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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, APRIL 19, 1956

NUMBER 16



Luoma Photos

Personal Evangelism

(See Page Three)

Beer Barrel Barrier

By R. J. HASTINGS

A recent issue of a national sales magazine suggests better advertising to "brew a bigger beer market." The reason? Although brewers spend annually a quarter of a billion dollars in advertising, they are finding it difficult to break the barrier of a top market of 85 million barrels.

A study of beer-drinking habits reveals that 54 per cent of the population drink no beer, 22 per cent drink three glasses a week, 16 per cent drink four to eleven glasses weekly, and 8 per cent drink twelve or more glasses. Thus 24 per cent of the people drink 91 per cent of the beer.

The brewers are advised that the best way to step-up overall consumption is to aim at the medium drinkers (4 to 11 glasses weekly). If they would drink only one more glass per week per person, beer production would jump 5 million barrels per year!

How can the medium drinkers be "stepped up?" The sales magazine suggests, "Advertize to overcome objections." The objections? Medium drinkers list four: health, taste, cost and moral-religious (48 per cent admitted no important reason).

Now if the brewers obey, they will design advertising to break these four objections, one of which is moral-religious. It doesn't take a genius to see the next move: advertis-

ing to weaken our American moral and religious convictions.

Now we are accustomed to having our homes attacked by such insidious suggestions as "beer belongs." We are familiar with tactics to entice our young people. (Who can forget the crass boast made in the *Brewer's Digest* at the outbreak of World War II? It bragged that the insistence of high ranking army officers that beer be available to draftees on the army posts was one of the finest things that ever happened to the industry. Fine because it would create a taste for beer in thousands of young men who would be potential customers for years to come!)

Does this mean conditions have gone so far that advertising would be recommended that actually stands face to face with the traditional moral fibre of the more Christian element of our nation?

Yet one should not be surprised — especially if the brewers think they can break the "eighty-five million barrel barrier."

After all, a dollar from the hands of one with Christian convictions whose mind has been "brain-washed" with subtle advertising is just as welcome to the brewers as one from skid row! Remember the unethical businessman who said he would do business with the devil himself if he paid in cash?

Preacher, Wife Try Unsuccessfully To Have Him Released From Prison

BEDFORD, England, August, 1661 (BP) — John Bunyan, the prisoner who refuses to accept freedom on any terms except his own, continues to wage a vigorous if unsuccessful campaign to be released from jail.

The Protestant minister, sentenced for conducting a "seditious and treasonable" meeting, has protested from the time of his arrest almost a year ago that he was only conducting a peaceful worship service. Moreover, the prisoner points out that his three months' sentence has expired.

Bunyan has been offered his freedom, but only on the condition that he will no longer preach. This the minister steadfastly refuses to do, although the court warned him when he was sentenced to imprisonment that he faces banishment or hanging unless he quits the pulpit.

The prisoner has about given up hope of being freed as a result of the recent coronation of King Charles II. In celebration of the event all prisoners not guilty of a felony were offered a pardon. Bunyan had hoped to be in that number, but the pardon must first have the recommendation of local authorities. Law enforcement officers here have withheld their approval. Apparently they regard the preacher as a dangerous religious fanatic.

While Bunyan has languished in prison, his loyal wife, like the widow petitioning the unjust judge of the Scriptures, has sought repeatedly to have her husband released. On at least five occasions she has tried unsuccessfully to have his case brought before an impartial jury.

A devout woman, Mrs. Bunyan on one occasion disregarded propriety and braved the domain of men to win a hearing for her husband before several judges in a tavern. She later confessed that she did so "abashed and with a trembling heart."

Inside the tavern Judge Hale seemed disposed to hear her petition and advised her

to seek a writ of error. To this suggestion Justices Twisdon and Chester protested vehemently, however, declaring that Bunyan had been convicted and deserved his fate.

The justices asked Mrs. Bunyan if her husband would consent to quit preaching if released. She promptly replied that he would not under any circumstances. Advised by the justices that her husband should return to his trade of tinker and quit preaching and disturbing the peace, Mrs. Bunyan replied that it was because her husband was a poor man that he could not get justice. She left the tavern in tears.

Mrs. Bunyan told a reporter that she has twice petitioned Judge Hale, been angrily rebuffed for tossing a written note of petition into the coach of Justice Twisdon, and been to London in an unsuccessful attempt to have the House of Lords intervene in behalf of the Preacher.

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Southern Baptist Convention

—17th Century Baptist Press

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Missionaries in Gaza O.K.; Hospital Slightly Damaged

Current fighting along the Egyptian-held Gaza strip of Palestine has not injured Southern Baptist missionary personnel in Gaza, according to a cable which Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, has received from Finlay M. Graham, missionary in Beirut, Lebanon.

The cable indicated, however, that Mrs. June Buckner Young, wife of Dr. James M. Young, Jr., and children have been evacuated to Beirut. The Southern Baptist-sponsored hospital in Gaza continues its operations under the direction of Dr. Young. The other Southern Baptist missionaries in Gaza are Miss Anne Dwyer and Miss Carolyn Cate, both nurses.

The Humanity of Jesus

A Devotion By The Editor

"... Which he hath consecrated for us, through the veil, that is to say, his flesh."

Humanity had sinned and humanity must suffer. The penalty for sin could not be taken out of the realm of humanity else it would not be a human sacrifice and therefore could not meet the demands of the law for humanity.

The tempter came to Eve in an unguarded moment and by his cunning deception led her into his snare. She being deceived disobeyed God and led Adam into sin with her. Upon this God came to them with a message of two-fold import. He pronounced upon them a curse and expelled them from the Garden. But with that curse He left them not without a promise of redemption: The "Seed" of the woman should "bruise" the serpent's head. This is the first promise of the Christ, the God-man.

We see in this God-man a real human sacrifice for sin. In Him humanity bows beneath the burden of sin, carrying the weight of the guilt of the entire race. We see those great drops of real human blood as they stand like beads on the person of our Lord in the Garden of Gethsemane as He felt the weight of sin and saw the coming tragedy of the cross. In Him humanity takes up the cross, with all the shame and disgrace that the cross entails, and ascends the slope of Calvary. Humanity is suspended between the heavens and the earth as a propitiation for sin; and pays the supreme sacrifice and succumbs to death.

If that were the end, our plight would be sad indeed. But that is not the end; there is a brighter side to the story. That same humanity came forth from the grave in all its grace, dignity, and glory of a risen conqueror who has won the decisive battle and vanquished the enemy of all mankind. That conquering humanity ascends to heaven where it is admitted again to the presence of God. And through all eternity that conquering humanity, glorified and resplendent, is seated at the right hand of God bearing the marks of death, which marks shall forever bear witness to the redemption of those who put their trust in Him.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, the flesh" (Hebrews 10:19, 20).

ARKANSAS BAPTIST

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From The Editor's Desk

Personal Evangelism

It is safe to say that most of the people who make a profession of faith in Christ and unite with a church are won by personal evangelism. This is not to say, however, that there is no place for mass evangelism in our efforts to win the lost to Christ but there are few men today who can appeal to the masses and elicit from them a response to the gospel message who have not first been contacted personally by some Christian witness.

Billy Graham

Billy Graham is the outstanding evangelist today who is capable of reaching the masses and winning many to Christ. Perhaps many of those who are won in the Billy Graham crusades do not respond as a direct result of personal evangelism. Yet, no doubt many others do respond in Billy Graham's meetings as a direct result of personal evangelism. There are many other evangelists who have a powerful appeal to the masses and win many to Christ.

Church Revivals

But we repeat that most of the people who are won to Christ are won by personal evangelism. This is true in the church revival meetings. Very few respond to the invitation to accept Christ and to unite with the church in our church revivals who have first been contacted by the pastor or some Christian worker. The Sunday school is a great feeder for evangelism. Consecrated

teachers and Christian workers take the children from infancy and adapt the gospel truths to their stage of development. This is personal work. When the children grow to the junior and intermediate ages, sometimes in the primary age group, they are prepared by their knowledge of the redemptive work of Jesus to respond to the appeal and accept Him as their Lord and their Savior. There is nothing more beautiful than the faith of a child in the Lord Jesus Christ and the decision of the children is without exception the result of personal evangelism.

Older persons who are won to Christ are usually won to the Sunday school first. There they are conditioned mentally, morally, and spiritually for their decision to accept Christ as Savior. Again it is the result of personal evangelism.

While the Training Union and the WMU organizations are not primarily engaged in evangelistic work, yet these organizations lend themselves to personal evangelism and many are won to Christ by the personal testimony and the personal interest which the members of these organizations manifest. The Brotherhood organization has a definite program of personal evangelism among boys and men. Increasing numbers of men are being enlisted as personal workers with men and they are experiencing the thrill of their lives by winning other men to Christ.

Beyond Organizations

However, personal evangelism is not limited to the sponsorship of their organizations of the church. At least, it should not be. Devoted men and women with the testimony of salvation through Christ in their own hearts cannot but speak to lost friends about the Savior. "Ye shall be witnesses unto me," said Jesus. And that means that every Christian is commissioned to be a witness of the saving grace of the Lord Jesus Christ. There is no Christian experience to compare with the experience of winning a lost person to Christ. To sit down with a lost friend and with the open Bible and bear one's testimony to Jesus is the privilege of every Christian.

A few days ago a Christian layman from another state was in our office. He spoke of the joy of winning people to Christ and he lamented the fact that more laymen are not trained as soul winners. He said that the laymen should not leave it entirely to the preachers to win souls to Christ but that the laymen should learn the scriptures and the plan of salvation so that they can make it plain to the unsaved.

It is gratifying to know that more and more of the laity are becoming personal soul winners. As the movement spreads among the laity, we shall experience an increasing response to the pulpit ministry of the pastor. People will be walking the aisles Sunday after Sunday confessing their faith in Christ and asking for membership in our churches. May the movement of personal evangelism continue to spread until we shall have at least one baptism for each member of our churches.

Still More Double Talk

Last week Religious News Service reported that "Archbishop John F. O'Hara, C. S. C., of Philadelphia, told a meeting of Roman Catholic teachers in Washington, D. C., that Catholic schools should not seek federal money for construction nor operating expenses."

We commented on that statement in last week's issue of the *Arkansas Baptist* and suggested that there was a catch in it.

So here comes another report by Religious News Service stating that a Jesuit educator, Edward B. Rooney, S. J., of New York, criticized the "White House Conference on education last December" for seeming "to take it for granted that it was a meeting on public education."

The priest stated that "there was little consideration given to the problems of private education." He said it was "to my mind insulting in its reference to private education." We quote the following from the report of Religious News Service: "The conference agreed, the priest said, 'that the non-public schools were probably having financial difficulties.' But, he added, it was 'gratuitous' for the conference to suggest that non-public schools rely on 'private and corporate gifts and grants and tuition fees.'"

You see very clearly from these statements that the Jesuit priest, Edward B. Rooney, expresses the real attitude of the Catholic

hierarchy in its contention that private and parochial schools should receive the same consideration and financial support from the government as do the public schools.

