molecule is."

Chairman (interrupting): "Most of us do, but perhaps you'd better explain for the benefit of those who have never been up in one."

We should all swap problems because we always seem to be the one who can solve the other fellow's.

It's impossible for a woman to be married to the same man for 50 years — after the first 25 years he's not the same man.

Fabulous wealth and world-wide fame await the designer of a woman's shoe that is larger on the inside than the outside.

News From Baptist Press



CONVENTION PERSONALITIES—1956 Southern Baptist Convention personalities are top row, from left, Convention President C. C. Warren, Senior Secretary James W. Merritt, Secretary Joe W. Burton, Treasurer Porter Routh; bottom row, from left, Music Director W. Hines Sims, Merrill D. Moore, director of promotion, Executive Committee, Evangelist Billy Graham, Congressman Brooks Hays.

Central Votes Strong American Group Ties

The directors of Central Baptist Seminary, Kansas City, Kansas, have voted to establish strong ties between that institution and the American Baptist Convention.

Following the decision, nine Southern Baptists on the Central board of directors resigned.

Central has been an American Convention affiliate but has drawn about 60 per cent of its students from the Southern Baptist Convention and had SBC members on its directorate.

The recent decisions are that seminary directors be American Baptist Convention members and that the objective of the seminary be specifically to train leaders for the American Convention.

This may have left an uncertain future for many of 206 Southern Baptist students enrolled in the last seminary term, many of whom require additional schooling.

No SBC group gives the seminary official recognition but individual SBC sources provide about \$100,000 a year toward Central's operations.

Earlier this year, seminary directors had met with the SBC committee on theological education to discuss possible future Southern Baptist support for Central. The committee felt that Southern Baptists should not undertake joint operation of institutions with any other Baptist bodies.

Members of the directors who resigned are Earl O. Harding, executive secretary, Missouri Baptist General Association, Jefferson City; Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Mo.; R. Lofton Hudson, pastor, Wornall Road Baptist Church, Kansas City, Mo.; Max Stanfield, pastor, Putnam City Baptist Church, Oklahoma City, and president, Baptist General Convention of Oklahoma.

Alvin G. Hause, pastor, Bales Baptist Church, Kansas City, Mo.; Homer E. DeLozier, executive secretary, St. Louis, Mo., Baptist Association; Charles E. Curry, Kansas City, Mo., banker; J. R. Lobaugh, Kansas City realtor, and Roy Whisler, St. Louis businessman.

Baptists In Missouri Trace Origin to 1806

Baptist work in Missouri, host state to the 1956 Southern Baptist Convention, dates back to 1806.

In that year, the first Baptist church west of the Mississippi River was organized, the Old Bethel Church near Cape Girardeau, Mo.

This church was the oldest non-Catholic church in the Louisiana Purchase.

Today, there are 1711 Southern Baptist-affiliated churches in Missouri having 406,000 members. There are 102 missions of churches. Sunday schools number 1761 and Baptist Training Unions, 1254. There are 1401 organizations of the Woman's Missionary Union, and 740 men's Brotherhoods.

Missouri Baptist General Association, the state convention co-operating with the Southern Baptist Convention, supports three colleges: William Jewell College, at Liberty; Southwest Baptist College, at Bolivar, and Hannibal La-Grange College, at Hannibal. The last two are junior colleges.

The state association as such does not support Central Baptist Seminary at Kansas City, Kans., but some individuals and churches designate offerings for that seminary.

Ten of the churches in the state have dual affiliations with the Southern and American Baptist Conventions. These are located at St. Louis, Kansas City, Springfield, and Columbia.

The state association, whose offices are in Jefferson City, is engaging in a new missions and advance program to organize new churches and missions. There also is a drive on to raise \$3 million for capital needs at the three Baptist colleges.

The Word and Way is the weekly publication of Baptists in the state. It has a circulation of 49,000.

The state association also has one hospital, in St. Louis. Plans are under way for a second hospital in Kansas City.

Home of Baptist offices in Jefferson City is Baptist Building at 213 Adams St.

Counselor's Corner

By DR. R. LOFTON HUDSON

Will Jesus Blame

Question: Some years ago I had a nervous breakdown and since then I have had thoughts that go through my mind. I cannot stop them. It hurts so bad I cry and pray and nothing will stop them. I am a Christian and love Jesus more than anything. I have been to doctors for my nerves. Doctor Hudson, it is driving me crazy. I go to church and do everything I know to stop them.

My question is this: Will Jesus blame me for something I cannot help?

Answer: Of course Jesus will not blame you. Many people suffer just as you do. Emotional illnesses are fairly common. You are not the only one who has had this trouble.

If you had a stomach ulcer you would go to a specialist who treats them, if there are such. For a heart ailment you go to a heart specialist. Modern medicine has made great strides in curing human ills. God has used science for the healing of mankind.

What you need is someone who deals with emotional illness. They are called psychiatrists. They are M. D.s who have specialized in mental disturbances after they completed their regular degree. This is what you need.

Your religion should lead you to use psychiatric help just as it would lead you to go to an orthopedist for a bone fracture.

Dry your eyes and pray clamly and seek a doctor who treats your type of difficulty. This is my best advice, in Jesus' name.

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Cars and Kansas City

The Kansas City Steering Committee for the Southern Baptist Convention has passed along his suggestion to messengers planning to attend sessions of the W. M. U. or Southern Baptist Convention, May 27-June 2.

"Any who have reservations in either the Aladdin, Continental, Dixon, Kansas Citian, Muehlebach, New Yorker, Phillips, Pickwick, President, or State Hotels, would do well to travel to Kansas City by bus, plane, or train, and leave their automobiles at home. All of these hotels are in downtown Kansas City within walking distance of the Municipal Auditorium. The Union Station, bus stations, and the Municipal Airport are within 15 minutes of any of these hotels by taxi or public transit. More than 8,000 people have reservations in private homes, motels, and suburban hotels. Some of these, especially those in motels, will have to have their automobiles. For those in the downtown hotels to leave their cars at home would conserve parking space for those who must use automobiles."

"Also for those who are driving cars, information booths, plainly marked, will be set up on all major highway approaches to the city. Information concerning the location of hotels, motels, etc., will be available to Convention visitors at these booths."

Conrad Willard, Chairman

W. T. Holland, Co-chairman

Southern Baptist Convention

Steering Committee, K. C., Mo.

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Missionary Accepts New Association

Amos Greer has resigned as associational missionary in Greene County Association to accept a similar position with Harmony Association. He served the Greene County Association six and one-half years. The resignation is effective June 22.

The Truth About Christ

By DUKE K. MCCALL

Some sermons hit the preacher harder than the congregation. That happened to me in Owensboro, Kentucky. The words that got me were in Paul's message from a Roman prison to the church at Philippi.

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of convention, not sincerely, supposing to add affliction to my bonds. . . What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:14-18).

We Must Rejoice

I thought about the zeal of some of the opponents of Southern Baptist programs and institutions and personalities. These people are forever lashing out against our work. They do not limit their criticism to the truth, but what does it matter whether they tell the truth about us if they tell the truth about Jesus Christ. With Paul we must rejoice that, even though the motive be envy and strife, Christ is preached.

