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### May 21, 1959

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

MAY 21, 1959.



# Executive Board News and Promotion

## *Study Designed to Strengthen Associational Missionary Program*

UPON THE recommendation of the Survey Committee the Executive Board voted in the latter part of 1958 to "study the possibility and procedure for a gradual reduction of supplemental aid for associational missionaries' salaries over a three-year period, providing for a plan for hardship cases to be considered annually by the executive secretary and the proper committee. We recommend that this study be completed by June 30, 1959, so that proper adjustment can be made in the 1960 budget."

In a meeting with the moderators and missionaries on April 27, we discussed this matter with them, pointing out the fact that there is no disposition to weaken our state mission program, but rather to strengthen it.

It seems that a sound principle for our work is that every unit of our work should stand on its own resources as soon as possible. This is not to overlook the fact that some work might always require outside assistance. That is — a mission might, by the very nature of things, always remain a mission and never be self-sustaining. This, of course, would be an exception to the rule. On the other hand, there is work that is started under circumstances that

would never justify it in asking the State Mission Department for aid. No doubt a number of our associations now receiving aid on their local mission program would strengthen their work if they should bear the full load of financing it. In all likelihood most associations would manifest more interest in their local mission program if they were asking their churches for sufficient funds to promote a strong and vigorous work.

It is rather obvious that the associational mission programs cannot be directed from a central state office, but if a large amount of outside assistance is given it tends to make us think in terms of "their work" rather than "our work." The associational mission program must ever be the prime responsibility of the association. Here it will get the proper direction which alone can make for a successful work.

Some few have said to us if the supplemental aid is reduced there is only one thing to do — that is to reduce the contributions through the Cooperative Program from the churches of that association. This is not a logical deduction unless one starts with the premise that the churches are now doing all that they can or should do for

world missions. Perhaps this could be said of few churches.

A better approach to the problem of increased income for the associational mission program would be to appeal to the churches to make a larger place in their ministry for missions — including associational missions. Here again we are faced with the major responsibility and purpose of the church — missions.

So while the associational budget committees are dealing with the needs for increased resources for associational missions let's not dry up the wells of missions by saying the only answer is to reduce world mission contributions to care for local missions, but rather challenge our people to be good stewards with the resources which God has committed to us — and the churches to be good stewards in the matter of missions at home and throughout the world. — S. A. Whitlow, Executive Secretary. ■

## *Common Man Has Important Role*

**MAN HAS** struggled through the centuries for certain God-given freedoms. Therefore, the 19th century was largely a struggle between the "divine right of Kings" and the "divine rights of the people." This struggle was climaxed with the French Revolution of 1789. In all the difficulty, man was aided by the rise and growth of industry. The political, social and economic results have been so far-reaching and so profound that this can be called the "day of the common man." The common people hold the destiny of the world in their hands. For this and many other reasons, we, the common people, have a tremendous part to play in the rediscovery of the inner purpose and meaning of all this opportunity and responsibility.

The world (since World War II, especially) has been overwhelmed with superficial programs for the betterment of mankind. We would not discourage any honest effort, but the ills of the world cannot be cured by salve and lettuce, lectures and mixtures, but we must get back to the heart of the difficulty—the sinfulness of man.

But how, you may ask? What can I do, someone may answer, to mitigate hate, to remove sorrow, and to relieve sin? The larger question naturally follows. How can one play a definite part in such a colossal task? Jesus answers in His command, "Go ye into all the world and preach the gospel to every creature." This is a hard task and many people feel that they can do very little toward this end. This, in a measure, is true, but each one has a part to play and no one will be excused for not doing what can be done.

Southern Baptists have the best plan that God has ever revealed to His people for bringing new hope into the hearts and veins of a sick world—the Cooperative Program. This is the best plan ever used by Christians to make a spiritual investment on a world-wide basis.

God has not only given Baptists a plan, but he has given us, as common people, the means to pour into cooperative channels, to carry new life, new hope, new horizons to those in despair. We have more money, more people, more influence, and more education than any generation who have ever lived in this world.

Now, how are we responding to our opportunities and our responsibilities? The answer is tragic! Arkansas Baptists are giving about \$ .01 1/3 per capita per day (about the price of a cigarette) through the Cooperative Program. This can and should be changed.

Some believe that the best way to change the tragic picture is to promote an intensive stewardship plan in the churches. This plan is the Forward Program of Church Finance. Write to us for suggestions and help.

Plan now to grasp the opportunities and shoulder the responsibilities that are God given to Southern Baptists.—Ralph Douglas, Associate Secretary.



### *Cover Story*

## **VBS in Philippines**

**THESE BOYS** are working on their handwork at Vacation Bible School in Davao City, on the island of Mindanao, in the Philippines. In the Philippines as many children are reached in the two to three months of Vacation Bible schools as in a whole year of Sunday Schools, and out of Vacation Bible schools in new areas come the new mission points that grow into chapels and, later, organized churches. Last year there were 102 Vacation Bible schools in the Philippines, with a total enrollment of 5,857. There are churches, with a membership of 2,249, and 66 mission chapels related to the work of 50 Southern Baptist missionaries in the islands.—Photo by Mary Lucile Saunders.

# BEHOLD HIS GLORY!

By R. Paul Caudill

R. PAUL CAUDILL is pastor of First Baptist Church, Memphis, Tenn., and a former vice-president of Georgia Baptist Convention and former president of Tennessee Baptist Convention. He has served as a member of numerous Southern Baptist Convention committees and agencies, also as member of various state Baptist boards. He is a graduate of Wake Forest College and Southern Baptist Theological Seminary.

Text: John 1:11-14

AS WE GATHER for the 102nd session of the Southern Baptist Convention, we are keenly aware of the historic character of the occasion. This year some 75,000 churches, representing seven major Baptist bodies on this continent, are engaged in the first year of Baptist Jubilee Advance. What is said and done at this session, therefore, will have an impact upon the efforts of Baptists throughout our land in these eventful years of advance.

But this occasion is significant for another reason, for we join happily, tonight, in the observance of the one hundredth anniversary of the Southern Baptist Theological Seminary. And while the leadership and the messengers of our great Convention are gathered about us at this hour, we are also surrounded by another great crowd of witnesses, namely, the faculty, trustees, student body, and 1959 graduation class of our Southern Seminary.

It is fitting, therefore, that we pause tonight and think on the glory of our Lord, to the end that we may better appraise the world we face, and the responsibilities that rest upon us as ambassadors of Christ in this our day.

The days in which we live are wonderful days. Man stands at the zenith of scientific discovery and applied technology. Never before has he so nearly approached "dominion over all the earth." Nuclear science has shrunk the world until it is now one neighborhood. Man has invaded space and flung his artificial satellites into orbit with the sun, the moon, and the stars.

But the days of scientific triumphs in which we live are also days of peril and disaster.

The problem of mere existence confronts us. The world population is growing at the rate of 5,400 every hour or 47 million a year! By 2,000 A.D., there may be on the earth six or seven billion people.

Still we are told, two-thirds of the peoples of the world are underprivileged. Millions are hungry, even starving, and never know the meaning of a square meal. Literally millions are doomed to premature death by undernourishment. During the past twelve years, 200,000,000 babies died in infancy, largely due to improper medical care. Forty-four per cent of the world's population over 15 years of age is illiterate.

We now have in our hands the means to commit race suicide. Threatened from two directions—the H Bomb, and the perils incident to overpopulation, we must seek, as ambassadors of Christ, to cope with world hunger, illiteracy, poor medical care and the terrific political pressures such forces continue to exert. Communism, largely the result of hunger, and of the ceaseless yearning of the underprivileged masses for a better way of life, cannot be brushed away by negative outlooks and name-calling. We must seek rather to understand the background of cause and effect out of which this soulless monster that now afflicts one-third of the world's population has sprung. We must come to see the difference in the relative importance of a shot in the arm and a shot at the moon.

How can the church lead in these difficult days? What can you young men do, as you go out fresh from the halls of learning, to help resolve the issues of our day?

One thing is certain. Mere enrollment and nominal enlistment in our churches is not enough. The membership of American churches now stands at more than one hundred and four millions for all faiths; and yet, in spite of this mounting mem-

bership, moral losses were at an all-time high in our land last year. There was a staggering increase in crime, and juvenile delinquency. Growing dishonesty and corruption appeared in public affairs. Racketeering in unions flourished. The problem of alcoholism was rampant. Mental illnesses soared to an alarming rate. Commercialized obscenity increased even in the face of new laws.

The answer is simple, as simple as it was in the days of our Lord. We all need to experience, afresh, divine encounter with the Incarnate Christ, and to behold His glory. We need to turn aside and look upon Him—our only source of hope. Only as we behold Him, and experience anew the transforming power of His redeeming love, can we face the conflicts of our day victoriously.

Let us hear again John's words as he speaks of His Incarnation, of His reception among men, and of His glory: "He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: Which were born not of blood, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:11-14).

## His Incarnation

The Incarnation of our Lord and Saviour is the most divine, the most blessed event of all our human history.

When the virgin Mary gently held to her breast the child of Prophecy, in the crowded corner of a humble stable, she ushered into the realm of human experience finite man's first complete and perfect expression of the Infinite.

The words "he came" mark a definite event in the plane of history. His Advent was the fulfillment of all the Messianic revelations of the Word to Israel. Centuries before His birth, the prophet Isaiah said, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7-14). Jesus himself declared that his life and death and resurrection from the dead were the fulfillment of all the things that had been written of Him in the law of Moses, in the prophets, and in the Psalms.

Previously, the Word was in the world invisibly. But now the Word appears Incarnate. Now He came to His own home . . . to His own people . . . to the land of Israel. For, the land and the people of Israel were his home, his people, "in a sense which no other land and people were, the home and the family of God, of Jehovah." That is why the prophet Zachariah called the little land of our Saviour's birth "the holy land" (Zach. 2:12), and why Hosea referred to it as "the Lord's land" (Hos. 9:3).

Just as the tabernacle was the dwelling place of the Lord, and thereby the meeting place of God and Israel, even so the Word of God, invisibly present in the world, became visibly present to man in the Person of Jesus.

In becoming flesh, our Lord became not a new being, but rather entered into a new mode of existence, retaining all the essential properties of the Word, and laying not aside the divine nature. In becoming flesh, He identified himself with the race of man, "becoming in the likeness of men," and "being found in fashion as a man."

In his Incarnation, both the first creation and the second creation centered in Him. And while His personality was divine, John, at the same time, affirmed the reality of His humanity. The Word became flesh . . . and dwelt among us.

The Lord's humanity was real, therefore, as against the various heretical forms of doctrine which held that His Being possessed only an assumed appearance. The Word became flesh . . . not clothed in flesh!

In the Incarnation, our Lord's human and divine natures enjoyed a perfect coexistence "each fulfilling its own part according to its proper laws" as against the teachings of those

(Continued on page 16)

# The South's Schools

IN AN address recently at the annual meeting of Southern Baptist editors, in Savannah, Ga., Editor Ralph McGill, of the *Atlanta Constitution*, traced the growth of the public school system in the South, and pointed to some very real dangers. We quote:

"The report of the U. S. commissioner on education for the year 1900-1901 showed Southern schools to be wholly inadequate, poorly attended and poorly taught.

"The amount spent on public education was about a third of the national average. Then, as now, there was a greater proportion of children to adults than in the North. In addition to this, about 80 per cent of the Southern population was rural and sparsely settled. School terms in agricultural areas were confined to a few winter months.

"In 1901 Charles W. Dabney of the University of Tennessee, said in a report:

"In the Southern states, in schoolhouses costing an average of \$276 each, under teachers receiving the average salary of \$25 a month, we are giving the children in actual attendance five cents' worth of education a day for 87 days only in the year—such means will never educate the people."

"In 1900-1901, for example, Alabama's legislature gave the University a mere \$10,000. Until 1904 Louisiana had a limit of \$15,000 on annual appropriations for Louisiana State University. The total yearly income for the 63 colleges and universities of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Arkansas was \$65,843. This was less than that of one of the major Eastern Universities.

"We know, looking at history, that the damage done by the Civil War in property losses was great. The poverty which followed was harsh, often brutal. But the corrosive damage done the spirit and soul of the South was through lack of education. The children, the grandchildren and the great-grandchildren of the adults of those post Civil War years did not have a fair chance . . .

"By 1901 the situation was so desperately hopeless that it attracted the attention of Northern philanthropists. George Foster Peabody was first to help. John D. Rockefeller, Jr., and his father poured \$53 millions into their General Education Board between 1902 and 1909 to help the South toward education.

"The crusade for public schools fervently was preached at barbecues, picnics, in churches, courthouses, schools, fairs, and camp meetings. There was strenuous opposition. Some persons of influence and learning did not believe in free public education. Others did not want the Negro to have it.

"Poverty lay heavily on the South. But nowhere was it as burdensome as on the farms—especially the many small ones. The wan man in the faded denim, his sunbonneted wife, and his pinched but eager children had already shown their resentment in the Populist revolution. Injustice made what bread they had more bitter.

"Walter Hines Page described them in a great speech for free education as 'the forgotten man.' Franklin Roosevelt, years later, was to take that phrase and make it a part of our political vocabulary.

"By 1913 a certain momentum was attained. Standards of admission and graduation, which were widely debased, were tightened. Public education came to the South.

"In the 58 years that have passed, education in the South has come a long, hard path. Teachers and parents have sacrificed and toiled for it. The despair of the first years of the century are but memories for the old or stories to be read in books.

"What of education in 1959 . . . ?

"The compulsive determination of politicians and many of the people to destroy public education in four or five states is almost incredible unless one lives with it. And even then, there are times when one can hardly believe it. But it is all true.

"To speak the phrase, 'close the schools' means a previous process of closing the mind has been completed. The mind must be shut before doors to schools may even be thought of as closed.

"In early January of this year the Census Bureau released some figures on education. A part of that report, as sent out by the United Press International, was as follows:

"Arkansas spends less per pupil to educate its children than any of the 31 other states that finance schools through school districts, the Census Bureau reported today.

"The next five low rankings all went to Southern or border states, South Carolina, \$165 per pupil; Alabama, \$177; Kentucky, \$185; Georgia, \$192; and West Virginia, \$205.

"The obvious question, growing out of these school figures for 1957, is what about the rest of the picture?

"Southern schools are still among the lowest in expenditure per pupil. But it must be noted that the amount spent in 1957 was a tremendous increase over that of 20 years ago.

"A study of the South's position today reveals a national story of change and shifts, economic, population, and also a pattern of growth and progress.

"All of what has happened, and will happen to education in the South, serves to emphasize the need to look into our public schools, wherever we may be living. There is

(Continued on page 5)

## Personally Speaking: World in Miniature

IF THE world's more than 2½ billion of people could be compressed into one town of a thousand residents, on a proportional basis, we might see ourselves as others see us.



In an article entitled "Our World in Miniature," Henry Smith Leiper, executive secretary of the Missions Council of the Congregational Christian Churches, paints the picture of contrasts we would have in such achievement:

Of the 1,000 people in this town, there would be only 60 to represent the present population of the United States. The remainder of the world would be represented by 940 persons. But the 60 Americans would be receiving half of the total income of the entire community and the 940 other persons would be existing on the other half!

Of the Americans in the town, 36 would be members of Christian churches and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would be non-Christians. Less than 100 in the community would be Protestant or non-Catholic Christians and more than 230 would be Roman Catholics. About 80 of the town's people would be full-fledged communists and 370 others would be under communist domination.

Classified as to color of skin, 303 would be white and 697 would be classified as colored.

The 60 Americans would have an average life expectancy of 70 years; all of the other 940 would average under 40 years.

