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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, MARCH 29, 1956

NUMBER 13



H. Armstrong Roberts

Easter — The Christian's Hope

See Page Three

Why Don't Southern Baptists Observe Lent?

By E. N. PATTERSON
New Orleans Baptist Seminary

Why don't Southern Baptists observe Lent? This is a thought-provoking question. I am sure that many people have wondered why Southern Baptist churches do not take part in the observance of Lent; however, I can think of a number of reasons why churches have refused to follow this practice.

Southern Baptists question any practice that has been carried on through the years by the Roman Catholic Church and most of us believe this is a wise procedure. In some sections of the world, the Lenten Season is preceded by the most terrible immorality, drunkenness, and corruption in what is known as Mardi Gras.

No Christian can observe this debauchery without having a violent reaction to the sham and mockery of a false repentance. When I think of the question, Why don't Southern Baptists observe Lent? I suppose it is the same reason that has kept Southern Baptists from following other practices of the Roman Catholic Church.

Southern Baptists have never cared for the processional in the beginning of a service with someone carrying a golden cross in front of the processional. They have never cared for a creed to be read in every service.

They have never wanted ministers to wear robes in the pulpit. They do not prefer the divided chancel with two pulpits in the front, one for reading the Bible and one for preaching, with the altar in the center representing the place of the host.

Then Southern Baptists have never cared for the idea that is so obvious in connection with the observance of Lent, of a person acting like he is a Christian for 40 days and then forgetting it the rest of the year. They have always given more time to revivals and evangelism than churches that observe Lent.

Southern Baptist churches are likely to have weeks of spiritual emphasis all through the

year rather than just the period preceding Easter.

Only Effective Vaccine



The more a church leans in the direction of high church, the more it is likely to observe the Lenten Season and many of the other practices that have come from the Roman Catholic Church. The church that gives a great deal of emphasis to evangelism does not usually observe Lent.

—Baptist Press

—000—

Hawaii Re-elects President

The Hawaii Baptist Convention has re-elected its president, H. B. Ramsour, pastor of University Ave. Baptist Church in Honolulu. During 1955, there were 298 converts joining Southern Baptist churches in Hawaii, or one convert for every 7.7 members.

—Baptist Press

Preacher Sentenced; Banishment Threatened Unless He Is Silent

BEDFORD, England, January, 1661 (BP) — For conducting a "peaceful religious meeting," John Bunyan, Protestant minister, has been sentenced to three months' imprisonment and banishment unless he quits the ministry.

Arrested in November, Bunyan was sentenced at the quarterly sessions court today. The minister was warned that unless he quits preaching in England he will "stretch by the neck for it."

The bold preacher was not intimidated by the warning, however. Not once during the trial did he offer to compromise his convictions. On the contrary, he announced that if he were released he would begin preaching immediately.

Bunyan was charged with "devilishly and perniciously" refusing to attend the Established Church and holding unlawful meetings. His trial amounted to little more than a theological debate, however, in which witnesses felt that the bench came off second best.

In an argument over the virtues of the Book of Common Prayer, Justice Kelynge declared that "the Prayer Book has been ever since the apostles' time and is necessary for church worship."

"Show me the place in the Scriptures where the Prayer Book was written," Bunyan answered,

"or a single text of Scripture that commands me to read it, and I will use it. However, I certainly would defend the right of those to use the Prayer Book who are of a mind to do so. As for me, I can pray to God without it, praise His name."

Accused of having no right or authority to preach the gospel, the prisoner again referred to the Scriptures. "As every man hath received the gift," he quoted, "even so minister the same one to another, as good stewards of the manifold grace of God."

A dynamic preacher with a large following, Bunyan was arrested in the midst of a sermon. He was charged with conducting a seditious meeting, although arresting officers testified at a preliminary hearing that they found him in a peaceful worship service. The minister was sentenced today when the court ruled that his statement that he was in the meeting was admission of guilt.

From the first Bunyan has persistently demanded his right to preach. He would not allow bond to be posted for him by friends when told that he could not preach, and refused to accept an appearance bond on the promise that he would not call the people together.

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—17th Century Baptist Press

Lament Over Jerusalem

A Devotion By The Editor

"O Jerusalem, Jerusalem!"

A mother hen and her brood of chicks are searching diligently and scratching industriously, if perchance they may find some tidbit of nourishment, chirping the while in contentment and happiness. Now and then the mother hen, having found some delicious morsel, gives out a series of excited clucks and the little tribe races to her, each one trying desperately to get there first and claim the delicacy.

But that mother hen never becomes so preoccupied with the search for food that her sensitive ears are not always alert to the sound of approaching danger. Suddenly she raises her head and sounds a note of warning; all activity ceases at once; she listens and if the threat of danger is heard again she calls in imperative tones, and this time the little flock rushes hurriedly under her wings for protection.

This is the picture in the mind of Christ as He looks upon Jerusalem and utters those unforgettable words, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

A hurried review of the history of Israel will confirm this statement of Jesus. God has always been alert to the slightest sound of approaching danger to His people and has called in urgent pleadings to them to run to Him for safety and protection. "Return unto me and I will return unto you, sayeth the Lord." "I will fight your battles for you," sayeth the Lord, "and drive back the enemy." "Cast thy care upon the Lord, for He careth for you."

Yet, how often have they been heedless of the warning, even maltreating the messengers who issued the warning, stoning some and killing others. It is a startling, even an alarming fact, that human beings endowed with intelligence will act with such unintelligent tardiness at the warning of approaching danger, whereas baby chicks without intelligence act with instinctive promptness at the first sound of alarm.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:27).

ARKANSAS BAPTIST

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From The Editor's Desk

Joy, The Root of Sacrifice

(This is the third in a series of studies of Christian sacrifice or the Christian cross.)

Common Error

One of the most common errors in Christian thinking is the belief that pain is the root of sacrifice. Taking this view of sacrifice, there is generated in the Christian a fear and a dread of sacrifice. As a consequence, resentment and rebellion against Christian sacrifice often follows.

But instead of pain, joy is the root of sacrifice. Again, we get our cue from Jesus, for it is emphatically stated concerning Him: "Who for the joy that was set before him endured the cross, despising the shame." And this exhortation immediately follows, "Consider him . . . so as to keep your own hearts from fainting and failing."

Our thinking, our attitudes must be reversed if we are to experience the joy of Christian sacrifice or cross-bearing. The joy of Christian service, the joy of Christian worship, the joy of leading the lost to Christ, the joy of evangelism and missions, in fact, all the joys of the Christian life should so predominate that the sacrifices necessary to experience these joys seem insignificant in comparison.

Joys Through Life

The fact is that this principle of joy in sacrifice runs through all of life. The artist, for instance, has in his mind the vision of a picture. That vision becomes so real, so absorbing, so impelling that the artist forgets his hunger, his weariness, and his physical strain as he works diligently and through long hours to transpose that vision onto the canvas. Likewise, the musician practices to the point of near physical exhaustion because she is so completely absorbed in and charmed by the raptures of music. She experiences difficulty, not in the continued practice of her art, but in the cessation of that practice. These persons do not consider the sacrifices they made in order to master their art a painful experience. But "for the joy" set before them, they endured the hunger, the weariness, the long hours, in order to accomplish their goal.

The same principle runs through family life. Parents visualize for their children a future of achievement, prosperity, and joy. To prepare those children for their future, parents make great sacrifices, suffer hardships, work and toil against great odds. They frequently deny themselves many of the comforts and even necessities of life in order to send that boy or girl to the university. Their joy is in the vision of a young man or a young woman thoroughly equipped for life and for achieving great things so far as educational advantages are concerned. They would rather have that joy than to escape the hardships and the privations necessary to provide their children with these opportunities.

No Joy, No Sacrifice

However, this principle of joy in sacrifice is brought into prominence and perfected in the Christian experience. Again, we refer to the teachings and experiences of Jesus, "who for the joy that was set before him, endured the cross, despising the shame . . ." And Jesus definitely invites us, His followers, to take up our crosses and enter into His joy.

It may be observed that one cannot bear the Christian cross until he has entered into the Christian joy. If there is no joy set before one, one will shun every cross, complain against every sacrifice, and run from every hardship. Without a contemplated joy, crosses will burden, burdens will crush, and sacrifices will embitter the soul. Without a joy, therefore, one is unfit and unwilling to bear the Christian cross.

It follows that the reason so many people are unwilling to bear the burdens of the Lord's kingdom and Christian service is that they have not found the joy in such kingdom service. The reason people are so conscious of the sacrifices in Christian service is because they are entirely unconscious of the joys of Christian service. When we have found joys in Christian sacrifice, we will forget the sacrifice and be carried forward on a great swelling tide of sacrificial service.

A powerful, compelling joy in the Lord and in His service will overcome the pain of service and sacrifice. "They looked unto him and were radiant," declared the Psalmist.

Joys and Sorrows Flow From the Same Fountain

There is a good deal said in the Bible about fasting. We hear it today from certain quarters. It is my conviction that voluntary fasting has little if any merit. It is involuntary fasting that has merit. When one becomes so absorbed in a certain Christian objective that he loses his appetite and forgets when mealtime comes, that is meritorious fasting. But for one to do without a meal simply because the ritual demands that he do without a meal, such fasting has no merit. The same principle is involved in cross-bearing and Christian sacrifice.

We do not mean to say that there is no suffering, no privation, no burden in Christian sacrifice or in bearing the Christian cross. A poet once said, "I saw in my dreams two fountains flowing side by side. One was a fountain of joy and the other of tears. And a voice said unto me, 'These two fountains flow together all through human life.' God makes them flow together that from one His children may learn gratitude and from the other trust."

