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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, MAY 17, 1956

NUMBER 20



Religious News Service

Baptist Student Week at Ridgecrest, June 7-13
"In the Land of the Sky"

See Page Fifteen

High Day At Southern Seminary

I wish you could have been with me today (May 2) at the Southern Seminary in Louisville, Ky. It was the last Missionary Day of the school year — a day which has been set aside monthly for special missions emphasis throughout the 97-year history of the Seminary.

President Duke K. McCall introduced the speaker, Dr. Eugene Hill, an Oklahoman, who after more than 20 years as missionary in China and Malaya has been called home to serve as secretary of missionary education and promotion of our Foreign Mission Board.

Speaking in the Seminary's beautiful Alumni Memorial Chapel, Dr. Hill shared with us the glory and needs of Malaya. He concluded by challenging us with these words: "Has God called you? Answer that question in the light of this Book, in the light of the world's needs, and in the light of the dynamic impelling force of the love of Christ."

Four new foreign mission appointees — to Japan and Malaya — then spoke briefly. They were Mr. and Mrs. Charles Martin, Jr., of Alabama and Texas, and Mr. and Mrs. Glen Martin of Illinois. Each told strikingly of his or her call to mission service. Here was the reality of all about which Dr. Hill had spoken, revealed in the lives of these who had yielded to the world ministry.

The last to speak, Charles Martin, caused us to be moved even more deeply by his experience, which centered around his service as a bombardier during World War II. Following the act of shooting down a Japanese plane — close enough for him to see the enemy falling to his death — Charles asked why God had spared him.

How great is that matter of missions which compels one who flew 31 bombing "missions" over Japan to return to show these people the way of Christ?

Dr. McCall gave an invitation to accept the missionary challenge, and we sang "Am I a Soldier of the Cross?" From beside me

a couple stepped out quietly and made their way to the front of the chapel, where Dr. Hill and the appointees were standing. On each face was a look of joy and surrender which shall never escape my memory.



There followed, from across the auditorium, another couple, and then men and women from every section. Some came with tears of release, all with confident joy. Tears flowed from every sensitive eye and we experienced a supreme moment.

Then all who had made missionary commitments previously were asked to join these for the consecration prayer. It seemed as though half the congregation of students surged forward.

I came away with a heart too full to speak. It was not simply Dr. Hill's question. It was the commission of our Lord: "Ye shall be witness unto me . . . unto the uttermost part of the earth."

—Alton McEachern

King of England Borrows Money From Baptist Pastor

LONDON, 1663 (BP) — While the early apostles confessed that they had neither silver nor gold to give to the needy, such evidently is not the case with today's ministers of the gospel.

It was learned today that His Majesty King Charles II, chronically low on funds, went to William Kiffin, wealthy Baptist merchant and pastor, seeking financial aid. His Majesty reportedly asked Kiffin for the loan of forty thousand pounds.

The preacher's response to the king's request was extraordinary. He declined to grant the king the loan, saying that it would be impossible for him to raise so large a sum. He offered His Majesty a gift of ten thousand pounds outright, however, which the king graciously accepted.

There was cold logic behind the preacher's generosity, it developed. Kiffin reportedly told intimates later that he had saved thirty thousand pounds in the transaction — the figure representing the difference between the king's request and Kiffin's gift.

Kiffin has been pastor of the Devonshire

Square Church, London, for many years and is one of the most influential members of the Baptist clergy in England. He did not acquire his wealth as a minister, however, but as a merchant.

The Baptist has been a favorite of the king for some time. It was Kiffin who went to the king to complain against the attacks made by Richard Baxter, also a minister, on the Baptists. As a result Baxter's inflammatory writings were ordered examined by the courts.

Kiffin also intervened in behalf of twelve Baptists who were condemned to die for refusing to conform to the beliefs and practices of the Established Church. He was able to win a full pardon from the king for his fellow believers.

The pastor's influence and favor with the king also have won for him many enemies who have bitterly attacked his Baptist beliefs and have sought constantly to discredit him.

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—17th Century Baptist Press

Desire For Fellowship

A Devotion By The Editor

"Tarry ye here, and watch with me."

Obviously, we discover here Christ's desire for human sympathy and fellowship in this hour of His greatest suffering and trial. There is a loneliness in deep sorrow and suffering which even Jesus did not escape. Loneliness from which the soul recoils. Loneliness which, in fact, no one can fully share. And yet it does help and gives a measure of strength to have those we love close by. Jesus felt this most human desire, the desire that those nearest Him, those who had entered most sympathetically into His life and experiences, might share His trial or at least give Him the support of their prayers and presence.

But Jesus wanted more than mere sympathy for Himself. He wanted them to witness His suffering for men. He wanted them to feel the burden which He was bearing for men. He wanted them to share His agony of soul for men.

"The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is to be the guiding principle for His followers. As Jesus comes to the climax of His suffering for others He wants His disciples not only to witness His agony of soul, but to feel for themselves the burden which weighs so heavily upon Him. Because that burden must be transferred to their hearts, if His redemption is to become effective in the world after He has returned to the Father.

This burden is the greatest achievement of Christian grace. We may grow tired and weary under our own burdens, but once we feel the burden of our Lord, we lose the sense of our own weights and accept the burden of others as opportunities for service. We shall grow weary in His service unless we feel His burden; we shall seek only the comforts of Christian experience unless we enter into His suffering; we will shrink from the responsibilities of the kingdom unless we are conscious of the weight of the sin of the world that bore Him down.

Jesus invites us to watch and pray with Him. We shall be assailed by the temptation to seek ease and comfort; only the burden of the Lord will nerve us to face the hard and trying tasks. We shall be tempted to avoid the dangers of kingdom service; only the burden of the Lord will hold us true to His ideals.

Read Matthew 26:36-46.

ARKANSAS BAPTIST

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From The Editor's Desk

Pot Calling Kettle Black

Religious News Service reported on April 18 that the Duke of Norfolk, England's lead-Roman Catholic peer, sent a protest to Prime Minister Anthony Eden on the occasion of the scheduled visit April 18-27 by Soviet Premier Nikolai A. Bulganin and Nikita S. Khrushchev of Communist Russia.

The news release states that the Duke, president of the Catholic Union of Great Britain, had urged Mr. Eden to tell the Soviet leaders that no mutual understanding between Russia and Britain could be assured until the Soviet government provides evidence that it has ceased to combat religion in its territories and in lands under Communist control."

Another release from Religious News Service dated May 4, gives an account of the seizure of 30,000 Bibles and devotional books at the Madrid office of the British and Foreign Bible Society by Spanish authorities on April 24. The news release also states that this action follows similar confiscations of Protestant literature.

The report states that the police "suddenly descended" on a printing shop where copies of the scriptures, hymn books and the monthly newsletter of the Spanish Evangeli-

cal Church were being printed. All these materials, the press service states, were impounded and the doors of the printing plant sealed.

The police then raided an establishment where the scripture volumes were being bound and confiscated all the finished Bibles they found there.

Almost every week we receive news reports of Catholic depredations against Protestants in Italy, Spain, or the South American countries. Protestants are killed by mobs led by Roman Catholic priests. Church houses are damaged or demolished completely. Protestant services are broken up by priest-led mobs and general persecution of evangelical Christians is the order of the day in Catholic dominated countries.

It would do much to relieve tension in many parts of the world if the Catholic hierarchy would cease its persecution of evangelical Christians and give them the same liberties that it demands for itself. Why should the Catholics condemn the persecutions by the Communists when at the same time it perpetrates persecutions of its own just as shocking and revolting as that of the Communists.

How To Sin and Be Happy

In the April 12 issue of the *Watchman-Examiner* is an article by Raymond DeArmond, pastor of Sevier Heights Baptist Church, Knoxville, Tennessee.

Pastor DeArmond relates a story as told by Mr. Archibald Rutledge in his little book, *It Will Be Daybreak Soon*. The story concerns a radical young Negro preacher who came near Mr. Rutledge's plantation in the low country of South Carolina to hold a meeting. We quote from the story the following: "It was reported that he had a new doctrine, and to him thronged many people of his own race, especially the young people. One Sunday morning Mr. Rutledge met old Anthony Lee, the dusty sage and spiritual leader of his plantation, but he was not going in the direction of church. He asked the old Negro if the new preacher's ideas did not appeal to him. "These young people who are going to hear he said, don't want religion; what they want is someone who can tell them how to sin and be happy."

It may be said categorically that the Christian cannot sin and be happy. The most unhappy, miserable people whom I have known throughout my ministry are sinning Christians. There is a terrific battle continuously going on in the heart and life of Christian people who knowingly continue in sin. Of course, there is none perfect and all sin more or less. But the person who has had an experience of redeeming grace and then practices some pet sins cannot be happy. The voice of conscience and spiritual experience continue to call, to challenge, to rebuke with the hope of inducing repentance and the will to break the habits of sin forever.

The person who can knowingly and deliberately sin and be happy has never known the redeeming grace of God. A religion that leaves people comfortable, contented, and happy in their sins is powerless to save them from their sins. The Christian religion when presented in its purity disturbs the sinful soul. It drives the sinner, not to despair, but to the redeeming Lord for refuge.

Jesus never compromised to win a single convert. The rich young ruler turned away from Jesus with a sad countenance because He would not compromise. The multitudes left Him when He set forth the conditions of salvation as recorded in the sixth chapter of John.

We need prophets today who will declare the whole gospel of Christ with its rebuke of sin, with its challenge to the new life, and with its inexorable demand that the followers of Christ shall give a living demonstration of His power to redeem the sinner and enable him to live the Christian life without compromise or apology.

Legalizing Religious Holidays

By JOHN W. BRADBURY

Several bills are before Congress that would make "Good Friday" a national legal holiday. This is one of the Congress' legislative perennials. Business complains that industry would be saddled with unjustifiable increase in production costs because of such measures. Legal holidays become overtime hours for those industries requiring seven-day week operations. Religious people of the free church persuasion resent these annual

The Danger of Tangent Issues

We publish on page 8 an editorial by Editor John J. Hurt Jr. of Georgia, published in *The Christian Index* of that state. Editor Hurt lists a number of these tangent issues which are proposed for the consideration of the Kansas City Convention. Editor Hurt wisely warns against sidetracking the Convention from its main business and interest to follow these tangent issues which can only be disruptive in their influence on the Convention constituency.

These issues are proposed by individuals, by groups, and by state conventions. Some of them are purely local in nature and are not the concern of the Southern Baptist Convention.

Brethren, if we have a comprehensive vision of our whole denominational program, including the local program of the local church, the associations, the state conventions, and the Southern Baptist Convention, we will not waste our time with tangent issues and be led off into a blind alley. These tangent issues smack of a limited vision and provincialism. They divert attention from the main issues and from the constructive program and waste precious time that should be devoted to matters that are of primary concern to the Convention as a whole.

It is extremely important that we as individuals and as a corporate body of Christians co-operating together for the purpose of carrying out the commissions of Jesus to maintain a true and objective perspective, a perspective that will allow each issue, each problem, each challenge, and each phase of our work to fall naturally into its proper place in the overall pattern of our denominational program of work. When that pattern becomes distorted and the perspective is not objective, these local and provincial issues arise and they take on a significance out of proportion to their place in the whole picture.

Brethren, let us stay on the main track and devote ourselves to the main issues in the forthcoming Convention in Kansas City, Missouri.

efforts of certain legislators to make national law a means to bolster ecclesiastical assumptions.

Baptists, particularly, look upon these legislative performances with concern. If unchecked, we shall soon have as many "saint" days and church "feasts" as there are in Roman Catholic COUNTRIES. But those who favor the Congress legislating religious holidays are not wholly confined to Roman Catholics. We have Protestants in this country who think it would be a "good thing." A religious holiday does not make the day sacred. Congress has not the power to make any day "holy." We want no repetition in this country of the so-called "feast days" of Europe, where some of the people go to church in the morning and most of the people seem to turn to dancing, drinking and immorality in the evening.

For churches to want legislators to create legal religious holidays is an evidence that they are failing in their persuasive power to cause people to be religious on all days.