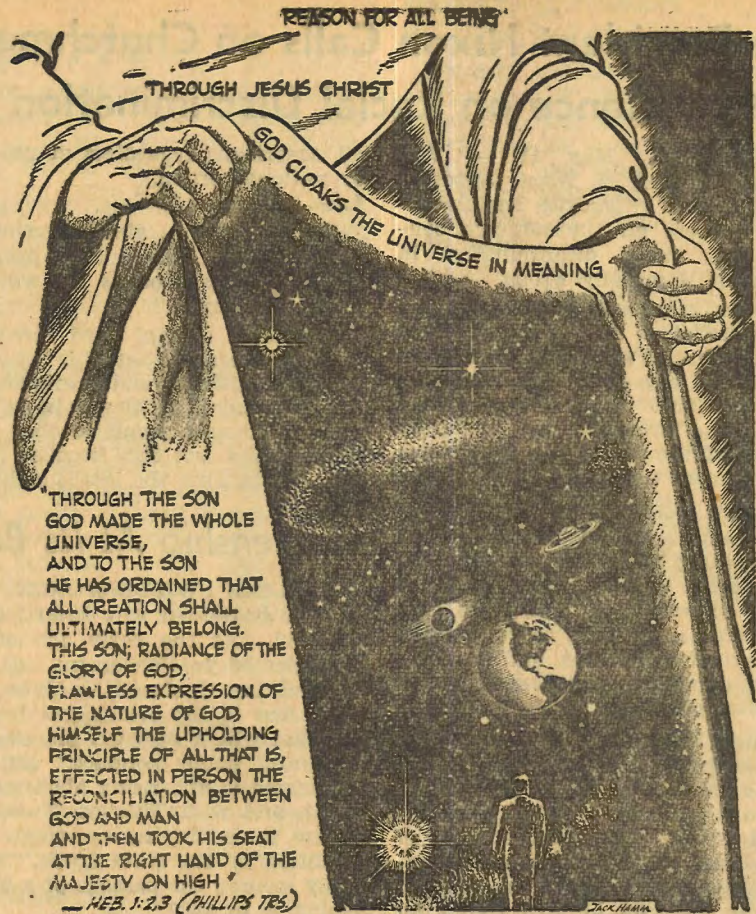
The 60 Americans would possess 15½ times as much goods per person as all the rest of the people. On an average they would produce 16 per cent of the town's total food supply but would consume all but 1½% of that, keeping the most of the surplus for their own future use. Most of the 940 non-Americans in the community would always be hungry and would never quite know when they would get enough to eat.

For the most part, the non-Americans would be ignorant, poor, hungry, and sick. Half of them would be unable to read or write and half of them would never have heard of Jesus Christ, what he taught and for what he lived and died.

More than half of the non-Americans would be hearing about Marx, Lenin, Stalin, and Khrushchev and other communist leaders. But the average American family, spending \$850 a year for military defense, would be giving less than \$3.50 a year to share the Christian faith with the rest of the community!

Erwin L. McDonald

THE PEOPLE SPEAK



Agrees with Findley Edge

I HAVE READ with interest the article by Dr. Findley B. Edge on "Do We Need a Stewardship Commission?" This was in reply to the proposal of the committee studying Southern Baptist work that such a commission be set up. I concur in the view expressed by him that this should not be done.

If we have a stewardship commission on a South-wide basis it will inevitably lead to such on the state-wide level, if not further down the line. Thus we will increase our over-head expenses, lead to more duplication, and spend an increasing amount of our money in the home land.

In preparing a message on correlation for the Southern Baptist Minister's Conference in St. Louis a few years ago, I got reactions from more than fifty leaders over the South, and they were unanimous in their feeling that we have already too much duplication. Following the address many others expressed the same opinion. When shall we begin to do something about it?

The Sunday School, Training Union, Woman's Missionary Union, and Brotherhood organizations with pulpit and pastoral leadership can take care of every function of a Baptist church. When we cut across organizational lines and promote on geographical and functional bases we inevitably duplicate the work of this "Big Four."

Isn't it about time to call a halt on increasing machinery, begin to reduce duplication and overhead expenses, and release more of our money for foreign missions? After studying at length the problems at home, and visiting a number of understaffed mission fields around the world, it is the writer's definite conviction that we should. —J. M. Price, Department of Religious Education, Hardin-Simmons University, Abilene, Tex.

Commends Hospital

THIS NOTE is just to express to you my deep appreciation for the editorial on The Arkansas Baptist Hospital which appears in the April 30 issue of The ARKANSAS BAPTIST. Like you, I was quite impressed with the brochure, and the editorial which so clearly points to its achievements is in my opinion most timely.

"A prophet is not without honor..." In my opinion there is no hospital in America that has progressed more rapidly than has the Arkansas Baptist Hospital. Your recognition of the outstanding work which it is doing is a great tribute to one of the nation's finest administrators, John A. Gilbreath. I know that this will be a great encouragement to him and I just want to say "thank you" for this recognition of such a fine Christian man

and such an outstanding Baptist institution. —Frank S. Groner, administrator, Baptist Memorial Hospital, Memphis.

Life Membership

DEAR MR. McDONALD:

Through a generous contribution from Mr. William J. Williams you have been enrolled as a Life Member of the American Bible Society. We are very happy to include you in this special membership group, to which we heartily welcome you.

The Life Membership Certificate is enclosed. The Bible Society Record, which is published ten times a year, will reach you regularly for life.

We hope that you will find lasting satisfaction in this close association with the work of the American Bible Society. —Robert T. Taylor, Secretary, American Bible Society

THE EDITOR is deeply indebted to Brother Williams for his thoughtfulness in making this honor possible and rejoices with him in what his contribution to the American Bible Society will mean in getting the gospel out to the people of the world.—ELM

South's Schools

(Continued from page 4)

exposed the acute need of evaluation and of long distance planning for education. Moreover there is need for educating the people in the need to be constantly alert in their support and defense of our schools. The South has put more sweat and tears into education than any other area. Yet, today the political power pattern plans to close them in four or five states."

● DR. DAVID GARLAND, faculty member of Southwestern Seminary and former pastor of Baring Cross, North Little Rock, will preach the baccalaureate sermon during the Golden Jubilee commencement exercises at Arkansas A & M College, Monticello, May 24. (DP)

● BILL COOK, 1st Church, Harrison, has been elected president of the ministerial Alliance. Mr. Cook is also president of the Boone County Baptist Pastors' Fellowship.

ARKANSAS BAPTIST

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# Vice President Nixon Calls on Churchmen For Conscience on Racial Discrimination

WASHINGTON, May 11 — Vice President Richard M. Nixon appealed to church and synagogue leaders today to impress on the nation's conscience that racial discrimination in employment is morally wrong.

He spoke before a conference of more than 400 religious leaders representing 22 of the nation's largest denominations with an aggregate membership of about 100,000,000 persons. The all-day meeting was arranged by Nixon as chairman of the president's Committee on Government Contracts.

## Committee's Role

Nixon said his committee was responsible for seeing that there was no racial discrimination in employment by firms handling government contracts. Its larger purpose, he said, is to conduct a program of "education and conciliation" to eliminate prejudice from all areas of employment.

"We need your help," he told the religious leaders. "You represent a tremendous amount of power for good. I urge you to go back to your communities and mobilize the moral support of the American people for non-discriminatory policies in employment, and for the whole program of civil rights for

all Americans regardless of race, color or national origin."

## Laws Not Enough

Passing laws against discrimination is not enough, Nixon said, because "a law is only as good as the will of the people to obey it."

"There is a vital need for recognition in America that this whole field of discrimination and prejudice is basically a moral problem," he said. "We need to educate people to obey the law in this field, not only because it is the law, but because the law is right."

## Citizenship At Its Best

WILLIAM WILBERFORCE was a British statesman who lived from 1759 to 1833. At the early age of 21 he was elected to Parliament. During a tour of the Continent in 1784 he was converted to the evangelical faith — a decision which affected his whole outlook and public conduct. He became interested in the rising abolition movement, and with Thomas Clarkson and others joined in the campaign for the abolition of the slave trade. They finally secured the passage of a bill abolishing it in 1807.

Here was Christian statesmanship at its noblest and best. It was a responsible citizenship motivated by a deep concern for the welfare of all men. Wilberforce was not content to work for the welfare of the individual without reference to the social order in which he lived. "Shall we rescue individual slaves," he writes, "and leave the slavery system intact?"

Few of us have an opportunity to serve in the halls of government, but we can be effective as citizens of the community where we live. We do not need to assume the role of self-righteous reformers. There are times when some courageous spirits are needed to take up the sword of the crusader; but worthy community reforms can also be achieved by the faithful exercise of our citizenship. — A. C. Miller, Christian Life Commission.

ACCORDING TO the Federal Bureau of Narcotics, in 1957, there were 44,146 known drug addicts in the United States. Ninety-three per cent of these addicts use heroin. The traffic in narcotics is "big business." As much as \$196,000 can be made on a \$4,000 investment. One kilogram (2.2 lbs.) of pure heroin purchased in France at \$4,000 may bring as much as \$200,000 by the time it has been diluted. It then reaches the hands of an addict on the streets of the United States.

QUOTE OF THE WEEK: "Nothing lies beyond the reach of prayer save that which lies outside the will of God."

# House Committee Kills Parochial Fare Grants

WASHINGTON —(BP)— Action that would have set a national precedent for parochial school transportation out of public funds has been tentatively deferred by a House District subcommittee here.

Two bills that would have provided subsidized bus fares for all school children in the District of Columbia have been under consideration. Chairman D. R. Matthews (D., Fla.) said the subcommittee voted unanimously to table the measures.

On the other hand, Roy O. Chalk, president of the D. C. Transit, has not given up and expressed the opinion that the measures would be called up again and "after being argued loud and long" would be passed.

At the present time the D. C. Transit, as a part of its franchise, carries all school children at half fare. Chalk contends that the company is losing money with this arrangement and he is asking for a governmental subsidy to make up the difference between school fare and regular fare.

There is no public school transportation system in the District of Columbia. Many private schools provide their own buses.

Religious groups, including Melvin Adams, associate secretary of the Seventh Day Adventist Religious Liberty Association, and C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, opposed the bills on the ground of violation of separation of church and state.

A solution to the District of Columbia school transportation problem that will preserve the principle of separation of church and state has been offered by Dr. Carlson.

Carlson proposes that Congress appropriate additional funds to the public school budget of the District of Columbia, that the public schools could then issue bus transportation cards to its pupils, and that the public schools could make arrangements with the D. C. Transit to pay the difference between school and regular fare.

In his opposition to the school transportation bills Carlson pointed out: (1) the measures would involve the expenditure of tax funds for agencies not under public control; (2) a pupil's travel to a religious school is a religious activity; (3) use of tax money for such purposes is a form of coerced religious participation by the taxpayer; and (4) such action on the part of Congress for the District of Columbia would no doubt be used as a precedent for similar provisions throughout the United States.

● ROBERT SLYVESTER WILLIAM, 84, Perryville, a deacon in the Baptist church for 55 years and Sunday School superintendent for 30 years, died in a Little Rock hospital May 1. He was a former Perry county representative. (DP)

## Brotherly Concern

THE HEALTHFUL Baptist viewpoint calls for a brotherly concern for all Christian people regardless of the name by which they are called or the local churches to which they might belong. (Philippians 1:15-18). At the same time, we must maintain our individuality which will enable us to be ourselves and to do our own work in our own best way in that manner which we feel God has intended.

We believe in organizational apartness, but not in the drawing of ourselves into a shell of total isolationism wherein we do not know or care what is going on among others and other religious bodies over the world.

In fleeing from the ecumenical movement it must not be our purpose to resort to extreme isolationism. Rather, it must be our resolve to maintain a healthy individuality which does allow some sort of communication with others and Baptist witness to others without membership in their bodies. To walk this line is not to lose. Rather, it will keep us aware of their work and progress without joint membership or any kind of compromise.

Individuality without extreme isolationism, being ourselves without bearing animosity toward others — that is our best course. That is the path we have followed in the past. Under it God's blessings have been many.— James L. Sullivan

# Revival Reports

**FIRST CHURCH, Booneville, Apr. 19-26:** J. Richard Perkins, Gaines St., Little Rock, evangelist; John Hampton, Booneville, music; D. B. Bledsoe, pastor; 11 by baptism; four by letter.

**FIRST CHURCH, Harrison:** Pastor Bill Cook, evangelist; Bill Anderson, Ft. Worth, singer; seven by baptism; seven by letter; five rededications.

**RECENT POPULATION** studies in various sections of the country reveal an increasing trend toward a rising proportion of Negroes in the population of northern cities, and a declining proportion in many southern cities. For example, in Newark, New Jersey, since 1950, the Negro population has increased 108 per cent and is now 35 per cent of the population. Other comparisons of 1940 figures with 1958 are: Washington, 28.5 per cent non-white in 1940, compared with 53.0 per cent in 1958; St. Louis, 13.4 and 28.6 per cent; Chicago, 8.3 and 20.0 per cent; New York, 6.4 and 12.6 per cent. In certain areas of the South, the figures are reversed: Atlanta, 34.6 per cent and 31.9 per cent; Memphis, 41.5 and 35.9 per cent; Montgomery, 44.2 and 37.0 per cent; Charlotte, 31.1 and 26.4 per cent.

## Something to Remember

WHEN WE sit in the quiet sanctuary of the church midst the great Christian family, we experience the feeling that we are shut away from worldly cares and tribulations, of our time. The feeling of "belonging" to the most important movement in all the world is solace to the heart. The rightness of it is uplifting, the privilege of it is consoling, the opportunity to serve others is challenging.

In mediation we envisage the personalities of those who have passed through the church on their way to the land of evermore and we easily recall the steadfastness of their faith in the glory awaiting them there. They seemed to know, as we also know, there would come the time when family and friends would no longer accompany them but they would be going on alone. Alone, except for the Great Spirit who would meet them, guide them and protect them for the journey onward.

And sitting here in the church in sweet intimate communion, one realizes the hopelessness of trying to resist or evade the divine plan and purposes of our being and that an all powerful Power is in full charge of it all and that He can be completely trusted.

In the quietude of the church one can, in consciousness, face up to his faults and failures without being ashamed or afraid, for all around you is a spirit of reciprocal love and instantaneous pardon.

All those present have similar objectives. All those present have acknowledged needs for forgiveness. All those present are seeking the privilege to try and try again.

So, here in the church we gather to-

**FIRST CHURCH, Berryville:** Nelson Tull, evangelist; Theo Walker, song leader; J. B. Measel, pastor; 20 by profession; five by letter.

**TRINITY CHURCH, Ft. Smith, Apr. 23-May 3:** Paul E. Wilhelm, Lamar, evangelist; Mason Bondurant, pastor; seven by baptism; seven by letter; four other professions; two surrendering to special service.

## New Hot Springs Church Has Inspiring April

**LEONARD STREET Church, Hot Springs,** with a membership totaling only 48, has some inspiring figures for the month of April. Sunday School attendance averaged 53 and Training Union attendance, 51. The Sunday School had a grade of 76 per cent for the month and the Training Union, 71 per cent.

Organized last September with 40 members, the church now has two candidates for baptism, which will bring its membership to 50. It is meeting in a dwelling house but plans to start a building soon. First pastor of the church is Jimmy Watson, who has been on the field since March 1.

gether. We pray for one another and for those we love. We pray for the bereaved ones by name, we pray for the sick ones by name and we pray for those who do not pray for themselves.

When we leave we feel the handclasp of friends whose warmth and sincerity provide earthly security in abundance and we go our separate ways with hopes renewed and burdens lightened, and with a new appreciation for life and a fuller understanding of the meaning of it.

—Fred Robinson, Pine Bluff



**GEORGE AMOS,** state choir director, of Arkansas State College, who will direct the state BSU choir on their tour to Glorieta this summer.