No matter what the Catholic hierarchy says for purely propaganda reasons the ultimate aim of the hierarchy is to gain financial support from both the federal and state governments for their parochial school system and at least on the same basis of support for public schools.

In predominantly Catholic countries, the Catholic school system is supported by the state. Any effort to reduce the support given by the state to Catholic schools meets with immediate and vigorous protest. Witness, for instance, Belgium and France where efforts were made to reduce the government support of Catholic schools. Riots were organized to intimidate the legislators and force them to abandon their efforts to reduce the appropriation for Catholic schools.

Well, it will be the same story in America some of these days unless the people of America wake up and stay awake to the danger which is threatening.

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Far more than all the checks you can ever write is the writing of yourself into the right kind of service for a weary, sinful humanity.

—George Truett

These Do—Before Convention Time

By C. C. WARREN

Anytime Southern Baptists get together is a magnificent time. When 15,000 messengers from 30,000 churches venture to plan for 8,000,000 people, their words should be wisely chosen and uttered under divine guidance. As we think of the Southern Baptist Convention that meets in Kansas City, May 30-June 2, let us keep in mind at least three things.

First, let every section of the Convention be well represented. Let them come from every church and everyone of our 1,047 associations.

Again let those who attend be informed. Too many of the messengers "go to learn rather than learn to go." To intelligently take part on the program and the transaction of the business study your denominational organization, last year's proceedings, the Handbook, and your denominational papers.

By all means let us go praying. The Holy Spirit is still the administrator in New Testament church affairs. "We are laborers together with God." Without Him we can do nothing of lasting value.

—Baptist Bulletin Service

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Living

There is some consolation in the fact that even tho your dreams don't come true, neither do nightmares.

—Quote

Kingdom Progress

Mitchell Named to Head Jewish Evangelism



WM. B. MITCHELL

William B. Mitchell, Houston, Texas, was named superintendent of Jewish evangelism for the Home Mission Board in the April meeting of the Board's executive committee.

Mitchell, who succeeds Frank Halbeck in the position, will move to Atlanta on June 1 to begin the new work. Mitchell will continue the church-centered emphasis in Jewish evangelism and encourage friendliness between Baptists and the Jewish people.

An important part of the work of Jewish evangelism each year is the annual April observance of Jewish Fellowship Week in Churches throughout the Convention. In 1956, the week is April 23-29.

Mitchell's work in Houston has been in Jewish evangelism for the Houston association of Baptist churches in co-operation with the Home Mission Board. In addition to Mitchell, the Home Mission Board has three workers in the field of Jewish evangelism — one each in Louisville, Kentucky; New Orleans, Louisiana; and Ft. Worth, Texas.

A native of Louisville, Kentucky, Mitchell is a graduate of Southern Seminary, Louisville.

Other action taken by the executive committee included the appointment of Rev. and Mrs. D. A. Dalby as missionaries to the migrants. The couple will employ the use of a mobile unit and follow the migrant workers harvesting crops throughout the United States. The Dalby's have been in Indian mission work in Arizona for the Board.

Mission pastoral aid was extended 66 pastors in 13 states and Alaska.

Bearden, First, Receives 44

The revival meeting held at First Church, Bearden, March 23-April 1 resulted in 37 additions by baptism and seven by letter. Ben Bracken of Camden was the evangelist, and Bill Bullington, youth and choir director, also a student at Ouachita, was in charge of the music.

Gus Poole is pastor.

Growth In Latin America

Southern Baptist Missions have mapped a strategy for the evangelization of Central and South American countries, said Dr. Frank K. Means, Latin American secretary for the Foreign Mission Board in Richmond, Virginia recently at the close of the Mission Conference in Rio de Janeiro. This Conference was attended by forty-five representative missionaries from eleven American countries.

"This strategy," said Dr. Means, "is to cooperate with the national Baptists of these nations in the evangelizing the Latin American peoples. This will be done through the promotion, wherever possible, of common methods in a common cause. The national Baptist Conventions will be consulted in the different countries represented as to the convenience of entering into a mammoth evangelistic campaign during 1959," announced Dr. Means. "The Southern Baptist Foreign Mission Board have made extensive plans for expansion until the year 1963, and will make the greatest efforts possible to increase their total force to 1750 missionaries. About one third of this 700 missionary increase will be destined for the Latin American countries," he said.

This Conference is one of the answers of the Southern Baptist churches to Communism and other freedom repressing ideologies, affirmed the Latin American secretary. We have a feeling it is now or never.

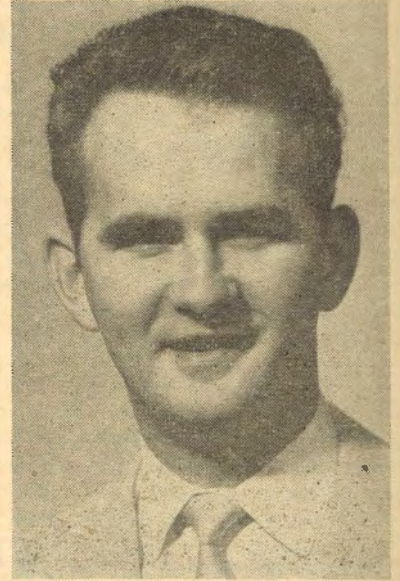
Certain key factors were given special emphasis in this first Southern Baptist Missionary Conference as basic in a common mission strategy, continued Dr. Means. Principal among these factors are: (1) the local church, its development, its spiritual vitality and its outreach; (2) the preparation of the laity and formal training for pastoral leadership; (3) recognition that genuine Christian ideals express themselves in a concern for physical well-being—medical missions; (4) the Christian message Baptists have for the world. This message represents a hope in the supernatural yet human Savior in whom is realized the dignity of man, a message greatly needed in the world today. Many people have become disappointed and frustrated in their materialistic conception of life, and, with unscientific science. They are returning to spiritual values in the hope of banishing their confusion. The Conference emphasized the point that in this age a man can best find himself and the real meaning of life through a personal relationship with his Redeemer and Friend, Jesus Christ.

The reports brought into the Conference from different mission fields in the Americas showed that there is a constantly increasing number of capable leaders among our Baptist brethren of the Portuguese and Spanish tongues. At the same time, says the general report of the Conference, there has been a tremendous growth in Latin America in numbers of evangelicals in general and of Baptists in particular.

Mountain View Has Meeting

Pastor R. D. Harris reports a revival meeting at First Church, Mountain View, March 18-28, which resulted in six additions to the church by baptism and two by letter. Stanley M. Cooper, pastor of Second Church, Arkadelphia, former pastor of the Mountain View Church, was the evangelist.

Annual Student Nurses Revival Begins April 23



JOE BLAYLOCK, Preacher

The annual student nurses' revival will begin at Arkansas Baptist Hospital, Monday, April 23, and will continue through Friday, April 27.

The first service will be at 12:05 noon in the chapel with Joe Blaylock doing the preaching. People of Little Rock and Arkansas will remember Joe Blaylock as the son of Mrs. J. F. Queen and the late Arden P. Blaylock. Arden P. Blaylock was the beloved pastor of First Baptist Church, Little Rock, during the years of 1931-1937.

Joe received the B. S. degree from Baylor in 1955 and will receive his M. A. degree from Baylor in June of this year.

All services will be held in the chapel of the hospital at 12 noon and 7:15 p. m. except Monday, April 23, at 6:00 p. m. there will be an all school picnic at Junior Deputy Sheriff's Place — a time of food, fun and fellowship with a message by Mr. Blaylock.

Tuesday evening at 8:30 in the recreation hall of the nurses' residence there will be a panel discussion on "Dating" led by Dr. Tom Logue, State B. S. U. Director. Others on the panel will be Joe Blaylock, George Starke and Estelle Slater, who are assisting in the revival.

George Starke, minister of music for First Church, Little Rock, will direct the music using the revival theme "His Way—Mine." The theme was taken from a recent song written by Dick Baker. Miss Estelle Slater is associate in the Department of Student Work at Nashville, Tennessee. She will speak at noon Tuesday on "God's Way is Best" and will lead a buzz session for nurses only on Wednesday night at 9:30. The public is invited to attend all these services.

Wednesday April 25 at 9:30 coffee and donuts will be served in the "rec" hall for students, faculty and hospital personnel to meet the team members.

A luncheon will be given Monday at 12 in the Intern's Dining Room for the team members, student committee chairman, faculty sponsors, the Administrator, Chaplain and Mrs. J. F. Queen, Directors of the school and the B. S. U. Director. The closing service will be Friday evening, April 27, at 7:15 in the chapel.

—Juanita Straub

Missionary Letter From Argentina

Following are excerpts from a letter received by Maxwell Baker, pastor of First Church, Sparkman, for Missionary Alex Garner, Southern Baptist foreign missionary in Argentina:

"The missionary arriving on the field has one or more places suggested to him which happens to be where the mission feels the greatest need exists.

"The Foreign Mission Board takes very good care of its personnel in relation to housing and needs. However, do not expect to find the same living conditions in other countries which you find in the states. That does not mean to say that they are terrible, far from that.

"The work of a missionary largely depends on his own initiative or lack of it. We have an area to minister to that is perhaps half the size of Arkansas. We do not pretend to cover it. I am pastor of a church which God has richly blessed in the last year. They talk about not letting us go home on furlough in 1958. There is such a great need elsewhere. There is a city in our area with more than 200,000 people with only three small Baptist churches and no Baptist missionary. (Little Rock is not much larger than this.) Towns and cities of 15,000 and above are numerous in Argentina with no evangelical work. There are too few on the heavy end of the load. Time seems to pass faster every day as multitudes drop down the devil's drain without really having heard the word of God.

"To tell you that the work is easy and that people fall all over themselves to hear you preach and to accept the message would be the opposite of the truth, but there are results. The Roman church has made such an inroad into the lives of these people that they dare not listen. It has turned many, many, especially men, away from any religion. They have become so disgusted with what they have seen and heard and have come to think that all religions are the same. It has been the cradle that has rocked many to the brink of atheism.

"We thank God for the blessings of the last year in the number converted, added to the church and the stewardship gain. On last Christmas day I baptized 19 people, including some with most of their life before them and two or three with a few years left. They are still babes in Christ wabbling along like new born dogies (calves), but my, how they thrill the soul when you take the long look."

Revival Reports

First Church, Harrisburg, and Pastor L. H. Davis had the services of Dr. David O. Moore, pastor of First Church, Arkadelphia, as evangelist, and A. E. Ritchie of Pensacola, Florida, in charge of the music, in a revival meeting March 25-April 4. There were 11 additions to the church by baptism.

Bill Lewis, pastor of Central Church, Bald Knob, was the evangelist in a revival meeting with Antioch Church, Royal, recently. Fred Spann, minister of music at First Church, Bauxite, was in charge of the music. There were 5 additions by baptism, and two young people surrendered for special service.

Lynwood Henderson is pastor.

Dr. I. L. Yearby, superintendent of the Evangelism Department of the Arkansas State Convention, was the evangelist in a revival meeting with Pastor E. Clay Polk and First Church, Piggott, March 28-April 8. There were 8 additions, 6 by baptism and 2 by letter. There was one other profession of faith.