But these words of Paul are not limited in their application to Southern Baptist denominational life as such. In Owensboro the Wing Avenue Mission (a beautiful building with 238 in Sunday school), established by the First Baptist Church there, has across a narrow street from it "The People's Baptist Church." Dan Thomas, a Southern alumnus is doing a tremendous job as pastor of the Wing Avenue Mission because he does not waste his time answering "The People's Baptist Church," but is content to preach Christ. Unquestionably the Wing Avenue program is injured by the bitter competition across the street, but if the spirit of Paul prevails there will be rejoicing because Christ is preached in two places instead of one.

Paul's Message

Paul's message to the Philippians also serves as an answer to a nagging question which has been in my mind since the ses-

sion of the S. B. C. Executive Committee in Nashville in December, 1955. The most obvious new feature in that meeting was not articulated by anybody. It was the assumption that Southern Baptists' territory now includes the entire United States and its possession. When the Home Mission Board announced that it is working in 43 states, there were neither raised eyebrows, frowns, nor smiles of pleasure—just matter-of-fact acceptance of the statement of a fact. Obviously the old territorial limitations are gone and as one SBC executive commented to me in private, "I no longer have any emotional pulling back from that fact."

I do not wish to do a post-mortem on how we got to the present situation though one would be interesting. We are here; now what?

Thank God For Paul

American Baptists are going to be confronted with more and more Southern Baptist churches in their neighborhood. Sometimes Southern Baptist churches will be led by men of "good will" who simply are determined that the Baptist witness to the gospel will be given in every community. They will not be there to attack American Baptists, but only to preach Christ.

In any case American Baptists will be confronted with the test through which Paul came when he wrote the Philippians, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

I do not know whether we Southern Baptists could rise to Paul's level if the shoe were on the other foot. We did not in the days following the Civil War when American Baptists were laboring effectively in the South.

Nevertheless, thank God for Paul and his successors who can say and mean it: "It does not matter whether they tell the truth about me, but only whether they tell the truth about Christ."

Maybe one day the truth about Christ will make us all one in Christ.

—The Tie.

A Brilliant Showman

By LOUIE D. NEWTON

Bishop Sheen stopped at the Atlanta airport one day last week between planes, and **The Journal** published an interesting interview with the brilliant churchman. Asked about the Roman Church and Communism, Sheen insisted that the Roman Church is the surest protector against Communism, declaring that wherever the "church" is strong the Marxists find the going difficult. Strangely enough, he cited France and Italy as illustrations of infiltration of Communism, apparently forgetting that the Vatican has dominated these countries for centuries. He is a brilliant showman, but unimpressive as historian.

Politics

When the interview got around to politics, the Bishop was again quite interesting, if not amusing. "The Catholic Church does not engage in politics," he was quoted. He did have something to say about the philosophy of politics. One wonders if the Bishop forgot the many, many encyclicals, read from Roman pulpits in which the people were told how to vote, and warned of excommunication if they disobeyed. Ex-cathedra pronouncements have a way of overtaking the spokesman, and this airport interview, if subjected to the world-wide record of the Vatican, would not be too convincing, if you know your Vatican.

—The Christian Index.

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Are You A Free-Lance Writer?

By ALBERT MCCLELLAN

Are you a free-lance Baptist writer who has actually sold material to national secular magazines? If so, we would like to add your name to a special mailing list that is now being assembled. The purpose of the list is to keep writers in touch with markets, with each other and with need for Baptist material. The only qualification for this list is that you are now an active free-lance writer, that you have sold material to national secular magazines and that you are a Baptist.

When you write asking that your name be added to the list, be sure to list some of the articles you have sold and the magazines to which you have sold them.

If you wish to be added to the list, write Free Lance Writers' List, Room 303, Executive Committee, 127 Ninth Avenue, North, Nashville, Tennessee.

Hypnotism and the Search

By JACK L. GRITZ

Many Americans have been swept off their feet in recent weeks by the latest national craze. P. T. Barnum used to say, "There's a sucker born every minute." And some of our citizens seem determined to prove it.

This time the cause of all the excitement is the combination of two very old ideas, hypnotism and the reincarnation of the soul. Modern writers seem to prefer "psyche" to soul, possibly because they do not believe in the Biblical concept of the soul. Hypnotism is a trance-like state which the hypnotizer produces in a subject in which the person is responsive to his suggestions. The idea of the reincarnation of the soul comes from the Hindu religion and holds that the souls of the dead successively return to the earth in new bodies.

These two ideas have been combined in a book which purports to be the account of an experiment in which a young woman under hypnosis describes details of a previous existence. For some inexplicable reason, unless it be the sucker tendency on the part of the American public, the book, **The Search for Bridey Murphy**, has become the nation's number one best-seller. Morey Bernstein, the author, is a young businessman of Pueblo, Colorado, and an amateur hypnotist. The steep price of the 256-page volume is \$3.75.

For this Bernstein describes his hypnosis of Virginia Tighe, a Pueblo housewife, who in the book is given the name of Ruth Simmons. Much of the contents of the volume is the transcript of tape recordings made while Mrs. Tighe was hypnotized in which she describes her experiences as Bridey Murphy, a voluble young Irish housewife in nineteenth-century Belfast, Ireland. Bernstein tells the story with a straight face. However, bookstore dealers around the country have jokingly remarked that they were not certain where to classify the volume — in the fiction or non-fiction departments.

Many will dismiss the book and its so-called experiments as an interesting hoax. And perhaps that is a true evaluation.

Others will find a very different explanation of what Bernstein reports than the one which he offers. Reliable scientists, doctors of medicine, and psychiatrists, have also conducted experiments in hypnosis. In fact, some of them consider the hypnotic technique a valuable, though sometimes unreliable, aid in the diagnosis and treatment of some nervous ailments. But physicians are agreed that it should be used only by thoroughly trained professionals fully aware of its dangers and limitations, and not by parlor amateurs. It is well known that the patients when in an

hypnotic trance greatly desire to co-operate with the hypnotist. For instance, hypnotic projection is common, in which the subjects describe fantastic experiences with flying saucers and rocket ships happening to them in the future. All such adventures are based on the person's present knowledge and desires. Such would appear to be the logical explanation of Mrs. Tighe's hypnotic regression. She was simply co-operating fully with the hypnotist, Bernstein.

Incidentally, she has suffered a nervous collapse and is not available for interviews.

Significantly, to date no record of a person by the name Bridey Murphy living in Belfast during the last century has been discovered by researchers making a thorough investigation in the city.

As for the pagan theory of the transmigration of the soul, all the Word of God refutes this idea. The teachings of the Bible are quite clear on the subject of the soul, life and death, and they are adequate for the sincere Christian without further speculation. One verse alone is enough to end the reincarnation idea forever—Hebrews 9:27

—"It is appointed unto men once to die, but after this the judgment."

—The Baptist Messenger.

The Preacher and His Degrees

By C. B. WILLIAMS JR.

(A Layman)

Alexandria, Louisiana

Everyone appreciates accomplishment and most people bestow honor where honor is due. Few people appreciate mediocrity, and almost no one cares to see mediocrity masquerading under a pseudo-banner. It becomes doubly obnoxious when this is so of the minister of the Gospel.

Most laymen have a deep respect for their pastors. They look upon them as men of honor and integrity; it comes as somewhat of a shock to learn that the man you look to for spiritual guidance is guilty of imposition. We laymen believe the Bible when it says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8). It is most disappointing then to have an ear tuned for a distinct sound and hear only a "...sounding brass, or a tinkling cymbal" (I Corinthians 13:1).

Every informed individual knows that the road to an honorable degree is a long and arduous one; and all who have earned one wear it with due pride. But how does one justify a pseudo-degree and more specifically a pseudo-doctorate?