## Harrisburg Mission Constituted Church

ON SUNDAY, May 10, a new church was organized in Harrisburg to be known as Calvary Baptist Church. There were 62 present for the initial meeting. It was organized from a mission which had been sponsored by the 1st Church, Harrisburg, for the past five years.

[Editor's Note: On our standing offer to new churches, the ARKANSAS BAPTIST is being sent three months free to all the families of the Calvary Church. —ELM]

The council for the organization consisted mainly of pastors and deacons of churches in Trinity Association. The organizational sermon was preached by Dr. C. W. Caldwell, state mission secretary of the State Convention. The new church voted to affiliate with Trinity Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention.

After the organization two candidates were received for baptism. The new church called Rev. Larry Taylor as pastor. He has been serving as pastor of the mission for the past year. L. D. Eppinette served as moderator of the council.

The new church began a revival the day it was organized, with W. R. Prince, Covington, Tenn., doing the preaching and with Jackie Handcock, of Bay, leading the singing.

The church is worshipping in a new building which was erected the past year by the 1st Church. On the morning of the day of church organization, there were 195 present for Sunday School.—L. D. Eppinette, Missionary, Trinity Association, Lepanto.

## Pastoral Changes

**MELVIN BROWN,** Trumann, has been called by McCormick Mission, Trinity Association. He plans to enter Ouachita this fall. (CB)

**LEBANON CHURCH,** Trinity Association, has called Daniel Hughes as pastor. Until a few weeks ago he was pastor of Pleasant Hill. (CB)

**SPEAR LAKE Church,** Trinity Association, has called H. L. Robinson, Memphis, as pastor. (CB)

**GENOA CHURCH,** Hope Association, has called V. A. Bond, formerly pastor of Macedonia No. 1 for eight years. (CB)

● **RUTH BRIDGES,** elementary supervisor and kindergarten director for 2nd Church, Little Rock, has accepted a similar position with Cherokee Church, Memphis. Cherokee, only five years old, has 1,900 enrolled in Sunday School and 865 in Training Union, and is organizing its sixty mission. (CB)



# Arkansas All Over

## Texarkana Baptist Scholarship Winner

WINNER OF a National Merit Scholarship in nationwide competition is Ella Gayle Wall, daughter of Mr. and Mrs. Samuel Relerford Wall, Jr., Texarkana, and a member of Beech Street Church.

Miss Wall, who will be graduated from Arkansas Senior High School on June 2, plans to apply the scholarship at Baylor University, where she expects to major in English. She is considering a career as a foreign missionary.

The scholarship was awarded by National Merit Scholarship Corporation, which has given scholarships approximating 8 million dollars in the four years since it was organized as an Illinois non-profit corporation.

Miss Wall is currently serving as editor of her school paper and as a leader of the Girl's Auxillary. She is president of her Girl Scout organization and holds the Curved Bar Award, the highest rank in Intermediate Scouting. She has maintained a straight-A average for the past five and one-half years of her schooling. She is a member of the National Honor Society.

● FOURTEEN MUSIC scholarships have been awarded for the 1959-60 academic year at Ouachita College, Dr. James T. Luck, chairman of the Division of Fine Arts, has announced. New students who will receive scholarships are: Norman Coad, Baldwin, Mo.; Sonja Dalrymple, Newport; Royce Jones, Malvern; Lucy Smock, Bentonville; Sue Thresher, Ft. Smith; and Judy Whitaker, Eudora. Students at Ouachita who will be recipients of scholarships for next year are: Linda Evans, Batesville; Caroline Woodell, Arkadelphia; Emily Balcolm, Tyronza; Lillie McKnight, Jacksonville; Joy Ann Taylor, Fort Smith; Polly Nation, Pine Bluff; Helen Reed, Bauxite; and Rosemary Langley, Searcy.

## J. Harold Smith Leaves Pastorate

J. HAROLD SMITH, pastor of 1st Church, Fort Smith, the past nine years, has resigned to devote full time

to evangelistic work. He said he would move to Dallas and would give more time to Radio Bible Hour, Inc., of which he is president. Mr. Smith is publisher of *Your Good Neighbor*, a religious paper with a circulation of about 70,000.

Before moving to Fort Smith, he was pastor of Woodland Park Baptist Church at Chattanooga, Tenn.



MR. SMITH



MISS WALL

## University Baptists Buy Kindergarten Building

UNIVERSITY BAPTIST CHURCH has purchased the Broadmoor Kindergarten building at 6120 West 32nd Street, Little Rock, from Paul Meers of Dardanelle and plans to conduct a "full Southern Baptist program" as soon as a pastor can be found.

E. O. Bradley, chairman of deacons, said a committee is now searching for a pastor.

At the same time, Mrs. Leroy Kelly said she had been hired to operate a kindergarten in the church, starting in September. She now operates a kindergarten at Oak Forest Methodist Church.

University Baptist Church has been holding Sunday and Wednesday services in the building since March.

Bradley said the full program would be started June 1.

The kindergarten, Mrs. Kelly said, would be operated separately from the church under a contractual arrangement and that it would be non-denominational, as has been the operation of the school at Oak Forest Methodist Church.

The University Church group has held an option on the building for some time. It originally was owned by Elbert L. Fausett, Little Rock real estate developer, who sold it to Meers because, according to Fausett, "it wasn't paying expenses." (DP)

HICKORY GROVE Church, Star City, ordained their pastor, Oscar Houston, Ouachita student, to the ministry Apr. 26; participating in the service were Amos Greer, moderator; Virgil Glover, secretary; Leon Conner, presentation of candidate; Pat Titsworth, interrogator; R. F. Weeks, presentation of Bible; Hugh Owen, charge and message, and Welsey Womack, ordination prayer.

By Jay W. C. Moore

## Concord News Notes

THE HULLS, Jack and Dorothy, of Lavaca, have been appointed by our Foreign Mission Board as missionaries to Tanganyika, East Africa. Hull is a graduate of Wichita Falls, Texas, high school, Baylor University, and Southwestern Seminary, Ft. Worth. He served as pastor of Northside, Ft. Smith, two years; 1st, Danville, two; and 1st, Lavaca, nearly four. Mrs. Hull is a graduate of Cotton high school, Sedalia, Mo.; Baylor University, and studied in Southwestern. The Hulls have five children, Linda Gay, 10; Ray, 8, Elleta, 6; Paul 4; and Alice, 3. The family will leave for Tanganyika sometime in August.

A WASHINGTON, D. C. revival has been conducted by Murl Walker, pastor of Kelley Heights Church, Ft. Smith, in the Hillcrest Church of that city. Wayne E. Scott is the pastor. There were 63 additions to the church, 44 by baptism, 16 by letter, and 30 professions of faith not joining the church.

WILLIAM McAFEE, a student in the Concord Extension Seminary, has accepted the pastorate of the Roseville Church. He succeeds Earl Story, who accepted the Vesta Church full time.

THE JAMES FORK church in Buckner Association has called Ernest Hogan, formerly pastor of Highway 96 Church and more recently minister of education of 1st Church, Lavaca. Hogan succeeds Hugh McGehee, who moved to the pastorate of 1st Church, Branch.

DAN P. LEA, who has served the Jenny Lind Church for the past two years, has resigned to enter the summer session of Southwestern Seminary, Lea, a graduate of Oklahoma Baptist University and Southwestern, will work toward his master's, and eventually, doctor's degree. The church recently entered a new educational building constructed during Lea's ministry.

MISSIONARY MOORE has conducted his second revival in the 11th Street Church, St. Joseph, Mo. Byron Stewart is the pastor. There were 11 additions to the church, 7 by baptism and 2 by letter. During the revival the pastor's salary was raised 33 1-3 per cent and the church voted to buy a three-bedroom parsonage for the pastor.

THELL SMITH, state Brotherhood president, spoke to the monthly associational Brotherhood rally in 1st Church, Lavaca. Nearly 100 men, representing 10 churches, were present. Lynwood Henderson is the Brotherhood president.

● HARRISBURG MISSION, Trinity Association, was organized as a church May 10. Dr. C. W. Caldwell, state mission and evangelism secretary, preached at the organizational meeting. (CB)

WANTED: Portable field organ, Harold Elmore, pastor, Rison Baptist Church, Rison. (Adv.)

## G. C. Hilton, Brotherhood President

G. C. HILTON, Fayetteville, Rt. 1, a member of the 1st Church, Springdale, was recently elected president of the Arkansas Baptist Brotherhood Convention, after serving as first vice president.

Mr. Hilton was born in Virginia and moved while a junior boy to Central Texas, where he grew up on a farm. He was converted at the age of 17; and married, at 22 to his childhood sweetheart, Miss Pearl Shrum. They have two children, Paul L. Hilton and Mrs. Kathryn Fisher, both of Hutchinson, Kans.

Soon after his marriage, Mr. Hilton and his wife moved to a farm near Springdale. Feeling that there was some occupation which would fit him better than farming, Mr. Hilton, after much prayer, decided to specialize in automotive electric work. Moving to St. John, Kans., he won a real spiritual victory when he refused to work on Sunday and secured a job requiring only six days of work.

After six months he went into business for himself. His business increased with the opportunity to buy out an established business in Hutchinson, Kans. Still refusing to keep his business open on Sunday, he was faithful to the Lord and to his church; and after five years he had all the business of his kind in the city.

Within fifteen years he had established a large business which still carries the name of The Hilton Electric Company, even though Mr. Hilton sold it 25 years ago and entered an entirely new field: the manufacture of adhesives. The Lord has wonderfully blessed this new endeavor.

The Leech Products Company of Hutchinson, Kans., is a thriving business in the adhesive field, and Mr. Hilton is the owner. His son, Paul, is the manager.

Mr. Hilton plans to give as much time as possible to the promotion of



MR. HILTON

Brotherhood work on all levels throughout our state. We, of the Brotherhood Department, are grateful to the Lord for the help, the counsel, and for the gentle spirit of a man who is thoroughly Christian, totally Baptist, wonderfully stimulating and uplifting, and entirely capable.

Mr. Hilton, we salute you!—Nelson Tull, Secretary, Brotherhood Department.

● **EVANGELIST SINGER** Herbert "Red" Johnson, 1104 Main, Mountain Home, is available for evangelistic meetings during May and June. He has the time available because of some changes in previously scheduled crusades.

● **SHADY GROVE Church**, Clear Creek Association, W. O. Flanagan, pastor, has accepted the free trial offer of the Arkansas Baptist.

## Doyle Bledsoe Accepts 1st Church, Stuttgart

DOYLE B. BLEDSOE has resigned the pastorate of the 1st Church, Booneville, to accept a call of 1st Church, Stuttgart. He will assume his new duties June 1.

Pastor Bledsoe came to Booneville in 1957 from the 1st Church, Charleston, Mo. This was the first church in Arkansas to put the Forward Program of Church Finance into action. A new education building has been erected, costing \$100,000; Sunday School enrollment has increased approximately 200, with Training Union showing an increase from 180 to 307 enrolled.

The budget has been increased from \$26,000 annually, to the 1958-1959 budget of approximately \$55,000. Additions total 188, with 108 of these coming by profession of faith. A secretary and combination Education-Music Director have been added to the staff during this time.

The Bledsoes have five children: Ben, 20, a student in Ouachita Baptist College, and mission pastor at Booneville; James, 15; Nancy, 13; Robert, 10; Mildred Ruth, 8. Bledsoe, who formerly was Superintendent of Schools in several Arkansas Schools, has degrees from Louisiana State University, University of Arkansas, and attended Southwestern Seminary.

● **ASSOCIATIONAL HYMN** sing of Mt. Zion Association will be in Egypt Church, Sunday, May 31, at 2:30 p.m. (CB)

● **JACK COLWELL**, Blairsville, Ga., will spend 10 weeks with Mt. Zion Association, beginning June 8 as a summer mission worker of the Home Mission Board. He has completed a year's work in Southeastern Seminary. (CB)

● **WINNIE WING**, 1st Church, Fayetteville, has been recognized as Queen with Scepter in GA. Others being recognized in the higher ranks at the recent service were: Elaine Lewis, queen; Jan Tharel, Diana Moody, Connie Wing, Marcla Hunt, Donna Peterson, Kathy Nettles, princesses. (CB)

## Brough Memorial Prayer Room Planned for Hospital

A BROUGH Memorial Prayer Room for the School of Nursing of Arkansas Baptist Hospital has been selected as a memorial by the Hospital Auxiliary.

The auxiliary studied a number of possibilities as memorials before deciding upon the prayer room.

Mrs. Charles Brough, wife of a former governor, devoted many years to civic leadership. She was active in the Hospital Auxiliary, serving on the board for many years. During this time she compiled a valuable history of the hospital.



REV. AND MRS. Jack Hull, Lavaca, who were recently appointed by the Foreign Mission Board to go as missionaries to Tanganyika, East Africa. (See Concord News Notes, Page 8)

# Stealey, Hays Named Speakers

## For Ouachita Commencement

DR. SYDNOR L. STEALEY, president of Southeastern Seminary, Wake Forest, N. C., and Brooks Hays, representative of the 5th Congressional District of Arkansas from 1942 to 1958, will be the speakers for the 73rd commencement of Ouachita College, May 24-25, in Mitchell Hall.

Dr. Stealey holds the doctor-of-philosophy degree from Southern Seminary, Louisville, Ky., where he received his Th. M., also. A native of West Virginia, he received his B. A. degree from Oklahoma Baptist University.

Dr. Stealey has served as pastor of churches in Indiana, Virginia, and North Carolina. He was professor of Church History at Southern Seminary when he was elected president of Southeastern Seminary in 1951.

Mr. Hays is a native of Russellville. He received a B. A. degree from the University of Arkansas in 1919 and his bachelor-of-laws degree in 1922 from George Washington University, Washington, D. C. He holds honorary degrees of doctor-of-laws and doctor-of-humanities.

Mr. Hays is known for his long fight for clean and honest elections. He is an authority on farm tenancy and has worked on legislation to improve conditions of farm tenants.

He is an outstanding churchman and in 1951 received the annual Laymen's Award from the ministers of Washington for outstanding service. He is now concluding his second term as president of the Southern Baptist Convention.

He has served on many committees in Congress including the powerful Committee on Foreign Affairs. He was a member of the U. S. delegation to the United Nations in 1955.