The artist, who thinks more of his stomach than he thinks of the picture in his mind, will not paint. The father who thinks more of his dollars than of his boy will not send

Easter, The Christian's Hope

After the dark days of Calvary, comes Easter. There are concentrated in the Easter message all the hopes, expectations, promises, and aspirations of the Christian heart. Easter represents the triumph over what appeared to be the defeat of Calvary. Easter removes the sting of death and the darkness of the grave.

Well did the poet sing, "Death cannot keep his prey," for Jesus "arose a victor from the dark domain, And He lives forever with His saints to reign."

But we must remind ourselves that there can be no Easter without Calvary. There can be no resurrection without death. There can be no triumphant redeeming love without the sacrifice of the cross.

In a series of studies, we have been discussing the Christian sacrifice or the Christian cross. Just as it was impossible for Jesus to experience the triumph of Easter without previously suffering the sacrifice of the cross, so it is impossible for His disciples, the Christian people of today, to experience the triumphs of Easter, the satisfactions and the hopes of Easter, without the previous experience of Christian sacrifice and the Christian cross. If we would know the supreme joys of Easter and the Supreme triumphs of Easter, we must have experienced the Christian sacrifice and the Christian cross.

him through the university. The merchant who would rather sit at ease than sell goods will lose customers.

It is just as certain that those who think more of their Sunday morning nap, or of their diversions, recreations, and pleasures than they do of the worship at God's house or service in His kingdom will not be found in places of responsibility in the Lord's kingdom nor bearing their Christian crosses nor sacrificing for their Lord. Those who think more of their ease and comfort and their own personal desires than they think of the souls of boys and girls cannot be induced to teach boys and girls the word of God or to take their places in some responsible position in the church and its organizations. Those who think more of their dollars than they think of their Lord will give of their means reluctantly, if at all.

The Divine Touch

When a person has captured the joy of the Lord and experienced the cleansing of His blood, known the freedom of His grace, felt the well-being of His purity, and thrilled to the challenge of His kingdom service, he will then discover that all the experiences of life are woven into a pattern of exquisite design and surpassing beauty. The lights and shadows of life are artistically blended by the delicacy of the touch that is divine. The craggy heights, the smooth plains, the deep valleys of life, become one harmonious landscape. The sorrows and joys, the pains and delights, the sacrifices and challenges are woven into a single, vari-colored, and beautiful pattern which reveals the handiwork of God.

Kingdom Progress

Arkansans at Southern Seminary



Arkansas students at Southern Seminary, Louisville, Ky., pose for a family picture—although the bigger part got away! From left to right, are: Mr. and Mrs. Rhine McMurry, Fordyce; Mr. and Mrs. Alfred Sparkman, Pine Bluff; Mr. and Mrs. Lucien Coleman and Vivian, Little Rock; Darel Ross and daughters, Little Rock; Mr. and Mrs. Charles Ragland, El Dorado; Mr. and Mrs. Harold White, Gurdon; Mr. and Mrs. P. C. Church, El Dorado, and John T. Lamb. Arkansas has 36 students at Southern Seminary this year.

Lasater to Cullendale

Lonnie Lasater resigned as pastor of First Church, Nashville, to accept the pastorate of Temple Church, Cullendale.

Clyde E. White, clerk of the Executive Board of Little River Association, states: "Brother Lasater came to Little River Association over two years ago. He has been very active in our association work, and has served two years as moderator of the Association. He is to be recommended for the splendid way he conducted all the business of our association. He is a great preacher, pastor, leader, and businessman. We shall always remember him for his patience, kindness, and helpfulness extended to us during the time we were privileged to be associated with him."

Williams Aids Bald Knob; 48 Additions

Central Church, Bald Knob, had the services of Bill Williams, pastor of Calvary Church, Ft. Smith, and its pastor, Bill Lewis, in a revival meeting March 4-14. Pastor Williams preached the first week, with Pastor Lewis in charge of the music; Pastor Lewis preached the second week, with Jeff Tackett of the Bald Knob church in charge of the music.

The meeting resulted in 48 additions to the church, 35 by baptism.

Pastor Lewis states: "All but five of the additions were adults. Another outstanding event of the revival was the enlisting of 129 tithers."

Crawfordsville Receives 11

Pastor Cordia Reynaud and Crawfordsville Church had the services of Evangelist Billy Walker in a revival meeting February 19-26. There were 11 additions to the Church by baptism, 3 by letter, and one coming under watchcare of the church. Eight agreed to begin tithing.

J. E. Neal was in charge of the music, and Elbert Redding served as organist.

W. Helena Church Receives 15

Missionary Jesse S. Reed was with Pastor Paul Pearson and Second Church, West Helena, in a revival meeting March 4-11. Mark Short Sr. was in charge of the music. There were 15 additions to the church, 9 by baptism and 6 by letter and statement, with one other profession of faith.

Dell Church Receives 17

First Church, Dell, and Pastor Jesse Holcomb had the services of Pastor Holcomb's brother, Bill, in a revival campaign from March 4 to 14, which resulted in 17 additions to the church, 15 by baptism, two by letters. The candidates were baptized March 18.

Bill Holcomb is pastor of Rose Chapel Church, Caraway.

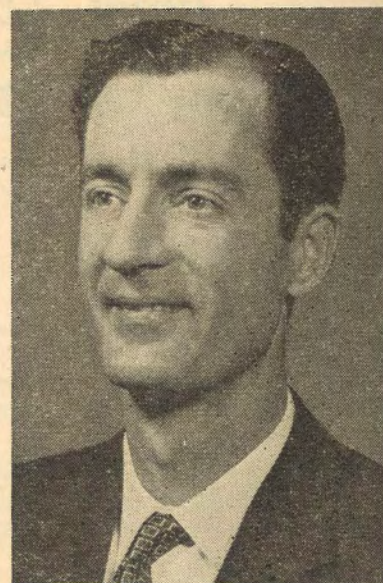
Man to Man
A. C. Archibald

Broadman Press

Price, \$1.75

Joy 'In Church Membership
By Donald F. Ackland
Convention Press

Enters Seminary



H. H. SMITH

H. H. Smith, who for the past several years served as choir director and adult Training Union leader at Bailey Hill Church, Fort Smith, has entered Southwestern Seminary, Fort Worth, Texas. Prior to entering the Seminary, he served as choir director in the absence of William J. Perkinson, who went to First Church, Paragould.

Mr. and Mrs. Smith were members of Bailey Hill Church 15 years. They are now members of Gambrell Street Baptist Church, Fort Worth.

Southern Seminary Trustees Send Resolution to K. C. Convention

Trustees of the Southern Baptist Theological Seminary voted at their annual meeting recently to ask the Southern Baptist Convention to take action designed to give "clarification and direction" to young people in their sense of call to full-time Christian service.

Text of the resolution, to be presented to the Southern Baptist Convention meeting in Kansas City in May, follows:

In view of the urgent need of multitudes of young people in our churches for clarification and direction of their sense of call to full-time Christian service:

And in view of the growing size and complexity of our churches and increasingly heavy demands made on their pastors; and in view of the growing needs of churches, boards and agencies for specialized workers in the varied fields of Missions, Religious Education and Church Music:

Be it resolved,

That a committee be named by the Southern Baptist Convention to study these needs and their Supply; to seek proper means of confronting young people who feel the call of God to full-time Christian service with the opportunities and possibilities of Missions, Religious Education, and Church Music as Christian vocations; to suggest provision of appropriate guidance materials; to explore procedures whereby these God-called men and women may be given appropriate recognition and status; and to seek a unified and effective approach to their enrollment in our Baptist Colleges and Seminaries to the end that they may be adequately equipped for their divinely appointed life work.

Cooper Resigns Pastorate, First Church, Des Arc



PASTOR C. R. COOPER

C. R. Cooper has resigned the pastorate of First Church, Des Arc, due to ill health. He served the Des Arc church five years. Dur-



New Educational Building, First Church, Des Arc

ing that time there were 144 additions to the membership, 58 by baptism. The Sunday school and Training Union organizations showed a marked increase; an educational building was erected; and a Ham-

mond organ installed in the auditorium.

Pastor Cooper spent 27 years as pastor of four churches: Humphrey, Almyra, Haggler, and Des Arc. He and Mrs. Cooper are residing in Almyra.

Simultaneous Crusade In Panama, Successful

By C. Y. DOSSEY

Twenty-two missions and churches in the Republic of Panama have recently engaged in a simultaneous crusade. Fourteen churches in the United States paid the expenses of their pastors to go and preach in the crusade. Five other churches in the states paid the traveling expenses of five Cuban pastors to go and preach to the Spanish speaking churches. Three of the revivals were conducted among the San Blas Indians. This is the first time a two weeks' evangelistic crusade has ever been undertaken among the San Blas Indians. In one of the San Blas churches there were 138 professions of faith.

The results of the crusade in all the churches were: 799 professions of faith, 55 additions by letter and 118 rededications. This was the first time some of the churches in Panama had ever attempted a two weeks' revival crusade. Large crowds attended all the services and fellowship meetings were conducted twice a week in two areas of the country.

The crusade was organized and directed by C. Y. Dossey, Associate Secretary of the Department of Evangelism of the Baptist Home Mission Board.

The pastors and missionaries in the Republic of Panama and the Canal Zone have a fine grasp of the Southern Baptist Program of Evangelism, and are carrying it out just like we are here in the States. Our Southern Baptist work in Panama under the direction of R. G. Van Royan, Superintendent, is making rapid progress. Our churches are growing and new work is being opened up.

Joe Shaver In Revivals

Evangelist Joe Shaver reports a successful revival in the First Baptist Church, Thayer, Missouri.

He is to be with St. Louis Park Baptist Church, St. Louis, Missouri, in a revival meeting in the near future. Evangelist Shaver reports that he has only two open dates until December 1: One in July and one in November.