It was quite a shock to this writer to see the name of a local pastor in the local paper with "Dr." before his name. It was a shock, I say, because all who know him know he has not enrolled in any school in pursuit of such a degree. Nor has anyone heard of a legitimate college or university bestowing such an honor upon him.

If the aforementioned was only an isolated incident it would not be so serious. However, from all reports it is a rather widespread practice and one that needs to be exposed. In a recent Baptist publication, the author of an article on this subject explained how, out of curiosity, he ordered a doctor's degree for the price of fifty dollars. The letter accompanying the diploma read, "You make the two-hundred-nineteenth deserving minister we have been able to serve this year."

One sure way to expose this false dignity is for the laity to learn the facts about legitimate theological degrees. Three of our five

Southern Baptist seminaries presently award the doctorate. These are the New Orleans Theological Seminary; Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Theological Seminary, Fort Worth, Texas. The Th. D. degree (Doctor of Theology) is the standard theological degree awarded by these schools. A minister may attend a university and there receive a Ph.D. degree (Doctor of Philosophy). Neither the Th. D. nor the Ph. D. degree is an honorary degree; they are earned through arduous study.

In addition to the earned Th. D. and Ph.D. degrees, a minister may also receive a legitimate honorary degree. For example, some legitimate school, such as a college or university, may bestow upon a minister a D. D. degree (Doctor of Divinity), or an Litt. D. (Doctor of Letters). Either of these degrees can be worn with honor and respect. Many of our leading pastors have such a degree. However, there are those who are sporting the aforementioned degrees which are not legitimate.

Perhaps one of the most noxious rackets impinging upon the modern minister is the illegitimate institution offering the "quickie" doctorate. One can readily recognize these fictitious universities by their weird names that may sound something like "Mt. Everest Seminary" or perhaps "Road to Galilee Seminary." From these counterfeit institutions (and for the price of fifty dollars) any preacher, regardless of his educational qualifications, can get a doctor's degree and apparently any other kind he may desire.

The very thought of this wholesale forgery should sicken us laymen and shame every preacher. It is indeed a tragedy that the high calling of the ministry must be cheapened by a group of unscrupulous men. Is it not time that we laymen begin inquiring of the preacher the source of his degree, the name of the seminary, the years attended, and perhaps take one glance at his diploma?

—The Baptist Message.

"Let George Do It"

By W.R. CULLOM

Wake Forest, North Carolina

And who is "George"? In this common saying "George" is any person or thing, or any combination of persons or things that serves as an alibi for an individual's personal responsibility. And is it not queer to note how many people there are about us who will resort to almost anything to do this? And this is true, too, in the fact of the fact that personal responsibility recognized, accepted and used in a natural way, is the main factor used by the Creator in forming, developing and strengthening personality and character. Sometimes "George" is one's own parents; sometimes "George" is an institution—home, church, party, clan, denomination, or what not. People dodge behind any one or more of such alibis to shirk personal responsibility, and they do so to their own hurt, and even to their own ruin in too many cases. In the same home oftentimes two brothers or sisters will go in exactly opposite directions in their respective approach to and in their respective dealing with life, only to find at last that they have been led to exactly opposite results—one to a life of usefulness, help

and blessing to his community and to the world about him; the other to a life of negations and of worthlessness—and all because one takes his place of responsibility in the society and the world about him; while the other lets "George" do it. On the other side, it is easy for a parent, a home, a school, a church, a party, a denomination, a board or any other one of a thousand things to accept and use the place of George to be used as an alibi in the sense that I have just explained. It gives one a certain place of standing in the world; it serves to enhance one's sense of dignity and importance; it is pleasing to one's selfish pride to be looked up to and to feel that he is a leader among his fellows! To all of this I feel like saying, "bosh"! Turn to the One who spake as never man spoke, and who lived His life in such a way that the ages are coming more and more to give Him the name that is above every name and to find joy in singing "crown Him Lord of all." He has uttered one saying that stands high above that of all the wise men of the ages, viz., "He that would be great

Hail! Kansas City!

By LEWIS E. RHODES, Pastor
Daniel Memorial Baptist Church
Jackson, Mississippi

There are forward looks and side glances. I would like for us to take a backward glance.

We had a great Convention in Miami in 1955. Florida and Miami are interesting places. There were some interesting people at the Convention, too. I want to tell you about the several types of messengers at the Southern Baptist Convention.

I saw the "Now, where are you?" messenger. You might be in the same state, but "Where are you now?" This might be the third time you have seen him at the Convention, but he would not forget to ask, "Where are you now?"

I saw the "I will be seen" messenger. Of course, he was not on the program, but that was no real bother. He would be seen in spite of that fact or because of it. A natural answer to this is to be late entering. If there are plenty of seats in the rear, wait until they are taken and you can explore down around the front. There is room on the platform, or if not, try the baptistry! They did!

He made it to the Miami Convention, that is, the "left-handed" messenger. This "left-handed" messenger used to be exclusive; he was for the "big boys," who were swarmed by 'ole' friends. But now the "left-hander" is handy. I saw some fellows, by whom I expected to be honored with a warm handshake. But with disappointment, I got the left-hand! There are numerous southpaws among Southern Baptists. If you see me in Kansas City, don't give me your left hand; I had rather have your right foot!

The messenger I saw most frequently in Miami was the "more interested in somebody else" messenger. Who was he? You see this person thirty yards away and he is beaming as he catches your eye. He is so glad to see you. He is more interested in you than the fellows around him. I moved over to speak to this messenger, but he was "more interested in somebody else." It is easier to get a person's attention thirty yards away than it is holding him by the hand. While I was talking at a "more interested in somebody else" messenger, I said, "I lost my wife since I saw you." He patted me on the back as his eyes swept across the crowds like a photographer's camera and said: "Good, I'm glad to know things are going so well with you." He never knew when I 'snuk' away.

I close this time, being an "I'll be seeing you in Kansas City" messenger.

among you shall be your servant, even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."

In a conversation with a Negro friend of mine a year or two ago he gave me a suggestion that seems to me quite worthwhile. When I spoke of how people try to dodge even the very word "servant," he said that too often people associate the idea of what is "servile" with the word "servant." I say again, here is something that is worthy of our best thought.

Two comments will close my word on "Let George Do It": (1) No man can grow in personality, character, power, and influence until he comes to accept and use his own place of responsibility in the world; (2) we are never going to bring the world to know and serve God until we bring ourselves back to the New Testament principle and method of each person being a witness for God wherever he may find himself and regardless of his attainments in the schools and such like.

Be Wise . . .



Like the Three Bees

Like the bee, the wise man safeguards the future of those he loves. You can best do this through the three "B's" of the Family Benefit Endorsement.

BONUS:

Adds death benefits to protection you already have if you are a Relief and Annuity certificate holder.

Twice as much in case of accidental death.
Pays your premiums in case of permanent disability.
No physical examination.

BUDGET:

Low monthly payments purchase security for your family. Include them with your regular retirement plan payments.

BARGAIN:

Less than your light bill, but just as necessary.

Ask us:

RELIEF AND ANNUITY BOARD

Baptist Building, Dallas 1, Texas

"No nation can grow spiritually by segments. The minority groups
More people are tithing—36.76 per cent more than were reported last year.

More money is being given to missions through the offerings during the week of prayer—\$3,859,823 through the 1954 Lottie Moon Christmas offering; \$1,212,434 through the 1954 Annie Armstrong offering; and \$823,836 through the state mission offerings, a total of \$5,896,093.