Ouachita Baptist College candidates for degrees at 73rd annual Commencement on May 25:

### Bachelor-of-Arts:

Harold Algee, Little Rock; Marion Plez Berry, Lake City; Collum Dee Birdwell, Fort Smith; Lillian Ruth Blackmon, Arkadelphia; Gene Alvin Glagg, Little Rock; Perry Dale Blount, Malvern;

Walter Eugene Boone, Charleston, S. C.; Patricia Mae McClellan Bowen, Benton; Gene D. Box, Decatur; Jim Braden, Leachville; Winnie Smith Bratcher, Flint, Mich.; James Luker Buckner, Crossett; Ramona Joyce Buckner, Benton; James Edward Byrd, Little Rock; Charles Everett Chunn, Arkadelphia; Franklin Delano Cox, Kershaw, S. C.; Joan McMurry Crawley, Fordyce; Lawrence David Cunningham, Coweta, Okla.;

Linda Louise Day, Malvern; Margaret Nancy Dunham, Nixa, Mo.; Glen Allen Earnest, Eupora, Miss.; Faith Anne Evans, Rogers; Melba Wandalee Faulkner, Paragould; Billy Carl Ferguson, Bluffton; Bernard V. Ford, Jacksonville; John W. Fox, Hensley; Ted

Gentile, Hollywood, Fla.; Jim Lee Gibson, Hot Springs; Robert Arthur Graham, Conway;

Barbara Pool Halbert, Hot Springs; William Hibbert Halbert, Jr., Little Rock; Mary Agnes Davies Hardage, Camden; Kenda Harris, Little Rock; Jack Harrison, Muskogee, Okla.; Jerry McGraw Haughton, El Dorado; Ronald Lee Hayworth, Kerman, Calif.; James Owen Heldebrand, Camden; Shirley Faye Hite, Arkadelphia; Joe Dale Howerton, Springdale; Albert Lonney Hulsey, Kirkwood, Mo.;

Glenn Edgar Jackson, Rogers; Harold Dean Johnson, Clinton; Mary Elizabeth Jones, Little Rock; Mary Lillian Jones, Cabot; Lois Aileen Kemp, Prattsville; Loisteen P. Kirkman, Arkadelphia;

Myra Nadine Lack, St. Francis; Sookhi Lee, Seoul, Korea; James Paul Lewis, Little Rock; Harris Horton Lloyd, Marianna; Gloria W. Lum, Macan, China; Howard Marvin Massey, Columbia, Tenn.; Clifford Lee Moeller, Prescott; James William Moore, Hope; Don Alan Nall, Camden; Scotty Lee Ogletree, Hot Springs; Billie E. Oliver, Arkadelphia;

Jack Parsons, St. Louis, Mo.; Gerald Scott Perry, Memphis, Tenn.; Thomas Coleman Pittman, Millington, Tenn.; Mayo Jeannette Riley, Wynne; James Louis Ryan, Little Rock; Joie Gail Taylor Setliff, Little Rock; Frank Severs, Neosho, Mo.; Ann Dorothy Seward, Arkadelphia; Joseph Fenton Simmons, Jr., Arkadelphia; Roy Wayne Simpson, Nevada, Mo.; June Elizabeth Stone, Wabbaseka;

Mary Elizabeth Taylor, Fort Smith; Robert Franklin Taylor, Smackover; Joseph Michael Turner, Little Rock; James H. Wallis, Beaumont, Calif.; Martha Maynor Walls, Texarkana; Gay Campbell Watson, Village; Karl Logan Weeks, Hope; Betty Glynn Wilson, Camden; Catherine Ann Wiley, Atkins; James Edward Whitlock, Dial; Bobby Laverne Wright, Waldenburg; Morris E. Young, Little Rock.

### Bachelor-of-Science:

Betty Rea Allen, Hughes; Phyllis Anderson, Heber Springs; Lillian Ruth Blackmon, Arkadelphia; Julian Carole Crockett, Fort Smith; Dale Adrian DeFreece, Flat River, Mo.; Joan Rae Dodd, Little Rock; Mary Alta Dunnavant, North Little Rock; Glen Allen Earnest, Eupora, Miss.; Jo Ann Blacett Graham, Little Rock; Elizabeth Ann Harrison, Hughes; Benjamin West Hathaway, Arkadelphia; Franklin Nelson Horton, Hope; Mary Lois Hutto, Wichita, Kans.;

Naheel Jeries, Nazareth, Israel; Deanna Jones, Oil Trough; Harris Horton Lloyd, Marianna; Melba McCullar, Wilson; Mary Ida Rankin, Hope; Katherine Virginia Rodgers, Arkadelphia; Marshall O'Neal Rowe, Washington; Jerry Rowland Stewart, Benton; Emily Sue Waymack, Pine Bluff; Roy Sygle

Woods, Jr., Jonesboro.

### Bachelor-of-Music:

John Paul Archer, Hindsville; Joseph Dennis Keath, North Little Rock; Irene Beatrice Sablan, Agana, Guam.

### Bachelor-of-Music Education:

John Paul Archer, Hindsville; Non Johnson Cheatham, Pine Bluff; Joseph Dennis Keath, North Little Rock; Irene Beatrice Sablan, Agana, Guam.

### Bachelor-of-Science Education:

Patsy Lorraine Green, Lavaca; Wilda Jean Hulsey, Washington, Ill.; Charlotte Jozetta O'Kane, Cooter, Mo.; Loma A. Plumlee, Ash Flat; Mary Wilma Plumlee, Ash Flat. ■

## Drinking

### Have You Ever Known—

A man to lose his job because he drank too little?

A doctor to advise his patients, "Your chances would be better if you had been a drinker"?

An employer seeking a man for a respectable place to say, "Give me a drinker every time"?

A wife to exclaim, "My husband would be the best man in the world if he would drink more"?

A husband to say his wife would be a better mother to the children if she spent more time at the cocktail bar?

A defendant in a court to seek acquittal with a plea, "If I had been drunk I never would have done it"?

An insurance company to offer reduced premiums on drinkers?

The value of a business or home to rise when a tavern is opened next door?

A community that listed its taverns, beer parlors and roadhouses among its advertising assets? — Bulletin, Central Park Church, Birmingham, Ala.

## Baptist Editor to Speak At Kensett Church

THE EDITOR of the Arkansas Baptist, Dr. Erwin L. McDonald, will be the guest preacher May 24 at the regular morning worship services of 1st Church, Kensett, R. T. Strange, pastor, and will speak at groundbreaking exercises at 2:30 p.m. of the same day for a new educational building.

Recent preaching engagements of Editor McDonald included 1st Church, Camden, on April 26, and 1st Church, Harrisburg, May 3. Dr. T. L. Harris, pastor of the Camden church, was away on a preaching mission in California. The Harrisburg church is seeking a pastor to succeed Dr. L. H. Davis, who recently retired from the pastorate and is now located in Arkadelphia.

● FUNERAL SERVICES for G. W. Boyd, who pastored several churches in Arkansas, were conducted in 1st Church, Jonesboro, Apr. 23. Ordained in 1914, he has served in Illinois and Ohio prior to coming to Arkansas 20 years ago. Arkansas pastorsates included 1st Church, Hoxie, Nettleton and Fisher. His wife survives.

## THE BOOKSHELF

**Southern Baptist Preaching**, by H. C.

Brown, Jr., Broadman Press, 1959, \$4. More than a mere collection of sermons, this book constitutes a highly readable introduction to the technique of sermon preparation among 22 Southern Baptist preachers. With each sermon is a brief biographical sketch of the preacher and a statement of several pages as to how he prepares his sermons. The author, for some time a member of the faculty at Southwestern Seminary, recently resigned to accept a position with Midwestern Seminary, Kansas City.

**A History of Southern Baptist Theological Seminary**, by William A. Mueller, Broadman Press, 1959, \$4.

Highlighting the first 100 years of the Southern Baptist Convention's oldest preacher training school, Dr. Mueller brings to life vividly the struggles and conflicts that marked the way and the men who built the seminary out of their own lifeblood. One of the greatest conflicts of the century, that between President Duke K. McCall and a large group of professors, is not mentioned.

Special attention is given to the first faculty, to the presidents of the seminary, and to outstanding professors such as W. O. Carver and A. T. Robertson.

**Sex and Family Life in the Bible**, by Raphael Patai, Doubleday and Co., 1959, \$3.95.

This comprehensive analysis of family life and sexual customs explains the Middle Eastern attitudes toward romantic love, incest, preparation for marriage, adultery, the woman's position in society, harlotry, sacred prostitution, and the family as a unit — as well as many other aspects of life in the Middle East. All Biblical references are carefully indexed.

**A Summary of Christian History**, by Robert A. Baker, Broadman Press, 1959, \$6.

Combining comprehensiveness with brevity Dr. Baker presents here the rich story of faith traced in the people, organizations, and events associated with the Christian name through 2,000 years of history. The factual material of history is organized into six major sections: Christian Beginning, Pagan Domination, Papal Development, Western Reform, Encroaching Rationalism, and General Secularization.

**William Carey**, by F. Deaville Walker, Moody Press, \$2.75.

Shoemaker by trade, but scholar, linguist and missionary statesman by God's training, William Carey looms large in missionary history. He, with a few contemporaries, were almost single-handed in conquering the prevailing indifference and hostility to missionary effort. In this, one of the Tynedale Series of great biographies, the reader will discover a fresh treatment of the pioneer missionary's life.

**The Art of Building Worship Services**, by T. B. McDormand, Broadman Press, 1958, \$2.50.



**A NURSE'S attendant plays with the month-old child of a patient at the Baptist hospital in Mati, on the east coast of the island of Mindanao, in the Philippines. The first unit of the hospital building, located in a strong Catholic and Moslem community, was completed and dedicated in 1954; and additional facilities, bringing the total number of beds to 30, were dedicated last year. During 1958 the hospital ministered to 3,445 patients. For the first six months after Southern Baptists began this medical work in 1953, Missionary Victoria Parsons was the only Baptist in Mati. Now there is a growing Baptist church, which last year baptized 24 into its membership. And a Baptist church was organized in near-by Tarragona last year with a charter membership of 32.—Photo by Howard D. Olive**

What is true worship? How can people be led into the experience? Beginning with a clear statement of the basic function and primary need for worship, this book illustrates numerous principles and ideas of worship service development.

**A Genuinely Human Existence**, by Stephen Neill, Doubleday and Co., 1959, \$4.50.

In a provocative and lucid explanation of modern psychiatric principles and their importance within the Christian framework, Bishop Stephen Neill discusses the varied problems which may conflict with the "genuinely human existence." He illuminates his analysis with case histories and characters from the world's literature.

### Ouachita Graduate In High Position

**ARKADELPHIA, May 10** — Max Harrelson, formerly of Arkadelphia, is chief Associated Press correspondent for the Big Four foreign ministers conference at Geneva, Switzerland.

Harrelson, chief of the AP Bureau at the United Nations, is the son of Mrs. R. T. Harrelson of Arkadelphia. He is a graduate of Ouachita College and Northwestern University.

## April Brings Gift Peak

**NASHVILLE — (BP)** — In terms of financial receipts, April was a month of showers for the Southern Baptist Convention. The treasurer's office here said receipts were \$2,188,813, highest April receipts ever reported.

According to Treasurer Porter Routh of Nashville this brought total receipts for the year to date to \$13,099,686. At this same time a year ago, total receipts had not passed the \$12 million mark.

Funds received support Convention-operated missionary, benevolent, and educational activities. Offerings kept by churches and by state Baptist groups for local and regional activities are not included in the \$13 million figure.

Cooperative Program receipts for April were \$1,276,171. Added to these were \$912,641 in designated offering receipts. Cooperative Program funds are not specially designated by contributors, but are divided according to a scale approved by the Convention to see that all agencies receive support for their work.

Designated gifts, those on which contributors say what activity shall benefit, are recorded and then forwarded to the work specified by the donors.

For the first four months of 1959, Cooperative Program receipts have reached \$5,456,013, an increase of \$357,106 (7 per cent) over 1958. Designations are up 11.97 per cent, from \$6,826,611 to \$7,643,673.

Total receipts of \$13,099,686 compare with \$11,925,518 a year ago, up 9.85 per cent.

Largest April disbursement was to the Convention's Foreign Mission Board — over \$920,000. Of that, \$501,152 was through the Cooperative Program.

The Annie Armstrong Offering for Home Missions during the spring bolstered designated receipts to the Home Mission Board. Its designated April receipts were \$486,951 and it received another \$181,216 as its per centage share of Cooperative Program gifts.

Only other disbursement exceeding \$100,000 was to Golden Gate Baptist Theological Seminary, Berkeley, Calif. Its share of Cooperative Program receipts in April was \$194,743.

### Argentine Convention Has Golden Anniversary

**FOUR HUNDRED** and twenty-five messengers, representing 130 churches, attended the 50th anniversary meeting of the Argentine Baptist Convention, Apr. 24-26 in Rosario. Visitors also attended the sessions; and at times the new auditorium of First Baptist Church, which seats 1,000, was filled.

Theme of the convention was "Baptists on the March." On the opening night, students from the International Baptist Theological Seminary, in Buenos Aires, presented a historical pageant.



**HEADS COMMISSION**—Davis C. Woolley, director of extension for Christian education at Howard College, Birmingham, Ala., who was elected executive secretary-treasurer of the Historical Commission, Southern Baptist Convention.—(BP) Photo

## Thus Saith the Preacher

# Sunday Schools and Trouble

EVERY SO often we read an account of some judge who sentences some juvenile delinquent to regular attendance at Sunday School. While I'm entirely in favor of that kind of attendance, I seriously question such a "sentence." No one must be forced to go to church. If there's anything that should come of one's own free choice, it is the spiritual life.

Again, we read statements from some authorities about how children who are regular in their Sunday School attendance seldom get into trouble. That sounds good, but is it as true as we church folk would like to think? And maybe it depends upon the definition of trouble.

Dr. Roger Shinn, one of the nation's outstanding young theologians recently made a speech in Buck Hill Falls, Pa. Dr. Shinn said: "... if the Sunday School does its job well, the children may get into trouble the parents

never dreamed of . . . If you look at the New Testament Christianity you will find that it got people into as much trouble as it kept them out." Then Dr. Shinn went on to point out some of the troubles a keen, sensitive Christian conscience would cause people to get into.

I wonder if we've ever given this kind of thinking any consideration. Taking Christianity seriously has always caused trouble for someone. When the Apostle Paul took it that way some of his critics said he and his followers had turned the world upside down. We'd rephrase it and say he turned it right-side up.

Taking Christianity seriously, as a result of regular attendance, sent Dr. William Wallace to China as a missionary. Going there at the time he did, just as the Communists took over, cost Bill Wallace his life as a Christian martyr. But his influence let loose a flood of Christian witness that can never be stemmed . . . Taking Christianity seriously, as a result of regular attendance, sent Dr. James Young and his wife June out from Ruston to the Gaza strip, where he has been in the crossfire of the Arabs and Israelis for three years. But Jim and June Young have left a Christian witness that even President Nasser has officially recognized.

No, sending our children regularly to Sunday School does not necessarily keep them out of trouble. Shinn is right: they may get into trouble; they never dreamed of. — G. Avery Lee, 1st Church, Ruston, La.

**JACK:** "This is a wonderful country that we live in . . . everyone should pay their taxes with a smile."

**CARROLL:** "I tried that once but they wanted cash."

## The Seeds of Hate

By Jan Nisbet

**THE SEEDS** of hate so diligently sown and carefully nourished by both Christians and non-Christians are bearing fruit in overt acts of violence and vengeance. The daily headlines emphasize the sins of race against race, of person against person, and of man against God.

Who will accept the burden of responsibility for changing this pattern of retribution and retaliation? Could it be that here, where the Bible is on every pulpit and in many homes—could it be that it is in too few hearts? We know that the entrance of God's word giveth light. As Christians we are to shine forth as light to a dark world; but if the light that is in us be darkness, "how great is that darkness!"

Twenty-seven young Christians from East and West Germany will soon begin a year's work in Holland in repentance for the suffering caused by Nazi tyranny during World War II. This is a parable for every Christian who is involved by environment, circumstance, or conscience in the current racial conflict. We cannot undo the evil already done, but we can dedicate ourselves to healing the wounds of violence, and to sowing seeds of peace.

And we can open our hearts to the wisdom that is from above, which is so desperately needed now, and which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." For "the fruit of righteousness is sown in peace by them that make peace."

## Filipino Tells of Strengthened Faith

"MY FAITH was strengthened and I experienced the most wonderful fellowship I have ever had," testified one Filipino at the close of the seventh annual youth conference, held April 6-11 on the campus of the Philippine Baptist Theological Seminary in Baguio, on the island of Luzon.

The conference was attended by 231 persons, many of whom had to stand when sessions were held in the seminary chapel. In addition to the representatives from every area on Luzon where Southern Baptists have mission work, there was also a delegation present from the near-by island of Mindoro.

Ninety-eight of the young people registered decisions for Christ during the week. Of these, 34 accepted Christ as Saviour, 11 surrendered to the ministry or to some other church-related vocation, and the others rededicated their lives to Christ.

## Dr. Page Kelley Added As Seminary Professor

DR. PAGE H. Kelley, librarian and professor of Old Testament in the Baptist Seminary in Rio de Janeiro, Brazil, since 1953, has accepted a position as associate professor of Old Testament at Southern Seminary, Louisville, Ky.