Appointed District Supervisor For CROP

By JOHN KINCAID, Director
Mid-South CROP, Memphis, Tenn.



E. A. PIPKIN

Emmett A. Pipkin, pastor of Immanuel Church, Paragould, has been appointed CROP District Supervisor in Randolph, Clay, Lawrence, Greene Counties for this year. CROP appeals will be made in these Counties for farm commodities to be shared with hungry and destitute people overseas.

Mr. Pipkin will assist the Mid-South Director in organizing County CROP Boards in each of the named Counties, and supervise the harvest season appeal.

CROP, the Christian Rural Overseas Program, is endorsed by leading farm Organizations and Citizen's groups as a community appeal of all churches for food and fiber relief for hungry and destitute people in the world. CROP solicits farm grown commodities which are then distributed by missionaries and church agencies in other lands to the most needy people. Greatest need in 1956 is among victims of last year's disastrous floods in India and Pakistan, and among refugees in Hong Kong and in the Near East.

Arkansas Baptist TV Program KARK-TV, 12:45 Saturdays

April

- 21—Ouachita College; President Ralph A. Phelps.
- 28—Bottoms Baptist Orphanage; H. C. Seefeldt.

May

- 5—Mr. and Mrs. Don Orr, Baptist Foundation.
- 12—Baptist Hospital; Administrator John A. Gilbreath.
- 19—Evangelism; I. L. Yearby.
- 26—State Missions; C. W. Caldwell.

June

- 2—To be Announced.
- 9—Home Missions.
- 16—Southern College, Walnut Ridge; H. E. Williams. Training Union, Ralph Davis.
- 23—Brotherhood; Nelson Tull
- 30—Sunday School; Edgar Williamson.

Revival at Arkadelphia

Pastor C. R. McCollum and Third Street Church, Arkadelphia, had the services of Missionary Jesse Reed in a revival campaign March 25-April 8. The meeting resulted in seven additions by baptism, five other professions of faith, nine by letter.

Deacons Ordained

Paul Bohannon and John Glass were ordained as deacons at Garland Heights Chapel in Fayetteville. The Chapel is a mission of First Church.

The ordaining council was composed of several preachers including Floyd Titsworth, L. E. Brown, Andrew M. Hall, G. W. Morrison, Roy Reed, and A. L. Leake; and of several deacons including B. L. Lewis, Mort Berry, T. O. Spicer, O. T. Greenwood, W. T. Byars, and Jamie L. Jones, Jr.

Floyd Titsworth, host pastor, was elected moderator, and Jamie Jones was elected clerk of the council.

The candidates were questioned by A. L. Leake. Andrew M. Hall preached the ordination sermon. G. W. Morrison gave the charge to the church and deacons. The ordination prayer was offered by Joe Beine.

Wabbaseka Makes Notable Progress

Fred H. M. Smith, the new pastor of the Wabbaseka Church, reports that the church has received twenty-one additions to the church in four months — ten for baptism and eleven by letter. There have been other conversions that did not unite with the church.

N. W. Pitts, of Texas, closed a revival in the church on April 1 which resulted in eleven additions to the church.

The Sunday school and Training Union set a new record in attendance last month. They have organized a W.M.S. and bought a nine room house for a parsonage.

Fellowship Conference For the Blind

The National Church Conference for the Blind plans a meeting in Fort Worth, Texas, July 13-19. It is estimated that 300 Christian blind people from over the nation will attend this Conference which is to be held at the headquarters of the Braille Evangel.

It will be the fourth annual fellowship meeting of blind ministers, evangelists, musicians, teachers, and others who have a devoted interest in Christian life and service. The Conference will be accommodated on the campus of Southwestern Seminary.



"You say the church voted to place the Arkansas Baptist in the budget? That's fine!"

New Budgets

Union Hill, Bartholomew Association; Roy Hickman, treasurer.
Sedgwick Church, Black River Association; Howard Williams, pastor.

Subscription Analysis

Clear Creek Association has 12 budgets; 3 clubs; 12 with neither.

Concord has 17 budgets; 9 clubs; 11 with neither.

Conway-Perry has 3 budgets; no clubs; 12 with neither.

Current River has 5 budgets; 4 clubs; 11 with neither.

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

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

New Catacomb Found in Rome

Osservatore Romano, Vatican City newspaper, announced the discovery of a catacomb in Rome with the largest and finest collection of Christian murals ever found in the underground burial places where Christians hid from persecution in the days of ancient Rome.

The discovery was made six months ago but not disclosed until now. The Rev. Antonio Ferrua, S. J., secretary of the Pontifical Commission of Sacred Archeology, directed the excavations.

In a report published in Osservatore, Father Ferrua said the murals, all remarkable for their beauty, were located in a small chamber measuring 158 feet by 89 feet, below the Via Latina, on Rome's southern outskirts. He said that "nothing like this has ever been found in any early Christian cemetery."

According to Father Ferrua, the frescoes represent subjects from the Old and New Testaments. Among the Old Testament subjects, he said, are depictions of Adam and Eve being expelled from the Garden of Eden, the Flood, the sacrifice of Isaac, the passage of the Israelites through the Red Sea, Samson throttling the lion, and Absalom hanging from an oak tree.

The scenes from the New Testament, the priest said, are especially beautiful. They include pictures of Christ with the Disciples, Christ seated between Peter and Paul, Christ talking to the Samaritan woman, the Annunciation, the Sermon on the Mount, and the resurrection of Lazarus.

In addition, Father Ferrua reported, the catacomb contains a number of murals of frankly pagan nature. The subjects, he said, include Cleopatra and the Asp, scenes from the life of Hercules, and others from the life of ancient Rome. The theme of some of the pagan subjects is obscure and will need further study, he added.

Father Ferrua said the discovery was made when the Vatican archeological commission investigated mysterious holes in ground near the Via Latina that had subsided as a result of recent construction.

When the Vatican archeologists entered the catacomb after digging a 52-foot well, he said, they found that others had already been there and apparently ransacked the place of loose objects.

Father Ferrua dated the catacomb as of the early part of the fourth century. He said it is not mentioned in any ancient text.

Conn. Clergyman First to Get Social Security Benefits

The Rev. Ray Darwin Cranmer, retiring July 1 as pastor of the Universalist church in Stamford, Conn., is the first clergyman in the U. S. to qualify for Social Security benefits.

Mr. Cranmer, 67, plans to live at Sacramento, Calif., with Mrs. Cranmer and their daughter, Marian. Before going to Stamford in 1946, he served pastorates in Cleveland, O.; Urbana, Ill.; Santa Paula, Calif.; and Wassau, Wis.

Participation in the federal program on a voluntary basis was extended to clergymen as of Jan. 1, 1955, in an amendment to the Social Security Act adopted by Congress in August, 1954.

Five Vietnamese Tribesmen Ordained as Ministers

Five mountain men from the highland plateau of central Vietnam were ordained as ministers of the Christian and Missionary Alliance at an annual inter-tribal conference held at Ban Me Thuot, 150 miles northeast of Saigon.

They are the first members of any of the primitive tribes inhabiting the mountainous hinterland to be ordained by the American missionary organization, which began evangelistic work in this country in 1929.

The ordination ceremony was conducted by T. G. Mangham Jr. of Maitland, Fla., chairman of the Alliance's Tribes of Vietnam Mission with headquarters at Ban Me Thuot, and the Rev. Herbert Jackson of Hamden, Conn. Mr. Jackson was a member of the first mission group sent to Vietnam by the Alliance and is still stationed at Dalat where they began work.

The 1,200,000 Vietnamese living in the central plateau area are divided into about 100 different warlike tribes, each speaking its own dialect and many of them following pagan practices.

Describing the ordinations as "a historic event in Protestant mission effort," Mr. Jackson said they were the result "of 27 years of difficult work and dedicated study carried steadily on through wars, massacres by the (Communist) Ho Chi Minh forces, pagan practices, and the savage ritualistic rites of unconverted fellow tribespeople still ruled by the terror of pagan spirits."

Mr. Mangham said the Alliance now has 98 churches and chapels in the area served by a small number of American missionaries and 102 native evangelists trained at the three Bible schools the mission operates at Dalat, Ban Me Thuot, and Plei Ku. Another 134 young tribesmen now are enrolled as ministerial students in these schools.

All of the five ordained ministers had served three to four years as evangelists to the tribal communities, he said. Mr. Mangham added that one of them, Y No, had given up a promising career as a teacher in the French colonial government's education department about six years ago to enter the mission training school.

Reports 254,000 Fled Soviet Zone Last Year

More than 254,000 persons fled Communist East Germany in 1955 and the refugee stream this year is continuing at the rate of several thousand a week.

This was reported by Karl Ahme, head of West Berlin refugee camp work for the Evangelical Church in Germany.

Since 1945, more than 2,500,000 residents of the Soviet Zone are estimated to have sought haven in West Germany.

Mr. Ahme said that about 78 per cent of these refugees have been Protestants and 15 per cent Roman Catholics.

About 60 per cent of those fleeing the Soviet Zone come to West Berlin, he said, and after passing through a screening process are sent to West Germany at the expense of the federal government.

Evangelical and Roman Catholic welfare agencies play a major role in caring for the refugees.

A Smile or Two



Look Grandma, this one's got a uniform like Uncle Ben's!

A certain Canadian public school has a new fence built by a handyman called Swede. It's a perfectly sound fence, made of wire and timber, with a wide gate, but half-way along one side, Swede cut a good-sized hole in it. The school trustee asked why.

Swede said: "I know kids. You put in a gate and they climb over the fence. This way, they all go thru the hole and the fence lasts longer."

—Maclean's Magazine

Little Timmie got very tired of the long sermon in church one Sunday. After much squirming around he finally said in a loud whisper: "If we give him the money now Mom, will he let us out?"

—Qu

An auditor who works for the Internal Revenue Service reports that he was rather surprised the other day to find on the return of a lady taxpayer a deduction of \$20 for mice. When he got in touch with the lady and asked her to explain the mice, she told him not to be silly. "I just didn't want to spell out 'miscellaneous,'" she said.

—New Yorker

"You're getting married today," said the mother, "and be sure to remember that marriage consists of give and take. If he doesn't give you enough, just take it."

—Quote translation

A lady we know has had phenomenal success growing cactus plants indoors. Visiting her the other day, we asked for the secret of her triumph. "Well," she said, "I bought these plants in El Paso, so I subscribe to an El Paso paper, and every time it says it rained in El Paso, I give the cactuses a little water."

—New Yorker

I recently spent the week-end with a minister friend in a community of 2,500 population. The town has a junior college with 500 students — but no hospital and only 2 doctors.

I asked my friend what they'd do if epidemic should strike. He was confident that the situation would be competently handled.

"But," I persisted, "you have no place to put people."

"Oh, yes, we have," he answered. "We'd put them in the church — I sleep 300 there every Sunday morning!"