—The Watchman-Examiner

Kingdom Progress

Baccalaureate Speaker At Baylor



W. HAROLD HICKS

Pastor W. Harold Hicks, who celebrated his fourteenth anniversary with Pulaski Heights Church, Little Rock, Sunday, May 13, has been invited to deliver the baccalaureate address and receive an honorary doctorate degree at Commencement exercises of Baylor University, Waco, Texas. He received a BBA degree from Baylor in 1927.

Mr. Hicks entered the wheat and elevator business when finishing college, but after two years of successful operation he decided to enter the ministry. He enrolled at Southwestern Seminary, Fort Worth, and received the Th. M. degree in 1932. He served as pastor of churches in Wink, Texas; Concordia and Winfield, Kansas. He went to the Little Rock pastorate from Winfield.

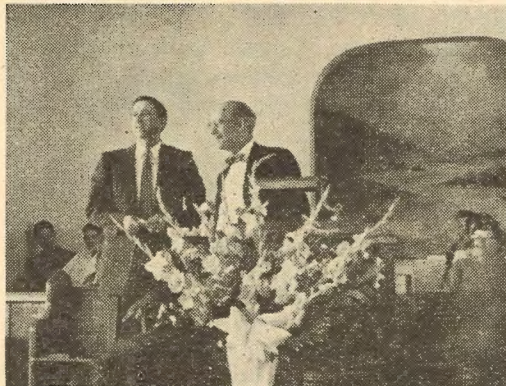
In 1940-41 Mr. Hicks served as president of the Kansas State Convention. Since coming to Arkansas, he has served as president of the Central College Board, twice president of the Greater Little Rock Ministerial Alliance, and is at present serving on the Arkansas Baptist Hospital Board and the Southern Baptist Hospital Commission. He is chairman of the Missions Committee of the Pulaski County Association.

The Hicks have four children: a daughter, Mrs. William Lee Jr., who graduated from Baylor in 1951; three sons, John, 10; Bill, who is a sophomore in high school; and Joe, freshman ministerial student at Baylor. Miss Gladys Hicks, sister of Mr. Hicks, is Dean of Women at Baylor.

VBS Clinics Held

Jay W. C. Moore, Missionary in Faulkner Association, and Mrs. Moore, conducted five associational wide Vacation Bible School Clinics in May in the Caudle Avenue Church, Springdale; First Church, Crossett; First Church, Lonoke; New Hopewell Church in Stone-Van Buren-Searcy Association, and Gassville in White River Association. Three hundred, twenty-six workers attended the clinics from fifty-nine churches. A large collection of arts and crafts for Juniors and Intermediates that is owned by the Moores was displayed in each clinic.

Clinton Church Honors Pastor



First Church, Clinton, honored Pastor R. A. Bone with a service entitled, "This is Your Life" on a recent Sunday.

Pictured above are Pastor Bone (right) and G. D. Davenport, who was master of ceremonies for the occasion. Mr. Davenport recounted some of the highlights in the life of Mr. Bone and brought in some of the people who were involved. The program was a surprise to Pastor Bone.

Hugh Cooper, Melbourne, who was Mr. Bone's pastor when he was converted, preached at the morning service. The noon meal was served in the church dining room. A love offering was given the pastor and a new television set was installed in his home during the service. Mr. and Mrs. Bone have three sons: Paul, Gayle, and Larry.

Mr. Bone became pastor at Clinton in August, 1953, and the church has made notable progress since that time. There have been 118 additions to the church, 56 by baptism; an indebtedness of \$1,500 has been paid; Cooperative Program gifts more than doubled; a sound proof nursery built; a library installed; a new piano purchased; the educational building stone veneered; and other physical improvements made. The church plans to begin the construction of a pastor's home in the near future.

—Thurlo Lee, Associational Missionary

Missions Day at Southern Seminary

Dr. Eugene Hill, Secretary of Education and Promotion for the Foreign Mission Board, was guest speaker on Missions Day, May 2, at Southern Seminary, Louisville.

Lucien Coleman Jr. is president of the Arkansas Club at Southern Seminary for the school year of 1956-'57.

On Missions Day each year the Arkansas Club sends a letter to a foreign missionary couple who are natives of Arkansas. This year the letter was sent to the Lowell Ledford.

Camden Church Receives 44

Pastor Graham Fowler of Second church, Camden, reports: "Evangelist Jimmy O'Quinn of Garland, Texas, led our church in the greatest revival of its history. Never before has any revival swept our city and church like this one."

The revival meeting, which was conducted April 29-May 6, resulted in 44 additions to the church, 28 by baptism and 16 by letter. Twenty members pledged to begin tithing, and 21 pledged to start a family altar.

Benton Pastor



C. E. PENNINGTON

The Highland Chapel, a mission of First Church, Benton, announces the coming of Curtis E. Pennington as pastor. Mr. Pennington graduated from Ouachita College with an AB degree and from the New Orleans Seminary with a B. A. degree. He has been pastor of churches in Louisiana, Mississippi, and Arkansas, coming to his present pastorate from the Walnut Valley Church of Hot Springs.

Highland Chapel was organized as a mission in February, 1955, with a membership of 42 in Sunday school. The mission now has a membership of 134 in Sunday school and 77 in Training Union. Four additions have been added to the church roll since Mr. Pennington became pastor March 21.

Deacon Ordained

Tom Wilbourn was ordained a deacon by Pleasant Grove Church, Ferndale, Sunday afternoon, April 22.

Pastor E. W. Goodson served as moderator of the ordaining council. Jack Faulkner, a deacon in the Pleasant Grove Church, served as clerk. Rodney Weeks, pastor of Douglasville Church, conducted the examination. Vernon Yarbrough, pastor of Baptist Tabernacle Church, Little Rock, delivered the charge and sermon.

Thirty-two ordained ministers and deacons made up the ordaining council.

Here's Help For Brotherhood Leadership

The past, present, and future of the Baptist Brotherhood organization is the subject of a book to be published August 15 by Convention Press, according to Dr. William J. Fallis, secretary, Broadman Books Department, Baptist Sunday School Board.

Entitled *A Million Men for Christ*, it gives the history and growth of the Baptist Brotherhood of the South, beginning with the Laymen's Missionary Movement in 1907. It also includes the beginning and development of the movement in each state through-out the Southern Baptist Convention.

The book's title is the slogan of the Baptist Brotherhood. It grew out of a doctoral thesis written by Archie E. Brown while a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex. The author is now pastor of First Baptist Church, Vandalia, Ill.

Hink Goes to Corning



GEORGE H. HINK

George H. Hink, for the past 18 months associate pastor of Second Church, Little Rock, has accepted the pastorate of First Church, Corning, and plans to be on the field by June 1.

Prior to his call to the Little Rock church, Mr. Hink was Associate Sunday School Secretary of the Arkansas Baptist State Convention for four years, assisting Dr. Edgar Williamson in the promotion of Sunday school work in Arkansas. Before coming to Little Rock he was pastor of Greenwood Church five years.

Mr. Hink is a member of the Advisory Board of the State Convention for Southern College, Walnut Ridge; and chairman of the Pulaski County Standing Nominating Committee. Mrs. Hink is a state approved Intermediate worker in the Sunday School Department.

The Hinks have one daughter, Gloria, who is the wife of Charles O. Mayo. Mr. Mayo is music-education director for Highland Park Church, Texarkana.

And there is a grandson — Little George.

One Week Preacher's School At Ouachita

The Ouachita College Preacher's School from May 21-25 will begin with the Commencement exercises at 10 a.m. of the 21st. Dr. Dale Moody will speak daily on the work of the Holy Spirit. Dr. Joe McClain will discuss "Studies in Romans" each day, and Dr. Jesse Northcutt will talk about "expository Preaching." Dr. Ben L. Bridges will speak Monday evening. Dr. Ralph Phelps will conduct a seminar on "Christian Ethics" each evening.

Other attractions are:

Meals will be available in the college cafeteria at \$.35 for breakfast, \$.50 each for lunch and supper.

Bring your own pillow, sheets, cover, towels.

Room and registration free.

Golfing available at Arkadelphia Country Club (when classes not in session) and fishing in Ouachita and Caddo Rivers. Bring your own clubs and tackle.

Wife may be brought along for the conference, and rooms will be provided for couples as long as possible.

Visitors welcome for any and all classes and sessions.

No pre-registration necessary.

Revival Reports

Pastor Guy Wilson and Reynolds Memorial Church, Little Rock, had the services of H. W. Ryan in a youth revival meeting April 8-18. There were 10 additions to the church, 4 by baptism and 6 by letter.

Allen VanHorn, pastor of West Side Church, Forrest City, was the evangelist and Pastor Joe Warbington conducted the music in a revival meeting at Wilmar Church, April 2-11. The meeting resulted in 7 additions to the church by baptism and 3 by letter.

Missionary Jesse S. Reed was with Third Street, Arkadelphia, in a revival meeting recently. Jimmy Hays of Ouachita College was in charge of the music. There were 15 additions to the church, 6 on profession of faith and baptism, 9 by letter, and 5 other professions of faith.

C. R. McCollum is pastor.

Evangelist L. E. Holt was with the Frayser Church, Memphis, Tennessee, April 8-18. There were 40 additions. P. O. Davidson is pastor of the Frayser Church and directed the music for the revival.

Mr. Holt is filling in as Interim pastor of First Church, Ashdown. Don Allen resigned this church to accept the First Baptist Church, Grapeland, Texas.

Pastor O. L. Bayless did his own preaching in the revival meeting at Second Church, Hot Springs, recently. There was a total of 62 additions to the church, 27 by baptism, and 35 by letter.

Pastor Bayless was the evangelist in the recent revival meeting at Immanuel Church, El Dorado which resulted in 58 additions to the church, 45 by baptism and 13 by letter. J. D. Tolleson is pastor of the El Dorado church.

Pastor G. E. Nethercutt and Highway Church, North Little Rock, had the services of Orville Roberts, pastor of Alameda Church, Houston, Texas, as evangelist, and Raymond Bull, evangelistic singer from East End Church near Little Rock, in a revival campaign recently. The meeting resulted in 5 additions by baptism and 2 by letter.

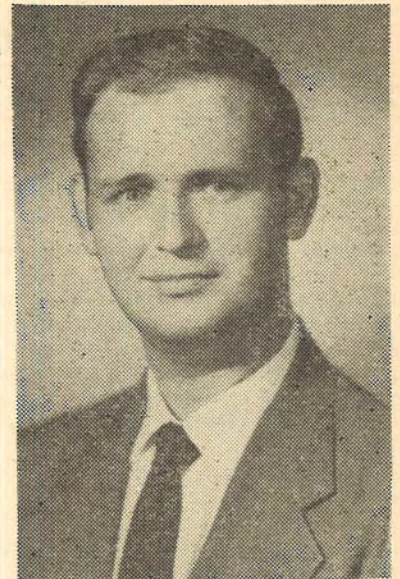
The recent revival meeting at First Church, Marianna, resulted in 49 additions to the church, 41 by baptism and 8 by letter. Otto Sutton, pastor of Trinity Baptist Church, Memphis, Tennessee, was the evangelist. D. Hoyle Haire is pastor.

Pastor Sardis Bever did his own preaching in the revival meeting at First Church, Decatur, April 8-22. The meeting resulted in ten additions to the church, eight by baptism and two by letter. Edward F. Connelly, of Collierville, Tennessee, was in charge of the music.

Pastor James H. Fitzgerald reports a revival meeting conducted recently at Park Place Church, Hot Springs, for which J. Harold Smith, pastor of First Church, Fort Smith, served as evangelist, and Dean Keith, director of music for the Hot Springs Church, directed the music. There were 30 additions to the church, 20 by baptism, six by letter, and one by statement.

Dickson Rial, pastor, and Charles Wright, music director of East Side Church, DeWitt, were in St. Louis, Missouri, for a revival meeting April 22-29 with the Mary Ann Baptist Church. Results of the meeting were 31 additions to the church on profession of faith

Minister Ordained



FRANKLIN T. SIPES

Franklin T. Sipes was ordained to the gospel ministry on Sunday afternoon, April 29, by Bellevue Church Little Rock. He is the son of Mr. and Mrs. F. T. Sipes, Little Rock.

Mr. Sipes is in the graduating class at Ouachita this month and plans to enter Southwestern Seminary, Ft. Worth, in June.