Minister Ordained

Newton Carl Bryan Jr. was ordained to the work of the gospel ministry by the Shorewood Hills Church, Central Association, Sunay, March 11.

Members of the ordination council were the following ministers and deacons: Edgar Harvey, Delbert Garrett, Dexter Blevins, Don Hook, Richard Wright, Harry Sparks, George Clements and M. S. Gates. Edgar Harvey is pastor of the church.

Mr. Bryan is a student in Southern Baptist College, Walnut Ridge, and is serving as pastor of Jacksonport Church.

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

April

- 7—Foreign Missions; John Abernathy, Korea, the speaker.
- 14—Arkansas State Convention; Ralph Douglas.
- 21—Ouachita College; President Ralph A. Phelps.
- 28—Bottoms Baptist Orphanage; H. C. Seefeldt.

May

- 5—To be Announced.
- 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.
- 23—Brotherhood; Nelson Tull
- 30—Sunday School; Edgar Williamson.

Worker Available

Darrell Overstreet, student at the University of Arkansas, is available for pastoral or evangelistic work. He may be reached through the B.S.U. at 714 Douglas, Fayetteville.

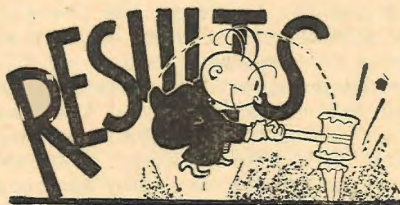
Mr. Overstreet was ordained by First Church, Ft. Smith, four years ago. He holds membership with First Church, Fayetteville, at this time.

Lee Memorial, Pine Bluff, Receives 33 in Revival

Lee Memorial Church, Pine Bluff, and Pastor Hugh Owen recently had the services of Bill Walker, Evangelist, and Robert Graham, music director, in a revival campaign which resulted in 33 additions to the church, 26 by baptism.

New Providence in Revival

Pastor F. M. Robinson reports a revival meeting, March 11-18, at New Providence Church which resulted in 8 additions by baptism. One young man surrendered to preach the gospel.



Drive a peg down right here: The Arkansas Baptist in the budget of church gets results!

New Budget

Eagle Lake Cross Roads; Bartholomew Association; Warren; E. L. Johnson, pastor.

New Club

Buffalo Chappel, Mt. Zion Association; Harvey Fowler, pastor.

Subscription Analysis

Correction from last week: Buckner Association has 12 budgets; 1 club; 25 churches with neither. Buckville has no budgets; no clubs; 7 with neither. Caddo River has 4 budgets, 3 clubs; 8 with neither.

Carey Association has 10 budgets; 3 clubs; and 4 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

Catholics Warned Against Mixed Marriages

Mixed marriages were condemned in Boston by Roman Catholic family life experts as "a threat to the faith of the Catholic spouse and the religious training of the children."

A resolution adopted by the 24th annual convention of the National Catholic Conference on Family Life noted that between a third and a fourth of all valid marriages involving Catholics are mixed unions.

This relatively high rate, the Conference said, poses a "particularly acute" problem in modern society "as the gap between Catholic family values and those maintained by other groups tends to widen."

The delegates said parents are obliged to instruct their children concerning the dangers of mixed marriage. Parents also were called upon to "guide and supervise the associations of their children so that they become acquainted with Catholic friends."

Town Works to Fill All Churches At Sunday Night Service

Laymen and clergymen of Olney, Texas, (pop. 4,000) worked together on a campaign to fill every one of its 15 churches at the Sunday evening service on March 18.

Mayor Carroll Wilson proclaimed it "All Citizens Church Night."

Dr. Joseph I. Patterson of First Methodist Church said the drive was inspired by the success of Kenneth W. Ritchel, a newspaper advertising salesman, in his self-imposed task of single-handedly filling the 2,000 seats of a Dallas church on a recent Sunday night.

Go-to-Church Campaign Increasing Attendance

Thirty congregations in Enid, Okla., participating in a go-to-church campaign which began Jan. 1 and ends on Easter Sunday report attendance gains ranging from 20 to 30 per cent.

Ralph Goley, chairman, said the gains were attributed to the joint city-wide campaign, plus individual church promotional programs.

Billboards, radio, television, newspapers and other media have been used to promote the united effort. The 30 churches pooled funds for advertising and general promotion.

Inaugural Prayer Desk Now In President's Office

The desk at which President Eisenhower wrote his famous Inaugural Day prayer is now part of his office furniture.

The White House disclosed that the President ordered it placed opposite his desk in the large oval-shaped office from which he directs the nation's affairs.

Mr. Eisenhower sat at the desk in his Hotel Statler suite on the morning of Jan. 20, 1953, and composed the prayer in longhand.

Conrad Hilton, hotel owner, gave the desk to the President together with an engraved copy of the prayer. The presentation was made Feb. 2 at the annual prayer breakfast sponsored by International Christian Leadership.

Disciples Seek Increased Cooperative Budget

A total budget of \$11,240,710 for cooperative causes of the Disciples of Christ during the 1956-57 fiscal year was approved at a joint meeting of denominational commissions.

The figure is ten per cent more than the 1955-56 budget.

Most of the increase is reflected in the new budget's capital funds allocation of \$4,431,600 for special projects and construction of new churches and educational facilities. The 1955-56 budget amount for these purposes was \$3,546,982.

The newly-adopted operating budget of \$6,809,110 for missions, education and benevolence is an increase of \$117,000 over that for the previous fiscal year.

Approving the budget were the Commission on Brotherhood Finance and the Commission on Budgets and Promotional Relationships.

Some 84 local, state and national Disciples agencies are represented in the adopted budget askings. Fifty-five of these are promoted through a single agency, Unified Promotion.

Ministers Support Alabama Bill To Ban Liquor Advertising

Montgomery ministers are supporting a bill in the Alabama legislature to prohibit the advertising of whisky in state publications.

Proponents claim it would "protect the public" from "iniquitous and vicious" ads in favor of liquor.

Newspaper representatives, opposing the bill at a public hearing, countered that the bill would give the legislature the power to ban other advertising, including religious ads.

James Swedenburg, president of the Alabama Temperance Alliance, said he was a strong believer in freedom of the press but did not feel newspapers had the "right to promote evil" through liquor advertising.

"The time is not far down the road," he said, "when you will have to prohibit such advertising in the interest of public protection."

TV Actor Enters Fulltime Religious Work

A television actor who appeared on some of the country's popular TV shows last year has dedicated his life to full-time religious work.

Ben F. C. Morris Jr., known to Oklahoma viewers as "Big Ben" has assumed duties as religious education and activities director for Nichols Hills Baptist Church, in Oklahoma City.

He resigned his job on the staff of Station WKY-TV in Oklahoma City.

Mr. Morris lived in Hollywood during 1955. He appeared on Dragnet, Playhouse of Stars, The Millionaire, and Studio 57.

He returned to Oklahoma City to take a job with WKY-TV, for which he started working while still in high school.

After serving with the Marine Corps during World War II, Mr. Morris went to work for the American Broadcasting Co. in San Francisco. He took the title role in "Pat Novak For Hire," replacing now famous Jack Webb.

A Smile or Two



"Bring the hen debeaker, Daddy. Here's another one that needs it."

The man who drawls, "In other words. . ." If he were well rehearsed, Would have no need to smother words, He'd say the right ones first.

—Rotarian

Women's hats are always different because no one likes to make the same mistake twice.

—Quote

Says the Queen's Husband:

When presented to the Duke of Edinburgh, archaeologist Max Mallowan remarked, "I believe, sir, you have met important member of my family, my wife, Agatha Christie."

"I guess you know," smiled the Duke, "the same holds true in our house."

—David E. Green, *Cosmopolitan*

"Well, darling," said the little boy's mother as he walked into the kitchen, "were you a good boy at school today?"

"Sure," answered the lad. "How much trouble can you get into standing in a corner all day?"

—Quote

Have you heard about the visiting Texan who tipped a waiter \$100?

"I beg your pardon, sir," gasped the waiter. "Do you realize how much you just gave me?"

"That's to teach you a lesson, son," growled the Texan. "I didn't leave my usual tip because I wasn't too satisfied with your service."

—American Weekly

In France, every little boy can grow up to be Prime Minister — and most of them do.

—Banking

It's no use crying over spilt milk. It only makes it salty for the cat.

—Quote

The Sunday rider realizes how citified the suburbs have become when he finds out how far out he has to drive to show the children a cow.

—Boston Globe

"My wife is just an angel," said one man. "She's always up in the air, always harping, and never has anything to wear."

News From Baptist Press

D. A. L. Goodrich Fatally Stricken

Dr. A. L. Goodrich, editor of the Mississippi Baptist Record, weekly denominational newspaper, died in a Jackson hospital March 14 following a heart attack.

Dr. Goodrich, who became editor of the Baptist Record in 1941 after six years as the paper's circulation manager, was stricken at his home in Clinton after returning from mid-week prayer service at Clinton Baptist Church.

Born Sept. 12, 1891, in Kenly, N. C., Dr. Goodrich was educated at Wake Forest College, Wake Forest, N. C., and at Southern Baptist Seminary. Mississippi College honored him with a doctor of divinity degree in 1946.

He held pastorates in Lexington, Ky., and Pontotoc, Miss., before entering editorial work. He was a former vice-president of the General Association (state convention) of Baptists in Kentucky.

He is survived by his wife and several children.

Baptists Fight Catholic Move On Public Hospital

Baptists around the North Carolina capital city are opposing a Roman Catholic proposal to operate a hospital that will be built in Raleigh with a \$5 million county bond issue.

Bishop Vincent Waters of the Catholic Church made the offer to Wake County (Raleigh) officials. The bishop offered the county a site on which to build the hospital, provided the county would turn the hospital over to an order of Catholic sisters for operation.