## People 60 to 80

If You Will Simply Send Us Your Name And Address . . .

. . . we will explain how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You can handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation of any kind. No one will call on you.

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L1707C, Kansas City, Missouri.

# Operation Enlargement-Evangelism

THE PROGRAM begins this fall with associational pastor-led enlargement campaigns. Associations will select their own participation dates.

Plans for the associational, pastor-led enlargement campaign must be made now in order to prepare adequately. Contact your State Sunday School Secretary for help.

The enlargement campaign will include a thorough religious census, a review of the purposes of the Sunday School, a study of the best use of available space, enlistment of needed workers, teaching visitation methods, soul winning procedures and leadership training.

Sunday School organization, grading, size of classes, new units, promotion, buildings, and the laws of Sunday School growth will be studied.

The associational pastor-led enlargement campaign, participated in already by 17 associations, has resulted in the organization of 612 new departments and 1,277 new classes. This approach to enlargement has produced amazing results in every association where it has been used.

The program calls for a central morning session of pastors for a thorough course of indoctrination in review

## Training Union

### Youth Convention Great Success

A TOTAL of 1,114 people registered at the state Training Union Youth Convention which was held at the 1st Church, Little Rock, May 8. Of these 681 were intermediates and 184 were young people. Don Hallum, Arkansas Tech, served as president, and Dick Norton, Ouachita College, was elected president for the 1960 convention, which will meet at Immanuel Church, Little Rock, on Friday, Apr. 15, with Charles Wellborn as the inspirational speaker.

First and second place sword drill winners were Judy Welliford, Highway Church, North Little Rock, and Patsy Taylor, North Maple Church, Stuttgart.

First place winner in the 17-18 speakers' tournament was Charlotte Beard, 1st Church, Malvern. First place winner in the 19-24 speakers' tournament was Dell Christy, of Immanuel, Little Rock, and Nurses Home, Arkansas Baptist Hospital. These four will be sent to Glorieta or Ridgecrest Baptist assemblies. — Ralph W. Davis, secretary, Training Union Department

#### WANTED:

##### Lifeguard at Assembly

A woman lifeguard for the girls is needed for the Training Union Assembly, June 29-July 4. Bed and meals will be cared for plus a small honorarium. Write to Ralph W. Davis, 306 Baptist Building, immediately!

of the theory and practical application of Sunday School work. Plans are formulated for the day by day conduct of the meeting in the churches. The evening meetings in the local churches are pastor-led sessions in which the people and pastor study Sunday School work together, and set in motion the enlarged program agreed upon.

One of the unique features of the program is the contributions of the qualified campaign director in the location and utilization of space for new organizations. This is done through the campaign director visiting each church during the afternoons and working out the space problems on the spot. Of the churches visited thus far, 99 percent had not reached the saturation point within the space available. Growth was possible in every situation. One association showed a 10 percent increase in Sunday School enrollment the first year following an associational pastor-led enlargement campaign.

A simultaneous evangelistic crusade will be scheduled in each participating association for the spring of 1960. Associations will select their own dates for the two-week simultaneous crusade with each church participating.

In some instances, pastors will conduct their own two-week revivals for the crusade. Contact your State Evangelism Secretary for help in planning this crusade.

Reports from the 200 participating associations will give Southern Baptists a new vision.—Edgar Williamson, Secretary, Sunday School Department

### Consultant Named

MISS JOE Ann Shelton, Ft. Worth, minister of music and voice teacher, has been employed as part-time music consultant to the director of Southern Baptists' Radio-TV Commission, Dr. Paul M. Stevens has announced. A

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new book **For Our Age of Anxiety**, at your Baptist Book Store.)  
**Dreams of Being A Wife**

**QUESTION:** Is it a sin before God to dream every day that I am a minister's wife? I am married now, but I have wished all my life that I could be a minister's wife. Should I prepare myself for this task or forget the whole matter?



DR. HUDSON

You live in a glass house. You are the target of every kind of criticism. He is so busy that you are practically a widow and your children are little short of orphans.

Ministers are father substitutes. Perhaps you were unconsciously in love with some minister when you were a little girl. It was really a good father that you wanted.

You can be a minister's helper by being a good church member. Try this and forget this fantasy world. If you can't forget it, live with it without feeling guilty. Everyone has some kind of quirk.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Mo.)

contralto, she is soloist on "THE BAPTIST HOUR," directs the music program of Evans Avenue Church, and serves as assistant professor of voice at Southwestern Seminary.

● FRANK B. OWEN, missionary to Indonesia, was Mother's Day speaker in Immanuel Church, Rogers. (DP)

## Which One Will Go to College?



They're bright kids. Many of them are qualified for a college education. Unfortunately *some* of them may be turned away.

Why?

Many of our colleges are overcrowded *today*. By 1967, when these youngsters are ready to enter, applications are expected to double. On

top of that, low salaries are forcing too many gifted teachers to leave the campus for greener pastures.

It's not a very bright picture. Something must be done to change it before it's too late. Help the college of your choice today. The rewards will be greater than you think.



# A Crazy Story?

By KENNETH M. COOPER  
in The Watchman-Examiner

THERE is a community located at the foot of a mountain. Winding over the mountain is a heavily traveled highway. Just above the community is a dangerous curve. Frequently, autos fail to make this curve, and with their occupants, plunge into the rocky ravine below. Needless to say, some are killed, many are maimed and not a few are left as orphans. Sad to relate, the accidents are occurring with ever increasing frequency.

The hospital was long ago found to be inadequate. After several enlargements it was decided to erect a large, well equipped hospital to deal just with accident cases. Since many children are left without parents, it has been necessary to build a children's village to care for the orphans. This, too, has been enlarged from time to time. Of course, many of the survivors were permanently maimed. The kindly townspeople have built a hospital where people can learn to use artificial limbs and to perform some useful tasks, in spite of their handicaps. A mental institution has also been established to care for those who will never be quite right again.

Inevitably, certain businesses in the community have prospered. Garage owners have found it profitable to have specially equipped tow trucks to retrieve the wreckage from the perilous ravine. Hotels are kept busy housing relatives of the dead, the dying and those whose fate is a great big question mark. Several new mortuaries have been constructed and the morticians are extremely busy.

One can readily see that all this new building has resulted in higher taxes. The citizens of the community are concerned that something be done to halt, or at least decrease the carnage. An investigation has disclosed that the road has received government approval. Some hardy souls have ventured to suggest that the road be closed. This has raised a storm of protest. It appears that, this being a toll road, the government derives

some revenue in taxes upon the corporation which owns the road. Business people who sell their products to the corporation protest that they will lose income if the road is closed. A howl of anguish has gone up from the publishers of newspapers and magazines. They receive no little income from advertising the road in their publications. Radio and television operators tear their hair when it is suggested that anything should happen to sever them from the lucrative advertising accounts they hold with the road corporation.

A university in the community set up a department to study the problem. They have discovered by scientific tests that there is no way to know in advance who will become an accident victim. Even the most reliable drivers may wind up at the bottom of the ravine. Their studies have uncovered another somber truth. One out of every sixteen users of the road will eventually meet with disaster.

Statistically-minded men have busied themselves with finding the cost to users of the road. They found that travelers on the highway are spending three times as much as the community is providing for education. Further comparisons reveal that the costs of the road are twenty times as much as the community spends for religion.

Much discussion still goes on as to what can be done to cope with the situation. Some feel that it should be illegal to advertise the road. Others feel that low speed limits should be established and strictly enforced, regardless of cost. There are advocates of a costly advertising campaign to warn people against the use of the road. Some—quite generally regarded as fanatics—still maintain that the road should be closed.

So far, nothing tangible has been done to deal with the problem. Currently the community is building enlargements on the hospital, the asylum and the children's village. Oh yes, a spanking new mortuary, done in modernistic style, offers bigger and better facilities for those who have come to the end of their road.

You say that you think this is a crazy story? I do not blame you. It is! The name of the community is The United States. The name of the road is Alcohol Boulevard.

[Rev. Kenneth M. Cooper is pastor of Calvary Baptist Church, 350 Prospect Street, Torrington, Conn.]

## Another Question

The Southern Baptist Convention should give approval next month to the recommendation of its survey committee that a Stewardship Commission be created.

Work of the commission is nothing new. It is the same program that has been promoted through the Executive Committee for 30-odd years. Reorganization of the Executive Committee with a new definition of its functions made it more of an advisory body with stewardship promotion foreign to its purpose.

Findley B. Edge of the Southern Seminary faculty opposes a separate commission. He suggests instead that the program be transferred to the Sunday School Board. We disagree.

The Sunday School Board already is the Mother Hubbard of the Convention although it differs in knowing what to do with each of its assignments. We cannot argue with the distinguished professor when he says this commission will depart from the SBC line of organizing on an educational level instead of a functional level. We get lost in those classroom terms but from where we sit they cannot be separated.

There is one thing we do know. Southern Baptists have set the pattern in evangelism and stewardship. We should not alter the pattern without conclusive proof of improvement.

Stewardship promotion belongs to the denominational leadership more than any other program. It requires planning many years in advance. Any major projects, such as the Forward Program of Church Finance, must be proven by tests before they will be accepted by the churches.

Stewardship promotion on the state level is the responsibility of the state secretaries, designated departments and the editors. In the final sense the stewardship program is developed in the conferences of these men plus leadership of the SBC stewardship secretary and his associates.

Back to the full report: The Home Mission Board is offering

amendments which would remove the five-year requirement for it to transfer certain portions of its work to the established state conventions. It also argues that some of the programs, such as among language groups, properly belong to the HMB.

Is it asking too much for the survey committee and the HMB to talk themselves into agreement? Ten thousand messengers can't sit as a deliberative body. Failing in a compromise, then let's toss the problem to the Executive Committee for recommendation.—*The Christian Index (Ga.)*

## The Smoking Habit

A SPECIAL House subcommittee, assigned to find ways to halt declining American tobacco sales abroad, has made a study of who smokes and why.

It found that in the United States seven out of 10 adult males smoke and three out of 10 women. The same ratios prevail in Canada, Britain and Western Europe.

As to why smokers smoke, the committee's findings are hardly comprehensible. It associates smoking "with the stress, tensions and social demands of the modern world." But the Indians smoked in their Stone Age world and Europe began to use tobacco in Elizabethan times.

As a promoter of tobacco use, the committee was obviously not concerned about another question. How many of those who smoke wish they didn't and how many have tried to quit and can't?

Every reason for smoking is balanced by a reason for not smoking. Constant repetition of the reasons for not smoking is one of the psychological devices recommended in all the numerous how-to-give-up-smoking programs.

But smoking is not based on reason, so the plans seldom work. Once hooked, few escape the embrace of nicotine, which is why—despite cancer scares, medical adjuration and heavy taxes—tobacco company stocks continue to rank among the blue chips. —*Texarkana Gazette*



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

## Bill Toughens Liquor Rules

WASHINGTON, D. C. (EP)— Senator J. Strom Thurmond of South Carolina has introduced a new and stronger bill in Congress to ban the serving of liquor on airlines. The new bill, in addition to prohibiting the serving or consumption of alcoholic beverages on passenger airliners while in flight, would prevent the transportation of any intoxicated person, and make it illegal to take liquor aboard an airliner, and would ban drinking by any employees of an airline before or during a flight.

## More Catholics Reading Bible

An increase in Bible-reading among Roman Catholics was described by a professor of sacred Scripture at the 35th annual conference of the Catholic Library Association in Chicago. The Rev. John F. McConnell, Maryknoll Seminary, Glen Ellyn, Ill., told school, hospital and parish librarians from across the country that a "thirst for the Word of God" has become characteristic of the Catholic Church's life. This new love of the Scriptures, he said, "has gone hand in hand" with a renewed appreciation of the Church's liturgy and a "fresh vision" of the Church as the mystical body of Christ.

## American Mohammedans

WASHINGTON, D. C. — There are 80,000 Moslems in the United States, according to the quarterly magazine "Muslim Sunrise." It stated that there are mosques in Detroit, New York City, and Washington, D. C. Groups of Moslems are meeting in many other cities.

## Medical Missions Ban Increased

SINCE LAST January, when the Sudan government ousted all medical work carried on by the Africa Inland Mission and ordered its doctors to leave, suppression of the missionaries' work has gone on. Recently the governor of Equatoria Province wrote to AIM's Dr. Beltsma ordering him to leave the country. The governor gave the following explanation for the move: "It is now the policy of the government of the Republic of the Sudan to undertake by itself the medical services required by its citizens which was previously done by religious missions . . . Since this policy necessitates confining your medical work to the members of your mission, and since that does not provide sufficient work for you, and as your presence also causes you embarrassment with your customers which may lead to implications, your presence in Equatoria Province will no longer be justified, and you are therefore asked to leave Equatoria Province." Many missionaries are not permitted to travel without government permission. All literacy classes carried on by missions must be stopped. (EP)

# Baptist Crosscurrents

## Just A Minute

RUDYARD KIPLING, the famous English author, came to favor prohibition. The change in his thinking occurred during one of his visits to America. He described his experience in Buffalo, New York as follows:

"The little tragedy played itself out at a neighboring table where two very young men and two very young women were sitting. It did not strike me until far into the evening that the pimply young reprobates were making the girls drunk. . . . It was sickening to see because I knew what was going to happen.

"They got indubitably drunk. . . . The quieter maiden laughed vacantly and protested she couldn't keep her feet. The four linked arms and staggering flickered out into the street. They disappeared down a side avenue but I could hear their laughter long after they were out of sight.

"Then, recanting previous opinions I became a prohibitionist. Better it is that a man should content himself with swearing at the narrowmindedness of the majority than bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. . . . My own demand for alcohol helped directly to send those two girls reeling down that dark street—to God alone knows what end."—Jack L. Gritz, editor, Baptist Messenger (Okla.).

## The Bones of Peter

PERIODICALLY we are informed that the remains of the Apostle Peter are discovered under St. Peter's Basilica in Rome. A tomb found in 1949 contained elements of human bones. The late Pope Pius XII, however, in his Christmas message of 1950, declared it was "impossible to prove with certainty that they belonged to the body of the Apostle." Now the Vatican press office announces that new evidence has been found in the form of inscriptions discovered by Dr. Margherita Guarducci, who teaches Greek epigraphy at Rome University. They were discovered on a wall of a tomb and are supposed to be made by worshippers about 150 A.D. The "graffiti" have been deciphered and are declared to refer to Peter. No real historian attaches importance to such weird finding. There is still no evidence that Peter was ever in Rome. Certainly he gives not the slightest indication of being a pope, for none of the apostles spoke out more clearly about the priesthood of all believers. One of the strongest passages in Peter's epistles is that of I Peter 2:9, 10 in which he declares the purpose of God in the church. This morbid curiosity about bones of dead saints and their legendary relics makes a tremendous obstacle in the way of worldlings, unbelievers and others who need to know the realities of the Gospel of Christ—and are not in the slightest way assisted by what is patently superstition. It is altogether a false premise to assume that Christian evidence depends upon the bones of dead saints. There is less tendency in the world today toward such credulity. Christianity is the Spirit of the living Christ indwelling believers and bringing forth fruit in all righteousness, goodness and truth.—The Watchman-Examiner

## Free Churches to Release History

RELEASE OF an official history of the Evangelical Free Church of America on Wednesday, June 24, will highlight the 75th annual conference of the denomination June 22-28 at Denver, Col. Titled *The Diamond Jubilee Story*, it has been authored by four writers.

## YFC Presents Third 'Decision Issue'

OVER 1,000,000 COPIES of the May "Decision Issue" of *Youth for Christ Magazine* will be distributed, most of them to graduating seniors, according to Peter Quist, Advertising and Circulation Manager. This is the largest print order in the publication's fifteen-year history.