—Quote

News From Baptist Press

An Appeal

Southern Baptists and Negro Baptists constitute the largest Christian groups in the South. The consequences of failure to find a Christian solution to the problems of tension in race relations will rest more heavily upon these groups than others. In view of the many influences that are contributing to an emotional approach to these problems, it becomes urgently imperative that Christians consider them calmly and on the basis of Christian teachings.

In response to a request from the Advisory Council for Work with Negroes — a group of workers serving with various agencies in Southern Baptist life — we have been given the opportunity to express our personal convictions about this matter.

We are speaking as individuals, desiring to witness for Christ, and have no thought of speaking for Southern Baptists or for any church or agency affiliated with the Southern Baptist Convention.

We appeal to our Baptist brethren, white and Negro, and to other Christian friends, to give careful consideration to the following statement of principles, setting forth, we believe, the truth of the Bible and offered in the spirit of good will and Christian love:

1. God created man in his own image. Therefore, every man possesses infinite worth and should be treated with respect as a person.

2. Christ died for all men. Therefore, the Christian view of man, every man, must reflect the spirit of the cross.

3. God is no respecter of persons. Therefore, prejudice against persons or mistreatment of persons on the grounds of race is contrary to the will of God.

4. Christ said, "Thou shalt love thy neighbor as thyself." Therefore, Christians are obligated to manifest active good will toward all people and to help them to achieve their fullest potentialities as persons.

5. Christian love, as exemplified by Christ, is the supreme law for all human relations.

Therefore, Christians have the assurance that such love, conscientiously practiced, will resolve tensions and bring harmony and good will in race relations.

6. All true Christians are brothers in Christ and children of God. Therefore, they are obligated to cultivate prayerful concern for one another and to show confidence in one another.

7. Every person is accountable to God. Therefore, the right of individual opinion, tested by the teachings of Christ, and of freedom to express it, always in the spirit of Christian love, should be granted to all and respected by all.

We commit ourselves to seek new insights as to our Christian duty and to seek more grace in manifesting Christian love toward all men. We earnestly appeal to others to join with us in making this commitment and in the resolve to pray unceasingly that the spirit of God will help us to create a fellowship that will be a witness for Christ to all peoples and all races around the world.

The above statement was signed by 28 Southern Baptist leaders, including Theodore F. Adams, pastor, First Baptist Church, Richmond, Va., and president, Baptist World Alliance; and C. C. Warren, president, Southern Baptist Convention, Charlotte, N. C.

Convention Chose Kansas City in 1905 and 1923

Twice, before 1956, the Southern Baptist Convention has held its annual session in Kansas City, Mo.

And, like the 1956 Convention, the previous Convention sessions of 1905 and 1923 provided discussion and plans for the Convention operation of seminaries to train religious workers.

The 1956 Convention will be asked to give conditional approval to a sixth seminary.

In the earlier Conventions, Southern Baptists had only one seminary supported by the Convention at-large. That was Southern Baptist Seminary at Louisville, Ky.

The 1923 Convention received an offer of ownership and control of Southwestern Baptist Seminary in Fort Worth, Tex. At that time, the seminary was owned by the Baptist General Convention of Texas and was being supported by 11 state Baptist conventions.

Later, the Convention did assume ownership and control of Southwestern Seminary as the second Convention seminary.

In both the 1905 and 1923 Conventions, messengers gave attention to the needs for educating Negro Baptist workers. There was no Negro Baptist seminary. In 1923, a committee told the Convention that it was negotiating for property in Nashville on which to locate a Negro Baptist seminary.

Such a seminary is being operated now. American Baptist Seminary, as it is known, is jointly operated by the Southern Baptist Convention and by the National Baptist Convention, U. S. A., Inc., the largest Negro Baptist convention.

The growth of the Convention may be seen in the statistics reported in 1905, 1923, and 1956. The figures follow; 1905 1923 1956 respectively:

Number SBC Churches: 19,847, 27,919, 30,377;

Membership of SBC: 1,794,740, 3,366,211, 8,474,741;

Value Church Property: \$22,945,857, \$115,379,210, \$1,320,488,639.

Alliance Officers Plan Round-the-World Travel

Baptist World Alliance President Theodore F. Adams and Bob Denny, associate Alliance secretary for youth work, have announced plans for a round-the-world trip this summer.

Adams, pastor of Richmond's First Baptist Church, and Denny, of Washington, D. C., will leave about July 24.

They plan stops in Spain, Italy, Greece, Palestine, India, Burma, Thailand, Malaya, Indonesia, Philippines, Hong Kong, Formosa, Japan, Korea, and Hawaii.

Maddry, Wife, Honored On 50th Anniversary

Charles E. Maddry, retired executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Maddry were honored April 15, on their golden wedding anniversary.

It will also be Maddry's 80th birthday celebration.

The man who for a dozen years (1933-1945) led the Convention in its foreign missions program has been serving as pastor of First Baptist Church, Hillsboro, N. C., since 1951.

Counselor's Corner

By DR. R. LOFTON HUDSON

Scouts and Church

Question: Do you think Scouts have any place in a Baptist Church? We have them in our church and they share in our budget.

Answer: The Scouting movement is one of the greatest character building methods ever desired. You do not teach honesty, helpfulness, responsibility, and respect by sitting a group of children down and telling them what is right. They learn by doing. Boy Scouts and Girl Scouts have a program. They have the ways and means.

Churches merely sponsor Scout Troops. They are not an integral organization of the church. The church selects the Troop Committee and makes them responsible for the selection of other good leaders. If you have a spiritual minded Committee, they will find a Scout Master and assistants who can turn the boys and girls church-ward and God-ward. If not, the Scout Troop may be purely secular and materialistic.

So far as your budget is concerned, you need only a small amount for any one Scout Troop. It seems to me to be a good investment of church money, just as recreation, banquets, and the like. If you are thinking of the good of the boy, Scouting has a place in church. If you are thinking only of numbers and money and building, it would be hard to justify Scouting as sponsored by the church.

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

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Convention 1956 Funds Up 12 Pct. Over 1955

Funds for use by Southern Baptist Convention boards, agencies, and institutions so far this year are running 12.29 per cent ahead of a like three-month period in 1955.

This is the statement of Porter Routh, treasurer of the Southern Baptist Convention. His report covers both Cooperative Program and special, designated receipts for the period January-March.

The total for this period in 1956 is \$7,931,385, compared with \$7,063,450 a year ago. Due to Lottie Moon Christmas Offerings for foreign missions, which come in heaviest in the early months of the year, designated funds are running close to \$1½ million greater than Cooperative Program (undesignated) income.

The statement for the single month of March, 1956, shows receipts totaling \$1,786,106 — \$1,082,602 through the Cooperative Program and \$703,504 by designations.

Figures do not include money retained by local churches for their own use nor that portion of Cooperative Program and designated funds kept for state Baptist convention uses.

The state convention in Arkansas sent to SBC uses \$54,955 in March. That sum includes \$37,234 in Cooperative Program money for Convention use and \$17,721 in funds designated for special purposes by givers.

The top 10 states in total funds forwarded to the treasurer's office in March, in order, are Texas, Tennessee, North Carolina, Georgia, Florida, Oklahoma, South Carolina, Alabama, Missouri, and Kentucky.

Jacksonville Hospital Gets Foundation Gift

The Ford Foundation, in line with its grants to thousands of American hospitals last December, has announced that Baptist Memorial Hospital, Jacksonville, Fla., is eligible to receive \$65,400.

Catholic Mob Attacks Baptist Mission

Sunday, March 25, hundreds of fanatical Catholics, lead by priests attacked our little Baptist mission in Ciudad Guzman, Jalisco, Mexico. Our people barred the iron windows and doors and waited and prayed inside. No lives were lost, but several hundred dollars damage was done to the property. The prompt arrival of the local police, and later federal troops dispersed the mob, but not before two policemen were wounded by the fanatics.

In October of last year we began a mission in the home of a new convert, a widow. The priest tried to get her to stop the meetings. When she did not promise to do so he offered her fifteen thousand pesos for her home. As she would not sell it to him he became angry and said: "I will not be responsible for what may happen to you now." A few days later, about three A. M. four dynamite bombs were thrown on the roof of the house and three of them exploded.

Later she sold the house to us for eleven thousand pesos for a mission. She moved her things to a lot which she had bought and left them in a shed, until she could build a room. She had to go down town for a short time and when she returned all her things had been burned.

The mob last Sunday was a direct result of the action of the priests. The people were invited to a special mass and went directly from there to our mission. They had been told that the "Protestants," as they call us, were planning on destroying one of the popular images of the Virgin, and also that we had caught two small children and forced them to enter our mission and then had beaten them.

The Mayor suggested that our mission pastor and his wife leave the city for a few

days until they could get things calmed down. The Governor and military authorities are intervening to protect them so that they may soon return to their work.

This is the second largest city in the state and has no Evangelical church. The priests do not know it, but they did more in one day to turn the thinking people from Catholicism to Christ than we could have done in years under normal circumstances. Many people, including the Secretary of the City Council, a doctor and several business men have expressed the hope that we will stay and continue our work there.

Please pray for our people there, as their lives are still in danger. Pray that they may have faith, patience and courage to keep on. If the priests succeed in running Christians out in one city they would begin a general persecution and try to run them out in many places. Pray also that we may be able to place several student missionaries in this city so that they may study in the secondary school and at the same time may work in missions on this needy field.

May this notice, along with what Catholicism is doing in other parts of the world, be a warning of what it would do in the States if it had the power. May we love Catholics, but always remember that "Rome never changes." No Communistic dictator was ever more heartless than the Popes of Rome have been, when anyone stood between them and the world dominion to which they claim to have a sacred right. Let's stop playing at the job and win Latin America, and especially our next-door neighbor, to the Lord!

*Orvil W. Reid, Missionary
Guadalajara, Jal., Mexico*

The Teaching Home—A New Emphasis

By JOE W. BURTON

The welcome return this May of Christian Home Week, with its needed focus on the home as the primary training ground in Christian nurture, impells me to state two propositions which need great emphasis. In truth, they are self evident axioms, and yet we must keep them clearly in our minds.

First: the chief influence in the life of a child is the home. Parents are the first and the last and the most effective teachers. "Thou shalt teach these things diligently to thy children" is God's unrevoked command to parents.

With the hope of Professor H. C. Brearley of George Peabody College I sought diligently for some trustworthy study of the moral influences in the lives of children. We found only one, reported by Phyllis Blanchard in *The Child and Society* and by Robert F. Winch in *The Modern Family*, a study of 1,159 children in an effort to discover the coefficient of correlation between the child and his moral ideas and the moral ideas of others. These were the findings:

Between child and parent	.55
Between child and friends	.35
Between child and club leaders	.14
Between child and public school teachers	.03
Between child and Sunday school teachers	.002

These are sobering facts, not to discourage nor to minimize our work in the churches, but to point the direction of wise planning of our program of Christian education in the churches. If we are to bring up boys and girls in the nurture of the Lord, our very most

effective efforts may be through training men and women for Christian parenthood.

And that suggests the second proposition. Here it is: taking that influence of parents into account we are duty bound to do our utmost to train fathers and mothers for Christian parenthood. There is no alternative.