The ordaining council was made up of local ministers. Dr. L. M. Sipes, pastor of Bellevue, and uncle of the candidate, conducted the examination; Horace G. Grigson, pastor of Woodlawn Church, offered the ordination prayer; and Dr. W. O. Vaught Jr., pastor of Immanuel Church, delivered the message.

and baptism, and nine by letter. Mr. Rial and Mr. Wright are students in Ouachita College, Arkadelphia.

Pastor L. C. Ward reports a revival meeting at Fairdale Church, Hot Springs, recently which resulted in ten additions to the church, eight by baptism and two by letter. Billy Walker, former pastor at Mena who resigned to enter the field of evangelism, was the evangelist.

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Kentucky Governor Proclaims 'Baptist Hour Week'

Gov. A. B. Chandler proclaimed May 21-27 as "Baptist Hour Week" in Kentucky to mark the radio program's 15th anniversary.

He said "The Baptist Hour" is "broadcast as a public service by many radio stations of this state and nation," and noted that Southern Baptist congregations would hold a week-long observance of its 15th anniversary, "culminating . . . on May 27 when more than a million members will join together in a prayer for peace."

Southwestern Seminary Breakfast Scheduled May 31 In Kansas City

The Muehlebach Hotel in Kansas City will provide the setting for the annual Southwestern Seminary Alumni Association meeting during the Southern Baptist Convention.

Beginning at 7:00 on Thursday morning, May 31, in the Grand Ballroom, the breakfast is open to all former students and other friends of the Seminary.

Advance reservations may be made at \$2 each with the Alumni Office at Southwestern Seminary, Fort Worth, Texas.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Says Protestants-United Have 'Impounded' \$55 Million

Protestants and Other Americans United for Separation of Church and State "have impounded more than \$55 million of tax money being diverted to sectarian activities, contrary to our constitution."

The Rev. C. Stanley Lowell, associate director of the organization, gave the figure in a report to the General Conference of The Methodist Church.

"If we see a church getting tax funds for its sectarian activities in violation of the law, we suggest it desist," he said. "If it does not desist we will go to court, if compelled, to secure observance of the law."

"When we discover a church making brandy and selling it commercially without paying a federal tax, we not only say these people ought to pay the tax like other distillers, we go to the tax hearings and ask the government to collect."

"When we observe clerical States that reduce our Protestant brethren to the status of second-class citizens, drive them into ghettos, and close their schools and churches — we appeal for an end to foreign aid to such nations. We plead for the end of subsidies to religious bigotry and oppression."

"When we learn that a treaty with Haiti has been framed without the freedom of religion clause traditional to all our treaties, we alert the nation to the peril of such a precedent."

"You Methodists helped found our organization. We need your continued support. It can also be said that you need us. Some action group there must be to do the work we are doing."

Bibles to Be Printed For Russia's Protestant Churches

Preparations are under way in Russia to print Bibles for Protestant churches there, it was reported at the annual meeting of the British and Foreign Bible Society.

Dr. William J. Platt, general secretary, said the titles would be printed from plates sent to Russia by the society.

He said that a cable received from Moscow reported the arrival of the plates there and the start of publication plans.

Dr. Platt added that the Russian Embassy in London had accepted the plates for shipment to Moscow without charge to the society.

British Free Church Hit 'Premium Bond' Scheme

A statement protesting the British government's proposed "premium bond" scheme was issued in London by the Free Church Federal Council. The plan calls for the sale of savings bonds carrying a chance to win a substantial prize.

Earlier, the Baptist Union of Great Britain and Ireland adopted a resolution condemning the plan, and Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, attacked the scheme in the House of Lords as one that "has all the paraphernalia of a national lottery."

Graham Asks McCollum Decision Be Overcome

Evangelist Billy Graham said the people of the United States should find a way to overcome the 1948 McCollum decision of the Supreme Court outlawing released-time religious education in public schools.

He made this proposal as he accepted the 1956 Clergyman-of-the-Year Award of the annual Washington Pilgrimage of American Churchmen. Mr. Graham was honored for his efforts in worldwide Christian evangelism.

The evangelist warned that unless the nation can find a means of "bringing God into education," it will develop a secularist society.

"I disagree with the Supreme Court's decision," he declared. "Our forefathers gave us freedom of religion, not freedom from religion. Unless we bring God into the classroom and make Him the center of education, we are not preparing our young people for their roles in a Christian society."

Vermont Attorney General Attacks Grants For Private School Tuition

Attorney General Robert T. Stafford contended in a petition filed with the Supreme Court that there is "neither legal nor constitutional authority" for making state grants to local school boards for tuition of students attending non-public schools.

The petition was in reply to a suit by the South Burlington School Board aimed at forcing the State Board of Education to grant aid to local districts for students attending private and parochial schools. It was signed by six of the seven members of the Board of Education, Mr. Stafford, and Deputy Atty. Gen. Frederick M. Reed.

The suit is expected to prove a test case for the 95 other Vermont communities that, along with South Burlington, lost a total of \$19,290 in grants as a result of Attorney General Stafford's ruling last December prohibiting further payment of such aid.

South Burlington, which has no high school of its own, was the hardest hit, losing \$1,548. It had been sending 150 young people to a public high school, 62 to Cathedral High School, and two to Mount St. Mary Academy in nearby Burlington.

Hits Hollywood Romantic Biblical Films

Hollywood-type "religious" films that merely use Biblical settings for the expounding of a romantic adventure story were criticized by J. A. Hes of the Netherlands at a conference in Geneva on church use of audiovisual media.

The conference was called by the World Council of Churches' department of information and attended by 56 representatives of major Protestant groups from 13 European countries.

Mr. Hes is an official of Filmcentrum and Interfilm in the Netherlands.

He rapped such films as "Samson and Delilah" and "David and Bathsheba" for failing to "get the Biblical message to the screen without violation."

A Smile or Two



Henry, I think it's time you put in the screens.

Mr. Smith staggered in, wild-eyed. "I shall have to sack that chauffeur of mine," he gasped. "That is 3 times this week he's nearly killed me."

"Oh, my dear," soothed his wife, "just give him one more chance."

—Quote

Two men in white uniforms stopped their car on a country road to speak to a farmer in a field.

"We're guards from an institution down the road," said one, "and we're looking for an escaped lunatic. Have you seen him?"

"Reckon not," repl'd the farmer. "Who does he look like?"

"He's short and thin and weighs 295 lbs."

"Short, thin and weighs 295 lbs!" echoed the amazed farmer.

"Yeh, we told you he was crazy."

—Capper's Weekly

Two boys were — naturally — discussing girls. Said one, "Why do you make such a fuss over girls? Don't you know a girl is only a rag, some bone and a hank of hair?"

"So," said his friend, "shake hands with a happy junk-dealer."

—Automotive Dealer News

Movies on Television are just like furniture — they're early American or old English.

Doctor (to druggist): "Say, you made a terrible mistake in that prescription for old Mrs. Risewater. What have you to say for yourself?"

Druggist (consulting prescription): "Why Doc, I must have mixed your signature in with the other ingredients."

A lot of people are smarter than they look — and they ought to be.

—Frances Rodman

A young lady in the waiting room of airport was crying steadily. Seeing her tears, a young man came over and tried to soothe her. He put a comforting arm around her and talked to her. She continued to weep. "Isn't there anything I can do," he asked, "to make you stop crying?"

"I'm afraid not," the girl sobbed. "It's hay fever. But please keep on trying."

—Hugh Scott, Today

News From Baptist Press

Evangelism the Aim For Jubilee Advance

Emphasis for Baptist Jubilee Advance 1959-1964 will definitely be evangelism.

This was the main point developed at the April meeting of the Central Committee under the leadership of C. C. Warren, president of the Southern Baptist Convention.

Four different Baptist groups were represented and four other groups have indicated intention to co-operate in the advance program that will climax in 1964 with the 150th anniversary celebration of organized Baptist work for missions in America.

Formerly evangelism was to be the 1959 theme only, and emphases for the other years were not necessarily evangelistically-centered. The new plan calls for annual emphases as follows: Evangelism through Cooperative Witness (in reference to the simultaneous revival movement), 1959; Evangelism through Bible Teaching and Training, 1960; Evangelism through Stewardship and Enlistment, 1961; Evangelism through Church Extension, 1962; Evangelism through World Missions, 1963; and the Third Jubilee Celebration, 1964.

The shift to evangelism came when J. Howard Williams, Fort Worth, of the Southern Baptist Convention, reported the increased interest in evangelism among the laymen of the South and West. His plea was seconded by Frank Nelson, manufacturer of Racine, Wis., and president of the American Baptist Convention.

Nelson said, "I like the whole idea of tying the movement into evangelism. If we win souls for the Lord Jesus Christ, everything else will fall into place." Leonard Sanderson, superintendent of evangelism for Southern Baptists, also present, said that the general plan would fit into the Southern Baptist program of evangelism.

The committee adopted a statement of purpose that called for an effort of all Baptists in the United States and Canada to "see together" their world task, not to promote organized union or rehearse differences.

Basic is a quickening of the sense of responsibility for carrying out all phases of the Great Commission. Each denomination is to work toward common goals within the framework of its own organization. The plan is to make 1964 the greatest year of achievement in Baptist history.

Both emphases and purpose will be subject to consideration and approval of the participating groups and final revision when the Central Committee meets again in Washington on Sept. 24.

Those present at the meeting included committee members, Warren, Porter Routh, and Williams for Southern Baptists; Reuben Nelson, C. Theron Chastain, E. B. Willingham, and Frank Nelson for American Baptists; William C. Tapper for the Baptist General Conference, and O. L. Sherrill for National Baptists, Inc.

Others attending were Leonard Sanderson and Albert McClellan from the Southern Baptist Convention and R. Dean Goodwin from the American Baptist Convention.

Two Financial Records Set In April By SBC

Southern Baptists, making ready for their 99th session at Kansas City later this month, received word of two financial records set by the Convention in April.

They were reported by Porter Routh, Nashville, Convention treasurer.

The April amount of \$1,157,504 for the Con-

vention's missionary, educational, and agency work through the Cooperative Program was the highest in that category for any single month in history.

The second record set was the total amount received this year to date. The total funds for January-April, 1956, is the largest for the period on record. The total of \$9,918,255 includes both Cooperative Program (undesigned) and designated gifts, and it is \$1¼ million greater than the 1955 amount which was the earlier record.

As executive secretary of the Southern Baptist Executive Committee, Routh will recommend that the 99th session of the Convention in Kansas City May 30-June 2 approve a record \$11 million Cooperative Program budget for 1957.

(Figures used here do not include any money retained in churches for local use nor any kept by state Baptist conventions to support state denominational enterprises. It includes only money for denominationwide activities.)

The top 10 states, in order, in April funds sent to the treasurer's office were Texas, Virginia, Georgia, North Carolina, South Carolina, Tennessee, Oklahoma, Florida, Missouri, and Louisiana.

Arkansas sent in \$47,649 of which \$37,234 was Cooperative Program money and \$10,415 was designated.

R. T. Skinner Weds Mrs. Irene Duffer

R. T. Skinner, editor of the *Western Recorder*, Kentucky Baptist weekly, and Mrs. Irene Hale Duffer were married recently at Walnut St. Baptist Church in Louisville.

W. R. Pettigrew, pastor of the church, officiated.

The bride is a native of Gibson, Tenn., but was reared in Tampa, Fla., where she maintains a home. For the past 10 years, she has resided part of the time in Hopkinsville, Ky., and was a member of First Baptist Church, Hopkinsville.

She is the daughter of the late Mr. and Mrs. L. H. Hale, Tampa. The Hales were members of Palm Ave. Baptist Church, Tampa, where Editor Skinner's father, the late J. E. Skinner, was pastor.

The couple were friends in church and high school in Tampa.

Their home will be in Louisville, where offices of the *Western Recorder* are located. Skinner has edited the weekly newspaper since 1946.

He is former pastor of First Baptist Church, Bowling Green, Ky. He also served churches at Watertown, McMinnville, and Milan, Tenn., and Central Park Baptist Church, Birmingham, Ala.

Offer Soviet Baptists New Television Films

The new series of 13 films based on the parables of Jesus, issued by the Southern Baptist Radio and Television Commission in April, will be offered for showing to Baptists in Russia.