## Convention Sermon . . . Jesus Always A Person

(Continued from page 3)

who questioned the reality of His presence. Both the human and the divine natures were perfectly united in His Person, as against the claims of those who would assign Him a dual nature and interpret His acts on earth accordingly.

The humanity of our Lord was universal in that it included all that essentially belongs to the "essence of man without reference to sex or race or time."

The personality of our Lord was *unchanged* by the Incarnation. In becoming flesh, He remained the same Person as before. He possessed the same divine nature, but was clothed with a humanity that was real and complete. He did not simply become "a man," but rather "man." That is, "His mode of existence on earth was truly human, and subject to all the conditions of human existence; but he never ceased to be God."

Indeed Jesus is always represented in the Scriptures as a Person, and not as a principle; as an Individual, and not as a form of energy.

Foreshadowed by the tabernacle, He came and "dwelt among us," that is, "in our midst," among whom were many eyewitnesses like the evangelist (Exodus 25:8, Lev. 26:11). He walked in our midst even as God's presence walked in a tent and in a tabernacle during the wanderings of Israel (2 Sam. 7:6).

Being a Spirit, God manifested himself to man in many and various ways before the Incarnation. In theophanies He appeared to Abraham, and to Jacob, and to Moses.

Through His created works He manifested Himself to all mankind. "For the invisible things of him from the foundation of the world are manifest, being understood by the things that are made, even as eternal power and God-head" (Rom. 1:20).

But the works of Creation were not enough to satisfy man's longings for a finite expression of the Infinite. Neither was the written Word. Nor was the symbol of the burning bush, nor the thunders and lightnings upon Sinai, nor the pillar of cloud by day nor the pillar of fire by night.

Only when "God was manifest in the flesh" (1 Tim. 3:3-16), yea, in the historical person of our Lord, did man experience the *crowning revelation of God's self-disclosures*. Only in the Incarnation could we have the complete and perfect declaration of our God.

And this Incarnation has become therefore the central fact of Christianity. In the words of Edwin Markham:

*"Here is the Truth in a little creed,  
Enough for all the roads we go:  
In love is all the law we need,  
In Christ is all the God we know."*

The world into which Jesus was born, like the world of our day, was a world of cynicism and unbelief. Even though the Jews as a nation had been disciplined for the Advent of the Messiah, they refused to receive Him. Though Christ was "offered" to the people as the Coming One whom the Lord had promised, the leaders were unwilling to acknowledge Him as their king. "He came unto his own, and his own received him not."

But while the Jews as a nation rejected Christ, there were those who, as men, did receive Him. Passing by their own spiritual leaders, they received Him, and by their personal acts of faith became the firstfruits of the new Israel. "But as many as received him, to them gave he power to become the sons of God."

This ability to receive Christ as Saviour and Lord is a *God-given right*. It does not stem from man, or from the organized church, or from sacrament, or from religious ceremony, or from works. It is an authority derived from God. Christ alone is the divinely appointed Mediator between man and God, and there is no other. Christ alone is Priest, and King, and Sovereign of the Universe. Yea, in Him all things cohere.

Created in the image of God, man is placed in position to become a child of God by faith. In this way both the human and the divine side of sonship find harmonious union. For while God alone can give man the right to become His child, man alone by his own initiative can appropriate the gift that faith makes possible.

And this right, this capacity, belongs to every man—by faith. There is no race nor clime in which it does not flourish as native to the soil. It belongs to the African no less than to the Ameri-

can; and to the Asian no less than to the European. It was this burning conviction that led the late M. T. Rankin to sit down past the midnight hour, during his student days, following a meeting in which he had faced the problem of the investment of his life, and write a letter to a dear friend, saying, "I have given my life tonight to preach the gospel in China."

A retired Bishop of the Chinese Episcopal Church, the Reverend Andrew Tsu, known to the American Army as "Bishop of Burma Road," tells the story of meeting a Korean lad in Canton, China, who, recognizing his uniform as that of a Christian chaplain, confided in him that he, too, was a Christian. In the course of the conversation, the lad, a Baptist, showed the Bishop his New Testament in which he had written his name in beautiful Chinese characters. Just to the side of his name, the Bishop noticed, neatly inscribed, were the words "God's little lamb." The lad (the bishop learned) upon receiving Christ as his Saviour and Lord, had become so deeply moved by his experience that ever afterwards wherever he wrote his name, he also inscribed by it his testimony that he was now a child of God—"God's little lamb."

And such he was—and such is everyone who, by faith, appropriates the God-given right of sonship.

This new life, says Jesus, is made possible by the *new birth*. The "begetting" depends not upon the traditional fleshly descent from Abraham, nor upon the carnal desire of the flesh, nor upon other human effort. It stems solely from God. "Except a man be born from above he cannot see . . . the kingdom of God" (John 3:3).

The children of God are "begotten" of God through the communication of the very life of God. This is more than "mere" sonship established by the familiar pattern of adoption in Roman law. It is sonship based on a "community of nature."

Only the new birth can resolve the tragic and fearful issues of our day. If we would change the face of the world, we must first change the hearts of men. Men must be given new natures—new righteous concepts of truth and duty. And these can come only from God. Only divine encounter can bring the youth of this "beat" generation new life, and cause the black spots of the soul to out forever!

This glorious transformation is *possibly only to men of faith*—"even to them that believe on his name." It is not a process that can be reduced to mathematical formulae. "The wind bloweth where it listeth," said Jesus, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

And faith, beloved, is more than mere acceptance of religious dogma, however valid that dogma may be. To quote Marvin Vincent, "To believe on the Lord Jesus Christ is not merely to believe facts of his historic life or His saving energy as facts, but to accept Him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon Him for present and future salvation, and to accept and adopt His precepts and example as binding upon the life."

"By faith Abel offered a more excellent sacrifice than Cain . . ."

"By faith Noah . . . prepared an Ark for the saving of his house."

"By faith Abraham, when he was called . . . went out, not knowing whither he went."

### *Behold His Glory*

The earliest references to the glory of God in the Old Testament have to do with physical manifestations of the Divine Presence. There the form of God's presence found expression in the cloudy pillar. There the glory consisted of the fire and the thick darkness which enveloped the mountain out of which the Lord spoke to His people.

Even so, from time to time, in the history of Israel, the Lord manifested His divine presence by things visible, always imparting to the people of His name something of His majesty and beauty and power, and ever ascribing to Him honor and praise. He manifested it throughout the wanderings in the wilderness (Ex. 16:10), and in the Temple of Solomon (1 Kings 8:11), and to the prophets (Isa. 6:3).

But now, John declares, in Christ's own Person appeared the true *Shekinah Glory of God Himself*, the God who was and

—even the Logos who existed before with God. And this glory was not a reflected glory as of a human saint or prophet, but the glory of God's only born Son full of grace and truth. "And the Word was made flesh," said John, and "dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

This glory was no fleeting, illusory experience. It literally "dwelt in a tabernacle among us"—Christ's body being the tabernacle in which his divine nature dwelt as in a temple. And the evangelist was an eyewitness to that glory, as was also Paul and others who left their witness concerning His impact upon their lives.

This glory was *full of grace*—full of manifest expressions of God's redemptive love. He was the author of a perfect redemption.

In the words of the apostle Paul, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Standing in the synagogue of His own beloved Nazareth, at the beginning of His public ministry, Jesus read from the book of the prophet Isaiah, as He interpreted His ministry of grace. "The Spirit of the Lord is upon me," said he, "because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18, 19).

Wherever He moved among men they felt His gracious presence.

*"For He healed their sick at even, and He cured the leper's sore,*

*And sinful men and women sinned no more.*

*And the world grew mirthful-hearted, and forgot its misery  
When the glory of the Lord was passing by."*

(D. J. Dawson)

And in the intervening years, wherever men have experienced the glory of His grace, they have never been the same again, for they have been transformed.

Samuel Niwa, a young Japanese Kamikazi pilot, frustrated, bewildered, and bitter, at the sudden close of the war only days before he was to go on his supreme mission, stood on a street corner in Osaka and listened for thirty minutes to an American missionary tell the story of Christ and His redeeming love. Said he, "As I stood and listened to his words of grace and truth, my heart began to melt, and I found myself becoming then and there a follower of the Christ."

The early Christians who were graced by His glory chose to suffer, even to die, rather than renounce their Lord. Yea, "they were stoned, they were sewn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, and in dens and caves of the earth," and yet they forsook not their Lord.

*"Amazing grace! how sweet the sound*

*That saved a wretch like me!*

*I once was lost, but now am found,*

*Was blind, but now I see."*

But not only was His glory full of grace. It was also *full of truth*. Christ was the author of a perfect revelation. The truth which He manifested was not merely the truth of spoken word. He himself was the perfect embodiment of truth. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17) who declared, "I am . . . the truth" (John 15:6).

"I am the light of the world," he said, "and he that followeth after me shall not walk in darkness, but shall have the light of life."

In His grace we experience the perfect revelation of God's love.

In His truth we realize the perfect revelation of God's light.

When human hearts have been stirred by the full light of the truth of His glory, they have been able to meet any crisis. New Zealand missionary David Edwards, who fled Red China following World War II, tells the story of a young Chinese soldier who was caught up with a host of other youths for a course of indoctrination in Communism. Week after week he

met with the indoctrination classes, and day after day, he would testify to his faith in Christ.

One day the Commandant said to him, "Tomorrow you will have your chance to renounce Christianity and declare your loyalty to our new way of life."

Tomorrow came, and the youth was asked if he were ready to renounce his claims to Christ.

Instead, he stood up and boldly declared, "Before Communism came to China, I was a believer in Jesus Christ. I am a believer still. And if you will give me an opportunity, I will tell you why."

He was not allowed to speak further, but to the amazement of all was not put to death but allowed to continue his classes.

On Commencement Day, when the certificates of indoctrination were handed the students, the young Chinese Christian was called forward and likewise presented a certificate. But his was different, for down the center of the certificate, written in bold, red, Chinese letters were the words, "A convinced Christian." And the Commandant said to him as he handed him the certificate, "I would that I had your faith."

A little Baptist church in Novi Sad, Yugoslavia, with only eighty members, caught a stirring vision of His glory, and began to establish other preaching stations where they might share His glory. Now the little band of 80 believers maintain and care for nine other preaching stations—some of them seventy miles away from the mother church. And how are they maintained? They are maintained by Christian laymen who go on Sundays and preach, giving of their time faithfully and devotedly—because they have seen His glory full of grace and truth.

*His glory may be seen again and again.* I beheld it in the operating room of a tiny mission hospital in Shaki, Nigeria. I beheld it on an old chieftain's face in a remote, obscure village in Ghana. I saw it in the countenance of a young University student in Pusan, and in the face of a brilliant woman who spoke seven languages in Jakarta. I beheld it in the plaintive voice of a blind girl in Macao, and in the soft, but determined words of a teenager's confession in Stalingrad. I saw it clearly on the face of a mission doctor in Southern Rhodesia. I beheld it in Tokyo and Taiwan.

In Czechoslovakia, not far from the city of Prague, the Russian armies picked up a little Baptist preacher, along with many other prisoners, for forced labor in Siberia. For days they walked, driven like cattle, until they reached the infamous Auschwitz concentration camp where, footsore and weary, they rested briefly. Then they were herded into freight cars and sealed in for the long journey to Siberia. His experience there reveals how the glory of the Lord can break in upon the soul of despair and bring hope and peace when all but life is gone.

"After more months working in Siberia's coal mines /1945-46/," said he, "I became ill. The food and barracks conditions was very defective. Beside a small piece of black bread we received for a longer time only a soup, warm water, in which there were some turnip leaves. We would be glad to find many such leaves, but there were none. I became more ill and was transported to a special barrack for ill prisoners. We were many in one room. I saw to die people on my left and right side. I tried to comfort some of them in spite I for myself became more and more ill. My body was so ill I could not stay on my feet. Slowly I felt that my end is coming nearer to me also. I became now very sad. Through the thoughts of my wife and my five children, I didn't know where they were and are they still alive, in my soul I get very dark and sad. I ought to die, but in such condition, without peace in my soul? I prayed much, but without especially result. I wept. It was too difficult for me to forget my church, all the others but especially my dear family. Then I prayed once more and with the last strength of my thoughts. I gave my wife and my five children in God's hand and was ready to die. In this very earnest and difficult moment, when I was ready to die and to loose from all and put all in God's hand, in this very moment through my ill body went like an electric shock and I received a wonderful peace and a total assurance that I shall not die. I became not at once well. My weight remained for some months 70 pounds. But in spite of all that there remained in myself the assurance I have to live. I promised God if he would bring me again home to my family and

(Continued on page 18)

## Convention Sermon . . . Our One Encompassing Need

(Continued from page 17)

church work, I shall serve Him with the whole strength of my life until the end."

And God made it possible for A. Lehotsky to be reunited with his beloved wife and children who too had shared the ills of the concentration camp elsewhere. He now lives with them in Novi Sad where he is Secretary of the Baptist Union, and President of the little Baptist Seminary. And he it was who served for twenty-eight years as pastor of the little church of eighty members that now maintains nine other preaching stations.

Is not this *our compelling need* today—to kneel at His feet and tarry in His presence, until the glorious light of His grace and truth break in upon us. Every problem in the realm of human relations could be resolved in Christ Jesus.

*"In Christ I feel the heart of God  
Throbbing from heaven through earth  
Life stirs again within the clod  
Renewed in beautiful birth;*

*"Holding His hand, my steadied feet  
May walk the air, the seas;  
On life and death His smile falls sweet,  
Lights up all mysteries;  
Stranger nor exile can I be  
In new worlds where He leadeth me."*

If there is to be real advance in world evangelization; if man is to find satisfactory answers to the fundamental questions concerning his own creation, his place on earth, and the end to which his life should be directed, I believe it will come only in proportion as we behold His glory.

Only the purifying Light of His presence can dispell the dark shadows of materialism, humanism and selfishness that hover about us like a strange and unseasonable winter. Only His redeeming love can change the discordant hearts of men in a society where twenty out of every hundred men on our church rolls never attend church; where twenty-five attend only now and then; where another twenty-five attend only selected services; where less than three out of every one hundred are New Testament soul winners; and where no more than twelve out of a hundred are Scriptural givers.

Only the convicting power of His Spirit can lead a great fellowship of believers to lift up their eyes and see that the field is the world—a world that is perishing for lack of brotherhood and in which seven out of every ten persons know not the Christ.

Only His grace can lead us to repent of our selfishness where in a land, beautiful with church spires, we have upwards of seventy-five church-related workers for every missionary we have outside the United States.

*Let us, then, behold His glory—the glory of Him who is "the root and offspring of David, and the bright and morning star."*

Behold His glory—the glory of Him whose name is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Behold His glory—the glory of Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," and who "humbled himself, and became obedient unto death, even the death of the cross."

Behold His glory—the glory of Him who "did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Behold His glory—the glory of Him who is "the rose of Sharon, and the lily of the valleys."

Behold His glory: that is our one encompassing need. For when we have beheld it, it will be reflected in us!

*"Christ's Spirit taketh breath again  
Within the lives of holy men."*

*In whose sweet lives we still may see  
The One who walked in Galilee,*

*"And preaching through the human page  
Christ's living gospel to our age."*

(W. C. Braithwaite)

## June 7 Will Be Observed As 'Arkansas Shut-In Sunday'

SUNDAY, June 7, will be observed as the first annual "Arkansas Shut-In Sunday," under House Concurrent Resolution No. 40, passed by the recent session of the State Legislature.

According to Watson McDonald, of 1700 N. I street, Ft. Smith, who claims the authorship of the resolution, which was introduced in the Legislature by Representative Earnhart of Sebastian County, Arkansas is the only state in the Union having such proclamation.