Our program in this interest has been one of permeation. We have sought to pervade the existing agencies and curricula — Sunday school, Training Union, Brotherhood, W. M. U., church music, recreation, audio-visuals, colleges and seminaries — with a vigorous home content.

For this emphasis we have no organization in the churches. Nor do we propose one. We stay by the principle of permeation. The educational work in the churches is our only plan. You who lead this work are the hands, the feet, the voice in this cause of such vast import. What the emphasis shall be on preparation for marriage and Christian parenthood rests with pastors and other spiritual leaders in the churches.

Without doubt, right in this area is the crisis of civilization. Will we train young people for Christian marriage? Will we train men and women for Christian parenthood? That is the challenge of our day. We must train men and women for Christian parenthood or there may be no tomorrow.

"The hardest part of a lecture," insists an experienced speaker, "is waking up the audience after the man who introduces me has concluded his remarks."

Pacific Coast Baptist Resolution Proposed For Convention

By C. ERVIN BOYLE, Editor

At the meeting of the state secretaries in Mobile, Alabama, in February some of the leaders present drew up the resolution that appears below. Others who found the document to be in agreement with their thinking on the matter were willing to add their signature to it. The number of signers has grown to 32 representative state secretaries, editors and pastors. Due to the brevity of time, contacts for signatures were very limited. However, a good portion of the strong leadership among Southern Baptists have taken the opportunity to affix their name to the resolutions.

It is proposed that this resolution be presented to the Executive Committee of the Southern Baptist Convention and later to the Convention as it meets in Kansas City.

Here, now, is the resolution.

WHEREAS; Southern Baptists are growing as never before in their history, both numerically and financially, and unusual growth calls for unusual efforts in assimilation and indoctrination, and,

WHEREAS; Baptists are a democratic people and each generation must consider anew the implications of our distinctive stand as a denomination, and,

WHEREAS; in the Baptist World Alliance ten bodies, including all the large bodies except Southern Baptists, are now affiliated with the World Council of Churches, and wide publicity has been given to that fact, and,

WHEREAS; in various sections of the convention the question as to the sovereignty and primacy of the local church has been raised, and

WHEREAS; Southern Baptists are joining with other Baptist groups in a five year cooperative effort where our plans and purposes may be misunderstood by some within and some without our Convention,

WE, the undersigned, believe that these matters should be discussed before the Executive Committee of the Southern Baptist Convention, and that, a committee should be appointed to consider ways and means of strengthening Southern Baptists' purpose, conviction, and unity, and to better interpret to our people and others the blessings which have accrued to us and to the world from our distinctive New Testament church centered program.

In the line with the above, we would request that Dr. W. R. White, President of Baylor University, consider making a statement to the Executive Committee and the Convention in line with his recent remarks before a seminary group in Fort Worth, Texas, and that he present this matter at the same time.

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Scriptures Now Published In 1,092 Languages

Whole Bibles, Testaments, or Bible portions have been published in 1,092 languages and dialects, the American Bible Society reported in New York City.

It said eight new languages were added to the list in 1955 with the publication of Bible portions in five languages by the American Society and by other Bible societies in three more.

As of the end of 1955, the report said, the whole Bible had been made available in 207 languages or dialects, a complete Testament in 265 more, and one or more single books of the Bible in 620 others.



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Politicians are People

By HON. RAYMOND GARY
Governor of Oklahoma

Is there honesty and integrity in American government today? My answer is a resounding "Yes."

Since most of my adult life has been spent in politics, as county superintendent of schools, as a state senator, and now as governor of Oklahoma, I feel qualified to speak on this subject.

People working in government are no different from people anywhere else. Some are good, some bad and some mediocre. I have found the majority to be strictly honest.

A few people in any group do more things wrong than right. But is it fair to criticize an entire group for the sins of a few?

People in politics get far more publicity than others. Politicians are fair game for accusation, whether true or not.

POLITICS AND PUBLICITY

A man successful in politics must have publicity. This need for publicity is what causes many of the front page charges and opponents of potential opponents for political office. The charges may or may not be true, but they serve the useful political purpose of making well-known the person who issues them.

Unfortunately, the result of all this publicity-seeking is that the public gets a distorted view of the people who run our government. Not all are publicity-seekers. Not all are connivers. Yet there is so much notoriety attached to a comparatively few people in politics, the public can be excused for not seeing the forest because of these few trees which stand out so glaringly.

Actually, I think it's probably harder to be dishonest in gov-

ernment than almost anywhere else. Almost everything a public official does is immediately known to the public. We in public office have far more people peering over our shoulders, watching every move, than is true in any other business.

Because of this close public scrutiny, public officials are naturally criticized more than other people. It's a rare private citizen who doesn't have at least a few ready-made formulas for changing the government to suit him better.

Whatever a public official does or recommends, someone is sure to consider it foolish. There's nothing wrong with this constant criticism. So long as we keep the proper perspective, it's healthy.

Some must criticize, and others must present a better plan of operation before we get improvement.

A public office is a public trust, and should be watched carefully by the press and public. I believe this is being done. If we had this same close public scrutiny of other kinds of business, followed by statewide or nationwide publicity, I'm sure there would be equally heavy criticism of people there, too.

JUST AS HONEST

I believe we have just as much honesty and integrity among people in government as in any other business, sometimes more. What you read in the papers are exceptions rather than the rule.

It should also be remembered, I feel, that when corruption does seep into government, it's usually the result of some outsider seek-

Harmony, El Dorado, Groundbreaking



Groundbreaking services were held at Harmony Church, El Dorado, Sunday afternoon, March 18.

Pastor John H. Graves, center, is shown with J. R. Williams and Mrs. Guy Armstrong, who were charter members.

The building will provide an auditorium and eight class rooms. The cost will be approximately \$12,000. Construction was start-

ed immediately.

The first services of the Harmony Church were held on Mother's Day, 1954, and the church was organized September 1954. Services have been held in a store building.

Pastor Graves is a native of El Dorado and Camden and attended Southern Baptist College, Walnut Ridge.

Missionaries Buy Property in Spain

Representatives of the Southern Baptist Foreign Mission Board in Spain have purchased property for the First Baptist Church, Valencia.

Permission was given by the Spanish Institute of Foreign Money Exchange after four years of fruitless effort; and the property was bought in the name of the Foreign Mission Board on February 28.

"This has been a tremendous need for a number of years," report Missionaries Charles W. Whitten and Joseph W. Mefford, Jr. "We are hoping that the church will be able to move soon without too much difficulty."

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Lottie Moon Offering Tops

1954 Final Total

The 1955 Lottie Moon Christmas Offering reached a total of \$3,989,842.84 according to Southern Baptist Foreign Mission Board Treasurer Everett L. Deane, with more than six weeks to go before books are closed. This is \$32,021.84 more than the 1954 grand total of \$3,957,821 recorded on May 1, 1955.



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JULY 18 - AUG. 28

Dr. Arthur Tyson, President
MARY HARDIN-BAYLOR COLLEGE
Belton, Texas

ing to exert undue influence.

There can be no bribe-taker without a bribe-giver. In my mind, both are equally guilty. Yet we usually don't hear much about a businessman who may try to buy government favors. Most publicity is reserved, as perhaps it should be, for the government employee who may succumb to his wiles.

In my experience, these people are few in number. Unfortunately, they give everyone in politics a black eye. In spite of the frequent unfavorable headlines, I hope people understand that honesty and integrity are the general rule in government.

Your government is on at least as high a plane as other segments of our society — no worse and in many cases much better.

—Baptist Press

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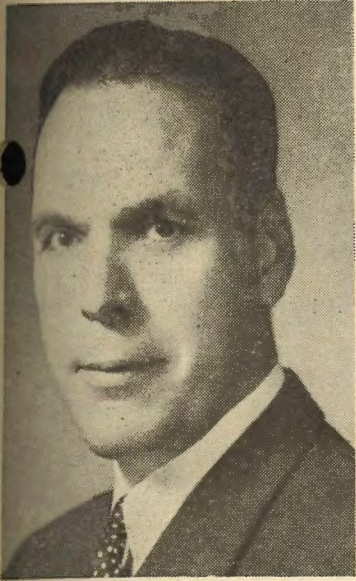
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Third Annual Royal Ambassador Congress Just Ahead!



DR. ROGERS M. SMITH

Dr. Rogers M. Smith, Richmond, Virginia, will be the speaker at the first session of the Royal Ambassador Congress, on Friday night, May 4.

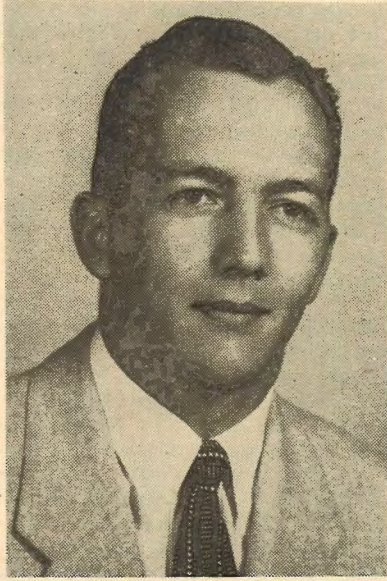
Dr. Smith is Associate Secretary for Promotion, Foreign Mission Board of the Southern Baptist Convention. He plans and promotes the Foreign Mission Conferences at Ridgecrest and Glorieta each summer, has charge of the Schools of Missions Program, and is responsible for deputation work done by furloughing missionaries. His work brings Dr. Smith into close contact with all our mission fields and all the missionaries.

Dr. Smith is a graduate of Baylor University, and has the Th. D. degree from Southwestern Baptist Theological Seminary.

From 1940-1944, Dr. Smith served as Student Secretary at the University of Tennessee; and was Secretary, Department of Student Work, Tennessee Baptist Convention from 1944 to 1954, when he assumed his present position. His hobbies and interest are sports and foreign travel. In 1944 Dr. Smith made his first tour of Europe. He visited South America in 1953. Then in 1955 he toured Europe and the Near East, and attended the Baptist World Alliance Congress in London. Arkansas Baptist boys are fortunate indeed to have Dr. Smith on the Congress program. Surely you will want to bring the boys from your Royal Ambassador Chapter to hear him!

Mr. Bob Banks, Royal Ambassador Secretary of Oklahoma, will be in charge of the Recognition Service. We are planning for a goodly number of all Ranks, to take part in this service.

Rehearsal for the Recognition Service will begin at 4:00 p. m., in the church auditorium. Be sure to be present then if you are planning to be one of the group to be recognized!



BOB BANKS

Registration will start at 2:00 p. m., Friday, May 4, at the First Baptist Church, Little Rock. Pre-registration and Home request sheets, and ranking sheets, have already been sent to all counselors and pastors. These should be filled out and sent in as soon as possible.

Urge the boys of your church to attend the Congress. It will be an inspiration to them to learn more about our Baptist mission program. The boys who attend will, in turn, be an inspiration and blessing to your church.

The closing session of the Congress will begin at 9:00 o'clock Saturday morning. The last session will feature a panorama of all Baptist work in Arkansas as represented by the Departments of the Arkansas Baptist State Convention. The various phases of our mission program (Associational, State, Home, and Foreign) will be presented. Adjournment will be at noon.