R. N. Sims, Jr., moderator of Raleigh Baptist Association, was one of the more outspoken opponents of Bishop Waters' proposal. Leaders of other non-Catholic denominations also have protested, claiming such an act will violate the principle of separation of church and state.

The Little River (N. C.) Baptist Ministerial Association also voiced its dislike of Waters' proposal.

The county delayed action on Waters' proposal.

Seminar On Protestantism

Sydney E. Ahlstrom, of Yale University divinity school, and John A. Hague, of the Stetson University faculty, Deland, Fla., will offer a summer seminar at Stetson on "The Impact of Protestantism on American Democracy." Hague is director of the Merrill program of American studies at the Florida Baptist university.

Florida Homes Offered Retired at Discount

A deacon in First Baptist Church, Sebastian, says he'll sell 50 homes to retired Southern Baptist ministers and Missionaries at about one-fifth less than the market price for the general public.

The homes will be located near Sebastian, in the Indian River section of the Florida east coast.

The deacon, P. D. Conner, says the concrete-block, two-bedroom homes with tile baths may be bought for \$4250 on the basis of a cash down payment and monthly terms. The houses are on high ground.

Interested eligible persons may secure further details from Conner at Box 344, Sebastian.

Church Striving For 'Penniless' Members

"A Million Pennies for Missions" is the slogan for the year at Inman Park Baptist Church, Atlanta, and neither dollar bills nor silver coins are acceptable.

Fruit jars and jugs are scattered about the building as the depository for pennies. Pastor E. B. Shivers says the church is meeting the monthly quota of 83,333 pennies which will give \$10,000 for special mission projects in addition to the regular church budget.

Deacons presented the pastor with a five-gallon jug for his office.

Visitors who have just left his office can now say truthfully that they don't have a penny.

Wayland College Gets Second Place Honors

Wayland college's entry in the 1955 Freedoms Foundation college campus program competition recently won second place prize of \$200 and a George Washington honor medal.

The prize was for the Plainview, Texas Baptist college's program of Christian education, "stressing particularly the inter-graduation of foreign background students and their strong indoctrination in the 'American Way of Life'."

Hospital Starts Work On 15-Story Building

Work is underway in Houston on a \$4½ million, 15-story medical professional building for Baptist Memorial Hospital.

The first six floors will cover half a block and will provide parking space for 500 cars. The ground floor will have a lobby for elevators, shop space, and a concourse for the garage.

The 10-story office tower above the parking garage will be served by six automatic elevators. The entire building will have 188,000 square feet of floor space, Hospital Administrator John G. Dudley reported.

Seven Southern Baptists Aid Midwest Conference

Seven Southern Baptist denominational workers participated in the midwest rural church conference held recently at Central Seminary.

They were W. H. Allison, Billie T. Hargrove, and Bruce C. Maples, Jefferson City, Mo., from the department of stewardship and missions of the Missouri Baptist General Association.

J. T. Gillespie, Atlanta, Ga., Home Mission Board; Rowland Crowder and Mrs. Agnes D. Pylant, Nashville, Baptist Sunday School Board, and Robert J. Hastings, Nashville, Executive Committee.

Kentucky School Honors Minister

J. S. Bell, pastor of Hindman (Ky.) Baptist Church, has been chosen "Outstanding Mountain Minister of the Year."

The honor was accorded him by Clear Creek Mountain Preachers Bible School, Pineville, Ky. He was the overwhelming choice of those who served on the selection committee, school officials declared.

Bell, in addition to pastoral duties, serves on the Southern Baptist committee on theological education.

Counselor's Corner

By DR. R. LOFTON HUDSON

Loveless Marriage

Question: I have been married to a fine man for several years and we have three children. I married real young and did not know what love was. Now I am in love with another man. I do not believe in divorce. Even if we were to get a divorce the children would go with him for he is such a fine affectionate man. Should I continue to live with a man whom I do not love?

Answer: I doubt if you know what love is yet. It involves unselfishness and loyalty and trying to make the other person happy. Would you do this to your husband and children if you loved? No amount of explaining would ever satisfy your children's questions.

You need to find out what is wrong with your marriage. Are you jealous of your children? Do you feel that your husband does not love you? Are you capable of giving and receiving love? Something is wrong, something basic. And it is likely right inside you.

You can do one of two things. First, if you could find a competent marriage counselor perhaps you could discover the real cause of your discontent. It is emotional or spiritual. People just do not live together long enough to have three children without loving, if they are reasonably mature. If you are not mature, you wouldn't be mature with a second husband long.

The other solution, a moral and religious one, will be difficult but worth the effort. Stop this flirtation and give to your husband and children what is rightfully theirs, your love. God can be of real help to you here. I have seen some great Christians come out of thwarted romantic love.

I'm not unsympathetic with you, but I just do not believe that your love for this new man is genuine. I have seen too many similar cases.

—000—

Baptist TV Hour in Color

"This Is The Answer," the first religious television program in color, will be launched April 8 by the Radio and Television Commission of the Southern Baptist Convention, the Rev. Paul M. Stevens, commission director, has announced.

The 13-program series, seven of which have been filmed in color by Family Films, is based on parables from the Bible and relate the story of these parables in a modern dramatic situation.

Stevens explained that the new television series is non-denominational and that the Christian message has been taken entirely from Scripture.

"We selected the Bible parables as the method of carrying our message to the nation's church and unchurched people for several reasons," Stevens said. "First, the parables lend themselves to unlimited dramatic situations.

"Secondly, Jesus Christ used parables as his main method of teaching. Too, the parables are simple and they deal directly with the problems facing men today."

The seven Bible parables filmed in color are "The Rich Fool," "The Two Sons," "Seventy Times Seven," "Prodigal Son," "The Forgotten Cross," "Good Samaritan," and "The Unrighteous Judge."

He Is Risen From The Dead

By C. A. KENNEDY

Pastor, First Baptist Church, Abernathy, Texas

We are looking down a winding, dusty, little road which wends its way across the knobby hills south of Jerusalem. It is evening. Dusk settles, and the dust stirred by the day's travelers now hangs in hazy banks low over the still valleys and across the low irregular slopes. At the side of the road shows the early green of sparse spring grass. The far away sounds of a quiet evening are soothing the tired earth to rest.

Ahead of us in the road, some distance, we can make out, dimly, the forms of two men walking. We are drawing nearer now, near enough to see them. One walks with the aid of a long shepherd's staff. He is leaning heavily upon it with every step. Look closely into his face. It is the face of an old man. The wrinkles are deep, the eyes sunken and dark. Here and there his greyed hair has escaped the turban. The other is no more than a lad. His face is weatherbeaten. His long black hair falls loosely about his shoulders. The eyes are beautiful and brown and the features are sensitive and perfect. Both faces show weariness and sadness.

Cleopas looked quickly at his father, and saw that he was weeping again. An agony swept over his own soul. "Mattaniah, weep no more for Him," the boy said softly. "Tis enough; we cannot return to Joanna thus." The old man groaned audibly, and they stopped in the road and looked back through the gathering darkness towards Jerusalem, where, already, the little lights twinkled from a thousand candles. The old man Mattaniah whispered, half unintelligibly, but Cleopas knew what he was saying. Over and again he had repeated those same words since that awful afternoon at Calvary: "Surely this was He which was to have redeemed Israel." A tear broke from the boy's eye and coursed down his brown face.

A sound in the distance. The crunching of sandals in the sand of the road. Someone else going home from the feast, thought Cleopas. Strangers on this road, especially at night, were seldom of the right sort. They turned and quickened their pace, but slowly and surely the steps overtook them. The stranger would have passed them by, but Mattaniah called to him: "Ho, Stranger, walk with us." The man turned aside to join them. "Goest thou to Emmaus?" Cleopas asked. "Yea," was the solitary reply. They walked in silence for a few moments. "Thou hast been to the Feast also?" Again the solitary "Yea," and all was silent again, save for the crush of three pairs of sandals in the road and the beat of old Mattaniah's staff.

Cleopas heard the Man take a deep breath, almost a sigh, and knew that now he would speak: "What manner of communications are these that ye have, as ye walk and are sad?" Mattaniah could not reply and Cleopas said:

"Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And He said unto them, "What things?" And they said unto Him, concerning Jesus of Nazareth which was a prophet mighty in deed and word before God and all the people; And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; And beside all this, today is the third day since

these things were done. Yea, and certain of our company made us astonished, which were early at the sepulchre; And when they found not His Body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.



There was a pause, and Cleopas waited for the Man's Words. And when He began Cleopas moved at His voice. It was beautiful and resonant:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His Glory? And beginning at Moses and all the prophets He expounded unto them in all the scriptures the things concerning Himself."

It seemed to Cleopas that they came to the edge of Emmaus so quickly. They entered one street where warm beams from little lamps glowed from the low windows. And then, they were at home. And there was Joanna standing in the doorway. The Man made as though He would have gone farther, but Mattaniah constrained Him with the words: "Abide with us, for the day is far spent."

Joanna had busied herself in the adjoining rooms and soon they were reclining on their mats about the low table on the floor. Mattaniah asked The Man to bless the food.

Strangely, Cleopas' eyes fastened on His Hands as He took up one of the little loaves and raised it heavenward in blessing. There was something familiar about it all. And in that moment the boy knew. Those hands; they were the same! Yea, the same! The same as had taken his own loaves and fishes by the side of the sea that day when the five thousand were fed!

Silently the room became brilliant. From the vicinity of the doorway behind him, Cleopas could hear the rustle of Joanna's robes as she sank to her knees. Old Mattaniah had fallen upon his face. Cleopas watched as the Wondrous Form lifted a little from the floor; with Arms uplifted in blessing upon them all; Face radiant with Heavenly Glory. "And he vanished out of their sight."