Paul Stevens, director of the Baptist agency, said that the offer is in answer to an offer made recently by Soviet Premier Nikolai Bulganin to exchange films of educational interest on an international basis.

Films designed for Russian distribution are in the process of being sub-titled in that language.

The film series, named "This Is the Answer," was released to television stations in the United States April 8. They are avail-

Counselor's Corner

By DR. R. LOFTON HUDSON

Offering Plates

QUESTION: I am a young pastor of a church that has not been passing the offering plates. They make their offering at the Sunday school hour. They say that it is not Scriptural to use them. What is the truth about how to take an offering?

ANSWER: There is no scripture on offering plates. In this they are right. But neither is there any scripture for hymn books, church pews, tracts, Sunday school literature, church buildings, choirs, and a dozen other things that all New Testament churches (Spirit-led and divinely empowered) use.

Such an argument from silence makes church people look pretty silly in the eyes of thinking people everywhere. Did you know that the word "sermon" is not used in the Bible? Does this mean that sermons are unscriptural? Such letter-of-the-law Christians are a reproach to Christianity.

Giving is a part of worship. Jesus beheld the people as they cast in their offerings. The wise men brought offerings to the child Jesus as a part of their worship. Why should your church set itself and its judgment up against the opinions of all of Christendom? It sounds to me like a group of people, perhaps very good people, who think that they are Christian because they are different. Humility would require that they counsel with their brethren.

That church is wrong. Teach them a better way, and trust the Holy Spirit and their consecrated common sense to guide them.

able in color and black and white.

About 50 stations have indicated they will present some of the films.

Mrs. George W. Truett Dies at 84 In Dallas

Mrs. George W. Truett, widow of the former president of the Southern Baptist Convention and Baptist World Alliance, died recently in Dallas.

Born Feb. 11, 1872, she married the late Dr. Truett in 1894 while he was a ministerial student at Waco, Tex., her home town.

Dr. Truett died in 1944 after a long pastorate at Dallas' First Baptist Church. Funeral services for his widow were held in his church.

Michigan Looks Toward Own State Convention

A regional fellowship meeting will be held in Detroit May 11-12 by Southern Baptist churches looking toward organization of a state Baptist convention in Michigan.

Most of the churches in Michigan are affiliated now with the Arkansas state convention. Fred Hubbs is superintendent of missions for the Motor Cities Association of Southern Baptists in Michigan, located in the Detroit area.

Anyone Here Know of John Caylor?

Three John Caylors, plus an in-law, led in the revival services at the First Baptist Church in Blue Ridge, Ga.

John Caylor, editorial secretary of the Home Mission Board, Atlanta, as the evangelist where his son, John Caylor, Jr., is the pastor. John Caylor, III, sang with the junior choir.

And, leading the music was Jack Jones, of Atlanta, brother-in-law of the pastor.

Ouachita College and Honorary Degrees

By RALPH A. PHELPS, JR., *President*

One of the most perplexing problems perennially facing any self-respecting college or university is that of conferring honorary doctorate degrees.

Just how complex this question can be is evidenced by the fact that Ouachita Baptist College trustees have adopted new policies twice during the three years of my administration and now have authorized another committee to revise the present plan so that it will be fair to everyone and at the same time academically respectable.

Few weeks pass during which I do not receive a letter, telephone call, or personal visit from someone asking me to see that this individual or that be given an honorary doctorate by Ouachita. The "nominees" live in all parts of the country; some are Ouachita exes and some never heard of Ouachita. In each case I patiently explain that the president and faculty have no way to nominate candidates for such honors, and in most cases my explanation is received with a doubtful, tongue-in-cheek smile!

College Policy

Because any policy of Ouachita should be public property and because many honestly want to know how to go about getting a worthy man or woman considered for such an honor, I thought it might be appropriate to outline briefly what Ouachita's policy is.

First, nominations can be made by Ouachita trustees only.

Second, nominations must be made in writing at the January meeting of the Board and

are voted on at the April meeting for the degree to be conferred at the May commencement.

Third, to be eligible for an honorary degree a person must have achieved distinction in his chosen field of endeavor, must be the caliber of person who could have earned a doctorate had the opportunity been available, and must have made outstanding contributions in the cultural field or in distinctive public service.

Fourth, no degree will be given as a reward for favors to the college, in anticipation of a possible favor in the future, or as a result of pressure from outside sources.

Fifth, no trustee or faculty member may be given a degree.

Sixth, no more than three degrees may be granted in a year; and there is no obligation to grant any just to round out a commencement program.

After a name is submitted at the January meeting, trustee and faculty committees consider the nomination separately. The faculty recommendation is then passed on to the trustee committee, which in turn does or does not recommend the conferral to the Board as a whole. The Board takes the final action.

On Merit Alone

From the faculty's standpoint, two things are stressed in addition to the principles laid down by the Board policy. One is that each case be considered on its own merit instead

of in comparison with the merits of others, either nominated or unnominated. The other is that "political consequences" should not be taken into account here any more than in granting a bachelor's degree.

Ouachita has granted few honorary degrees compared to some institutions and does not propose in the future to get into any kind of race to try to "out-doctor" anyone. The five-year moratorium on giving doctorates — necessitated by loss of accreditation several years ago — has possibly put the school behind in recognizing men and women worthy of the honor. But we do not propose to "catch up" overnight and thus become a laughing-stock degree-mill like one or two Baptist schools in other states. We hope to retain academic respectability in spite of possible political repercussions, for to follow any other course is suicide, accreditation-wise.

My personal conviction is that we place too much importance on doctorates, both earned and honorary, in our churches. Dr. J. B. Gambrell never spoke a truer word than when he said, "A doctor's degree is like the curl in a pig's tail: there's no more pig on account of it."

But until we get to the place at which we forget about "doctoring" folks or change the policy again, every Baptist has a right to try to persuade any one of the 24 trustees of Ouachita College that his pastor or friend qualifies for nomination; and if the nomination is made, it will be considered fairly on its own merit.

Avoid The Snarls

By JOHN J. HURT JR.

Storm clouds are beginning to form for the Southern Baptist Convention sessions in Kansas City. The turbulent conditions may blow away the unity of purpose which should make this our finest hour.

Greater things are planned for this Convention than any other in recent years. We should resolve now that differences will be settled in calm and deliberate debate that we may move on to bigger things.

Southern Baptists are committed to a mission and evangelistic program worthy of their Christ. The planning of two years is moving into the hour of action. We seek co-operation with other Baptist bodies for a "great nationwide evangelistic crusade" in 1958 and then a five-year program of advance to culminate in 1964. That date is the 150th anniversary of organized Baptist work on this continent.

Southern Baptists are not going to win this world to Christ by themselves. They can and should join hands with other Baptist bodies in a world-wide emphasis on evangelism and missions. They will help themselves as they help others.

Disturbances

Disturbing then, is the resolution sponsored from Oregon-Washington for what many believe is a creedal statement. The resolution, vague in purpose, can start us down a hundred paths at once. All paths lead but to trouble.

Equally disturbing is the renewed effort from the same source in the Home Mission Board to knock down the barriers and send out missionaries into Canada. The conven-

tions of Canada have extended no such invitation.

There also is the promise that a minority group in North Carolina wants a declaration reaffirming the autonomy of the local church. They might also petition for belief in the New Testament, pride in the Cooperative Program and joy in the privilege of Baptist freedom. The Southern Baptist Convention hasn't in its 111 years sent the first "order" down to the local church. Who questions the autonomy?

The racial issue, pray God, won't be in the forefront of this Convention. No good can come now from raising it. Great damage can be done.

There will be the usual differences of opinion on lesser things. Debate of itself is not dangerous. We will have it.

Miami Baptists want the Southern Convention to build a hospital. The suggestion is unfortunate since there still is doubt of wisdom in our building one in Jacksonville. Why two in the same state?

If Miami, then why not Augusta and Savannah? What about Dublin and Ludowici?

The theological committee report may be free of controversy. Woman's Missionary Union leaders seem willing to turn operation of Carver School over to the Southern Convention. It then would have a status similar to our seminaries. The proposal for a sixth seminary is an objective and not an immediate goal.

And, there are differences over the proposed name for the Sunday School Board.

Some say the "Board of Education and Publication" is too wordy. Maybe, but it can't be shortened and still be descriptive. It is an improvement.

"Unity Is Essential"

We are ready for big things in the Kansas City sessions. We go there, in the words of the constitution, "for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services" which are "proper and advisable for the furtherance of the kingdom of God."

Last year, "recognizing the urgency of our times" we agreed on a world mission emphasis in 1957 and a long-range program of missions and evangelism. Other Baptist conventions have been enthusiastic with their early co-operation.

Unity of purpose is essential for achievement of big things. Let's toss the little things on the table to gather dust. The 1956 Southern Baptist Convention is ready for big things.

—The Christian Index

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Assistant Professor

Dr. Thomas O. Hall, acting Head of the Department of Religion and Philosophy, Union University, Jackson, Tenn., has been elected assistant professor of Old Testament at Southern Baptist Theological Seminary, Louisville, Ky. Dr. Hall is a native of Wilmington, N. C., and a graduate of Hampden Sydney College and Southwestern Seminary.

The Christian Life Commission To Report On Race Relations

By A. C. MILLER

We have had some inquiries about what the Christian Life Commission will report on race relations to the Southern Baptist Convention at Kansas City. In order to share this information with our people, we give below the total section on this issue from our report as it will appear in the Book of Reports:

"A World in Conflict"

"It is nothing new to say that we live in a world in conflict. Some call it simply a world in change. Others describe it as a world disintegrated. But regardless of what may be our viewpoint, we are in the midst of a great awakening among the peoples. For the first time in human history this awakening is worldwide in its scope. It seems that God is preparing the ground for his ultimate worldwide triumph. This final triumph is in keeping with his plan of the ages. In the death, resurrection and ascension of Jesus, God has made clear what that plan is and what our part in it is to be. He does not promise us there will be no conflicts, but he does promise us the power to overcome them and a peace that will sustain us in the struggle.

"The reason for these surging movements throughout the world is unique and challenging. For many centuries of human history the struggle was for material possessions — nations fought for wealth and a place in the sun. While that struggle still continues in some parts of the world, the major conflicts of our century are caused by long submerged peoples fighting for their recognition as persons and their inherent freedoms. The major cause for their awakening is the spread of the gospel over the earth. Wherever the Christian gospel has been preached it has awakened in the people a sense of their dignity and worth and has set them straining at the shackles of their bondage.

"The Courage of Prudence"

"In view of our responsibility as a major group of world Christians we must be mature

enough in our faith and strong enough in our fellowship to face with forthright sincerity the issues among us that vitally affect our gospel witness at home and around the world. There is no reason for us to avoid these issues or couch them in evasive language or sentimental speech. The hard realities of our present situation demand honesty, integrity and a humble sense of responsibility. Our tragic situation calls for courage, but it should be the courage of prudence and of intelligent conviction.

"With such courage and conviction we must face the present controversy in our relations with the Negro people. On this issue we are divided in opinion but let us not be divided in fellowship. No one person or group has the wisdom to lead us to a solution of the difficult situation that has developed. Only God in his infinite love and patience can do that. The times call for prayer and deep humility. They call us to repentance toward God and to confessions for hate and hasty words toward our fellowman.

"The times call us none the less to meet this issue as Christians should. We must meet it with facts and scriptural truth. We must recognize the fact that the problem of race relations in America is rooted deeply in our history and is the product of a series of tragic social experiences that have left their marks on both our groups.

"These deep rooted social attitudes do not easily die. In some areas there can be no quick solution. And those who hope to achieve a peaceful adjustment must gird themselves with patience. The white man should seek to subdue the pride of his old mastery, the Negro the pride of his new achievement.

"The Christian cannot stop at the point of law. He is motivated by love and grace. In spite of all the hate that has been shown and the hasty words that have been spoken Christian people must move into this controversy to accomplish friendly and mutually helpful adjustments."

Dr. Criswell's Remarks

By FINLEY W. TINNIN

The unfortunate references to the segregation issues by Dr. W. A. Criswell in addresses before Baptist groups in South Carolina, as reported in the March 1 number of *The Baptist Message*, in which he resorted to such terms as "a bunch of infidels" and "let them (integrationist) set up there in their dirty shirts," etc., is deeply deplored by all opposed to cheap and tawdry language in a controversy that calls for clear thinking.