More people are doing mission work in their communities—5.2 per cent more.

Home Missions Challenge Greatest in Century

"The extension of Home Mission Board ministry into the areas now served by Southern Baptists constitutes the greatest challenge that Southern Baptists have had at home since reconstruction days," said Dr. Courts Redford, Executive Secretary, Home Mission Board, for the Baptist Press. Further he said,

"The Board is now serving 42 states, Alaska, Cuba, Panama, and Canal Zone. It is seeking to serve 182 per cent more territory and 170 per cent more people than were served in 1940.

"Six new state conventions of Baptists have become affiliated with the Southern Baptist Convention since that year. The territory added has only 14 per cent as many Baptists in proportion to the total population as has the territory served in 1940.

"The increase in church membership, plus an ever-growing population and the constant movement of American people, have made necessary more and better churches. Thus the Home Mission Board has a major emphasis on a church centered mission program, designed to establish new missions and constitute new churches in areas not now occupied by Baptists.

"The Board's success in these efforts has been phenomenal but there are still 15,000 communities without a Baptist church.

"No nation can grow spiritually by segments. The minority groups need much consideration . . . Their presence in American society may become a great asset or a great liability, depending on each individual's relationship with Christ and the group's attitude toward Christian principles.

"For these reasons, the Home Mission Board has given special attention to foreign language groups, Indians, Negroes, the underprivileged, the deaf, and other minorities which need special encouragement, guidance, and support.

"Failure to provide a Christian ministry for these groups would leave them without the gospel message and would create a great spiritual vacuum . . .

"Southern Baptists' progress at home and abroad depends upon their success in winning more converts, starting more churches, and giving a more effective Christian witness . . . In spite of Southern Baptists' unprecedented success, there remains more lost people to be won to Christ than ever before."

The state goal of \$35,000.00 for the Annie Armstrong Offering for Home Missions has been surpassed. Glean well and remit to Miss Nancy Cooper, State WMU Treasurer, 310 Baptist Building, Little Rock.

GA COUNSELORS, HAVE YOU—

- . . . used the new prayer lists available for members of Girls' Auxiliary? They are free from state WMU office.
- . . . distributed the GA membership cards — billfold size — with watchword and allegiance on the back? They, too, are free.
- . . . used stewardship of possessions record cards?
- . . . promoted individual subscription to Tell? A word with the parents will help.

CORRECTION

Reservations for any of the conferences held at Ridgecrest or Glorieta should be sent direct to the manager of which ever assembly one plans to attend, and should be accompanied by \$2.50 registration fee instead of \$2.00 as reported in the May 10th issue of the Arkansas Baptist.

1956 SUMMER OPPORTUNITIES

Ferncliff

Girls' Auxiliary Camps

Intermediate	July 23-27	\$13.50
Junior	July 30-August 3	13.50
Junior	August 6-10	13.50
Junior	August 13-17	13.50
Junior	August 20-24	13.50
YWA	Houseparty . . . July 28-29	4.00
BWC Conference	August 18-19	4.00

Detailed information has been sent to directors of youth, counselors, presidents and will be sent individuals upon request. Reservations accompanied by \$1.00 per person should be sent to State WMU Office, 310 Baptist Building, Little Rock.

Woman's Missionary Union
Nancy Cooper, Secretary

Children's Page

A Bible For Marty

By GRAYCE KROGH BOLLER

Peter sat in Sunday school, reading his Bible while he waited for the other boys and girls to be in. It was quiet except for the ticking of the old clock on the wall. After a while, the stillness was broken by the scuff of feet. Pete looked up and saw a new boy coming to sit beside him.

"Hi," Peter smiled, and then went back to his reading.

Marty sat down beside him. After a while, Pete noticed Marty leaning over, trying to read across Pete's shoulder.

"That's queer," Peter thought. "Why doesn't he read his own Bible?"

More and more boys and girls were coming into the room now. Peter looked around. He saw that Martin had not brought a Bible with him today. He noticed that Marty's shoes were scuffed and his coat were worn.

"Want to read my Bible a while?" Pete asked kindly. "We'll begin in a few minutes."

"You mean I can?" Marty cried eagerly, taking the Bible with careful hands.

When Peter saw how pleased Marty was to read the Bible even for a few minutes, he felt ashamed that he had minded Marty trying to read across his shoulder.

Then Pete forgot about Marty, thinking of the football he would be able to get next week. He had saved it out of his allowance for months. Now he had enough.

Mrs. Falcon, the Sunday school teacher, began the meeting then. Peter sang the opening hymn good and loud and with enthusiasm. He paid attention when the Scriptures were read. He dug into his football money to give a good offering, too.

"Didn't you bring your Bible today?" he asked Marty when Sunday school was over.

"I don't have a Bible," Marty told him. "But I'll get one some day. Maybe by next week."

Pete nodded, wondering if this new boy would be in his class at grade school. Even if his clothes were shabby, he was clean and Peter liked him.

"Hope I see you next Sunday," he called to Marty as they ran off in different directions.

The next Sunday Marty was there at Sunday school even before Peter arrived. Marty was sitting in the front seat. In his hand he held several pages of a Bible. He was reading them with so much interest, he did not hear Peter come in.

"Hi," Peter grinned. "What is that?"

"My Bible," Marty's voice was so proud, it hurt Pete to hear it. "At least, not a whole Bible, but some of it. I found it in a trash can. Couldn't find the rest of it,

though. I've been reading it all week."

Peter could not answer. There was a lump in his throat. Marty certainly did want a Bible!

"If I'd gotten my football, I'd ask him to play," Peter decided. "But I have to wait until next week, since I gave some of my football money for the offering last week."

Just the same, thoughts of Marty and the Bible pushed thoughts of the football right out of Peter's head. Anyone who wanted a Bible that much ought to have one, he thought.

The next Sunday when Peter went to Sunday school, he carried a gift wrapped in white tissue paper. He laid it on the chair where Marty always sat.

"It's for you," he told his friend as soon as the boy came in. "Open it, quick!"

"A Bible!" Marty's eyes sparkled with joy. "For me?"

"Sure, for you," Peter beamed, knowing that he would get a football some day but that no football would ever give him the gladness that filled his heart right now.

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CAVES

By GLADYS CLEONE CARPENTER

Caves seem so mysterious that we are always eager to read about them. They occur mostly in regions where there is limestone. Many of them have subterranean streams.

The Mammoth Cave of Kentucky has more than fifty miles of passage ways.

Some forms of life that dwell in dark caves are blind.

Caves make ideal homes for bats. And many animals use them for hibernation.

Caves are mentioned a number of times in the Bible. Some are spoken of as burial places. They were also used as hiding places. We are told in "Joshua" that five kings were hidden in a cave. And in "Samuel" that David hid in one. Then there are accounts of them being used as strongholds in time of wars. One of the most interesting accounts is the story of Jesus and Lazarus.

We often think of hidden treasure in connection with caves. Our greatest treasure is the Bible. Recently we've been hearing of the finding of scrolls in the caves of the Dead Sea. Some of the scrolls are badly damaged. But there is one complete copy of "Isaiah" one of the most beautiful books in the Bible. The scrolls may prove to be the greatest treasure ever found in caves.

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WHY DO WE COLLECT THINGS?