The room was just as suddenly dark again. Cleopas could hear the fervent whisper of Old Mattaniah:

"It was our Jesus! He is Risen! He is Risen From The Dead!"

Christ our Lord is Risen today;
Alleluia!

Foreign Mission Board Selects Arkansans



MR. AND MRS. HARRISON H. PIKE

Pastor and Mrs. Harrison H. Pike, of First Church, Oden, were appointed missionaries to Brazil by the Southern Baptist Foreign Mission Board at its March meeting.

They were among 16 young people named to overseas mission service by the Board, bringing the total number of active Southern Baptist foreign missionaries to 1,034.

Mr. Pike, a native of Texarkana, Ark., has served the Oden church since September, 1953. Prior to that he was pastor at the Pisgah Church, Fouke; Tennessee Church, Texarkana; Springhill Baptist Church, De Kalb, Tex.; Camden Point (Mo.) Baptist Church; and Ruskin Heights Baptist Chapel, Kansas City, Mo.; and served as interim pastor of Calvary Baptist Church, Chilli-cothe, Mo.

He attended Texarkana (Tex.) Junior College and Southwestern Seminary, Fort Worth, Tex.; received the bachelor of arts degree from Ouachita College, and the bachelor of divinity and master of religious education degrees from Central Seminary, Kansas City, Kan.

Mrs. Pike, formerly June Summers, is a native of Fort Smith. She received the bachelor of arts degree from Ouachita College and attended Texarkana Junior College.

She has taught English at Oden High School since September. She was formerly a public school teacher in Texarkana, Tex., and Camden Point.

Mr. and Mrs. Pike have three children: Donna June, almost five; David Harrison, three; and Daniel Winston, two.

Businessman and Minister New Missouri Secretaries

A Warrensburg, Mo., businessman and a Webb City, Mo., minister are new secretaries of organizations in the Missouri Baptist General Association.

Harry L. Cameron, Contractor from Warrensburg, will serve as secretary of the Mission Baptist Foundation. The pastor of First Baptist Church, Webb City, Elgin Lee, has become secretary of Baptist Student Union work for the association (state convention).

—Baptist Press

Sons of men and angels say,
Alleluia!
Raise your joys and triumphs high;
Alleluia!
Sing, ye heavens, and earth reply,
Alleluia!

American, Russian Churchmen Discuss Peace Views

By Religious News Service

In an historic meeting in Moscow, American and Soviet church leaders discussed frankly their different positions on world peace.

The conversations took place at the residence of Patriarch Alexei of Moscow. Participants were a nine-man deputation of churchmen in Moscow for a ten-day visit sponsored by the National Council of Churches and Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate, who acted as spokesman for the Russian Orthodox Church.

There was no hedging on controversial issues. The Americans reiterated their rejection of the Soviet contention that the Communist-sponsored World Peace Council, supported by the Russian Orthodox Church, represented all genuinely peace-loving forces.

They also criticized Russian Orthodox Church officials for espousing the Soviet Union's position on the Korean War and spreading false statements that U. S. churches were controlled by millionaires and that America was guilty of "germ warfare" in Korea.

The American churchmen's statements on the World Peace Council came when Metropolitan Nikolai said his Church carried on its struggle for peace through the Council. He implied that he could not see how other church groups could work effectively for peace outside the Council.

In their remarks, the visiting churchmen said American church groups could hardly be expected to join the Peace Council because of "coincidence of its program with the political interests of the Soviet Union and its bloc."

Metropolitan Nikolai said he had entered into talks with the Americans without instructions from his government. However, he said Russian Orthodox leaders attached cardinal importance to the World Peace Council as the champion of peace-loving forces in the world.

The Americans plied the Metropolitan with questions about Russian Orthodox Church participation in the 1952 religious conference at Zagorsk, organized by the Soviet government as a platform for accusing the United States of "germ warfare" in Korea.

Metropolitan Nikolai replied that the conference had been one event in historical development. He asserted that this meeting and a similar one in 1948 were part of the "struggle for peace."

The charges, to which the Americans objected, he said, had been made in a period of war and tensions and he implied that the situation in the Soviet Union was different now. He assured the visitors that there was no danger that Moscow would pursue warlike tactics.

A summary of the National Council of Churches' views for establishing and maintaining peace was presented by Dr. Walter W. Kirk, executive director of its department of international affairs.

"The churches of Christ in the United States of America," he said, "vigorously support policies designed to establish peace with justice throughout the world."

He added that U. S. churches are "steadfast in their support of the United Nations . . . (and) again and again have called on

the government of the United States to keep open the doors of international negotiations."

Dr. Van Kirk pledged that the churches will do their utmost to "keep alive the hopes engendered by the Geneva Conference of the heads of State and to forge between the people of the Soviet Union and the United States a bond of enduring friendship."

The conversations closed on a friendly note. Metropolitan Nikolai said that the time had come when "we must now forgive and forget."

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church said, "We have had to say what we believe is the truth in love."

"If we had not wished for understanding," he asserted, "we would not have come."

American Churchmen Told Soviet Permit Sunday Schools, Religious Instruction

A United States deputation was told that the Soviet Government was permitting "Sunday schools" for the first time.

The nine American church officials also were told that the Soviet regime is permitting clergymen to provide religious instruction of children in homes, if the parents approve.

In their formal talks with Russian churchmen the Americans were informed, too, that although no actual count of church membership had been made there are an estimated 50,000,000 believers in the Soviet Union, 20,000 parishes, and 35,000 priests. The total Soviet population is 220,000,000.

The talks, which dealt with the freedom of the churches in the U. S. and the Soviet Union to carry out their missions, were attended by Russian Orthodox, Baptist, Lutheran and Armenian Orthodox Church leaders.

Earlier, the Americans had conferred only with Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking prelate of the Moscow Patriarchate, who acted as spokesman for the Russian Orthodox Church in conversations on world peace. He was absent from the discussions on how the churches carry on their work.

Regular Sunday afternoon meetings are held in Orthodox churches, the Americans heard, under the guidance of a parish priest. Both adults and children attend these sessions, at which the Russian Orthodox liturgy, creed and prayers are taught.

Until now, Soviet authorities had not permitted group religious instruction of young people under 18 years of age except at public sermons.

No printed teaching materials are used at the Sunday sessions, the Americans were told, but the instruction was said to be effective nonetheless.

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church evoked the curiosity of the Russian churchmen when he informed them that in the United States church property and gifts for religious purposes were exempt from taxation. It took 20 minutes for the American deputation to explain this point to the Russians.

"In other words," one of the Russians said, "there is in this practice a subsidy to your churches from the government."

Another remarked: "I see you mean the

Arkansan to Florida



CHARLES M. LOWRY

Charles M. Lowry, Minister of Music and Education at South Side Church in Pine Bluff; has accepted the position of Associate Secretary of the Sunday School Department of the Florida Baptist Convention.

Mr. Lowry completed nineteen months of service at the Pine Bluff church. During this time five new departments were organized in both the Sunday School and Training Union. He served as the Training Union Director for Harmony Association.

Mr. Lowry is a graduate of Ouachita College and attended Southwestern Seminary. He went to Pine Bluff with the pastor, Roy A. Lambert, from South Fort Worth Baptist Church in Fort Worth, Texas.

Mrs. Lowry is the daughter of Evangelist Ralph Dodd of Little Rock. The Lowrys have two children: Sharon, age six, and Charles, age three.

They began their work in Florida March 19.

government encourages the people to give to churches."

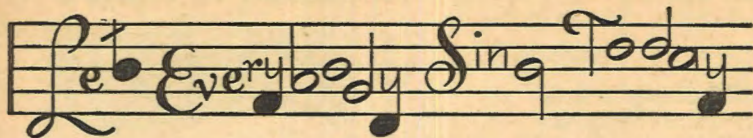
The Soviet churchmen then wanted to know if clergymen could vote in the United States. They have had the right to vote in Russia only since 1936.

Other questions by the Russians relating to American clergymen were: "Does your government have to rely on a clergyman's word on how much his income is?" and "do religious contributions go to the Bishop or to the Church itself?"

Afterwards, Bishop Sherrill told foreign correspondents, "I felt it was such a different world here that it was unbelievable."

The Russian Orthodox Church was represented at this conversation by Bishop Sergei of Leningrad; Nikolai F. Kolchitsky, chief administrator of the Patriarchate; Archpriest Konstantin I. Ruzhitsky, rector of Moscow Theological Academy; and two lesser officials.

The Rev. Jacob I. Zhidkov, president of the All-Soviet Council of Evangelical Christians (Baptist) and Alexander V. Karev, the Council's secretary general, represented the Baptists. The Lutherans were represented by Archbishops Gustav Turs of the Evangelical Lutheran Church of Latvia, and Yan Kiivit of the Evangelical Church of Estonia; and the Armenian Orthodox Church by Bishop Varnau and Professor Danelian.



**YOUTH MUSIC CAMP
AND CHURCH MUSIC
LEADERSHIP SCHOOL
TO BE HELD
SIMULTANEOUSLY**

June 18 through 22, Music Leaders from over the State of Arkansas will gather for a week of intensive training on Ouachita Baptist College Campus. This event is designed for the Youth and the Church Music Leaders of our State. Now it is possible for a leader to get training at the same time his choristers are being trained.

YOUTH MUSIC CAMP

A faculty of twenty-seven leaders is being selected to direct the activities of Youth Music Camp. Activities will include: Four Graded Choirs, Orchestra, Beginning and Advanced Theory, Piano, Organ, Violin, Individual Voice Lessons, High Voice Repertoire, Low Voice Repertoire, Swimming, Volley ball, Skating, Softball, Hiking, Tennis, Ping Pong, and many other recreational activities.

The Young People who attended the Camp last year testify to the fact that it was the most glorious week of the summer.