The words used by Dr. Criswell in referring to the opposition was in bad taste for a Christian gentleman, and certainly unfortunate on the part of a minister of the Gospel. It put his utterances on a level with the nasty language by some of the leaders of the National Association for the Advancement of Colored People.

Our own position on integrating school children has been stated in this column a number of times. The U. S. Supreme Court, we believe, did the Negroes a grave disservice in its effort to wipe out the color lines in our schools. The whites and Negroes were making splendid progress toward their "separate but equal" objective in the schools and colleges until the fanatics of the North took over. The South is not ready for such a revolutionary social change. We doubt

that the people will ever be ready for it. The integrity of our race forbids it.

To force integration on the South would probably require Federal police power, and such condition would hark back to the dark days of reconstruction.

A great social problem — and that is just what it is — calls for clear thinking and sober action. It is not time for fanaticism and mudslinging. The battle will be lost when we resort to such crude tactics.

—*The Baptist Message*

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Floridian Joins Seminary Staff

C. Richard Broome, of Jacksonville, Fla., has been named assistant to the treasurer of Southern Baptist Theological Seminary, Louisville, Ky. He will begin work May 16.

He is a graduate in personnel management of the University of Florida, Gainesville, and holds the Bachelor of Divinity degree from Southern Seminary.

Since graduation from the Seminary he has been employed by the Kentucky Department of Economic Security in Louisville, in addition to serving as pastor of the Elizabeth Baptist Church, Nabb, Ind.

Mrs. Broome is the former Elizabeth Hays, of Louisville.

A Dangerous Movement

By W. BARRY GARRETT

News comes to us about the proposed formulation of a new "Southern Baptist Fellowship" organization. Chairman of a committee to plan the new organization is Dr. Lee Roberson, pastor of the Highland Park Baptist Church, Chattanooga, Tennessee. Roberson has been at odds with his local association and with Southern Baptist leaders for some time.

The proposed organization will be independent of the Southern Baptist Convention and, according to Roberson, the "sole purpose" of the organization is to provide fellowship "for like-minded Baptists who subscribe to it Articles of Faith." A main point in this creedal statement is reported to be a belief in the "pre-millennial coming of Christ back to earth."

It is our firm conviction that such an organization as this is not necessary, is uncalled for, and will result in a serious disruption of fellowship within the Southern Baptist Convention. It is a dangerous movement in the wrong direction. We can see no good in it that does not already exist in the Southern Baptist Convention.

In the first place there is no need for a "fundamentalist" or "orthodox" organization composed of those who are already Southern Baptists, because the Southern Baptist Convention, the Southern Baptist leadership and the Southern Baptist people are already fundamental and orthodox. The Convention itself is a Southern Baptist fellowship and there is no need for such an additional organization for this purpose.

In the next place the name to be adopted by this group is a misnomer. Since it is independent of, not sponsored by, and indirectly attacks the Southern Baptist Convention, does this organization have a right to use the name "Southern Baptist" in order to identify it? We are of the opinion that no group has a right to advertise itself as "Southern Baptist" if it is unsponsored by and unapproved by the Convention itself. A question of fundamental honesty is involved here.

Next, it is pointed out that those who are to be members of this organization must subscribe to its Articles of Faith. Since when did Baptist bodies become creed-making institutions? Our historic Baptist heritage is opposed to authoritative creeds and is based upon independence of thought and belief. Baptists believe in the individual competence of the soul and that every believer has a right to interpret the Bible for himself.

Finally, the erecting of a doctrinal barrier based on the pre-millennial interpretation of the return of our Lord violates one of the finest principles that has held Southern Baptists together until this good hour. We have freely recognized that there is a divided opinion among us on the question of the millennium. Some of our outstanding leaders are pre-millennialists, others are post-millennialists, some are a-millennialists, and if there is any other kind of millennialist we have some of them in our midst.

Southern Baptists have had an unwritten understanding through the years that they will not make the millennial question a test of fellowship. We have all always agreed that we believe that Christ is coming again, but we have not sought to make everyone conform to our own peculiar version of Christ's return in order for us to have fellowship with one another.

It is a dangerous movement that needs to be discouraged.

—*Baptist Beacon*

Swedish Baptist At Seminary



DR. GUNNAR WESTIN

Dr. Gunnar Westin, a Swedish Baptist and one of the leading church historians in Europe, will be visiting professor of church history at Southern Baptist Seminary in Louisville, Ky., next year. Dr. Westin is professor of church history at the University of Uppsala, Uppsala, Sweden.

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Pastoral Change

Dillard S. Miller has resigned the pastorate of First Church, Bauxite, to accept the First Church, Mena, effective June 1.

Mr. Miller served the Bauxite church for approximately two and one-half years. He went there from Eudora. Prior to his Eudora pastorate he served the South Texarkana Church, Texarkana, and the Wilmot Church.

Mr. Miller is a native of Texarkana. He is a graduate of Ouachita College, Arkadelphia, and attended Golden Gate Seminary, Berkeley, California.

Revival Reports

There were 29 additions by baptism and 5 by letter to the First Church, Calico Rock, in the revival meeting conducted April 30-May 6. All attendance records were broken in Sunday school.

Charles Duncan is pastor. Bill Lewis, pastor of Central Church, Bald Knob, was the evangelist, and Herbert Johnson, choir director of First Church, Mountain Home, was in charge of the music.

Mr. Lewis states: "What has been one of our weakest churches in North Arkansas is coming alive under the leadership of its noble pastor. Over \$2,000 has been raised during the past few weeks for the construction of a new church plant."

Evangelist H. E. Kirkpatrick was with Lockland Baptist Church, Nashville, Tennessee, in a revival meeting recently which resulted in 40 additions by baptism, and 20 by letter; First Baptist Church, Wartburg, Tennessee, 25 by baptism, 10 by letter; Central Baptist Church, Corbin, Kentucky, 80 by baptism and 25 by letter.

Mr. Kirkpatrick resigned the First Baptist Church, Miami, Oklahoma, twelve years ago to enter the field of evangelism. He has conducted revivals in 34 states. He has open dates for summer and fall meetings and may be contacted at Box 1211, Hot Springs.

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Ouachita Choir To Convention

The Ouachita College Choir, conducted by David Scott, will sing at the night session of the Southern Baptist Convention, May 30 in Kansas City, Mo.

The choir will sing as a part of the Home Mission Board program immediately before Billy Graham speaks.

James Harris Receives Honorary Degree

Mr. James G. Harris, pastor, University Baptist Church, Fort Worth, Texas, will receive an honorary Doctor of Divinity degree at the May graduation, Dr. Ralph Phelps, president, has announced.

Mr. Harris, native of Little Rock, graduated from El Dorado High School in 1931. He received his A. B. Degree from Louisiana Baptist College in 1935. He received

a Master of Theology and Master of Religious Education from Southwestern Baptist Theological Seminary, Fort Worth, Texas, in 1939.

He has held pastorates in Louisiana, Alabama, and Arkansas before going to Texas. He was pastor of the Beech Street Church, Texarkana, before going to the University Baptist Church in 1954.

Books Received From Zondervan Publishing House

Spurgeon's Morning and Evening
\$3.95

How To Be A Preacher's Wife
and Like It
By Lora Lee Parrott
\$2.00

It Only Happens To Preachers
By Ken Anderson
\$2.50

Devotions For Juniors
By Ava L. James
\$2.00

Spurgeon's Sermons From the
Sermon On The Mount
\$2.00

Evangelistic Sermons By
Great Evangelists
By Russell DeLong
\$2.50

Sermons On The Lord's Prayer
By H. J. Kuiper
\$2.00

The World's Greatest Name
By C. J. Rolls
\$2.50

How Make My Life More Effective
By Herbert Lockyer
\$1.75

The Art of Happy Christian
Living
By Leslie Parrott
\$2.00

How To Be An Effective
S. S. Teacher
By C. B. Eavey
Paper, \$1.00

Preparation and Promotion
of a Revival
By Charles Morris
Paper, \$1.00

Elisha
By F. W. Krummacher
\$2.95

Jesus Himself
By Andrew Murray
Paper, 60c

Easy-To-Make Toys and Games
By Vernon Howard
Paper, 50c

Young People Programs In
A Nutshell No. 2
By Leslie Parrott
Paper 75c

Bible Fires
By R. G. Lee
\$2.50

Effective Bible Study
By Howard Vos
\$3.50

The Valley of Silence
By Jack Shuler
\$2.50

I Met God There
By John Huss
\$1.75

Teenage Rampage
By Jim Vaus
Paper, \$1.00

Short Skits & Games
For Women's Groups
By Carolyn Howard
Paper, \$1.00

Laugh-A-While Skits
& Stunts No. 2
By Vernon Howard
Paper, \$.50

God, The Supreme Steward
By John Simpson
Paper, \$.50

Investing Your Life
By W. J. Werning
Paper, \$.75

Youthspiration No. 3
By George Santa
Paper, \$1.00

For Girls Only
By Dorothy Haskin
Paper, \$1.00

Tips for Teens
By Mel Johnson
Paper, \$1.00

40 Rainy Day Games
By Lora Lee Parrott
Paper, \$1.00

52 Varieties of Programs
For All Occasions
By T. C. Gardner
Paper, \$.35

It's Tough to be a Teenager
By Bob Cook
Paper, \$1.00

Summer Evangelistic Youth Teams Ready

From the classes in evangelism Southwestern Seminary now has available about 100 teams (of two) of young men ready to go afield to conduct youth-led revivals this summer. Most of these young men are graduates of colleges and universities from the South. They are well prepared to conduct revivals in all sizes of churches.

These evangelistic teams will consist of a preacher and a singer in some instances, or two preachers who will alternate, one preaching one night and the other preaching the next night. They will teach classes in evangelism and lead the members to do visitation evangelism.

These men have been in school at Southwestern from one to three years and have taken two or more courses in evangelism. Their minds have been prepared by years of hard study, and they are literally afire with the spirit of evangelism. They are ordinarily

more mature than the average college youth and are as zealous.

The teams are available to all churches, regardless of size or location. Churches requesting a team for a week will be expected to pay expenses one way and take a love offering and, of course, lodge them. Since many of our students will be back home for the summer, we shall make up a team of students from the area of the inviting churches, unless otherwise requested. This will cut expenses to a minimum.

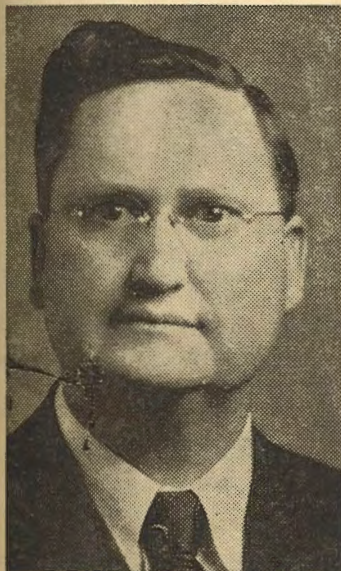
If you should desire one of these teams to come to your church to do personal soulwinning, singing, and preaching for a week, or if you merely desire more information, please write to the Department of Evangelism, Southwestern Seminary, Box 6921, Seminary Hill, Fort Worth 15, Texas, OR your State Secretary of Evangelism, 319 Baptist Building, Little Rock, Arkansas.

Remember!!

SEVENTH ANNUAL RURAL CHURCH CONFERENCE

Ozark Boys Camp, Mt. Ida, June 4-7

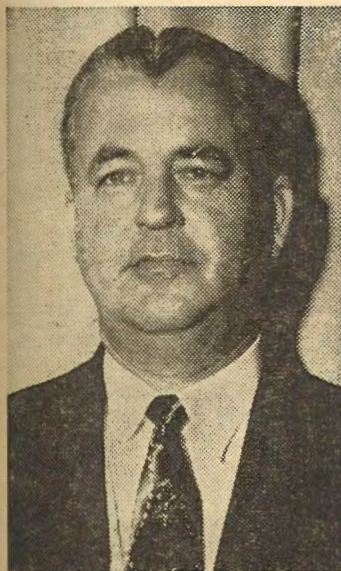
Brother Deacon and Church Leaders: Please make it possible for your pastor to attend!