By MRS. TOM CARTER

Do you have a collection of marbles, stamps, or bottles? Many people "collect" various objects as a hobby, and some of these collections are very valuable.

Men have been collecting things since the world began. Cliff-dwellers collected food for survival. Later, they collected individuals for company and protection. Finally, men began to collect objects, such as bright stones, shells, coral and ivory in order to influence their neighbors with their possessions.

The collective instinct is everywhere! Nations and kings have big collections. Birds collect tree caches of food. Squirrels collect nuts. Rats and mice are big collectors. Leopards collect food and store it on tree branches. Dogs collect bones.

Today, people collect things for many reasons. Many rich men collect rare and beautiful objects of antiquity, history, and research that the world might study and benefit from such collections. Others collect for personal reasons.

Collecting always does something to the character of the collector. It can make one generous, or selfishly concerned with possessions: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

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Rev. and Mrs. Lowell E. Ledford, Southern Baptist missionary appointees to Peru, announce the birth of a son, Daniel Harold, on April 21 in San Jose, where Mr. and Mrs. Ledford are in language school. Their address is Apartado 4035, San Jose, Costa Rica. Both are natives of Arkansas, Mr. Ledford of Conway and Mrs. Ledford, formerly Shirley Stephan, of Little Rock, where they make their permanent American home.

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From "Life's Lengthening Shadows"

By L. T. DANIEL

Associate Secretary, Relief and Annuity Board, Dallas, Texas

Text: Matthew 6:19-20

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

POSSESSIONS are but extended shadows of persons.

And the shadows continue to lengthen long after the person has passed.

They must be reckoned with **during life and after death.**

They do not die.

The money we hold in our hand for a day of work represents a day in our life.

The management given these things will determine their effectiveness—for good or evil as long as time shall last.

We are warned by the Master to watch out for moths and rust and thieves.

If our possessions decay, we decay.

These things—shadows of self—will lengthen, work, and live for evil or good, depending on how we lay them up.

Heaven's reward must wait until it can be seen how much good or evil our possessions do.

Christian giving during life is noble.

But in one stroke—death—everything accomplished in life can be undone, unless we leave it like we've lived it.

WHAT THEN SHALL WE DO WITH OUR TREASURES—OUR POSSESSIONS, OUR THINGS?

INVEST in our children? Yes—Provided they will keep the investment in the channel of God's Will and Purpose.

A word of warning is needed here. We should not give our children enough to destroy initiative; for in so doing we might destroy them.

Let us make sure that our children understand that the material inheritance we pass to them is not ours.

We have only managed it for a season.

Our counsel to them should be, "Son, or Daughter, take this and do a good job. It belongs to God; manage it well for Him. If we are convinced they will not, then we'd better leave it where it will have Christian management.

Let us be careful where we lay it up.

We are not owners; we are only trustees.

There will have to be an accounting of both living and leaving.

INVEST IN CHRISTIAN EDUCATION? YES.

We'll help make it possible for boys and girls to receive a Christian education, orphans to have Christian care, and sick people to be made whole; and in so doing we will live again. Our lives will be reclaimed as our possessions march triumphantly in ever lengthening shadows down the years.

Paul calls a stewardship like this, "Doing good, being rich in good works."

WHEN WE LEAVE OUR POSSESSIONS in the safest, wisest, best Christian hands we know, then we can enter the presence of Him who entrusted them to our care and hear Him say, "Well done, thou good and faithful servant."

By establishing a **TRUST FUND** now, or by making a **Christian Will** and leaving a part of your estate in trust with the Arkansas Baptist Foundation for the benefit of Baptist Causes, your possessions can do good as you live out the rest of your days, and then continue to do good in this world while you spend eternity where the Savior went to prepare for you. Thus the shadows of your Christian witness and influence will continue to lengthen until Jesus comes again.

Let the Foundation help you work out a plan for those "Lengthening Shadows."

Baptist Foundation

W. A. Jackson, Secretary

—OO—

Hand to Mouth

By CHARLES A. WELLS

Living hand to mouth does not necessarily mean shiftlessness and irresponsibility. It is owing to whose hand is used, our own or God's! A man can depend on his own hand, be extremely frugal and energetic, even become rich — and still be impoverished and forlorn when his moral resources are exhausted, as surely they will be if the hand of God is not in his life.

There are others who have lived magnificently, have become rich beyond words, though they have never saved a dollar, never had a well-paid job. They have lived "hand to mouth" but it was God's hand that led them and fed them. They went wherever they found God's hand leading. They made their life a part of God's life, their hands, His hands. Thus they never knew fear or insecurity, for all the laws of God and all the laws of nature worked for their protection as with myriads of fledglings and blossoms all over this warm and spring-blessed earth. Hand to mouth living can be a life-long vacation from tension and anxiety — if it is God's hand.

Is Our Record What We Think?

A few weeks ago, on the back of the bulletins furnished to the churches by the Sunday School Board, the following appeared, W. C. Fields is credited for it:

"In commenting on the Golden Jubilee Congress of the Baptist World Alliance meeting in London, TIME magazine referred to Baptist progress over the past fifty years, including that of the Southern Baptist Convention, as 'one of the most phenomenal growths ever experienced by a major denomination.'

"Growth and progress are always comparative. Now and then, for purposes of clarity, we need to vary our basis for comparison. The more we examine Southern Baptist life, for instance, the more we see how much growing there is yet to be done.

"During 1955 the Southern Baptist Convention passed a significant milestone, with 30,317 and the eight million mark in church membership; our 8,474,741 members are an enormous potential. But if the following percentages (author's estimations) are anywhere near right we have room for great progress:

8,474,741 members, yes! But—
847,474 never pray
1,633,898 never read the Bible
2,450,847 never go to church
2,609,335 are non-resident
3,267,796 never give
4,084,745 never serve as workers
4,901,695 never give to missions
5,127,118 never visit
6,944,067 never attend prayer meetings
7,761,016 never win a soul

"The amazing thing about present day Christianity, including Southern Baptists, is not that we are doing so little, but that we are doing so much with so little consecration. Here is mathematical evidence for the need to double our efforts to grow in grace."

It is evident that churches are loosing the world for Christ rapidly. With all our boasted increase in members and millions for buildings and mission work, the lost population is increasing at the rate of about one million annually. On an average, it takes twenty church members a whole year to win one convert to Christ. Turning these figures around, it takes the average member of a Baptist church twenty years to win one person to Jesus Christ. We must find some way to get more of the church members we have, to winning the lost to Christ.

The world population is now 2,620,000,000 people. Two-thirds of these, or 1,746,000,000, are lost. There are more lost people on the earth today than there was total population on earth the day of Pentecost.

If Southern Baptists at home and on foreign fields would win and baptize 500,000 souls per year

(the total number baptized in '55 in America and on the foreign fields was 441,209) and if no one else were to be born and no one else died, it would take Southern Baptists 3,333 years to win the present lost population in the world to Christ.

EVANGELISM IN ACTION

Dr. R. A. Torrey, while conducting an evangelistic crusade in Minneapolis years ago, asked a gentleman whom he had seen in the congregation for several nights if he were a Christian. "I consider myself as such," was the somewhat dubious reply. "Good," said Torrey, "are you bringing other men to Christ?" With a bland smile the man said, "That's not my business. I am a lawyer. It is your business to bring men to Christ."

Quickly opening his Bible to the eighth chapter of Acts, Torrey said, "please read this," pointing to the fourth verse. The man read: "They that were scattered abroad went everywhere preaching the word." "Ah, yes," said the lawyer, "But they were apostles, ministers like yourself."