The cost is \$16.00 with a \$1.00 deduction for every person you bring to camp. Registrations are being held open until June 1, for Music Camp. Hurry! send in your name, age, and what instrument you play if any.

Send \$1.00 registration fee and an endorsement by your Pastor to Church Music Department, 312 Baptist Building, Little Rock, Arkansas.

Each year the Staff and Faculty select the outstanding camper to send to Glorieta Music Conference. Will you be that camper?

**CHURCH MUSIC
LEADERSHIP SCHOOL**

All over Arkansas one hears a familiar chant concerning Church Music: "If we only had some music leaders, then we could have a music program in our church." Truly, a local church cannot go beyond the vision and ability of its leaders. Why not enlarge the vision and increase the ability of your leaders? One week at Church Music Leadership School will do more to help your church musically than anything you can do.

We are selecting the finest faculty we have ever had to lead in this event. A few of the faculty include: Dr. Loren Davidson, Louisiana State University, teaching voice, advanced conducting, and Adult Choir Methods and Materials; Robert Burton, Minister of Music, First Baptist Church, Memphis, Tennessee, teaching beginning conducting, and methods and materials for Youth Choirs; Lecil Gibson, Minister of Music, First Baptist Church, El Dorado, teaching Organ, and methods and Materials for Intermediate choirs; Mr. and Mrs. Edwin Irey, Ministers of Music, Second Baptist Church, Little Rock, teaching violin, piano, and Methods and Materials for Junior Choirs. There will be classes in high and low voice repertoire, individual voice lessons, beginning and advanced theory, orchestra, lectures on how to build a music program in small, medium and large churches, and time for recreation.

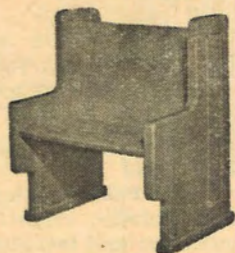
All this above plus wonderful food and fine lodging accommodations for \$16.00. Every church in Arkansas should send their director, grade choir leaders, organists, pianists and departmental musicians to this musical feast.

Please send advance registration fee of \$1.00 with your name, position in church, and what instrument you play if any. Registrations are being held open until June 1. Hurry!

*Church Music Department,
LeRoy McClard, Director*

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For information contact:

**JAMES LUCK
Magnolia, Ark.**

"16,666 Baptisms In '56"

The above figures are the goal of baptisms we hope our churches in Arkansas will reach this year. This is an increase of more than a thousand over 1955. It is not an impossible goal. We certainly should not be satisfied to do less. If all the churches that did not baptize anyone last year, will baptize some, and all churches which reported baptisms in '55, will increase their baptisms by TWO, we will go beyond this goal.

Revivals Have Begun

When you read this column, many churches will be in revival meetings. Some associations will be in Simultaneous Crusades. Let every church pray, preach and work hard to win souls to Christ and to baptize those they win. Half the associational year will be over when this is read. Pastors, please check up on your baptisms thus far, and let your record stimulate you and your church to greater endeavor in soul winning. Use your Vacation Bible School to supplement your record in baptisms.

The supreme purpose of evangelism is to make known Jesus as Saviour.

He is the God of our salvation. Heb. 3:18

He is the Horn of Salvation. Luke 1:69

He is the Rock of our Salvation. Deut. 32:15

He is the Captain of our Salvation. Heb. 2:10

Paul preached the same gospel to all men, salvation by grace; but his method and approach varied according to the type person he was endeavoring to win to Christ. We, too, must preach the same gospel that Paul preached, salvation by grace, and be just as alert as he in using different methods in presenting the gospel to different people.

Evangelism is the proclamation of the good news of God in Jesus Christ, with a view to winning others to faith in him as a personal Saviour and fidelity to Him as Lord and Master.

Evangelism is the pre-eminent and perennial task of both pastor and people.

All that Baptists have, came out of their evangelism of yesterday. All that Baptists will be and have tomorrow, must come out of their evangelism of today. Evangelizing today for tomorrow's world may justly take into account the interest of humanity in every area of life.

If we are to have Baptist churches in the future, we must win those who are to constitute their membership, today.

Evangelism is not optional. It is imperative. It is the first "must" of the gospel. It is either evangelize or die.

Pastors and other fellow soul winners, remember that there are three parts of Salvation: 1.

Christ's part — Rom. 5:8; 2. Man's part — Jno. 6:37; and 3. God's part — Rom. 6:23.

**The Plan of Salvation
in Christ's own words:**

1. Christ's picture of the sinners need: "I came, not to call the righteous but sinners." (I 5:32)

2. Christ's death as the sinners substitute: "The good shepherd giveth his life for the sheep." (Jno. 10:11)

3. Christ's offer to be the saviour of sinners: "I am the way, the truth and the life; no man cometh to the Father but by me." (Jno. 14:6)

4. Christ's pronouncement to a trusting sinner: "Thy sins are forgiven. Go in peace." (Luke 7:48, 50)

SAVATION IN FOUR WORDS

1. Salvation needed: SIN (Rom. 3:23)

2. Salvation provided: CALVARY (I Pet. 1:24)

3. Salvation offered: FAITH (Eph. 2:8)

4. Salvation accepted: LIFE (I Jno. 5:12)

—I. L. Yearby

THE EASTER STORY

When Mary came, that Easter Day,

And found the great stone rolled away —

"Fear not," the waiting angel said,

"Why seek the living with dead?"

Your Christ is risen from the grave

And emptiness pervades the cave

Where His dear body lay."

Again this Resurrection Day

The great stone has been rolled away,

And now as then, the verdant earth

Rejoices in a sweet rebirth,

As fragrant lilies grow and bloom

Beside the long forsaken tomb

Where once the Saviour lay.

*Etta Caldwell Harris,
Hamburg, Arkansas*

**BSSB PERIODICAL
CIRCULATION FIGURES
SHOW INCREASE**

Circulation of the final issues of 1955 Baptist Sunday School Board periodicals showed an increase of 8.78 per cent over the total final issue circulation of 1954, according to figures released recently by the Board's Advertising Department.

Total issues of all periodicals showed a 10.41 per cent gain over 1954. Most significant gain of year was that of *The Church Musician* with a 25.6 per cent increase in circulation.

Grand total distribution of all issues of all periodicals in 1955 was 65,855,363 compared to 59,644,663 for 1954, a 10.41 per cent gain.

Children's Page

Jimmy Joe's New Swing

By IRIS HALLMAN GIBSON

The swing went out from the maple tree and way up into the air. Suddenly Jimmy Joe stopped swinging. Where was everybody? A few minutes ago Billy, Jane, Jack and Pam had been standing beside him, admiring his new swing.

He saw Billy on the sidewalk pulling his little sister Jane in his red wagon. Pam was on the tricycle, and Jack was helping her get started up the street. They were having so much fun playing together, that not one of them looked toward the new swing.

"Hey, Billy," Jimmy Joe called. "Come watch me. I'm going to let my feet touch the tree limb."

"I promised Jane I'd give her a ride, Jimmy Joe," Billy said. He pushed the wagon up the sidewalk.

"Jack want to see something?" Jimmy Joe shouted. He stood up on the swing seat.

Jack gave the tricycle a push then he hopped on the back for a short ride. "We're tired of watching you, Jimmy Joe," he called. "Let's go faster, Pam."

Jimmy Joe sat down in the swing. Nobody liked him anymore. He had wanted his Dad to build the swing, but he wanted friends too. They were too busy playing together to notice him.

He saw his dog Honey eating from her dish beside the dog house. The new pup Buff came up. Honey moved so Buff could sample her food. Jimmy Joe went to the dogs. He patted Honey on the head.

"That's a good girl Honey," he said. "When you're not selfish with your food Buff likes you." Jimmy Joe's eyes lighted. I acted selfish with my new swing, he thought.

He dashed out of the yard with Honey and Buff at his heels. Jimmy Joe saw the upset tricycle. The boys were helping Pam to her feet. She brushed off her dress and smiled.

"It was just a little spill," she laughed. "Let's ride some more. It's your turn now, Jack."

Jimmy Joe ran up to them. "I wish you would all come home with me," he said, almost out of breath. "I'll share my swing with you."

They hurried up the street with the two dogs running beside them. Soon they were in Jimmy Joe's yard. "Jane is little," Jimmy Joe said. "Why don't we let her swing first?" The others agreed this was right.

Billy held small Jane as he gently swung her. Everyone had a turn. As the swing left the ground it went up, up, up.

"You can ride in my red wagon Jimmy Joe," Billy said.

Jack was on his turn at the swing. He came to a quick stop. "You can ride my tricycle," he offered.

Jimmy Joe watched Honey and Buff rolling in the grass. Now he knew that sharing things was the most fun of all.

That night Jimmy Joe's mother read the story about the woman in the Bible who shared her meal and oil even when it was all she had. From that time on she had plenty of meal and oil. Jimmy Joe spoke up "Yes I know what that means. If you share what you have with others, they will share what they have with you."

Jimmy Joe went to bed and dreamed of having more friends than anybody in the world.

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A BIBLE GAME

By Gladys Cleone Carpenter

If you are going to have a gathering of Sunday School friends for a meeting or a little party ask each to bring his Bible. Give each one a piece of plain paper and crayons or pencils. Then pass around slips of paper on which you have written a list something like this:

- Job 37—16
- Num. 23—9
- Ezekiel 47—12

Now you explain that each one of these verses mentions one or more objects in nature. Each child must first make a list of the nature picture words he finds as he looks up the quotations. This is what he finds from the list given:

Job 37—16: Dost thou know the balancing of the clouds.

Num. 23—9: For from the top of the rocks I see him and from the hills I behold him.

Ezekiel 47—12: And by the river upon the bank thereof on this side and on that side grow all trees for meat.