DR. MCBETH

Dr. J. P. McBeth, Dallas, Texas. Author and Bible Expositor. Will give seven messages from the Book of Malachi.

Dr. A. B. Cash, Atlanta, Georgia, will speak several times and lead conferences on Rural Church work and associational missions.



DR. HARRELL

Many Arkansas pastors and denominational leaders will be on the program including T. H. Jordan, J. Harold Smith, B. L. Bridges, Dale Barnett, Ralph M. Cadwell, David Garland, Nolan P. Howington, E. C. Cloud, John Johnson, Charles Sanders, Milford L. Baker, and Jas. W. Benton.

Sponsored by—
Department of Missions
C. W. Caldwell, Supt.



DR. CASH

Dr. W. A. Harrell, Nashville, Tennessee, will speak and lead conferences on church building programs. He will be free to have conferences with church building committees.

Successful Royal Ambassador Congress Was Well Attended

The Third Annual Royal Ambassador Congress, sponsored by the Brotherhood Department, was held at the First Baptist Church in Little Rock, on May 4-5.

This was a very successful Congress, and was well attended by boys from over the state. More than 500 registered for the meeting and attendance at the Friday night session was 800. Churches from twenty-two associations were represented in the registration. Below is a list of associations and churches with the numbered registered from each church:

ARKANSAS VALLEY: Clarendon 19; Elaine, 1; Helena, First, 10; and West Helena, 23.

BARTHOLOMEW: Monticello, First, 31.

BENTON COUNTY: Bentonville, First, 7.

BIG CREEK: Hardy, First, 5.

CAROLINE: Caney Creek, 5; Carlisle, 3; and Lonoke, First, 5.

BLACK RIVER: Newport, First, 8; and College City, 2.

CENTENNIAL: DeWitt, First, 14; Stuttgart, First, 31; Southside Mission 2, and North Maple Baptist Chapel, 2.

CENTRAL: Central, Hot Springs, 2; First, Hot Springs, 11; Harvey's Chapel, 9; and Malvern, First, 9.

CONCORD: Booneville, First, 6.

DARDANELLE - RUSSELLVILLE: Atkins, First, 8; Danville, 6; Plainview, 7.

GREENE COUNTY: East Side, Paragould, 7.

HARMONY: Greenlee Memorial, Pine Bluff, 12; First, Pine Bluff, 6; and First, Star City, 6.

HOPE: Beech Street, Texarkana 8, and Eastview, Texarkana, 10.

INDEPENDENCE: Calvary, Batesville, 7.

LIBERTY: Second, Camden, 7; and Southside, El Dorado, 22.

OUACHITA: Mena, First, 5.

PULASKI COUNTY: Calvary, Rose City, 9; Douglasville, 5; Baptist Tabernacle, 4; Little Rock, First, 5; Little Rock, Second, 4; Little Rock, Immanuel, 7; Little Rock, Pulaski Heights, 8; Gaines Street, 4; Tyler Street, 2; North Little Rock, First, 9; Baring Cross 6; Levy, 8; Park Hill 1; Highway, 3; Life Line, 12; Jacksonville 1; and Rosedale, 16.

RED RIVER: Arkadelphia, First 1; and Richwoods, 16.

TRI-COUNTY: Calvary, West Memphis, 8; and First, West Memphis, 16.

TRINITY: Lepanto, 7; and Tyrone, First, 15.

WASHINGTON - MADISON: Fayetteville, First, 4.

WOODRUFF COUNTY: Cotton Plant, 13; and McCrory, 13.

Par: Was your church represented?

We trust that every association will be represented at the Fourth Annual Congress, which will meet on May 3-4, 1957. Begin now with plans to have your association and church represented.

SUMMER CAMPS JUST AHEAD!

The next big event for all Royal Ambassadors will be the Camps at Ferncliff. Now is the time to start registering for these camps. The dates are:

Intermediate Camp: June 18-22

First Junior Camp: July 9-13

Second Junior Camp: July 16-20

Registration and reservations are accepted on a first come, first served basis, so get your reservation in early. The cost is \$13.50 including \$1.00 registration fee.

Watch for the date of the Regional Brotherhood and Royal Ambassador Clinic for your association and church. See the May 3 issue of the **Arkansas Baptist** for a complete list of these meetings.

Brotherhood Department
Nelson Tull, Secretary
C. H. Seaton, Associate Secretary
OOO

HAPPINESS

It's pretty hard for any of us to go thru this world without either increasing or diminishing somebody's happiness.

—P. K. Sideliner, hm,
Peter Kuntz Co.
OOO

Some folks take a look at the green grass on the other side of the fence and do something about it. Others only sit and wish they could get enough ambition to climb the fence.

—Pardeeville (Wis.) Mid-(Ind) Tribune.
OOO

TAXES

A married man with 1 child and an income of \$10,000 a year pays \$1,504 in income taxes in the U. S.; \$3,130, in Italy; \$3,335, in Britain; \$3,460, in France; \$3,675, in West Germany.

—Survey Bulletin.
OOO

There is no better exercise for the heart than reaching down and lifting somebody up.

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Holcombs Honored



Dr. and Mrs. T. L. Holcomb, Nashville, received tributes recently from the Southern Baptist Foundation, of which Holcomb has been executive secretary since 1953. He has resigned the position as of June 1. Jack C. Massey, left, Nashville druggist who is vice president of the Foundation, makes a presentation to the Holcombs at the banquet in their honor. Foundation assets recently went over \$2 million for the first time.

—Baptist Press

Ibadan University Has Openings For Americans

University College, Ibadan, Nigeria, is interested in securing qualified Christian teachers for vacancies on its staff and would look with favor on the possibility of employing several Americans, according to Dr. George W. Sadler, the Southern Baptist Foreign Mission Board's secretary for Africa, Europe, and the Near East.

"For the most part, we look to Christian organizations in the United Kingdom," a member of the university faculty wrote to Southern Baptist missionaries. "Since ours is an international student body, it occurs to me that a few Americans would not come amiss, particularly if their main aim in life is the furtherance of the gospel and the kingdom of Christ. . . ."

"The advantages from your point of view would be an extension of influence as students coming from Baptist schools to the university would be contacted and followed up. From our point of view we should gain by having more Christians on the staff to help evangelize the students. There will be more vacancies in October, 1956, than we can hope to fill with Christians from the United Kingdom."

Roughly, conditions of service are as follows: Free passages for man and wife and up to three children (under 12 years of age) are provided on appointment and termination. Annual leave passages paid) would permit returning to America every two years. Salary scales vary from \$1,974 to \$5,640, depending upon age and qualifications. There is a children's allowance, but scales are under revision and are expected to be increased soon.

Dr. Sadler said it is possible there are Southern Baptists who might wish to accept opportunities of this kind who would not wish to be appointed formally as missionaries.

The Ibadan university is a Government-sponsored institution. It is not supported by Southern Baptists; but it serves outstanding educational purposes. People connected with the school would be related directly to the university rather than the Foreign Mission Board or the Nigerian Baptist Mission.

Anyone interested in pursuing the matter further should write Dr. George W. Sadler, Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

Our Five-Fold Gospel

CHAPLAIN W. W. HAMILTON, *Southern Baptist Hospital*
New Orleans, La.

Recently a pastor had a heart attack while preaching, and as friends hurried to him to help him to a chair, he said, "This may be my last sermon, and I want to complete it." While being supported by those who came to aid him, he did finish the sermon before he allowed himself to be taken to the hospital, where he died that afternoon. If we had but one message to give to our children, to our neighbors and friends, it would surely be our joy to retell and to thank God for the five-fold message of the gospel.

Our hope of salvation depends upon the facts about the Lord Jesus Christ, his birth, his life, his teachings, his death, his resurrection, his ascension and his promised return. The great doctrines grow out of these facts, and our experience and our testimony are grounded, as Luke says, in "the certainty of those things wherein thou hast been instructed."

Our safety depends on the work of Christ for us. We are not saved by accepting a creed, by some ritual or ceremony or ordinance, nor by heredity from Abraham and others, not by our conduct and character. The finished work of our Saviour on the cross and his triumph over death and the grave constitute "the solid rock on which I stand," and "all other ground is sinking sand." Herein is found the reason why we can say, "I am not ashamed of the gospel, for it is the power of God unto salvation to everyone that believeth."

Our assurance is in God's Word to us and God's character back of his Word. The assurance one has of his physical birth is the word of his mother and father, and then back of their word is their character. "If we receive the witness of men, the witness of God is greater: for this is the wit-

ness of God which he hath testified of his Son. He that believeth on the Son hath the witness in himself — and this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life."

Our joy depends upon our surrender to the Holy Spirit, on how welcome the Holy Guest is in our hearts. If we resist and grieve him, if we quench the desires and the longings which he brings to us, then we cannot be joyous. The writer and his wife were once unwelcome guests, and all were unhappy, the husband who invited us, the good lady who did not want to be surprised, and certainly the visitors were. Salvation does not depend on our conduct, but our happiness and usefulness do.

Our reward will be according to what we do for our Lord and for others in his name. Jesus says that when he comes he will reward every man according as his work shall be, and the ability we have, the quantity and the quality of our work will be in the balances, as taught in the parables of the talents and the pounds and the laborers in the vineyard.

So our hope depends on the facts concerning Jesus Christ the Son of God; our safety depends upon the work which he accomplished in behalf of the lost; our assurance depends upon the Word of God, whose character is such that it is impossible for him to lie; our joy will be in proportion to our surrender to the Holy Spirit, who dwells within us; and our reward will be measured by what we do for our Saviour and for others in his name. These five truths are like the five fingers on the hand of faith by which we lay hold upon eternal life, having promise of the life that now is and that which is to come.

WORLD MISSIONS WEEK

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Children's Page

Seminole Indians

By GLADYS CLEONE CARPENTER

Seminole Indians are so picturesque in their gay colored dresses that often a few are hired as a tourist attraction for some Florida park.

Several families will live together in a park "village." Here they build one room houses called chikees. The floor is a platform from twelve to eighteen inches above the ground. The roof is made of thatched palmetto fronds. The sides are all open. The Indians put up netting around the house at night to keep off mosquitoes and for sleeping. They have no furniture. Their few possessions are kept in the rafters. And their clothing is hung on pegs at one end of the house.

They have a separate chikee where they eat. Staple foods such as salt, flour, etc. are kept in the rafters. They cook in a big pot and sit on the floor to eat.

The women have small sewing machines with which to make their multi-colored clothes. The voluminous skirts have row after row of colored strips sewed on them. With these skirts the women wear capes of solid color that extend below their waists.

The women are especially fond of beads. They wear strings extending from their shoulders to their chins like huge collars. These beads weigh many pounds. A girl has a string of beads given to her when she is born. Then she accumulates them as the years go by.

The men's shirts are patterned of many colors, too. Small boys dress in long skirts.

The Seminole men and women make many novelties which are



sold in Florida gift shops. These consist of costumes, carved coconut heads, bead work, dolls, silver ornaments and other items. Some dolls are made of palmetto fiber. Others are carefully carved of wood. All dolls are dressed true to Seminole styles including collars of beads.

The language of these people is peculiar. For the word dog they say, "ifi". Fire is "iti". A mosquito is called "hos-ko-toni-i." Seminoles find the learning of English quite difficult.

The Indians use dugout canoes which take quite some time to make. Seminoles usually return to the Everglades for the Corn Dance Ceremonial. They often travel by canoe which they propel by the aid of a very long stick.

These Indians take to the Christian faith rather slowly. But a Baptist church was built in the Everglades. And perhaps in time the younger generations will all become Christians.

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How Bibles are Made

By BESSIE HASTINGS

Do you have a Bible?

The Bible is the world's best seller. This means that each year more Bibles are sold and given away than any other book in the world.

Many people are kept busy all year making these Bibles. Would you like to meet some of them?

The translator. When the Bible is published in a foreign language, a man called a translator writes out each verse as it will appear in the new language.

The typesetter. He takes the copy and sets it in type so it can be printed on the big printing presses. Every letter of every word requires a little piece of metal. The typesetter arranges these thousands of pieces of metal for printing.

The proofreader. He reads everything prepared by the typesetter before the Bibles are printed. He corrects mistakes so every Bible

will be printed perfectly.