The text of the resolution follows:

Whereas, there are some thousands of persons who are presently classified as "handicapped" or "shut-ins" within the boundaries of the State of Arkansas, and

Whereas, a great portion of handicapped persons are classed as "shut-ins" by reason of their inability to move about without the assistance of other people, and

Whereas, these people hunger for the fellowship of their fellow man, particularly in places of worship on the Sabbath day, now therefore,

Be it resolved by the House of Representatives of the Sixty-Second General Assembly of the State of Arkan-

sas, and by the Senate, a majority of all members elected to each house agreeing thereto:

That the first Sunday in June 1959 and each anniversary Sunday thereafter shall be ordained and proclaimed "Arkansas Shut-In Sunday."

Be it further resolved, that on this day people of good will everywhere be urged to seek out, invite and transport physically handicapped persons to and from churches of such persons' choice. ■

## Georgetown Announces 4 Honorary Degrees

GEORGETOWN, Ky. — (BP) — Georgetown College, Baptist institution here, has announced it will confer four honorary degrees this month.

Recipients are V. V. Cooke, Prospect, Ky., doctor of humane letters; L. LeRoy Highbaugh, Sr., Louisville, doctor of laws; John M. Ridway, Lexington, Ky., doctor of letters; and Clarence David Strother, pastor, Culbertson Ave. Baptist Church, New Albany, Ind., doctor of divinity.

## Florida Urged to Keep Public Schools

TALLAHASSEE, Fla. — (BP) — The Tallahassee Ministerial Association has adopted a resolution urging the Florida Legislature to "do everything possible to maintain the free public schools system for all children."

The resolution said the "considerable agitation" toward the closing of the public schools has been motivated by "prejudice, ignorance and hate . . ." It went on ". . . we believe the closing of the public schools would be an act which would be foolish, irresponsible, and contrary to the best interests of the whole state. Therefore . . . (we) strongly urge the legislature of the State of Florida to do everything possible to maintain the free public school system for all children."

Dozens of bills relating to segregation in the public schools are under consideration by the legislature but all are still in committees. At least one of the bills calls for closing of any school before racial integration in classes.

● NEAL'S CHAPEL, Trinity Association, reported Arkansas' first Bible school of the year. The school was a Standard School. (CB)

# Ways Suggested For Baptists To Aid World Peace Cause

(From Report of SBC Committee on  
World Peace)

**T**HERE ARE ways by which we as Southern Baptists can contribute to the cause of world peace.

1. We can increase our support of world missions through which the Gospel is preached to all nations. The central message of the Gospel is redemption and salvation through personal faith in Jesus Christ. Proclamation of this message in a program of world evangelism is the chief task of the churches. Our ultimate hope for the solution of the world's spiritual, moral and social problems is a redeemed society through the acceptance of this message.

2. We can pray without ceasing for peace and good-will throughout the world. Wars are declared by governments, but the support of these wars must come from the peoples themselves. False propaganda breeds misunderstanding and hatred which leads to war. It is the Christian's opportunity to promote international understanding and good-will through every possible channel of communication. Here the Christian missionary becomes the most effective ambassador. We must constantly pray for him and for all others who communicate across national boundaries.

3. We can give moral and financial support to the recognized agencies that use radio, television, the printed page and other media to proclaim the message of good-will, freedom and democracy to other nations. The battle that is being fought is a battle for the minds of men. It is altogether possible that this battle may be won without the firing of a gun or the explosion of a bomb. It is our responsibility to exert a Christian influence upon the message which America proclaims to the world.

4. We can support the efforts of our government to achieve international agreement on disarmament. The present unrestricted armament race is not the way to lasting peace. Armament races usually lead to war. Of course, our government cannot follow a course of unilateral disarmament. We must strive to be as strong as any nation on earth until we find reliable safe-guards of peace, but we should encourage our government to continue meetings and discussions which will lead to multilateral agreement upon inspection and control of nuclear weapons and gradual reduction of all arms. A practical program of disarmament by the strong nations will relieve the oppressive tax burden of the people and also lessen the tensions that lead to war.

5. We can give our prayerful support to the work of the United Nations.

This organization is the best instrument of international understanding and reconciliation now available. It furnishes a forum for discussion of questions and issues that divide between nations. This discussion helps to relieve tensions that would lead to war.

The United Nations has done more than provide an international forum. It has promoted programs of economic, educational and social development and rendered services of relief to the victims of war and tyranny. These positive and practical services have contributed to the forces that make for peace.

Those who have been most closely associated with the United Nations and who have best understood its nature and function are agreed that it must be more than an inter-governmental agency. It must be the expression of the people in their aspiration for peace, justice, enlightenment, economic welfare and good-will.

It is highly important that Southern Baptists and other Christians shall study the program of the United Nations, make suggestions for increasing its effectiveness as an agency for preserving peace, and help produce a climate of public opinion in which it can grow in power and usefulness.

## RECOMMENDATIONS

1. That the Committee on World Peace be discharged upon the adoption of this report.

2. That the Christian Life Commission accelerate its program of study, activity and education in the interest of world peace.

3. That the Christian Life Commission seek ways of cooperation with similar agencies of other Baptist bodies in the United States in the interest of world peace.

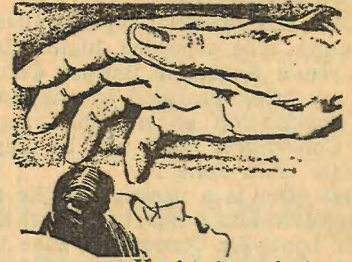
4. That the Christian Life Commission provide a Non-Governmental Organizations observer at the United Nations within budget limitations. —Walter Pope Binns, Chairman; Brooks Hays, Albert Gore, Porter W. Routh, Baker James Cauthen, E. H. Westmoreland, Joe E. Culpepper, A. C. Miller, Chester L. Quarles.

## Double Tither

SHREVEPORT, La. — (BWA) — Van Cliburn, the pianist who won international acclaim by winning the Soviet Union's Tchaikovsky Piano Contest in Moscow last year, believes that the Lord has a large claim to the financial rewards he wins with his talent.

He told a reporter for *The Baptist Message* of Louisiana, his home state, that he gives 20 per cent "and maybe a little bit more" to stewardship enterprises of the church.

## The Bible Says



He that keepeth thee  
will not slumber.  
The LORD is thy keeper: the  
LORD is thy shade upon thy right  
hand. PSALM 21:3, 5

## College, University Men Meet June 16-18

NASHVILLE — (BP) — Christian higher education will be under study here June 16-18 by several groups of Southern Baptist Convention leaders.

Focal point of the three-day series of meetings will be the annual session of the Convention's Education Commission. The Commission is presently without an executive secretary, who serves as full-time administrator.

A report of this nominating committee could be presented at the session.

While the Education Commission has no authority over the more than 50 Southern Baptist colleges and schools, it serves as a resource agency to coordinate work and to assist in educational surveys and teacher placement.

Another group meeting during the three days is the Southern Association of Baptist Colleges and Schools, a voluntary organization of educators from Baptist institutions of learning. Except for special business periods, the association and Education Commission often meet jointly.

A workshop for deans of Southern Baptist Colleges and universities will convene June 16-17.

Ralph A. Phelps, Jr., Arkadelphia, Ark., is chairman of the Education Commission and H. Leo Eddleman, New Orleans, La., is president of the association. Starr Miller of Forsyth, Ga., is in charge of plans for the dean's workshop.

## Three Baptist Churches Organized in E. Africa

THREE BAPTIST churches, the first to grow out of Southern Baptist mission work in East Africa, were organized within two weeks. They are the First Baptist Churches of Mbeya and Dar es Salaam, Tanganyika, organized on Easter Sunday, March 29, and Kisauni Baptist Church, Mombasa, Kenya, organized April 12.

The organization of these churches took place less than three years after the first Southern Baptist missionaries arrived in East Africa in October, 1956, and less than two years after missionaries finished their initial study of the Swahili language and began full-time evangelistic work in the stations.

## Convention Tapes To Be Available

FOUR DIFFERENT opportunities for obtaining tape recorded highlights of this year's Southern Baptist Convention are being provided by the Radio-TV Commission as a public service. The Convention tapes will be shipped no later than June 10.

First offer is a package of the most informative and inspirational ten hours of the Louisville Convention. Five 1200-foot tapes will be provided for \$12 for use by the local church and its organizations in a variety of ways.

Second, a one-hour tape carrying excerpts of the Convention's high points, key messages, will be narrated by Max Anderson, Baptist Hour announcer. Price is \$4.

Then, a recording of the entire Southern Baptist Seminary centennial graduation, including music, commencement sermon, etc., is available for \$4—about two hours.

Since the entire Pastor's Conference, Woman's Missionary Union meeting and the Convention will be recorded, any portion is available on a custom prepared tape(s) at \$5 an hour, \$7 for two hours.

All economy package tape recordings will be produced at 3¾ inches per second. The custom tapes will be done at the speed desired.

For information or ordering write: Tape Recording, P. O. Box 12157, Ft. Worth 16, Tex.

### Five Great New

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## BAPTIST BOOK STORE

## Missions and Evangelism

### Missions Springing Up

THE MISSION of 1st Church, Harrisburg, was constituted into a church, Sunday, May 10. Missionary L. D. Epipinette served as moderator. C. W. Caldwell preached the sermon. There were 195 in Sunday School.

1ST CHURCH, Stuttgart, opened a mission in the Aberdeen Community last summer. Sunday, May 10, they dedicated their new mission building.

1ST CHURCH, Springdale, has purchased some valuable property in the western part of town and are now looking plans over for the first unit.

HIGGINSON CHURCH is now sponsoring a thriving mission several miles south of Higginson.

TWO NEW missions have been started in Pine Bluff recently. If our memory is correct they are sponsored by 2nd and Central Churches. Matthews Memorial is planning to begin one.

THE B. S. U. in Arkansas State, Jonesboro, is conducting weekly services in county jail and rest home; visitation in the hospital; work with children in Salvation Army and North

### Music Department

### Music Conferences Highlights of Year

MANY OF Arkansas' finest young people and adults from churches throughout the state will journey to Ouachita College on Monday, June 15, or Siloam Springs, June 22, to attend one of our two state music conferences.

Planned and promoted by the Church Music Department these weeks are set apart and dedicated to all juniors, young people, adults and the church music leadership of Arkansas. Those who have attended in previous years testify that they are the most wonderful weeks of the year. Lots of clean fun, good food, fellowship, information and inspiration, swimming, recreation of all kinds are included. Stunt nights, talent parades, music study, worship, Bible Study are available to all who are enrolled.

Total cost including meals, room, tuition, insurance, and music is less than \$15 in either conference. Textbooks, travel and personal spending money will be your only additional expenses. Where can you get more for your "Do-Re-Mi"?

Send \$2 registration fee, your name, age and sex, to Mr. Melvin Thrash, 111 Baptist Building, Little Rock.

The conference will begin with evening meal Monday and close with choral and instrumental concert Saturday noon.

One counselor must accompany each group of 10 or less attending the conference. Life guards also have been employed and will be on hand during swimming periods. Parents may be assured that their sons and daughters will be in good hands. May we urge you to enroll now!—LeRoy McClard, Director.

## Attendance Report

(May 10)

Church	Sunday School	Training Union	Additions
Berryville,			
Freeman Hts.	121	69	
El Dorado, 1st Mission	830	269	
Fayetteville, 1st	647	197	
Ft. Smith, Calvary	329	122	4
Ft. Smith, Immanuel	327	128	
Hot Springs, Park Pl.	451	151	5
Huntsville, 1st	119	46	
Jonesboro, Central	387	163	
Jonesboro, Walnut St.	376	127	
Little Rock, Tyler St.	207	98	
Magnolia, Central Mission	704	303	2
Pine Bluff, South Side	72	48	
Rose City, Calvary	608	230	
Springdale, 1st	367	125	3
W. Memphis, Calvary	452	153	3
	220	141	2

Main Church. The also conduct monthly devotionals in the high school.

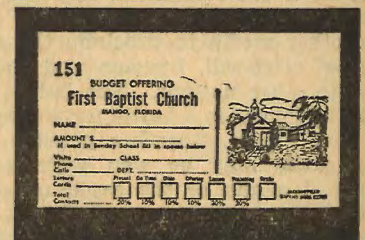
IMMANUEL CHURCH, Rogers, is sponsoring Trinity Chapel Mission.

1ST CHURCH, Blytheville, may swing a deal for a building in an area where a mission should be established.

SEVERAL YEARS ago Bronway Heights of Texarkana was begun as a mission of Arbella Heights Church. It started in an old school bus. Now the Bronway Heights Church has started the Independent Heights Mission.

ANTIOCH CHURCH near Fouke has begun a new mission.

KEISER CHURCH has re-activated the New Hope Mission.—C. W. Caldwell, Superintendent of Missions and Evangelism.



Question:

What's April 1 besides April Fool's Day?

Answer: The day prices go up on PRINTED-TO-ORDER ENVELOPE SETS. Order now for 1960 and save!

BAPTIST BOOK STORE

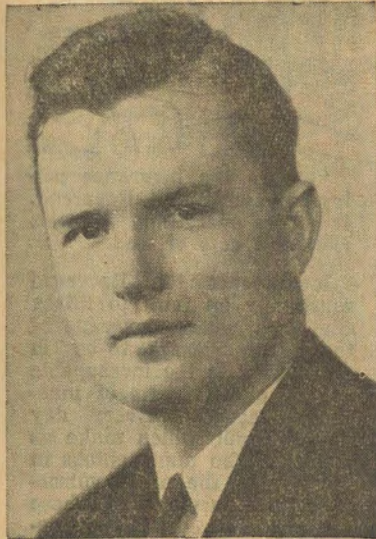
303 West Capitol Avenue  
Little Rock, Arkansas

ARKANSAS BAPTIST

# Thinking Aloud

By **DUKE K. McCALL**  
President, Southern Seminary

WHEN SOUTHERN Seminary was founded there were only seven professors in all of our Southern Baptist colleges, teaching a total of thirty theological students.



DR. McCALL

The Seminary began with four professors and 26 students. Baptists generally were an unsophisticated, rural people. They were few in numbers, small in financial resources, and provided a voice more often ignored than heard in our nation. The wisdom of those early Baptist pioneers led them to seek ways of working together which God could bless. They believed the Bible was a book for the people. They trusted the people, under the leadership of the Holy Spirit, to determine the course of the churches. Education was in scarce supply among both the members and the ministers of these churches, but dedication to the Bible as the revealed will of God was great.

Now Southern Baptists speak of thirty thousand churches and nine million members. We launch programs measured in terms of millions of dollars and set goals in terms of the establishment of thirty thousand churches and preaching stations. We number Seminary students who have completed college work in terms of five thousands.

The movement of population from the farm to the city has made us an urban people as well as a rural people. Sophistication, culture, and education are readily at hand in our midst.

## FORWARD LOOK

As we at Southern Seminary look forward to our second century, we pause to thank God for the brush arbor that is a part of our heritage; for the gospel song loved by people who knew no anthems. We acknowledge our debt to preachers whose library was a Bible, and perhaps a concordance, and who were as likely to preach in their shirtsleeves as in a frock coat. We look at our magnificent campus and thank God for the farmers' wife who responded with her egg money to a long-hand letter from Dr. James Boyce for a gift of "maybe \$5."

We have grown and learned but we are proud of our humble origins even as we are humbled by the tremendous responsibilities and opportunities of service now before us. We pledge ourselves to be true to that heritage which honors Jesus Christ as Lord...—The Tie

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June 22-26 Int. G. A.

June 29-July 3 Jr. G.A.

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1969 \_\_\_\_\_, 1970 \_\_\_\_\_, 1971 \_\_\_\_\_, 1972 \_\_\_\_\_,  
1973 \_\_\_\_\_, 1974 \_\_\_\_\_, 1975 \_\_\_\_\_, 1976 \_\_\_\_\_.