Mr. Don Orr, Missionary to Colombia, will speak for the closing session. Mr. Orr is a native of Hot Springs and a graduate of Ouachita College and Southwestern Baptist Theological Seminary. He holds a degree in music. Mr. Orr was the first appointee of the Foreign Mission Board to full-time music work. He has been home on furlough for almost a year, and will return to Colombia the latter part of June.

The Congress program, throughout, will feature good singing, special music, fun, and fellowship.

We trust that you, pastor, will see that your church is well represented at the Congress. And you, counselor, should come and bring your whole Chapter, if possible.

We are looking for you!

*Brotherhood Department,
Nelson Tull, Secretary
C. E. Seaton, Associate*

ANNOUNCING...

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Ouachita Baptist College Arkadelphia — May 21-25, 1956

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- Christian Fellowship



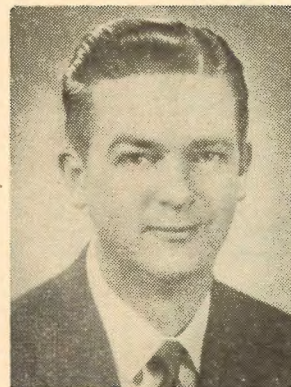
DR. NORTHCUTT

Dr. Jesse Northcutt, Prof. of Preaching, Southwestern Seminary, Ft. Worth, will teach "Exposition Preaching" and will preach.



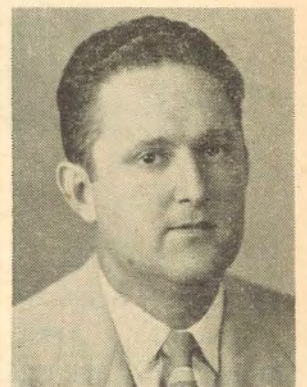
DR. MOODY

Dr. Dale Moody, Prof. of Systematic Theology, Southern Seminary, Louisville, will lecture on "The Holy Spirit" and will preach.



DR. PHELPS

Dr. Ralph A. Phelps, President of Ouachita, and former professor at Southwestern Seminary, will conduct a seminar on "Christian Ethics."



DR. McCLAIN

Dr. Joseph T. McClain, head of Department of Religion, Ouachita, former professor at Golden Gate, Berkeley, Calif., will teach the book of Romans.

**Pastors and Other Church Leaders Invited
Housing in College Dormitories
Meals in College Cafeteria**

CHURCH LIBRARY

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APRIL 23-27

Sponsored Jointly by the Baptist Sunday School Board
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MONDAY — APRIL 23, FIRST BAPTIST CHURCH, STUTTGART
TUESDAY — APRIL 24, FIRST BAPTIST CHURCH, MONTICELLO
WEDNESDAY — APRIL 25, FIRST BAPTIST CHURCH, FORDYCE
THURSDAY — APRIL 26, BEECH STREET BAPTIST CHURCH,
TEXARKANA
FRIDAY — APRIL 27, SECOND BAPTIST CHURCH, HOT SPRINGS

Two Sessions Each Day, 1:30 and 7:00 P.M. There Will Be
Conferences, also Inspiration and Information. Who Should
Attend? All Who are Interested in the Ministry of Visual Aids
and the Library in the Church.

A Report of Progress in Our Work With Negro Baptists

Realizing that one of the greatest needs among our Negro Baptists of Arkansas is better trained leadership, we are trying to meet that need in many ways. Few ministers and church leaders have had the opportunity of adequate training in church work. Therefore, we have been trying to establish Extension Schools, conduct Leadership Conferences and Institutes throughout the state.

We now have 11 Extension Schools, permanent teaching units, where from two to four hours per week of class room work is offered. At the Blytheville school, we have two classes, one for ministers and one for lay workers. The rest offer only one class. We have a total enrollment of 323, not counting the enrollment of our newest class at Osceola. Of the 323 enrolled, 218 are Baptist ministers and 105 are S.S., T.U., WMS workers and deacons. With few exceptions, the text books we are using are the study course books offered by our Sunday School Board. We teach books on the Bible, Baptist Doctrine, Evangelism, Stewardship, Sunday School, Training Union work, and every other phase of church life. These Extension Schools are located in Helena, Pine Bluff, Little Rock, Alexander, Eudora, Magnolia, Hot Springs, Blytheville, Earle, Fort Smith and Osceola.

As I prepare this article, the mail brings a request from W. L. Morris, pastor of the St. James Baptist Church (Negro), Camden, requesting an Extension School for ministers of that area. This we will do within the next week.

During the first quarter of this year, we have conducted Leadership Conferences at Dermott and Helena. Also assisted in Evangelistic Conference at Magnolia. During the same period, we have conducted Institutes at Blytheville, Osceola, Earle and Fort Smith. These Institutes are conducted over a 4-day period in which we get all the churches together in a given community. We offer a course for preachers, also one for S.S. and T.U. workers, and one for the WMS. In some instances, we have added a fourth class for the deacons. These classes are unusually well attended. The total number of churches participating in the four Institutes has gone over 400, and the total enrollment has been about 500. You realize that many of their ministers serve from 2 to 4 churches. The 218 that we have enrolled in our Extension Classes would represent somewhere between 400 and 500 churches.

Will you please pray with me about the following needs that the Lord might, in His own way, supply these needs. First, there is an urgent need for a Chair of Bible and a BSU Secretary at A.M.&N. College, Pine Bluff. This

is a great accredited, state-operated Negro college. They have an enrollment of over 100 with 49 per cent of the enrollment, Baptist. I visited the Institution a few weeks ago and found 517 Negro Baptist students enrolled there. The same person could serve as Bible teacher and BSU Secretary if we had the financial resources to establish a Baptist Center there. Many of these Negro young people would come out of that school as preachers, missionaries, or qualified church layworkers.

Second, we could render a great service if some of our churches, associations and individuals would give scholarships for outstanding Negro Baptist high school graduates, making it possible for them to attend either Morris-Booker College, Dermott, or Arkansas Baptist College, Little Rock. Scholarships of \$250 to \$300 would do a great service in this phase of work. We also need a Student Loan Fund. Some of the very finest Negro Baptist young people trying to get a college education, have to drop out because they cannot make the grade financially.

Third, we need a Negro Baptist Youth Camp. We have a site if we could only secure sufficient funds to build an open-air Tabernacle, cottages, and dining facilities to take care of 150 to

Fourth, another great need is for library books for both Negro colleges — Morris-Booker at Dermott and Arkansas Baptist College, Little Rock. I'm sure that many people have fine volumes of reference works, such as good encyclopedias or something in the field of literature, history, science, Bible commentaries or other good reference works they could contribute to these Institutions. It would be a wonderful service.

Fifth, we need many more of our churches and associations to either sponsor or assist in conducting Vacation Bible Schools in Negro Baptist churches.

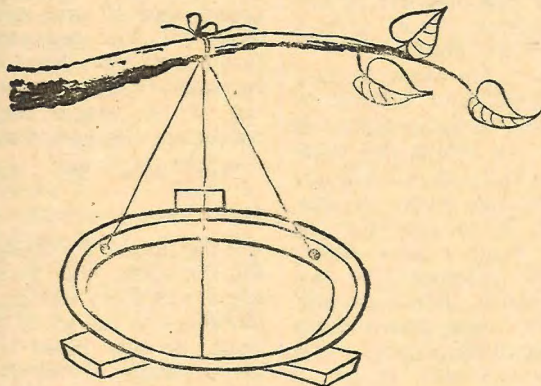
You will be glad to know we have started releasing, again, our funds to Arkansas Baptist College, and helping them to raise sufficient funds to get their college through an acute financial crisis. We are looking forward to helping them develop it into a strong, accredited, Negro Baptist College. We need the prayers, support, and the interest of all the white Baptists in the state in carrying out this great work. People have been most encouraging in their support during the past months and we covet your continued prayers and support in the months and years ahead.

Department of Missions,
Clyde Hart, Director of
Work With Negroes

Children's Page

Pie Tin Bird Feeder

By MRS. R. J. HASTINGS



Take a piece of wood at least eighteen inches long and about one inch thick. Cut it into three equal pieces about six inches long. Space these pieces of wood an equal distance apart and nail to the bottom side of a pie tin. Allow the pieces of wood to stick out from the edge of the pie tin for three or four inches to form perches.

Now punch three holes with a nail or ice pick in the rim of the pie tin. Punch each hole an equal distance between the pieces of wood. Tie a wire or cord to

the rim of the pie tin at each of the holds. Bring the wires or cords together above the center of the pie tin and join them together.

Tie the bird feeder to a branch which is at least six feet off the ground. Find a sheltered branch which the wind does not move too much. Fill the pie tin with crumbs, suit, seeds, or raisins.

God made the birds and he loves them and wants them to have plenty of food.

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The Happiness Helper

By GLADYS CLEONE CARPENTER

When Mother and Dad went on their trip each of the four children left at home was to be some kind of helper. Jimmy who was six thought this would be fun.

"Brother will be the Safety Guard," Father said. "Ann" (who was the oldest sister) "will be the Health Guard."

"Helen will be a Happiness Helper to give you a good time," Mother told Jimmy.

"I want to be something too," Jimmy demanded.

"Of course," Father agreed. "You can be the Prayer Helper. You can fix the chairs for Family Worship. And get and put away the Bible and the hymn books."

In the middle of the week, the children had a picnic. While Brother built the fire and Anne unpacked the lunch, Helen and Jimmy wandered about. Jimmy saw a cute frog. He squatted down to look at it.

"Be careful! Don't sit in the mud. You'll get your suit dirty," Helen warned.

"I want to be something too," Jimmy said. By now the frog was gone. Soon they came to a fence.

"Don't climb," Helen said. "You'll tear your clothes."

"Wasn't going to," Jimmy denied. "I was going to reach through the fence and get that big flower."

Helen continued to keep such a close watch on Jimmy that finally he went back to where Anne

was fixing the lunch. Helen followed.

"Having fun?" Anne asked Jimmy.

Jimmy shook his head. "Helen don'ts too much. And I'm not even doing anything," he said.

He skipped away again so that Helen and Anne were left alone. "But I promised Mother I'd watch out for him," Helen explained to Anne.

"I know," Anne said. "But re-

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member Mother said something about being a Happiness Helper. Maybe if you just help as Jimmy needs it, he'll be happier. I'm afraid you nag.

"Yesterday I was looking in the Bible Concordance. I couldn't find the word 'don't' anywhere. But the word 'do' appears many times. There is: **DO UNTO OTHERS** and **TEACH ME TO DO THY WILL**," and dozens more. Maybe you'll want to find some of them.

Perhaps if you stop saying 'don't' to Jimmy and show him what to do to have fun, he'll be happier."

"I'll try," Helen agreed as she hurried after Jimmy.

When the lunch was ready, the four gathered around it. By Jimmy's happy face, Anne and Brother knew that Helen had learned to be a Happiness Helper.