The press operator. He operates the big presses that turn out sheet after sheet of printed copy. He sees that just enough ink is used, and that the copy is clear and neat.

The binder. He takes the pages of printed copy from the presses and binds them together in individual Bibles. Some have expensive leather covers. Others have cheaper binding of paper or cardboard.

The shipping clerk. He packs the Bibles in cartons for mailing to book stores, missionaries, military chaplains, and others who help sell and distribute the Scriptures.

Finally the Bibles reach the hands of those who are to distribute them. Missionaries and chaplains often give Bibles away. Almost everyone can afford to buy at least a cheaper copy. When we

see a new Bible, we are looking at the most important book in the world. It tells us of Jesus and his love for us. All of our lives can be happier because of reading and obeying its teachings. (Baptist Press Syndicate, all rights reserved, used by author's permission.)

MOTHER'S CALLERS

By MARJORIE ALLEN ANDERSON

Often when the doorbell rings Mother's busy doing things, So she has taught me what to do—
I say, "Come in, and how are you?"
I say, "Take off your coat and hat,"
Then we sit down and have a chat

In our most comfortable chairs Until my mother comes downstairs.

Long ago a friend of Jesus wrote to some churches: "Practice hospitality." (Romans 12:38b)

Do you know what hospitality means? Ask your mother or father to help you plan ways to practice hospitality at home.

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CONVENTION-WIDE WMU MEETING

The names, addresses and church affiliation of any members of Woman's Missionary Union planning to attend the meeting of Southern Woman's Missionary Union, May 27-29, in Kansas City, should be sent promptly to Miss Nancy Cooper, 310 Baptist Building, Little Rock. See page 72 in the Guide Book for ruling concerning representation.

Figures to Inspire

SUNDAY, MAY 6

	S.S.	T.U.	Add.
Alma, First	195	72	
Benton, First	671	210	
Bentonville, First	391	116	
Blytheville, First	721	230	
Cabot, First	*362	*192	1
Camden, First	*720	*286	13
Conway, First	564	125	
Cullendale, First	566	254	36
El Dorado, First	*1433	*407	55
El Dorado, Immanuel	746	350	41
El Dorado, Second	509	272	18
El Dorado, West Side	365	120	17
Fayetteville, University	247	107	
Fordyce, First	433	126	2
Fort Smith, Bailey Hill	175	96	3
Fort Smith, First	*1575	*588	21
Fort Smith, Immanuel	388	147	1
Fort Smith, South Side	354	115	
Fort Smith, Spradling	309	189	2
Fort Smith, Trinity	361	151	1
Jonesboro, Central	427	203	
Levy Baptist	379	167	1
Little Rock, Immanuel	*1558	*487	10
Little Rock, Pulaski Heights	594	139	
Little Rock, Second	*970	*381	2
Little Rock, South Highland	573	248	3
Little Rock, Tabernacle	662	162	4
Little Rock, Tyler Street	250	76	
Magnolia, Central	*746	*270	1
Malvern, First	607	147	1
Malvern, Third	331	156	2
Marianna, First	316	143	
Mena, First	*305	*141	3
Monticello, First	407	222	
Nashville, First	320	138	1
No. Little Rock, Central	306	89	5
No. Little Rock, First	328	124	
No. Little Rock, Park Hill	501	203	8
Paragould, First	646	261	
Pine Bluff, Immanuel	589	204	
Pine Bluff, South Side	616	222	4
Searcy, First	400	124	3
Siloam Springs, First	382	194	
Smackover, First	441	197	23
Springdale, Caudie Avenue	205	90	2

KNOWLEDGE

Knowledge is the only instrument of production that is not subject to diminishing returns.

—J. M. Clark, quoted in Royle Forum John Royle & Sons

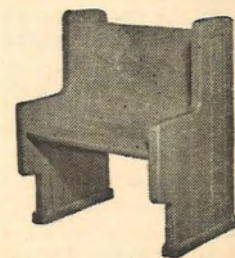
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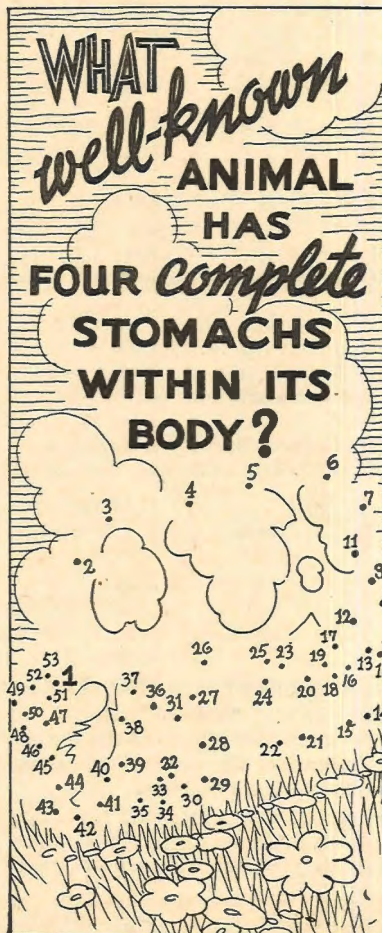


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Those "Reports" at the Annual Meeting

Yes, there are a number of reports that are made at the annual meeting of the associations each fall. They are on Sunday School, Training Union, temperance, missions, etc. Let me say a few words about the Training Union report.

Who should make it? Who is better qualified than the associational Training Union director? Since the association has elected him to promote Training Union in the association, they should give him the opportunity to report on the progress made by his organization during the past year.

What should be included in the report? By all means it should be a report on the associational Training Union work, not a report from the state Training Union Department. The Training Union Department will give its report to the state convention a month or so later. When the associational missionary gives his report, he does not give an outline of Dr. Caldwell's work, but a report of what he has done in the association during the past year.

In order to keep the associational Training Union directors from reading (or filing, in most cases), a report from the Training Union Department, we are planning to send to each association a report in the form of nine statements. In each case there will be a statement of the work in the state followed by blanks for the associational director to fill in, giving his report of work accomplished in his association. It will not be a long report to be filed and never read, but one that will be of interest to the people of the association. The report will be as follows:

ASSOCIATIONAL TRAINING UNION REPORT

To _____ Association
For associational year, ending _____, 1956
_____ Associational Training Union Dir.

Our State Training Union Department

Rev. Ralph W. Davis is State Training Union Secretary and Mr. Robert Dowdy is the Associate. Their work is to promote Training Union work in all of the churches and associations of Arkansas.

Our Training Union Progress

1. According to the 1955 report, 943 churches in Arkansas reported 94,452 members. There were 203 churches in Arkansas without Training Union work. In our association, at the close of this associational year, we have _____ churches, with _____ churches with Training Unions, and _____ without Training Unions. These _____ churches with Training Unions reported an enrollment of _____. (These figures gleaned from the letters taken to the 1956 annual meeting.)

2. "M" Night was observed on December 5, 1955, with an attendance in Arkansas of 17,097. 750 churches were represented, 570 pastors present, and all except one association had an "M" Night meeting. Our association had _____ present, _____ churches represented, and _____ pastors present. "M" Night will be observed in our association on December _____, 1956. Meeting place is _____.

3. Study course awards have increased in Arkansas. From October 1, 1955, to July 1, 1956, (nine months) there were _____ awards granted to the people of Arkansas. In our association, _____ churches have reported at least one study course, with _____ awards earned during that nine months period.

4. During the summer of 1956 Summer Field Work was again conducted by the state Training Union Department in six associations. Our association did _____, did not _____, have a team of workers. The figures of work done in our association are as follows: _____

5. The state Training Union Department has conducted a number of clinics for associational officers. During the past year such a clinic was _____, was not _____ held in our association, with _____ officers present.

6. In our association the following Training Union meetings (regular meetings and special meetings, such as Central Schools) were held:

Meeting	Place	Date	Attendance

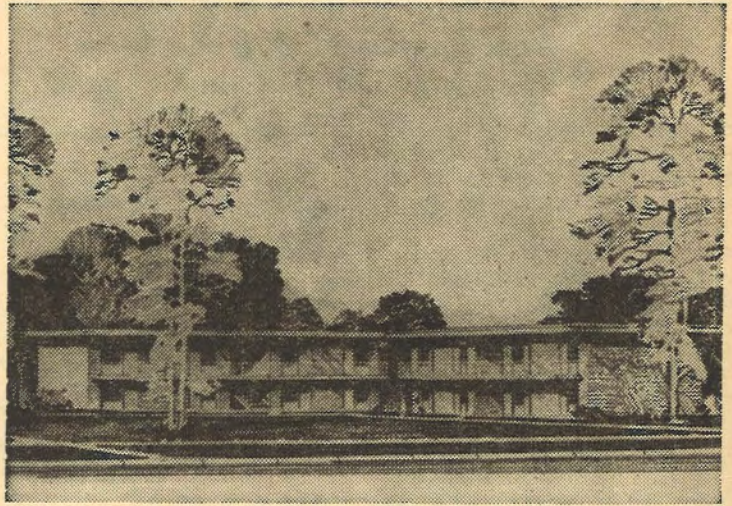
7. Other associational activities (such as organizing new Training Unions) in our association were: _____

8. The State Training Union Convention met at First Church, Fort Smith, March 16-17, 1956. Our association was represented with _____ in attendance and _____ churches represented. The next State Training Union Convention will be held at Immanuel Church, Little Rock, March 15-16, 1957. Dr. Nolan P. Howington is the President.

9. Many of our churches and associations are promoting the Junior Memory Drill, Sword Drill, and Speakers' Tournament. The state tournaments are held at the State Training Union Convention each year.

This year our association did _____, did not _____ have entrants in these tournaments. Our sword drill representative was _____

Looking Ahead



SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY plans construction of 500 student apartments on a new north campus. Architect's drawings under consideration include facilities especially designed for student family needs. Desiring to provide the maximum in seminary training, Southwestern feels that increased enrollments and an intensive program of study makes imperative additional housing on the campus. The new campus of 32 acres is divided from the south campus by Fort Worth's newest east-west six lane thoroughfare, Seminary Drive. A pedestrian underpass joins the two campuses.

Two Kinds of Civilization

By CHARLES A. WELLS

There have been and still are two kinds of civilizations in the world: that which maintains its character and purpose by obedience to divine law and that in which the state maintains order and discipline by the arm of tyranny. Fifty years ago, the Russian czarist civilization was disintegrating, and out of the chaos came bolshevism which brought discipline and order by the lash of the Communist tyrant.

Today there is danger that the great people of France will suffer the same experience; unable to find a common loyalty of heart and mind that can unite them, the force of a soulless materialism may take command, for society cannot live in a political or spiritual vacuum.

Men must believe in something, devote themselves to some ideal, good or bad.

We dare not ignore these great facts and lessons of history.

Men must have some purpose in life or they cease to live. When we fail to give willing obedience to God's law, or to live with love and respect for our brother and neighbor, then the focus of hate and fear arise to replace the power of love.

—OOO—

A Chinese who was attending one of our colleges was writing back to China, telling his friends and relatives about American Institutions.

He described an American university as follows: "An American university is a vast athletic association where, however, some studies are maintained for the benefit of the feeble bodied."

—Indiana Telephone News.

—OOO—

GOD—AND MAN

A little boy rang the doorbell of a house one day. When the lady came to the door he asked her to buy some greeting cards. When asked what he was going to do with the money he said he was building a church. "Alone?" she asked. "No," he said, "God is working with me, and besides Jimmy is working the other side of the street."—Mrs. J. Russell Henderson, "How Real Is the Kingdom to us?" Arkansas Methodist, 4-12-'56.

_____, of _____ Our better speaker was _____ of _____ The Junior memory drill winners were: _____

OUR FUTURE

The goal in Arkansas is 100,000 enrolled in Training Union work. The goal is to reduce the number of churches without Training Unions from 203 to 103. In our association, our goal is to reduce the number from _____ churches without Training Unions to _____. We hope to increase our Training Union enrollment in our association from _____ to _____.