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\$2,500 \_\_\_\_\_, \$5,000 \_\_\_\_\_, \$10,000 \_\_\_\_\_.

# Discovery

By MERIAL B. OLSSON

SANDRA WAS walking home from Neil's birthday party. In one hand she carried a wiggly red balloon. She had received it as a party favor.

Sandra should have been happy, but she wasn't — not a bit! Daddy was sitting on the front steps reading the paper when she turned in at their gate.

"Why, Sandy, honey," he said, "you look like a rain cloud. What's the matter? Wasn't the party fun?"

"Oh, it was all right," Sandra replied with a pout.

"But parties should be more than all right," Daddy told her. "They should be fun. What spoiled this one?"

"Nobody said anything about my new dress," Sandra burst out angrily. "Even Neil's mother didn't say it was pretty."

"Oho," Daddy said. "So that's it! Well, I noticed it the minute you opened the gate. I think you look very nice in it, too — if you put on a smile to go with it, that is."

He put his arm around her and gave her a hug. Then Sandra did smile a little. The things Daddy said always made her feel good.

"How did you like Tommy's new cowboy boots?" Daddy inquired.

"Did Tommy have on new boots?" she exclaimed.

"He certainly did," said Daddy. "I sold them to him this morning and he was as proud as a peacock when he wore them out of the shoe store."

"Sandra was thinking: I like cowboy boots. I wonder why I didn't notice Tommy's?"

"I guess you were so busy thinking about yourself that you didn't look at the other boys and girls. Almost everybody has something he is proud of, you know, and he is happy to have others notice and compliment him. Of course, it isn't always clothes. Your mother is proud of her chocolate cake. Grandfather is proud of his roses. Mrs. Mrs. Fuller is proud of her new baby. Did you ever watch those people smile when you tell them how much you like their cake or their roses or their baby?"

"No," said Sandra slowly. "No, I'd never thought about it before."

Just then Jim turned in at their gate. He was Sandra's big sister's boy friend.

"Hi, there!" Jim called.

"Hello, Jim," Daddy said. "Want to join us on the steps while you wait for Marian?"

Jim picked a leaf off the lilac bush to chew on. As Sandra looked at him, she had an idea.

"Jim," she said, "you surely sang a beautiful solo in church last Sunday."

Jim smiled. It was a big, big smile, just as Daddy had said.

"Why, thanks, Sandy," he grinned. "Thanks a lot."

Daddy winked at Sandra. "Say, Jim went on, 'Isn't that a new dress you're

## Church and Hilltop

By MARY E. JENKIN

*This morning when I went to church,  
I felt that God was there;  
I knew he heard the hymns we sang;  
I knew he heard the prayer.*

*But now, when on this hill I sit  
And look both far and near  
To see the world that he has made,  
I know that God is here.*

*He's everywhere I'll ever go  
On foot or when I ride;  
Dear God, it is so good to know  
You're always at my side.*

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wearing? It surely makes you look grown up."

This time Sandra smiled. Daddy smiled and winked.

"Thank you," she told Jim, and she felt grown up when she said it.

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## God's Wondrous World

### Six-Story Nest

By THELMA C. CARTER

CAN YOU imagine a bird's nest of six stories? It sounds unbelievable, doesn't it? But it's true. A brave little bird, the yellow warbler (sometimes called by mistake a wild canary), is often forced to weave nest upon nest, because of the cowbird's habit of stealing the warbler's nest.

Sometimes the yellow warbler's nest consists of two stories, sometimes three or four or even six stories. The nests are lovely, soft, silky cradles. They are woven of caterpillars' silk, milkweed stalk, grass, and downy fern fronds.

You will find these bright yellow, jewellike birds flitting from branch to branch and twig to twig. They are in search of insects in the shrubbery and lawn about your home. If you have seen them, you probably have thought they were somebody's pet canaries escaped from a cage. But they are wild birds and they love their freedom.

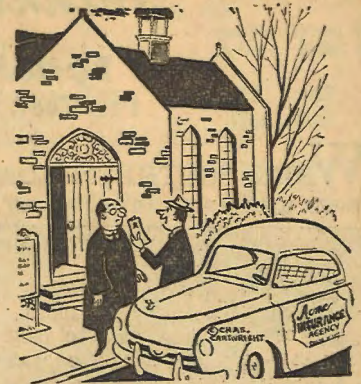
The yellow warbler is a gentle, devoted mother. When the cowbird takes over her silken nest, the warbler begins at once to weave another nest over the eggs which she knows are not hers. Sometimes, however, she will feed and take care of the baby cowbirds along with her own baby birds.

Yellow warblers are one inch shorter than English sparrows. When we see them, they have just returned from their winter home in Panama or their summer home in Canada. Although they spend the spring and summer months with us, they are among the first birds to leave in the autumn.

There is a reason for this early departure. Insects don't hatch out in cool weather and insects are the warbler's main food. "Your heavenly Father feedeth them" (Matthew 6:26).

Yellow warblers are the favorite birds of many girls and boys. They are easily

## A Smile or Two



**"Here's the insurance policy on your church, Reverend. It covers everything but war, riot, and acts of God."**

It appears the Reverend must rely on faith to fill in the gaps where coverage of the policy ceases to be in force. That is the inescapable reality of all forms of man-made security. Every day events occur which make us aware of the many chinks in our armor, the many vulnerable spots in our lives where no protection exists—no protection save that of faith.

BOY (to his new dog) — Speak, Fido!

FIDO — What do you want me to say?

### "Dear John"

HIM: "Darling, I'm ruined. I've lost my job, I'm bankrupt, I haven't a cent."

HER: "Don't worry, Sweetheart, I'll always love you — even if I never see you again."

### Lucky Fellow!

JONES: "Who started the 40-hour week?"

SMITH: "Robinson Crusoe. He had all his work done by Friday."

POLICEMAN: "You saw this lady driving toward you — why didn't you give her half the road?"

UNHAPPY DRIVER: "I was going to just as soon as I could find out which half she wanted."

OVER THE entrance to the traffic court in Memphis, Tenn., there is a sign which reads: "Don't complain. Think of the many summonses you have deserved, but didn't get!"

THE YOUNG man sneaked up behind her, covered her eyes with his hands and announced:

"I'm going to kiss you if you can't tell who this is in three guesses."

"George Washington, Thomas Jefferson, Abraham Lincoln," she guessed.

seen — so bright and shining. And they have a strange one-note song that isn't easily forgotten. Listen for it. "Sweet-sweet-sweet-sweet-sweeter — sweeter." It's always the same.

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# "The Folly of Injustice"

By EMIL WILLIAMS

(First Baptist Church, Russellville, Arkansas)

MAY 24

Lesson Text:

I Kings 11:9-12:33

WHEN DOES the foundation of a nation crumble and go to pieces, allowing the whole structure to fall? It would be as easy to answer the question, "When does a man leave God?" There are many points of decision, there are many places of departure. In the life of a man there finally comes the "point of no return." In the life of a nation there finally comes the climactic event at which time we say, "There a nation fell." In the life of Israel it was in the foolish decision of Rehoboam that led a disgruntled Israel to make Jeroboam their king, but it had been a long time in coming. Rehoboam's decision was rooted in the course of folly followed by Solomon.



MR. WILLIAMS

## The Growing Unrest

Solomon's difficulties as king were not limited to that time in his reign described by the writer with the words, "And when he was old . . ." There were earlier events that pointed up a growing unrest and added fuel to the fire of rebellion. Cause and effect lie close to each other, and it is difficult to distinguish one from the other in the life of Solomon.

The two revolts of Hadad and Rezon, experienced fairly early in the reign of Solomon (I Kings 11:14-25), should have been sufficient handwriting on the wall for a man who was looking, but Solomon was too obsessed with his own glory and confident that nothing could happen to the house he had built. Solomon's house, however, was built on the sand and it fell on Rehoboam. That the final schism did not take place during Solomon's reign is in no way due to his efforts. His was the policy that Rehoboam inherited and practiced — a policy that inevitably led to catastrophe.

## The Climactic Event

When Jeroboam came on the scene God was ready to accomplish his purpose through him. This does not mean that Jeroboam was consciously following God's leadership or that he was concerned with doing God's will. (Two calves of gold at Bethel and Dan are evidence of that — I Kings 12:25-30.) It only means that God used him — perhaps in the same sense that he used Assyria and Babylon. Jeroboam was a "crooked stick" with which an over-

confident and self-sufficient king (and people) would be punished. God certainly did not look with favor on everything Jeroboam did, but he used Jeroboam in spite of his ambition and self-seeking. Ahijah, the prophet, announced God's purpose for Jeroboam (I Kings 11:29-39), but there is nothing in the response of Jeroboam to lead us to believe that he understood the deeper meaning of the events about to happen. (Again — witness Dan and Bethel.)

The fact remains that without the "cooperation" of Rehoboam, Jeroboam's success would have been impossible. His success depended upon Rehoboam's failure. Jeroboam's opportunity was presented when Rehoboam came to Shechem "to be made king." Does not the insistence that the new king come to Shechem testify to the unwillingness of the northern tribes to pay homage to Judah's king? It is evident that the two peoples had never been one except in name, and the tragedy is that Rehoboam could not detect the rope of sand that held the two peoples together. Unity had been achieved in the person of David, but David was gone and 40 years of Solomon stood between David and Rehoboam to cause the northern tribes to ask, "What portion have we in David?" Indeed, the evidence seemed to answer, "None." And Rehoboam was not inclined to change the situation.

Rehoboam overestimated himself; he underestimated the people. He underestimated their needs and the depth of their oppression, and he underestimated their willingness and ability to do anything about it. He was presented with a simple request: "Lighten our load. We have been treated as poor stepchildren long enough." Not ready to give an answer he delayed three days and sought counsel. The men who had been with his father advised a course of smooth deceit, the iron fist in the velvet glove in the form of surface compliance. The young men advised a simple solution in the form of frank refusal. A third possibility did not occur to Rehoboam — an honest appraisal of the situation and reform. To him that would have been acquiescence to a people's demands, a threat to his sovereign right as king.

Were the demands of his people unjust? Did they challenge his authority? Or was it their "bloc" action that caused his refusal? What seem to be reasonable requests were interpreted by Rehoboam as being a challenge to his kingly authority. The "bloc" action on the part of the people only emphasized, he finally decided upon the counsel of younger men, the need for stern action. (He forgot as some lat-

ter day political — and denomination- al — leaders have forgotten that grievances must be considered on their own merits. Bloc action does not change the nature of the grievances.)

## The Causes of Rebellion

As we have seen, the causes of the final rebellion and division were long and involved. We cannot, however, overlook these direct causes: (1) old jealousy between north and south, (2) heavy taxation and forced labor falling mainly on the north, (3) Jeroboam's ambition, (4) Rehoboam's uncompromising attitude.

For indirect causes we can look back beyond Solomon, beyond the monarchy, to the people's request for a king. In the light of Jeroboam's rebellion and Rehoboam's unrelenting policy God's warning voiced by Samuel becomes very real (I Samuel U:11-18).

Were foolish people responsible for the breaking apart of a kingdom? Were vain and self-seeking kings? A people who wanted to be like the other nations demanded a king. God led Samuel to provide a king for the people but gave solemn warning as to what it would mean. One king after the other walked a path well-scattered with evil and unfaithfulness, until a nation was ready to split apart, not because God decreed it, but because men play god to themselves.

Demand a king — pay the price!

The people created the monarchy. The monarchy created Rehoboam, who thought being king justified any cause of action. Rehoboam's policy created rebellion. All shared in cause, all shared in effect.

The secular historian would say it was in the clash of empires. The prophetic soul would say it was because king and people forgot God. The result is the same. God still brings glory unto himself out of human history.

## Southern Seminary

### Centennial Hymn

By Elbert N. Johnson

(Tune: William Croft's "St. Anne," familiarly used with Isaac Watts' "O God, Our Help in Ages Past")

God of our fathers, blest of old,  
We bring Thee grateful praise  
For what the golden years unfold—  
Our heritage of grace.

We see in what Thy servants planned  
The image of Thy thought;  
We trace the shadow of Thy hand  
In all they dreamed and wrought.

Grant us Thy Spirit and the art  
To share the Living Word;  
O send us forth with flaming heart,  
Till all the world has heard.

Give us Thy grace that brings re-  
lease,  
Defeating wrong with good;  
Give all, O Christ, Thy righteous  
peace  
Of love and brotherhood.



# False Ambassadors of Peace

By **DR. CHARLES FRANK PITTS**  
In The Baptist Herald, Bulletin,  
Of 1st Church, Blytheville

**I**N THE troublesome days when Hezekiah reigned in Jerusalem, Sennacherib began his triumphant march toward Judah, overcoming everything in his path. One by one the cities of Judah fell, until at length Hezekiah was imprisoned within his capital city "like a bird in a cage."

Frantic, the people turned toward God and the spirit of revival was in the air. In desperation, Hezekiah offered to ransom the city with all the wealth at hand. Sennacherib agreed and the King of Judah stripped the temple in an effort to raise the money.

Following payment of the ransom price, the city entered into a season of celebration marked by levity and sensual excesses.

Isaiah condemned this unseemly conduct and warned that soon the city would hear the wails of the ambassadors who were even at that moment returning to Jerusalem with bitter news. Sennacherib had taken the ransom, but was preparing at once to move against Jerusalem, bent upon her destruction!

So it has always been with those, who refusing God's peace, set out to purchase their own in the markets of men.

Jerusalem's danger was in the form of a foreign foe. Ours is usually more refined, associated with culture and completely up-to-date. For instance, it has been predicted — not without reason — that noise is gradually driving mankind insane. All about is the noise of machinery, the blare of radio and television, the blowing of horns and incessant ringing of telephones.

Equally disquieting is man's continual battle to survive in the midst of inflation as luxuries are becoming necessities.

The confused mind of today looks upon moral codes with uncertainty. Graft and bribe in government is considered as normal. Divorce is commonplace; alcoholic beverages are dispensed along with groceries, hardware, and drugs.

The uncertain international situation hangs like a pall upon the hopes of world peace.

Coupled with these fears is one which Hezekiah entertained — that which sprang from a sense of insecurity in the realm of the spirit. The troubled conscience, the burden of shame, the presence of death, all these contribute to man's sense of desperate need.

Like Hezekiah, man is prepared to pay dearly, even to the point of taking that which belongs to God. He is willing to pay the price of intellectualism, seeking from ancient and modern thinker alike the solace of music, art, literature, and philosophy.

He pays the price of solitude, hoping that in withdrawal he shall find God. You will see him sitting beside the river bank, aimlessly walking through the fields, sitting in the silent forest, or driving about the country.

Others pay the price of alcoholism, hoping to drive fears from their minds, only to find that when soberness returns, things are worse than before.

Many seek to bury themselves in their work, hoping by financial success to drive the demons from their minds.

Like Hezekiah, however, just when it seems that one has found the answer, the wall of the deluded ambassador is heard! Intellectualism, for all its promises, does not bring peace. Alcoholism leads to loss of health, wealth and honor. Business success brings increasing pressures, while solitude or travel to distant lands has wrought no change.

There was one answer for Hezekiah — trust in the Lord. There is one hope for us today, a turning to God. He has never forsaken, nor has he failed to bring peace to the disquieted heart when once that heart has learned to rest in him.

## Young Men's Mission Meet Speakers Named

GLORIETA, N. M. — (BP) — Three widely-known Southern Baptists have agreed to lead conferences in the Young Men's Mission Conference Aug. 13-19 at Glorieta Baptist Assembly here.

They are C. W. Scudder, professor of Christian ethics, Southwestern Seminary, Ft. Worth, Tex.; J. P. Dane, associate professor of Bible, Oklahoma Baptist University, Shawnee; and Bill Cody, associate secretary for mission personnel, Foreign Mission Board, Richmond, Va.

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