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BY ACTION

of the Southern Baptist Convention
The Sunday School Board Promotes

THE BAPTIST STUDENT UNION MOVEMENT

"That the work of the Inter-Board Commission [on student activities] be transferred to the Sunday School Board and all financial obligations be assumed by the same.

"That this be recognized as the agency of student activities of the Southern Baptist Convention and that the other agencies of the Convention be requested to co-operate with it."

—Adopted by Southern Baptist Convention, 1928.

To implement this action by the Convention, the Sunday School Board established the Student Department and employed trained personnel to develop the best possible student program, provide the finest of literature in that field, serve as campus consultants, and co-ordinate the Convention-wide student ministry.

THE STUDENT DEPARTMENT HAS:

1. Assisted eighteen states in establishing student departments. (Four were established prior to the time the student work became a department of the Sunday School Board.)
2. Worked with the seminaries in developing a core curriculum for training local campus directors.
3. Provided special workshops and seminars as refresher courses for local directors.
4. Published (a) *The Baptist Student* magazine for students; (b) *The Key News*, a journal for B.S.U. directors; (c) *The B.S.U. Manual*, a key to effective campus organization; (d) free literature for state B.S.U. conventions, local campus publicity, vocational guidance, deepening of the spiritual life, campus evangelism, and other emphases.
5. Promoted Convention-wide emphases such as (a) Off-to-College Day (a send-off for collegians by the home church); (b) Join-the-Church Day (a welcome of students to full church participation by churches in the college community); (c) Student Night at Christmas (a holiday manifestation of the home church's continued interest in the spiritual welfare of her students).
6. Sponsored a ministry to international students.
7. Sponsored summer service projects enlisting students for meaningful service during vacation seasons. (12,735 students served on Vacation Bible School faculties in 1954.)

The Baptist Student Union is undeniably Christ-centered and unapologetically Baptist. Its aim is to challenge and train today's Baptist collegians for Christian witness today.

THE SUNDAY SCHOOL BOARD
of the **SOUTHERN BAPTIST CONVENTION**

James L. Sullivan, Executive Secretary-Treasurer
127 Ninth Avenue, North, Nashville, Tennessee

Too Young To Make A Will?

You may think so. Or you may feel you don't have a big enough estate. Better read this before you make up your mind . . .

From the September 1955 TOWN JOURNAL

1111 E Street, N.W., Washington 4, D.C.

Make your will when you're young. Revise it every few years as your age and circumstances change.

That's the advice of lawyers, bankers and probate judges who see the misery that occurs when people put off making a will — and die without one. It's so amazing, and so pathetic, that they hope you'll listen.

A veteran lawyer, for instance, told us about a young couple, John and Mary Tillman. They had poured their money and energy into building up a gift shop in a little Maryland town. A will was something they'd "get around to — someday," as they weren't going to die yet! Then one night, last October, a skidding car struck and killed John, just 34.

There wasn't any estate to speak of, except the store. At first, neighbors figured that was plenty; that Mary, who had clerked in the store and kept books, would be able to run it. "It'll give her a good income."

What Might Have Been

Well, it might have. Only she never got the chance to take over. "John would have wanted you to have the store," she was told. "But since he never took the trouble to write a will specifying this, you'll get only half the estate. That's state law. The other half, since you have no children, goes to the parents of your husband who are living, or to other relatives if both parents are dead."

A court-appointed administrator sold the store so the division could be made. Mary's share came to only \$4,000 — about what she might have realized in annual profits if she had been allowed to keep the gift shop. Ironically, the other half of the estate went to John's ne'er-do-well father.

A rank injustice? Sure, but injustices often occur when a person dies without leaving a will ("intestate," the lawyers call it). Intestacy laws vary from state to state, but they're alike in one respect: whether you're married or single, old or young, have 10 children or none, they're no substitute for your own wishes in a will. Because intestacy laws are necessarily impersonal, injustices constantly occur.

Moreover, with a will, you choose an executor to settle your affairs. That way you know you'll have a trusted family friend in the job — not a state-appointed administrator who might, or might not, have the common sense and integrity needed to collect debts, pay claims, sell real estate and handle other details of settling the estate.

A will drawn up by a competent

attorney can cost as little as \$10 or \$25. Yet fully half of the people who die leaving estates leave no will. It seems incredible, but it's true.

Young people are least likely to have wills. According to one poll, only 9 per cent of those in the 21-29 age bracket have written one, with the percentage only slightly better (15 per cent) for people between 30 and 49. "Yet young people generally need a will more than older ones," according to Joseph Trachtman, prominent New York City lawyer and lecturer on estate planning. "When there isn't much to leave, and there are several little mouths to feed, it's especially important that the estate be distributed without waste."

"If you're worth \$1,000, you have an estate and need a will," one California bank advertises. The bank is right. Besides, you're probably worth more than you think if you stop to add up the value of your home, household goods, car and investments. Even for the penniless, a will is not a bad idea: If you're killed in an accident, a will would insure that any damages, awarded after your death, would go to the right heir. They might total thousands of dollars.

When You Marry

Right after marriage is a good time for most young people — the wife as well as the husband — to make wills. They have only a little furniture or a car, but real injustices can occur if there is no will.

For example, there may be wedding presents with sentimental or heirloom value which should rightfully go to certain people. (We heard of one intestacy case where a family split right down the middle and stayed angry for years over a watch worth \$2.75.) Or, for certain financial or family reasons, you may want all your estate — not just part — to go to your surviving spouse. To do that, you need a will.

When the children come, intestacy can be especially unfair. One third of the estate generally goes to the widow; the rest is divided equally among the children, each child's share being in trust until he or she reaches 21. The widow may use some of the children's inheritance each year to help pay the cost of raising them; but it requires court orders. There'll be expenses for lawyers, bonds, and such which a will could have avoided.

Not the least of the matters to be specified is the disposition of the children themselves if both husband and wife are killed. To whom would they go? If they don't specify guardianship, the court

might send them to the wrong set of grandparents, to distant relatives, or even to a children's home.

Many people think that joint bank accounts or joint ownership of property can substitute for wills. Or a husband, to protect his wife, may put property in her name. Sometimes these devices work; often they don't!

John Benson, for example, had placed his home and savings in his wife's name. It never occurred to him that she might die first. But she did, and left no will, so the law awarded much of her estate to her blood relatives (in this case a brother and sister, there being no children). To pay them their share, John actually had to sell the house, even though it had been purchased entirely with money he had earned!

Unfair?—Yes!

Another case, told by a lawyer: "In one of our Southern states, a young married woman inherited some valuable commercial real estate from her uncle. She loved her husband, so she made him joint owner.

"When she died suddenly, leaving two children, the property became his alone, as his wife had intended. Later he remarried. His second wife made a fine stepmother, and also bore him two children. He made her joint owner of the property. Then, one day, he and his second wife were injured in an auto accident. He died. His second wife thereupon became sole owner of the property. A few hours later she died.

"What happened to the property? By any rule of reason it should have gone to the first wife's children, since it had been hers originally. But it didn't. Because there were no wills, state law awarded it to the second wife's next of kin — in this case, her own children.

"All agreed this was unfair. But nothing could be done. The children who received the property couldn't sign it over; they were under legal age.

Such extreme cases are rare, of course. More common, according to one of the experienced probate judges to whom we talked (Walter Curtis of Clay County, Kansas), "is the farmer who gives his son \$5,000 or so to start him on his own farm, figuring in his mind that it's an "advance payment" on what the boy would get anyway when his father died. If there's no will, that son nonetheless gets his full share, leaving him \$5,000 ahead of the other kids."

The same injustice occurs when a divorced man remarries, having made a cash settlement to the children of the first marriage at the time of the divorce. This may be done years before his death, yet those children still share the inheritance if there is no will.

There are many situations which we could go on describing. But the whole story can be summed

up thus: Nearly every married person needs a will and many single people do.

Now if you want to make a will, how do you go about it? In nearly half of the states, you could simply write your wishes (all in handwriting — no typing) on a paper, sign it, and you'd have a legal will. You can also buy forms that have legal standing if correctly filled out and witnessed (10 of the states require three witnesses; the rest, two).

Don't do it! See a lawyer.

Legal Aid

Wills prepared without legal aid bring trouble. One woman, filling out a will form unaided, found it too short to list all of her possessions. So she listed some below the signature; the court ruled that this invalidated the whole will. In another case, a man left all his property to his wife "except that two-thirds would go to the children in the event she remarries." A logical arrangement? Not in the eyes of the law, for it meant the estate could not be settled until the woman decided whether or not to remarry. That might take 30 years. The court threw out the will.

The layman lacking legal advice might also be tempted to leave a wayward son or an obstreperous cousin "one dollar" or "one cent" — out of spite. But this post-mortem satisfaction of cutting them off could backfire; the "beneficiary" might refuse to sign receipt for the insult money and thereby hold up the settlement of the estate. And get the last laugh!

Some people "just don't like lawyers" or to "let them make money off men." Yet lawyers make much less money drawing up a will than in straightening out the mess if you should die intestate, or leave a bungled, amateur will.

Once you and your wife have made wills, don't put them in your safety deposit box. That could hold up the settlement of your estate since the box is sealed for a period after your death. A better procedure: File it with the trust department of your bank, or with your lawyer.

Tell your spouse where your will is. And periodically review it with your lawyer, especially if you move to another state.

The Arkansas Baptist Foundation will give assistance to any person interested in making a will with a bequest to any of our Baptist Causes and Institutions. The Executive Secretary of the Foundation will serve as executor of wills containing bequests to Baptist work. The Foundation will also safeguard copies of wills filed with it for safekeeping.

Take advantage of these services by writing to the Arkansas Baptist Foundation, Baptist Building, Little Rock, Arkansas.

W. A. Jackson, Sec'y.

The Church Endures Persecution

By BURTON A. MILEY

Neither Jesus nor His church ever saw the day when no enemy existed. Jesus had His rights sharply contested. The church fought for a place in the world against two things. One was established religious custom and the second was evil. Religious change which Christianity brought. New ideas were not readily acceptable. Persecution ahead of today's lesson had largely been confined to religious leaders. The scriptures for today introduce the mass rising against the church in its early work. "They stirred up the people... and caught him" (vs. 12).

THE MAN WHO WENT BEYOND

The principal involved was a man named Stephen. He, along with six others, was chosen as one of the outstanding men in the church at Jerusalem. The seven were to look to the tables of the widows in their daily provision by the church. Stephen went beyond. He began as a server of tables but he went on to a brilliant servanthip which led to martyrdom. The emergency which called him out served only as a door through which he might enter larger service. Men have gone beyond in all days of the Christian cause. Paul began blind and turned the world upside down for Christ. He went beyond. Churches have those who began at a particular point of service, maybe in emergency, but they have gone beyond to larger ministry. The church is grateful for those who go beyond.