Ralph W. Davis, Secretary

The Church In Antioch

By BURTON A. MILEY

Sunday School Lesson

May 20, 1956

Acts 11: 19-30

The Christian movement began in the Jewish capital of the world, Jerusalem. The story of its beginning is indeed interesting. Christ was born, crucified, buried and arose within the precincts of the city. His disciples after his ascension were empowered by the Holy Spirit on Pentecost. But the Christian movement was too large for one town or country. How it would break barriers and head outward was the question. Would men go by inner urge or be driven by outward circumstances? God had his peculiar way of operation. It fit the conditions of the day.

The death of Stephen did things for the early church. Resultant circumstances did not destroy Christianity, but they dispersed it into a larger area. The geography of the movement was enlarged by the fires of persecution at the center. The design of the persecutors was transformed from a curse to a blessing. Each sharp thrust of the persecutor flung the sparks of the gospel further out. What looked like a tragedy was success.

The missionary capital of the Christian movement was Antioch of Syria. Men went voluntarily from this city which was the third in importance of the Roman Empire. It was exceeded by Rome and Alexandria. Antioch was the capital of the East. Its population was largely Syrian. A Jewish colony was there but culture would be Greek. The city was well positioned for commerce. Its atmosphere would be liberal. Christianity overflowed the city. It is not unusual that the center of religious gravity shifted from Jerusalem to Antioch.

HOW THE CHURCH WAS FOUNDED

When the persecution arose over Stephen's death in Jerusalem, believers went out preaching the word. Some went into the island of Cyprus. Others to Phenice. Antioch attracted others and became prominent because there the word was preached unto Greeks. At other places the gospel had been preached to the Jews only. The Greeks who received the word in Antioch were not real Greeks, but Hellenistic Jews. "Good numbers" believed and the first dominant Gentile church came into existence. Clergymen, in the sense used today, had little to do with the founding of this church. Laymen with compassionate hearts and working tongues were responsible.

It is difficult to evaluate the good that laymen can do for God.

BARNABAS SENT

The news of what had happened in Antioch came to the ears of the church in Jerusalem which maintained a watchful spirit over the Christian movement. It was deemed wise to send a representative to Antioch. There is no indi-

cation of censorship in this act. Neither is there praise. The church probably wished to check the work, confirm reports and give sanction to it. Barnabas was the church's choice to go. He was a fortunate ambassador. He was Saul's stand-by in Jerusalem. He possessed a generous heart and had proved it by the sale of property in behalf of the church. He was liberal minded. His native home was Cyprus. He was sympathetic, full of faith, a man that could see merit in another. He was ideally equipped to lead the group at Antioch. Barnabas came to Antioch and determined the workings of the grace of God. He rejoiced and exhorted them with purpose of heart that they would cleave unto the Lord. He seemed to be thoroughly satisfied with the evidence of God's working and movement. However, he realized that he was inadequate for the situation. There was a man in his acquaintance who could help in molding this new church into the mighty force which God chose for it.

SAUL INTRODUCED

Barnabas went to Tarsus to find Saul. About fourteen years had passed since Saul's conversion. He had time to stabilize in the Christian movement and without doubt was doing missionary work in the region of Tarsus. Barnabas brought Saul with him to Antioch. One wonders what kind of selling campaign Barnabas used to secure the consent of this likely helper. Possibly God had Saul prepared for the work and Barnabas only had the door to open. Saul surely remembered Barnabas standing surety for him in Jerusalem. Anyway for one year these two men assembled themselves with the church and taught the people. It was a year of growth and advance. Outsiders get credit for naming the believers. They called them "Christians" for the first time in Antioch. The name might have been a nickname but it was an appropriate name and has lasted through two thousand years. It is the name which binds all believers into a common unity.

FELLOWSHIP BY RELIEF

The questing mind cannot help wondering if Barnabas sent a report to the Jerusalem church during the year that he and Saul labored with the converts in Antioch. Maybe the church grew impatient and sent another into the region to check on Barnabas.

Prophets came from Jerusalem to Antioch. One was named Aga-

bus and signified that a drought, crop failure, was going to make it economically hard in the regions of southern Palestine. The Gentile church at Antioch rose to noble heights by gathering a relief offering for the Judean brethren. Every man gave according to his ability. When this offering had been completed, Barnabas and Saul were appointed to bring it to Jerusalem. One cannot think of a better report that Barnabas could bring back to the Jerusalem church than that of an offering in finest Christian fellowship for the relief of the poor. This could well be one of the most eloquent reports ever returned to the mother church in Jerusalem.

It is interesting to note that elders are introduced for the first time. They were the ones who received the offering from Barnabas and Saul. Some speculation has arisen regarding these elders. One must remember that this was before the day of church architecture and central gathering place, consequently the church was forced to gather in smaller groups. These elders could have been leaders of various group meetings in homes or other suitable places. The membership of the church at Jerusalem was large enough for housing to be a problem if the church came together as a body.

PRACTICAL LESSONS

The gospel is for all. Happy the people who realize this truth. Glorious is the church which forms its pattern of missionary activities upon the basis of the gospel is for all. Minority groups should have the gospel the same as great nations. The Negro, Chinese, Indian, Spanish, Mexican, Frenchman, are all included in the gospel of Christ. Laymen and women can greatly promote the giving of the gospel to these groups.

The bound gospel should be released. How can the gospel be bound? Is it not free? The gospel is bound by attitude. It is surprising that many who are saved have concern to die in their hearts for another to be saved. Selfishness also binds the gospel. First it withholds personality and then material means. Both are absolute essentials to the spread of the gospel. The gospel is bound by leadership. Barnabas and Saul motivated the church to action. An offering went back to Jerusalem and missionaries were sent outward into the world. Prayerless, unconcerned leadership binds the gospel.

STUDENT WEEK AT RIDGECREST

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Scientific and Human Situations

People everywhere live in fear. The newest fear has been brought on because of nuclear energy. That fear gripped humanity's heart on August 6, 1945, when Col. Paul Warfield piloted his plane broadside to Hiroshima. At 9:15 on that day the bombardier, Major Thomas Ferebee pressed the trigger to release the first atomic bomb. The Superfortress, the Enola Gay, even though miles away, rolled and tossed as 344,000 human beings in Hiroshima were blasted from their homes. Many of them were twisted, scorched and burned with instant death, while others lingered, awhile, to die in the giant mushroom cloud of poisonous air.

Because of this new scientific discovery, the profoundly perplexed human race became intensely rigid with fright.

But, the fact remains, nuclear energy is not dangerous within itself. It can, and has already, become a boon to human welfare. Atomic energy is dangerous, only because of poor human relations. Elton Trueblood, in his book, "Declaration of Freedom," says, "The chief reason why nuclear energy is dangerous is not because of the scientific situation, but because of the human situation." To this statement we want to add a lusty Amen!

"The Human Situation"

If there is doubt on the part of anyone about the human situation, all one needs to do is to read in the newspapers some letters written by these human beings. You can tell that many of the writers have made "conglomerated messes" of their own lives, and if they had the power they would not only "mess up" the world, but would destroy it. By and large, they are products of a godless environment. Some of these people have been taught to hate other races and disdain the good in any nationality except their own. While there are others, who proclaim the universal brotherhood of man, disregarding the fact that some individuals serve the Devil.

In the eighth chapter of John's Gospel some men came to Jesus and said, "We be Abraham's seed. . . We have one Father, even God." Jesus replied, "If God were your Father, you would love me — Ye are of your father the Devil and the lusts of your father ye will do." These two extreme attitudes have brought us to the brink of ruin many times.

On the other hand, there are many church members who take the holier-than-thou attitude toward their neighbors, and will not condescend to serve humanity through the churches of their choice. Some church members spend precious good time by talking down the other fellow's religion, while there are a few leaders in every denomination who spend practically all their time building up prejudice and suspicion, among their followers, toward other faiths. These same people can take the Bible, and through their religious bifocals, see their own virtues, but can only magnify vice in the other fellow.

They make the Bible say just what they want it to say, regardless of the truth.

Someone has said that these human beings are suffering from dotted skin, cigarette lungs, smoker's breath, liquor throats, acid mouth, shallow complexions, detective tongue, dirty linen skin, coffee breaks, Coca Cola nerves, night-time-jitters, bridge table slumps, lipstick parch, vacation figure, and one o'clock creeps. But a worse tragedy, they try to sooth these ills with sedatives, stimulants, shots, aspirin, lectures and vitamins.

So, man lives a "hop-skip-jump" sort of life, ready to blow up from inner tensions, political issues or nuclear fission.

Frightening Situations

The human situation has produced unbelievable and frightening material situations. Hitler goose-stepped across Germany saying that he, "planned to free the Aryans from the commercially successful Jews." No one, not even the Jews, took him seriously. But that frustrated human being was able to plunge the entire world into a blood bath. Joseph Goebbels is another good example of a bad human situation. He renounced the Catholic church at an early age, and this upon him. The year after he received his Ph.D. from Heidelberg University, he wrote an unsuccessful novel. Then, he wrote two plays which no producer would touch. So, on his 28th birthday, in his frustration, he wrote in his diary, "I have learned to despise the human being from the bottom of my soul. He makes me sick at my stomach." Eight months later, after hearing Hitler speak, he wrote in that same diary, "Hitler, the dear old comrade, one cannot but like him as a person. His most beautiful gift to us is his hatred of our enemies, whom we hate with all our hearts." At that very moment the world was in a precarious position because of these human situations.

Nuclear energy, in the form of an atomic bomb, would have become dangerous in the hands of these despots, because they would have destroyed our world, and sent civilization into oblivion.

The Segregation Question

The racial situation is in a bad state. The radicals, on both sides of the segregation question, cannot find justice or see any hope in a "middle-of-the-road" approach. One side goes just as far to the left as possible, and the other goes just as far to the right as possible. Then, out there on the fringe edges of right, they both shake their fists at all the others until "the human situation" becomes a seething mass of agitation, and if anyone makes a suggestion, he is branded then and there as a "so-and-so" who is unworthy of consideration. These radicals would do well to read some of Aesops Fables — one of them, I remember, tells of a lion and a goat that went out one hot summer day to quench their thirst. Upon reaching the water trough, they began to quarrel about who would drink first. They didn't quarrel long, but soon prepared for a fight. About that time, they noticed a

flock of vultures hovering over them, ready to pounce upon the one who fell first. Instantly, they made up, quenched their thirst, and went happily on their separate ways.

We believe that this fable has a moral for these radical, racial antagonists.

What's Wrong?

Man lives in a spiritual "poor house" because he has left God out. He suffers from a soul hunger because he has a capacity for God, and his rejection of his Maker has produced a vacuum in his life. He has nibbled at this and that, trying to find relief, until now his inner self is withering away.

But, we must remember that God is still on His throne and that He seeks man amid the storm and darkness as well as in peace and prosperity.

Let us not spend too much time worrying about the danger of nuclear energy, but spend more time bringing man, and his human situations, to Jesus Christ. The grandeur of the Lord Jesus was never so impressive as when he had the storm for a background. When human situations, and hope of the faithful fade into unfolding calamity, the face of the Lord may be hidden for awhile, but he is there still — the same yesterday, today and forever. If races and nations lose sight of Him they are doomed.

A great artist set his drawing in a night background. Across the water of a lonely lake a solitary man could be seen rowing his small boat. Above was a black and angry sky. A high wind churned the waters of the lake into white-crested billows which tossed and rolled the little skiff. But through the blackness of the sky shone one lone star. Upon that, the man fixed his gaze and rowed on through the storm. Beneath the picture the artist had written, "If I lose that, I am lost." That's it. Man is always doomed to destruction when he loses his spiritual moorings. Then his "Human Situation" becomes unbearable.

Unlimited power of atomic energy has put an incalculable gadget into man's hand by which he may move mountains and bless all mankind or commit suicide at his will. His destiny depends upon keeping his eyes upon that one Lone Star. —RD

Preachers Graduating

Many of our finest young Arkansas preachers will be graduating from our Seminaries this month. Some of them are pastors in the states where they are attending school, but we believe that they could help our Arkansas churches which are pastorless.

If your church is pastorless, why not write to the Seminaries for a list of the Arkansas preachers who are graduating. We know some of these men personally, and have fine recommendations on others. So, if you would like to contact one of them, write to us here in the Baptist Building.

The writer spoke recently to the Arkansas group in one of our Seminaries, and was impressed with the fine men who are graduating from that institution. —RD

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