"I think you are mistaken, sir," answered Torrey. "Read this," and he pointed to the first verse: "They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

The man from Minneapolis indicated the attitude of far too many of us today.

All of us are under divine commission to witness for our Saviour, hence the pastor's chief responsibility is to develop the members to be effective witnesses for our Lord.

Send us your report. To date, we have heard from 247 churches, reporting 3,360 baptisms for the associational year through April.

Department of Evangelism
I. L. Yearby, Secretary

—OO—

A new definition of the word "church" contained in a proposed tax regulation announced by the Internal Revenue Service "would confer a special tax benefit of many million dollars upon Catholic religious orders and would simultaneously discriminate against the more democratic organizations of American Protestantism." This statement was made today at a Treasury Department tax hearing by Paul Blanshard, author and attorney, who appeared as special counsel for Protestants and Other Americans United for Separation of Church and State. (The hearing, held in Room 3313 of Internal Revenue Building, scheduled to begin at 10 a. m., Tuesday, April 10, concerns regulation 1.511-2(3), covering tax-exempt organizations and unrelated business income. POAU is one of several organizations appearing in opposition to the proposed changes.)

Does the Sunday School Have Anything to Do With Baptisms and Mission Gifts?

A study was conducted in the state of Arkansas by associations to determine the effect of different phases of Sunday school work on baptisms, mission gifts, and cooperative program gifts for the 1954-55 association year. The phases of Sunday school work involved in the survey were: size of the Sunday school in proportion to the church membership, Sunday school enrolment gain, training and Vacation Bible school work. Here are the results.

- I. Associations with 80 or more in Sunday school for each 100 church members at the end of the 1955 associational year baptized one person for each 16.5 church members and gave \$8.75 per member to mission with 4.69 going to Cooperative Program. Those with 69 or less in Sunday school for each 100 church members baptized one person to each 19.4 church members and gave \$5.75 per member to mission with 3.74 going to the Cooperative Program.
- II. Those associations which reported a gain of 15% or more in Sunday school enrolment for the combined associational years of 1953-54 and 1954-55 baptized one person for each 13.8 church members while those associations showing a 5% gain or less baptized one person for each 21.1 church members.
- III. Those associations with 45% or more of their churches reporting Sunday school training during 1955 baptized one person for each 17.5 church members and gave 8.22 per church member to missions with 5.43 per church member going to the Cooperative Program and gained 54% in Sunday school enrolment. Those associations with 10% or less of their churches reporting training baptized one person for each 19.9 church members and gave \$4.25 per member to missions with 2.32 going to the Cooperative Program and gained 0.8% in Sunday school enrolment.
- IV. Those associations reporting one Sunday school training award for every 10 church members or less baptized one person for each 17.8 church members and gave 8.80 per member to missions with 5.79 going to the Cooperative Program and gained 5.1% in Sunday school enrolment. Those associations which reported one Sunday school training award for each 100 church members or more baptized one person for each 19.9 church members and gave 4.14 per member to missions with 2.36 going to the Cooperative Program and lost 1.4% in Sunday school enrolment.

SUMMARY:

As you can see there are several factors in the Sunday school which definitely affect Baptisms and mission gifts. Where our Sunday schools are growing as much as 15% in two years, we will baptize 50% more than where the Sunday school is not growing. Where Sunday schools train their workers, more people are baptized, Sunday schools grow and mission gifts double. So when we talk about training we actually are talking about winning people to Christ and giving more to missions. May we give ourselves devotedly to the task to training our Sunday school workers.

MISSISSIPPI COUNTY LEADS THE WAY

Mississippi County leads the state in Vacation Bible School work. Listed below is a table of the progress in Mississippi County in Vacation Bible schools.

Church Participation in Association

1951	58%	2057 Pupils
1952	61%	2161 Pupils
1953	66%	2366 Pupils
1954	87%	3402 Pupils
1955	100%	3777 Pupils

Mississippi County is the only large association in Arkansas with every church having a Vacation Bible school last year. Their goal for this year is forty church schools and at least six mission schools. Congratulations to Missionary John Gearing for this splendid record.

WORKER COMPLETES 42 BOOKS BY INDIVIDUAL STUDY

Mrs. R. A. Durden, First Baptist Church, Fort Smith, has completed 42 books in the Sunday school training course in approximately the past three months.

Mrs. Della Whitaker, First Baptist Church, Mena, has completed 22 books in the Sunday school training course by the individual study method since February 1st.

Congratulations to these fine workers.



By action . . . OF THE
SOUTHERN BAPTIST CONVENTION,
THE SUNDAY SCHOOL BOARD

Produces and Distributes AUDIO-VISUAL AIDS

At the 1950 meeting of the Southern Baptist Convention, the Sunday School Board was authorized to serve as the central film producing and distributing agency of the Convention. The action anticipated an aggressive program of production and distribution and a non-profit service to other agencies of the Convention.—*Digest of action from Southern Baptist Convention Annual, 1950.*

The Audio-Visual Aids Department effectively serves through:

PRODUCTION—A significant ministry of Baptist-produced materials is being developed. (1) A production service for denominational agencies and institutions. Since 1950 Broadman Films has produced seventeen motion pictures and nine filmstrips for forty-five agencies, saving the agencies thousands of dollars. (2) The production of curricular and promotional audio-visual aids, for Sunday school, Training Union, Baptist Student Union, and other areas of work in the churches.

Since 1950 Broadman Films has produced a total of fifty-three motion pictures and forty-eight filmstrips. We stand ready to help any of our denominational agencies in this field on a non-profit basis.

EDUCATION—A field force of six capable men and women work constantly to assist the churches in a more fruitful use of audio-visual aids. They co-operate with various other convention and state agencies and groups and project their work through meetings and workshops in churches, and in associational, regional, state, and Convention-wide gatherings. The *Audio-Visual Aids Bulletin* is issued monthly.

DISTRIBUTION—Co-operating with the Audio-Visual Aids Department, the Merchandise and Sales Division of the Sunday School Board offers complete distribution facilities for audio-visual materials through all of its book stores. Consultation and guidance in audio-visual aids by special workers in all the stores has become one of the major book store ministries.

THE SUNDAY SCHOOL BOARD of the SOUTHERN BAPTIST CONVENTION

James L. Sullivan, Executive Secretary-Treasurer

127 Ninth Avenue, North, Nashville, Tennessee

ASSEMBLY TIME

Now is the time to make reservations for the Arkansas Baptist State Assembly at Siloam Springs. The dates are June 28-July 3 and July 5-10. This is to be the Jubilee session of the Assembly and promises to be the best yet. Send names, age if under seventeen, sex and \$2.00 registration fee to Dr. Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas.

Sunday School Department
Edgar Williamson, Secretary

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Theory I — Beryl Red
Beginning Technique — Beryl Red

Alden Peterson
Gladys Gibson

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Edwin S. Irej
Alberta Irej
Lecil Gibson
Beryl Red

Rev. Jim Pleitz
Elaine Stacy
Elaine Stacy and George Starke

YOUTH DIVISION

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Chapel — Robert Burton
Theory I — Joe Walters
Theory II — George Starke
Beginning Technique — Alden Peterson

Alden Peterson
Soprano — Gladys Gibson
Alto — Ed Nelson and Nina Sue Blagg
Tenor — Joe Walters
Bass — Robert Burton
Individual Instruction —
Dr. Loren Davidson, and
other faculty members.
Accompanying — Rutha Lee Walters
Individual instruction by faculty
members.