Stephen did many wonders and miracles among the people. He drew attention and fire. There is a Talmudic tradition that 480 synagogues existed in Jerusalem at the time. This is not verified, however there were a number of synagogues in the city. Evidently Stephen did much of his work within the synagogues. Two are mentioned particularly in verse 9 as offering opposition. The synagogue of the Libertines, Cyrenians, and Alexandrians was one. This would be a synagogue made up of Freedmen. These were Jews of full citizenship under Roman government. The number included members from Cyrene and Alexandria. The other synagogue was made up of Jews from Cilicia and Asia. It could be that Saul of Tarsus was a member of this synagogue while in Jerusalem. Certain ones took issue with Stephen. However, this man who went beyond, was able to resist their advances with expert wisdom. It was only natural that a threat of trouble would arise because of the harsh line drawn between the aggressive spreader of Christianity and the holders of form in Judaism. The stage was set. The contest was on. Which side was to give?

Sunday School Lesson

April 22, 1956

Acts 6:8-10; 7:51-60

UNSCRUPULOUS ACCUSATION

These synagogue leaders followed a profitable plan used in the last hours of Jesus' life. They drew men into their service who were false witnesses who testified that they had heard Stephen speak blasphemous words against Moses and God. Blasphemy was the worst charge that could be brought. The people were literally stirred up. The rulers led in the arrest of Stephen who was ushered into the council. This is the same council, the Sanhedrin, of which we studied last week when Peter and John were tried. The charge by the false witnesses was that blasphemy was continuous in the mouth of Stephen and that he had threatened to change the customs which Moses had delivered. It is to the credit of Stephen that the Sanhedrin saw his face as it had been the face of an angel (vs. 15). They perceived something about him that showed he had been and was with God. This angelic appearance may have led to the undoing of Stephen, but it led to the doing of God's work in might and power.

The major part of chapter seven is devoted to the speech which Stephen made in his defense. He reviewed the history of Israel to show that he was not blasphemous in his account of it. He showed how history had played the hand of God before men and showed his divine purpose. Christ came as the key within the purpose of God. Stephen realized that no nation could hold the powers of God. Judaism had failed. His defense was brilliant in recitation and keen in analysis of God's work.

STEPHEN STONED

Stephen called his hearers hard-necked, stiffnecked, uncircumcised in heart and resisters of the Holy Ghost. Naturally they did not take kindly to this accusation. His hearers had never considered themselves adverse to the will or purpose of God. They did not ascribe to themselves any guilt because of the crucifixion of the Lord on Calvary. They were men of honor. It had never occurred to them that privilege had been defamed.

Graphic words describe the reaction of these men before whom Stephen had made his defense. They were literally cut to the heart. A saw had been thrust into them and it had ripped its way through them. They gnashed

on him with their teeth. One gets the picture of a snarling, attacking pack of wolves ready for the kill. Stephen was calm and poised amid it all. He looked up into heaven and saw the glory of God and Jesus standing on the right hand of God. He announced that which he saw and the people could stand no more. They stopped their ears in contempt of his voice. This indicated the vile-ness which they felt about Stephen. They moved him bodily out of the city and stoned him. The verb expressed the idea "they kept on stoning" until he died. They laid their clothes (coats) at the feet of Saul. Stephen died nobly calling up God to receive his spirit. He also followed the example of Christ on the Cross and asked that the Lord lay not the sin of his killers to their charge.

It is a beautiful thought that after he had been this large in spirit surpassing the prejudice, jealousy, and the hatred of his persecutors that he fell asleep. Thus died the first martyr for the Christian cause. Many have been followers in his train since that day. Evil never gives up easily. Good does not win its battles by announcements. It must be embodied in flesh which takes a stand against evil embodied in flesh to conquer. Abstract good and abstract evil never face each other. They are always implemented by embodiment.

PRACTICAL LESSONS

Persecution produced prayer. Stephen prayed but his prayer was not that of desperation. He looked the right way in his praying, forward. He said, "Lord, Jesus, receive my spirit." This was a prayer of affirmation of faith. He did not pray for release or those about him. How easy it would have been for Stephen to become sour. How noble that he prayed as Jesus prayed for his aggressors to be forgiven! Persecution produces prayer, but in the life of all whose record shines forth from the night of suffering, it has never produced a selfish prayer. The prayer has always been that God may be glorified instead of man saved from physical inconvenience.

Is Christianity worth dying for? Is your particular brand of Christianity challenging to devotion to death?

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YOU CAN MEET THIS EMERGENCY IN YOUR OWN LIVING ROOM



SOUTHWESTERN SEMINARY URGENTLY NEEDS STUDENT HOUSING

Right in your own living room — in your own easy chair — you can help solve a problem at SOUTHWESTERN SEMINARY!

You see, the great spiritual upsurge of the past few years has brought a tremendous increase in enrollment — but has created an urgent need for on-campus student housing.

SOUTHWESTERN HAS ONLY 110 STUDENT APARTMENTS TO CARE FOR 1,500 FAMILIES. Urgently needed NOW is \$5,000,000

Why not contact President J. Howard Williams today?

to provide 500 apartments and other buildings in the Golden Jubilee Expansion Program.

Gifts may be made on the ANNUITY TRUST PLAN, now with a new, higher rate of interest to you. This plan provides you with a life-time income and a gift to the Seminary.

• \$50,000 will pay for a complete building of 8 apartments in your name or as a memorial.

• \$5,500-\$6,500-\$7,500 will pay for a 1, 2, or 3 bedroom apartment in your name or as a memorial.



SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
FORT WORTH, TEXAS

Executive Board STATE CONVENTION

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

Social Security and Baptist Protection Plan For Preachers

Preachers who desire to enter Social Security on a self employed basis and have the year 1955 count on their retirement should get a Social Security Card from the Social Security District Office. Get form 2031, fill it out and file it with the District Director of Internal Revenue. Form 2031 must be filed on or before April 15, 1956.

A preacher who elects to be covered by old-age survivors insurance program will pay a Social Security tax of 3 per cent of his earnings each year, but the tax does not apply to earnings in excess of \$4,200 in a year. The tax goes up to 3 3/4 per cent in 1960 and gradually increases until it reaches 6 per cent in 1975.

In reporting income for Social Security purposes, the preacher must report cash salary paid him by his congregation, less allowable expenses for books he purchased, and similar expenses incurred by him in connection with the exercise of his ministry. To this net salary he adds all honorariums, etc.

In filing his income tax return the preach-

er follows the same procedure as persons self-employed in a trade or business covered by Social Security law. He will fill out Schedule C and C-A (A part of income tax form 1040), and on the Schedule C-A he must enter his Social Security account number.

Southern Baptist Protection Plan and Social Security

Some are asking, "Which plan is the best?" and "What should I do?"

We would suggest that every pastor in our state get into the Southern Baptist Protection Plan as soon as possible. It is our plan and we know that it is sound. We also believe that, as the years go by, it will become stronger, and will give the preacher the best possible coverage. For maximum protection the preacher can use both the Baptist Protection Plan and Social Security. If it is financially impossible to use both plans, then by all means use the Baptist Plan.

Comparison of Cost and Benefits

	AGE 30		AGE 40	
	S.B.P.P.	S.S.	S.B.P.P.	S.S.
\$4,060				
Cost	\$7,101	\$7,560	\$5,101	\$5,040
Age		1,302		1,302
Annuity	\$2,100	1,953	1,500	1,953
Widow				
Under 65	840		600	976
Widow		1,953		1,953
With Children	840	2,400	600	2,400
Widow				
After 65	840	976	600	976
Disability	900		900	
Lump (in lieu of)				
Sum (widow annuity)	4,200		2,400	
\$3,000				
Cost	\$5,325	\$5,401	\$3,825	\$3,601
Age		1,062		1,062
Annuity	1,575	1,593	1,125	1,593
Widow				
Under 65	630	None	450	None
Widow		1,593		1,593
With Children	630	2,126	450	2,193
Widow				
After 65	630	796	450	796
Disability	900	None	900	None
Lump Sum	3,150		2,250	

*Top figure under S.S. represents annuity before wife is 65. Lower figure represents annuity when man and wife are both 65.

Hardy and Davis

The church at Hardy made great strides in its missionary support beginning in January. Last year the church gave 3 per cent for the Cooperative Program, and this year is giving 10 per cent of its receipts. Hardy has not been an easy field, but some of the former pastoral leadership, as well as the present leadership, points to a great day for this little north Arkansas town. —B.L.B.

Missouri Pastor Wants Arkansas Work

Allen B. Emerson of High Point, Missouri, is available for the pastorate of some good church in Arkansas. He loves Arkansas and would like to come back to the state. Some church would do well to get him. For further recommendation we refer you to Pastor A. E. Webb of Russellville, Arkansas. —B.L.B.

Missouri Pacific to Kansas City

Leave Little Rock 8:10 AM
 Arrive Kansas City 10:45 PM
 Leave Kansas City 8:30 AM
 Arrive Little Rock 11:00 PM

We will be able to furnish a parlor car which will have 18 revolving chairs and Drawing Room for 5 passengers. We would require 23 seat fares and 23 first class tickets to cover its operation. We can also operate a Diner-Lounge car and this type car would have 14 lounge seats to be used as parlor seats. In order to operate the Diner-Lounge car we would need gross revenue in amount of \$100 for each trip; however, if we have 23 or more persons traveling and they use this diner service there will be no problem at all in meeting the \$100 requirement.

The round trip first class rail fare Little Rock to Kansas City is \$31.79; cost of a parlor car seat one way is \$4.35. All fares quoted include 10 per cent federal transportation tax. Clergy fare is \$9.57 each way.

If trip is made starting on Monday, Tuesday, Wednesday or Thursday members taking their wives can avail of the Family Plan where the husband pays the round trip fare and the wife pays the one way fare for the round trip. The return may be made on any day. —B.L.B.

Rock Island and Frisco to Kansas City

Schedule is as follows:

Leave Little Rock — R. I.
 "Rockette" 3:35 P.M.
 Arrive Memphis — R. I.
 "Rockette" 6:30 P.M.
 Leave Memphis — Frisco "Kansas
 City-Florida Special" 7:30 P.
 Arrive Kansas City — Frisco
 "Kansas City-Florida Special 7:30 A.M.

Return schedule:

Leave Kansas City — Frisco
 "Kansas City-Florida Special 11:25 P.M.
 Arrive Memphis — Frisco "Kan-
 sas City-Florida Special" 9:55 A.M.
 Leave Memphis — R. I.
 "Rockette" 10:00 A.M.
 Arrive Little Rock — R. I.
 "Rockette" 12:30 P.M.

Round-trip coach class fare between Little Rock and Kansas City \$24.69

Round-trip 1st class fare between Little Rock and Kansas City 31.79

One-way 1st class fare between Little Rock and Kansas City, good for the round-trip for those using Clergy 19.07

Lower berth, Memphis-Kansas City (each way) 5.50

Roomette, Memphis-Kansas City (each way) 7.70

Single Bedroom, Memphis-Kansas City (each way) 10.45

Double Bedroom, Memphis-Kansas City (each way) 12.16

Above fares include 10 per cent Federal Tax.

Should you want to take your family you may take advantage of our family plan if you can arrange your trip to start on Monday, Tuesday, Wednesday, or Thursday. —B.L.B.

N22-A-B
 MRS T A SPENCER JR
 5700 WOOD
 N LITTLE ROCK ARK