So the words in this case are: "Clouds, rocks, hills, rivers, trees."

Now each person makes a little drawing which includes the mentioned nature subjects. You can

give a simple prize for the best drawing.

If some of the friends do not care to draw perhaps each could make up a little story using the five nature words. These could be handed unsigned to some older person who would read them quickly and award the prize. Then it might be fun to read the compositions aloud.

It's a very simple game but seems to awaken us to how many nature words there are in the Bible.

You can have a great deal of enjoyment before the party either alone or with a committee hunting out these quotations from the Bible. A concordance will be your greatest help. If you haven't one perhaps your minister will allow you to use his. However, if you can't use one, just look through Biblical passages until you find nature words. Or perhaps you will recall that certain of your favorite stories talk a great deal about the out-of-doors. There are so many places mentioned like: the desert, the sea, the mountains, and the Bible also speaks of insects and animals, etc.

While we reverence and love our Bibles there are also many ways in which one can have harmless pleasure with it. Maybe you can think up something that will give you hours of happiness while you are learning more about your Bible.

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"People must be mad or strangely infatuated that build the chief hope of their common happiness or safety on a single person . . . The happiness of a nation must needs be firmest . . . in full and free council of their own electing, where no single person, but reason only sways."
—John Milton

Pecans at Ouachita

Education is not the only thing in vogue at Ouachita College. The Baptist institution is in the pecan business, too.

Ouachita has farmed pecan crops on its north campus section for several years. They paid off so well that the business department has bought 125 selected paper shell pecan trees.

J. L. Carter, business manager, said the trees were planted in the part of north campus now used as pasture.

According to Carter, the school sold pecans for \$3,123.60 last year. He said pecans valued at approximately \$1,000 which are now in a warehouse have also been sold.

The pecans sold in previous years are native Arkansas pecans, Mr. Carter stated. He added that the new paper shells are worth approximately 25 per cent more than native pecans.

The trees were shipped in from a firm in Texas. Carter said Ouachita hopes to add more trees every year. Faculty members living in Ouachita Hills, faculty housing area, will be allowed to buy two trees each, Carter added.

Books Received

They Who Preach

By J. M. Ellison

Broadman Press Price, \$2.50

The Seven Deadly Sins

By Billy Graham

Zondervan Publishing House Price, \$2.00

Sunday With Stevie

By Polly Hargis

Broadman Press Price, 60 cents

I Know Why We Give Thanks

By Mary Sue White

Broadman Press Price, 60 cents



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APRIL 23-29, 1956

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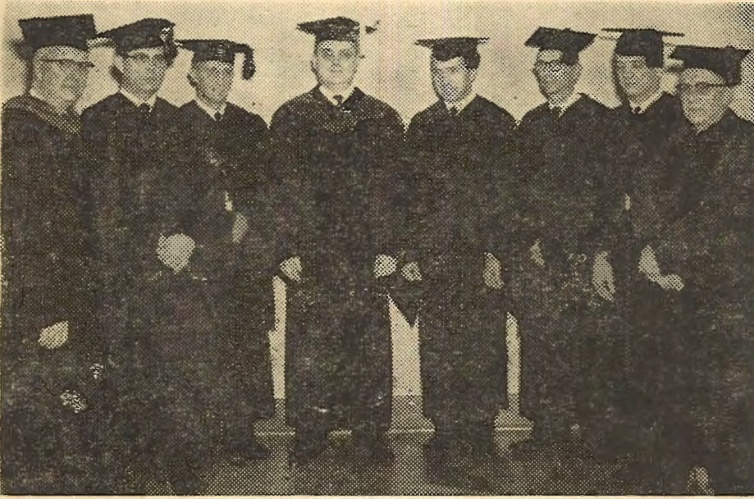
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Seminary Extension Department Graduates



Pictured above are the members of the first graduating class of the Extension Department of the Southern Baptist Seminary. The commencement exercises were held in the Baptist Student Center chapel in Cape Girardeau, Missouri, March 1. From left to right are, Dr. L. W. Cleland, pastor First Baptist Church, who gave the invocation; Rev. L. F. Bain, Fomfelt, Mo.; Rev. Ernest Punch, Benton, Mo.; Dr. Thomas S. Messer, director of the Seminary Extension Center; Rev. Charles Creibaum,

Cape Girardeau, Mo.; Rev. H. L. Smith, Chaffee, Mo.; Rev. Lloyd Englemann, Cape Girardeau, Mo.; and Dr. R. C. Holliday, pastor Centenary Methodist Church, who brought the commencement address.

The Cape Girardeau Center is one of seventy-five operating throughout the Southern Baptist Convention as a part of the in-training program of the Southern Baptist Seminary. The Extension Department is located in Jackson, Mississippi, under the direction of Lee Gallman.

"The Angel Spreads Her Wings" Story of Roy Rogers Family

The Roy Rogers family has exerted an extraordinary influence on American family life not fully realized by many "fans," Maxine Garrison discloses in her new book, "The Angel Spreads Her Wings" (Fleming H. Revell Co., Westwood, N. J.; April 2: \$2.00). This influence was graphically revealed after publication of Dale Evans Rogers' best-selling book, "Angel Unaware."

Personalities as diverse as Dr. Norman Vincent Peale, Joan Crawford, a New Jersey surgeon, a Pittsburgh working girl, an alcoholic cured by "Angel Unaware," all found it a moving and helpful book.

"Angel Unaware" is the story of Robin Elizabeth Rogers, a retarded child. This account of a personal tragedy has helped thousands of readers to understand and accept their own burdens and to have greater compassion for all others.

In "The Angel Spreads Her Wings," Miss Garrison tells of the home and professional background of two of America's favorite entertainers. Miss Garrison, who has been associated with Dale Evans and Roy Rogers in Hollywood since 1952 and who is a close friend of the Rogers family (Dale Evans Rogers wrote the foreword), reports the day-to-day life of these world-famous entertainers — who,

despite the demands of TV, radio, rodeo, recording firms, advertising agencies, sponsors and the press, live a fine family life with their seven children.

She tenderly reports the very personal and tragic problems faced when Robin was born.

"For the two years of their daughter's life, Dale Evans and her husband had kept secret from all but their families and close friends the tragedy with which they lived. . . As Roy Rogers and Dale Evans they lived under a magnifying glass. Their child was found to be a center of attention. Protecting her without being able to say why they were protecting her was a shattering job. They did it, and they did it well. They shielded her with a love so plain that no inquiring reporter pried a second time."

More and More, Dale and Roy turned to religion and urged and encouraged their millions of fans to seek peace in the churches of their own denominations.

Many letters from those who have found solace in "Angel Unaware" appear in "The Angel Spreads Her Wings."

All royalties, incidentally, from "Angel Unaware" and Dale Evans Rogers' second book, "My Spiritual Diary," were donated by the author to organizations aiding retarded children.

Report of Progress, First Quarter

January

3—Clinic, First Church, Springdale. 9 conferences. Over 100 in attendance.

5—Met with associational officers, Harmony Assn. to plan assn.-wide school.

2-6—Two Nursery-Beginner - Primary workers in Baring Cross, North Little Rock.

9, 10, 12-13, 16-17, 19-20, 30-31—Six clinics for associational officers in six associations. 70 officers trained. Officers enlisted in 3 associations.

10, 16, 17 — Enlisted Summer Field Workers on three college campuses.

16-18—Nine one-night conferences in Dardanelle-Russellville Association.

26-26—Prepared for association-wide schools in Miss. County and Boone County.

30—Feb. 2— Sixteen one-night conferences in Hope Association.

30-Feb. 1 — Nur.-Beg.-Pri.-Worker in Russellville — prepare for workshop.

30—Summer Field Work presented at Southern State College.

February

2-3, 6, 20-21, 23— Four clinics for assnl. officers in four assns. 33 officers trained.

3 — Planning meeting for State Convention.

7,9 — Tour of colleges — Summer Field Work.

6-10 — Arkansas Valley Assn.-wide Leadership School. Faculty: 10. Enr.: 200.

6-10 — Nur.-Beg.-Pri.-Worker: Forrest City.

13-17—Enlargement Campaign, Immanuel, Texarkana. Faculty: 7. Enr.: 150.

13-16 — Nur.-Beg.-Pri.-Worker: Piggott.

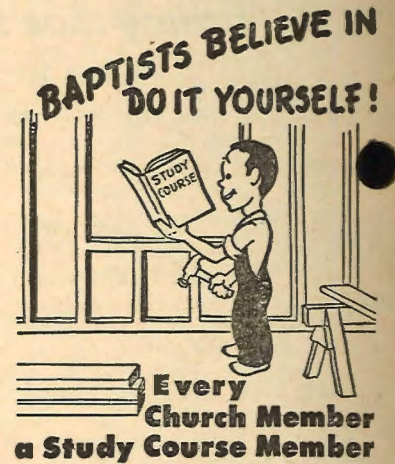
13-14 — Nur.-Beg.-Pri.-Equipment made at Piggott.

16 — Nur.-Beg.-Pri.-Leadership Workshop — Warren.

17 — Nur.-Beg.-Pri. Workshop — Fordyce.

20-24 — Enlargement Campaign, New Hope, Faculty of 4, Enr.: 82.

27-Mar. 2 — Nur.-Beg.-Pri.-ic



Worker: Lonoke.

27-Mar. 2— Harmony Assn.-wide School — Faculty: 15. Enr.: 833. Churches: 20.

27-Mar. 2 — Miss. County Leadership School — Faculty: 12. Enr.: 393. Churches: 22.

March

9 — Associational Officers Clinic. 14 Officers trained.

12 — Enlistment of Summer Field Workers.

13 — Conference with personnel for demonstrations, State Convention.

16-17 — State Training Union Convention, First, Fort Smith. Total Attendance: 1200.