Rev. Jim Pleitz
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Elaine Stacy and George Starke

LEADERSHIP DIVISION

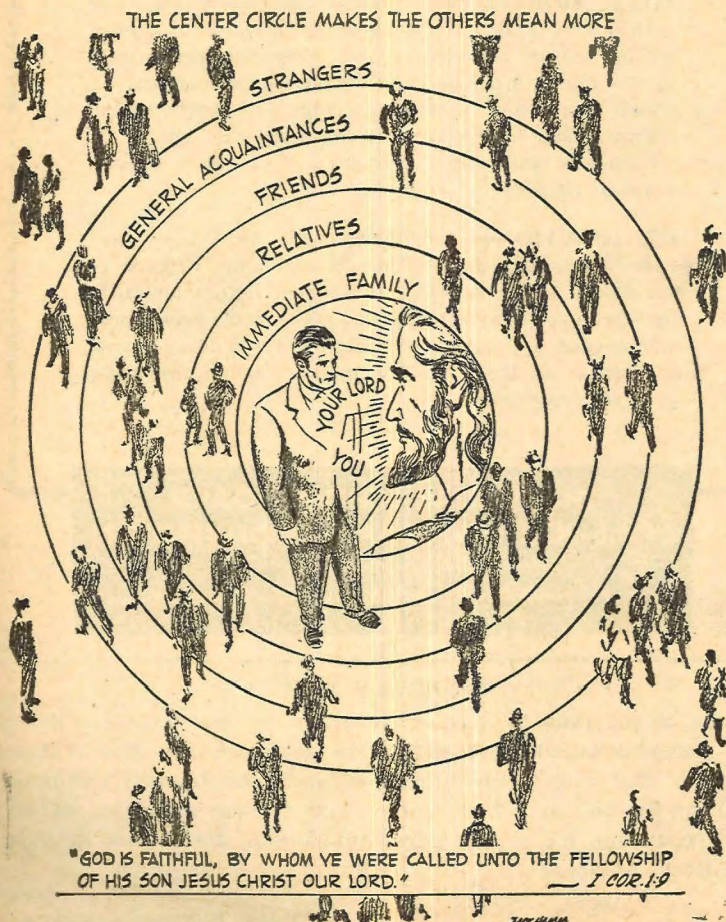
Church — Dr. Loren Davidson

Theory I — Joe Walters
Theory II — George Starke
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Alden Peterson
Soprano — Gladys Gibson
Alto — Ed Nelson & Nina Sue Blagg
Tenor — Joe Walters
Bass — Robert Burton
Individual Instruction —
Dr. Loren Davidson and other
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Church Music Department
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Beginning Of World Missions

By BURTON A. MILEY

Sunday School Lesson

May 27, 1956

Acts 13:1-4, 44-49

The birth of Christ was quiet and few thought of the great consequence. The quietness of His birth did not cramp the extent of His power in His purpose. World missions were launched quietly. Those most intimately associated with the venture failed to realize the ultimate significance of the movement. God in high heaven knew and pursued His purpose. God works in quiet, deep ways while the pieces fall into a pattern of divine origin. They make the end which God determined from the beginning.

The church in Antioch was to share in the beginning of world missions. Teachers and prophets, some of whom are named, led the church into right attitudes before the Lord. The Holy Spirit spoke the message that two were to be chosen to go forth for God. Barnabas and Saul were divinely determined. They were separated by the laying on of hands "and sent away".

Three things are very definite. First, the atmosphere was right for the workings of the Spirit of God. These people were in prayer and fasting and concerned over the work of the Lord. This made it possible for the Holy Ghost to work. God can work among people in a prayer meeting. Remember Pentecost and Cornelius? Do you note the definite action of the Holy Ghost. One wonders why Barnabas and Saul were selected above the other prophets and teachers named. The Holy Spirit had a work for these two to do and He let both the individuals and the church know about it. God usually lets more than the party called know of His call. Consider Saul and Ananias. A man called of God to preach has the fact witnessed to within his heart by an opportunity to preach. The Holy Spirit was definite. One reason that the gospel is not shared more fully today is the absence of a definite appeal. Each church in favorable atmosphere should appeal for volunteer young people to share the gospel through Christian ministry. Missionary statesmanship and funds liberally given through the Cooperative Program are other definite appeals.

The third thing worthy of note is that these two men did not start any private enterprise. The church was definitely behind them. They went out with the blessings of the church, with the support of the church, and finally returned to make report to the church. One cannot do God's work by-passing His institution. The church is honored of God and has His purpose to fulfill. The world mission program was born in prayer and launched by divinely called leadership. This launching ushered the gospel into the Mediterranean Basin from which

it would go in serpentine fashion to eternal Rome and continue westward to the British Isles and finally to the Americas. Thank God for those who are willing to share in the spread of the gospel.

THE PLACES ON THE JOURNEY

These two missionaries of the early church sent forth by the Holy Ghost went first to Seleucia and then into the Isle of Cyprus. They preached in the synagogues of the Jews and had unusual experiences. Wherever good is carried, two things can be certain. Evil will be ever present and the subterfuge of deceit will be practiced. It is interesting to read of the encounter with Elymas, the sorcerer. The tenth verse is indeed strong but good is stronger than evil and does not have to blow before it. It would be well for the Bible student to trace on a map the route of Paul and his companions as they sailed from Cyprus to Perga and hence to Antioch in Pisidia.

The synagogues were used for contact for two reasons. First, it would be the normal gathering place for Jews. Secondly, no Jew could say after the missionaries had been in their synagogue that they had been ignored and bypassed. If and when the Jews turned them down, they went to the Gentiles with freedom.

THE FIRST RECORDED SERMON

The first recorded sermon of the missionaries is the one that was preached in Antioch in Pisidia. Outstanding elements are noted. The first is the congregation who received the sermon. It was made up of faithful Jews and those that were on the fringe as interested spectators. Paul kept both groups in mind as he preached. Every service has some within it who have heard all of their lives and some who may never have heard. Both groups must be in the mind of the preacher.

Verses 32 and 33 include the heart of the sermon. Here was the glad news that a promise previously made was fulfilled in the Lord Jesus Christ. Some one has said that if a man is in the middle of the Atlantic Ocean a lecture of why he should not be in that position would be of little help. Censorship for being in the midst of an ocean would only result in confusion and tragedy. To offer to give the man a swimming lesson would be futile. The

thing the man needs is to get out of the ocean. He cannot do it with his power. He must have help from outside himself. Therefore, a life line should be thrown him. When he takes this life line he is able to be lifted to the ship. This life line is good news. Is not this the picture of the Christian? He was once the man in the midst of sin. Censorship for being there is not the method of salvation. To give him moral platitudes will do no good. What he needs is Christ who will lift and save. This was the news which the missionary force preached in Antioch. Many followed Paul and Barnabas who persuaded them to continue in the grace of God.

CONTENTION BUILDS UP

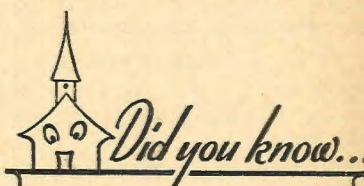
This unusual following brought envy to the hearts of unbelieving Jews. They resisted Paul and Barnabas which resulted in the missionaries turning from the Jews to the Gentiles. They did this in the freedom of God though they were under the censorship of His people, the Jews. The Gentiles received the word and glorified the Lord. Many of them became converts to walk the way of righteousness. The word spread abroad throughout the regions. The gospel was on its way for world conquest.

PRACTICAL LESSONS

Investment determines interest. Each church is interested in world missions in ratio to its investments. If a church has some of its young people surrendered to God and departed to the mission field, interest in missions rises. If the church is giving a worthy part to spread of the gospel through the Cooperative Program, interest will quicken. Each church should further its investment within missions. Out of Sunday School classes, Training Unions, out of big congregations and small ones people should be prayed out in God's service.

The Holy Spirit continues to work. The right atmosphere should be provided. Churches should be in prayer, concerned. Prayer and fasting were combined on the point of crisis. Some one has said that now we have "a prayer and feasting" instead of prayer and fasting. God works through the local church to the extent of the concern of the local body for His kingdom.

World missions were started from the church. This needs to be borne in mind in a day of independent operation. Many are willing to milk the church for the support of "unchurched" causes. It is not good for the church to give support to that which ultimately will be its destruction as a vital functioning local body. Some leaders have not yet seen the danger of this trend.

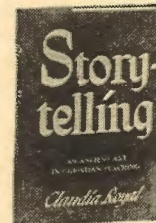


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Rural Churches

Rural churches in America are dying at the rate of 1,000 a year. This is difficult for us as Baptists to believe, because we are traditionally and historically a rural denomination.

Here in Arkansas, as in every other Southern Baptist Convention state, we are concerned with the spiritual, financial and numerical decline of many rural churches.

THE PROBLEM

It is difficult to pin-point such a vast problem, and start immediately to work out a solution.

We would put at the top of the list of problems, the one of untrained, undedicated leadership. Because of the lack of a challenging church program (through the years) the Baptist leaders in the communities have lost interest in kingdom affairs. Too, the rural people work long hours at multiple tasks and do not take the time to read God's word and pray (they are like city people on this score); therefore, there is a dearth of dedicated Christians who are willing to accept the challenge of leading a small group of people in a church effort.

Then there is the problem of vision. The failure to visualize the local church as a vital part of a world-wide effort to preach the Gospel is definitely a factor in many instances. The Lord Jesus Christ gave his church a commission to "Go into all the world and make disciples" and the church that does that will always have His presence. With Him present, the gates of Hell shall never prevail against His church. Then, is it not logical to believe that a non-missionary church, concerned only with self-perpetuation, will not have the presence and blessings of our Lord. God's word, "Where there is no vision the people perish" is still true whether it be in the country, village or city.

Then again, many of our Baptist people are leaving the rural areas. They are leaving because of low income, sub-standard schools, inactive churches, and too, they have heard that the "grass is greener across the fence," so the cities are over crowded.

THE SOLUTION

In many areas there are still enough people left to support a Baptist Church. With the Apostle Peter we would say, "I think it meet, — to stir you up by putting you in remembrance" (II Peter 1:13).

Make a survey of the community. Put the results of the survey before the people and challenge them to tackle the problems. There must not only be a revival of interest in the church, but a revival of interest for human beings and the situations in which these humans live. The church that is preaching the Gospel of Jesus Christ is interested in the salvation of the lost and the welfare of the people in the community.

This letter from Brother Raymond Palmer, Russellville, gives a good solution to our problem.

"On April 29, the Moreland Baptist Church met for the first time as a church in some years. They have been having some preaching as several preachers had the opportunity to

go on Sunday afternoon. We met and had nine present with an offering of \$10.35. We voted to give to the Cooperative Program about ten per cent of the offerings for the present. Like the little boy and his amen, it's all we can do now, but not all we expect to do. By way of showing people we mean business, we are enclosing our first check for \$5.00.

"I might add we met again this morning and again had nine present, but our offering was \$12.50. We are having Sunday School and preaching service every Sunday now. We are now meeting in a home, but we know that this is only a means to the end. Again to show we mean business, in one week's time we have raised \$213.00 to begin our building. We ask your prayers that the Lord will bless his work here. We are few in numbers, but strong in the Lord."—R. D.

The Right Door

Thinking he was entering a banquet room, the late Dr. Will H. Houghton stepped out through the seventeenth floor fire escape door by mistake, according to a well-known story. He immediately turned around to go back into the hallway, but the door had already clicked shut.

Unable to attract anyone's attention by hammering on the heavy door, he had to descend the seventeen flights of fire escape stairs — in a drenching rain.

Humiliating as his wet walk was, it served many times as a powerful illustration of the error of using any door but Christ Jesus to get to heaven. Jesus said, "I am the door: by me if any man enter in, he shall be saved."

Many people do not believe that Jesus Christ is the only door to God's Salvation. Thomas Carlyle was walking down the street with his friend, Sir Walter Scott. They passed an image of Jesus hanging on the cross. He glanced up and said, "Poor fellow, your part has played out."

Paul in writing to the Corinthians said — "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (I Cor. 1:18-25)

One day Thackeray, the great English novelist, of the Victorian age, was walking with some friends along the road west of Edinburgh, England. As they passed an old abandoned rock quarry, they saw a great wooden crane silhouetted against the sky. They

stopped and Thackeray pointing his finger said, "Calvary." Then they moved on amid deathly silence and reverent solemnity.

Why should a man like Thackeray, 1800 years after Christ, go back in his memory, to a cross on a barren skull and say, "Calvary?"

There is no explanation, as to why a lone Galilean, hanging on a Roman Gallows would haunt the mind of a scholar like Thackeray, except that the cross is God's plus sign for humanity. Man plus the cross means doom to sin. It was here that the God of all grace placed all of man's sin upon Jesus Christ and here the Lord of Glory received the wages of sin which he did not deserve, that man might receive eternal life. Man, though perniciously anemic with Adam's sin, can always find forgiveness in Christ of Calvary.

They who would try to close the door of salvation by minimizing the cross, should remember that the ravages of time, the blood-thirsty Herods and the critics have not been able to remove God's plus sign. It stands towering over the wrecks of time, aflame with truth, that shines like a sea of glass mingled with fire. — R. D.

Emergency!! Help!!

We are not crying wolf! The emergency relief fund, for retired preachers and preacher's widows, is over \$2,000.00 in the red. Unless your church, and all the other Baptist churches in Arkansas, take an offering and send us some money, by July 1st, many of these worthy servants will be left to suffer.

Here is the picture. These men retired before the Minister's Retirement went into effect, or they were not in the Retirement Plan long enough to build up a sufficient annuity. So, now we must help them.

We all know that the Cooperative Program is "the way" to finance our work. While we were pastor we tried to lead the people to give regularly through their church and through the Cooperative Program with a minimum of special offerings. But this is an emergency! If you could read some of the letters which come to the Executive Secretary's office, and could only know the plight, and circumstances of some of these dear old soldiers of the cross, you would be willing to help.

Please! Take an offering and send a check for Old Ministers' Relief by July 1st.

We have posters and special relief offering envelopes to help you help the helpless. Write for them. We shall be glad to send them to you free of charge. — R. D.

Cabot Finishes New Building

It was the writer's privilege to assist in the dedication of a new Sunday school annex to First Church in Cabot. Young J. Samuel Phillips is the untiring pastor of this wonderful church. They have educational facilities now that might be the envy of churches in much larger cities than Cabot.

Notice

Wednesday, May 30, Memorial Day, is a holiday. Baptist office building will be closed that day.

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