Dr. Nolan P. Howington, Little Rock, elected president.

18-23 — Enlargement Campaign, Second Church, Little Rock. Faculty of 12.

26-30 — Enlargement Campaign, Second Church, Jacksonville. Faculty of 5.

PLANS FOR APRIL

Four Nursery - Beginner - Primary Workshops

One enlargement campaign

One association-wide leadership school

Nursery -Beginner -Primary Worker in one church for a week

One associational officers clinic

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Training Union Department,
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

Foreign Mission Board Reports to the People

FOREIGN MISSIONARIES NOW TOTAL 1,034

Sixteen new appointments and two reappointments at the March meeting of the Foreign Mission Board brought the total number of active Southern Baptist foreign missionaries to 1,034. The new appointees are:

L. Bynum Akins and Sybil Means Akins, both of Texas, for Formosa; Mark M. Alexander, Jr., Virginia, and Cecile Price Alexander, Mississippi, for Argentina; Wallace L. DuVall, Georgia, and Pearl Holmes DuVall, Louisiana, for Nigeria; Merna Jean Hocum, Iowa, for Brazil.

Herbert H. Holley and Frances Sayers Holley, both of Alabama, for Malaya; Valda Long, Florida, for Nigeria; R. Edward Nicholas, Michigan, and Anne Youngblood Nicholas, Kentucky, for the Near East; Harrison H. Pike and June Summers Pike, both of Arkansas, for Brazil; and James M. Short, Jr., and Sarah Elizabeth Bradshaw Short, both of Texas, for Mexico.

Dr. and Mrs. Shelby W. Vance, who formerly served in China, were reappointed for work in Southern Rhodesia. Dr. Vance has for several years had a prosperous medical practice at Mars Hill, N. C.; but in response to urgent need in Southern Rhodesia, he is closing his practice to return to the mission field.

Dr. Vance, a native of Pineola, N. C., received his medical training at Emory University, Atlanta, Ga. Mrs. Vance, formerly Frances Hudson and a native of Cartersville, Va., studied at schools in Richmond and Farmville, Va. Appointed in 1934, the Vances served as medical and evangelistic workers in Pingtu, Yangchow, and Tsingtao, China, until their return to the States.

RISING TIDE OF COMPASSION

Dr. Baker James Cauthen, executive secretary of the Board, said the 16 new appointees are the first of 125 expected appointments this year. "We believe we will be able to come to 1964, when the 150th anniversary of the founding of the triennial convention will be celebrated, with a staff already in excess of 1,750 missionaries," he said.

"We look forward to the meeting of the Board in April and the meeting of the Southern Baptist Convention in Kansas City with high anticipation of further advance in world missions. There has never been a time when the parts of Southern Baptists were more united upon a worldwide enterprise than in this present day.

"We feel that God is definitely moving in our midst. Recent meetings attended by the secretaries of the Board on seminary campuses, world mission conferences, state evangelistic conferences, and other gatherings give unmistak-

able indication that Southern Baptists are now determining under God to move ahead with renewed zeal in the world enterprise.

"We are to keep in mind at all times our Lord's counsel that new wine is to be put in new wineskins so that we can expand, reinforce, and make more efficient the facilities we have for channeling to the needy places of the world the rising tide of compassion which God is now bringing from the hearts of Southern Baptists."

LOTTIE MOON OFFERING

Treasurer Everett L. Deane reported that as of March 8 the Board had received \$3,858,445 from the 1955 Lottie Moon Christmas Offering. This compares with \$3,185,146 for the same date last year and is only \$99,376 less than the final total of \$3,957,821 for the 1954 offering. Books on the 1955 offering will be closed May 1.

FOREIGN MISSIONS CONFERENCES

"Forward in World Missions" is the theme of the 1956 Foreign Missions Conferences at Glorieta and Ridgecrest Baptist Assemblies. The dates are: Glorieta, July 5-11; Ridgecrest, August 16-22.

Dr. Hill, who will direct the conference at Glorieta, and Dr. Rogers M. Smith, who will direct the conference at Ridgecrest, have announced that this year's programs are being planned to help Southern Baptists prepare for World

Missions Week (October 29 through November 5) and World Missions Year (October, 1956, through December, 1957).

Approximately 20 Southern Baptist missionaries will appear on each of the two conferences. They will represent every general area of the world where Southern Baptists work.

BIOGRAPHY OF DR. RANKIN

The Board adopted a recommendation of its committee on missionary education and promotion asking that a biography of the late Dr. M. Theron Rankin, executive secretary of the Board at the time of his death in June, 1953, be prepared by Dr. Jesse B. Weatherspoon, of Louisville, Ky. The committee expressed hope that the book will be completed in time

to implement and give inspiration for World Missions Year (October, 1956, through December, 1957).

LATIN AMERICA

Dr. Frank K. Means, secretary for Latin America, reported by airmail from Rio de Janeiro, Brazil, where he had just concluded the direction of a two weeks' conference with 46 missionary leaders from 12 Latin American countries. The conference is the first of its kind organized by the Foreign Mission Board for the fixing of mission strategy in the Western Hemisphere.

Dr. Means visited Mexico, Guatemala, Costa Rica, Colombia, Venezuela, Ecuador, and Peru before going to the conference in Rio de Janeiro.

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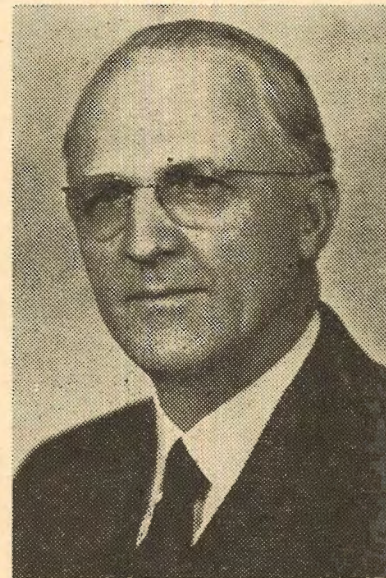
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Dr. Lee has announced these sermon subjects:

MONDAY - APRIL 2 - "Christ Above All"

TUESDAY - APRIL 3 - "Things Unthinkable from the Standpoint of the Cross"

WEDNESDAY - APRIL 4 - "A King Offers Compromise"

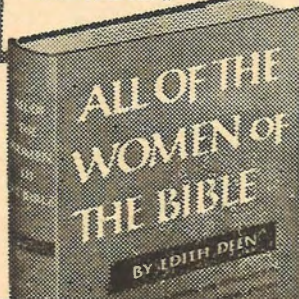
THURSDAY - APRIL 5 - "Pay-Day - Someday"

FRIDAY - APRIL 6 - "Heaven"

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The Meaning of the Resurrection

By BURTON A. MILEY

Luke concludes his word picture of Jesus with the story of the resurrection and ascension. His picture has unfolded progressively beautifully. It started with a Babe in Bethlehem who became one which death could not hold. Between the Babe at birth and the resurrection is a line of people who attest His wonderful spirit, His miraculous action, and His positive purpose as world Redeemer. The path of Jesus' walk is marked by those who once were crippled but who have been made whole. Sick people who have been healed are in His wake. The demented shout in sanity because Jesus touched them. Christ's ministry included extremes to prove that He is able to deal with all people in between the extremes. Men who lived with death dealing attitudes were righted. Aimless wanderers were given purpose and understanding in life. Luke has been successful in picturing the adequate, appealing, wonderworking Christ as man's Saviour. His record emphasizes the fact of a bodily resurrection. This quarter's study will deal with the fact of this resurrection on church history. Acts reveals the working out of the Great Commission through the early disciples in the first century church. The wondrous work Jesus didn't end at His death. It has continued and will continue to the time of His coming. Heaven's history is yet being written because the Son of God lives.

THE CHRIST FROM THE TOMB

The empty tomb was discovered early on the first day of the week by women who came to anoint the dead body of Jesus with spices (24:1). The empty tomb is an evidence of the resurrection. However, it is negative evidence until the body was seen. The words of the women seemed as idle tales to the disciples and others (vs. 11). Luke's record drives impulsive Peter to the tomb on the run. He found the evidence of a well-ordered evacuation. The grave clothes were in order. There had been no confusion in leaving the tomb. Divine power works in such well-ordered channels that its action is not thwarted by confusion.

Two disciples left Jerusalem to return home at Emmaus. Their spirits were dejected. Their hopes that the Messiah had come faded. Jesus had been crucified and buried. These disciples had heard the story from the women and from Peter (Vss. 22-24). The tomb was empty but to this time they had not seen Him. While they walked in this state of dejection and discouragement Jesus, unknown to them, caught stride with them. This unrecognized visitor told them all things which should come to pass about Christ beginning at Moses and continuing on-

Sunday School Lesson

April 1, 1956

Luke 24:28-34, 44-53

ward to the fact of the resurrection. This discourse lasted until they reached home. They invited the strange-speaking guest to come in for refreshment and gave him the place of host at the table. He took bread and blessed it, and brake it, and gave it to them. Then they recognized Christ. They were the ones more richly blessed than the women at the tomb or Peter. They had seen the body. They had seen Christ in resurrection. Christ immediately vanished out of their sight (vs. 31).

These men who had trudged slowly out of Jerusalem arose to return to spread the glad tidings of the resurrection and the fact that Christ had been seen. They had been associated with Him a period of time, though he did not continue with them after their recognition. They reached Jerusalem to find His disciples gathered together with others (vs. 33). They reported that they had seen and how glorious their experience. Even as they spoke Jesus stood in the midst of them and revealed Himself into the entire group (vs. 36). The evidence that Jesus was in resurrection body was substantiated when He showed His hands and feet and asked for meat (vss. 40-41). He ate before their astonished eyes to convince them once and for all that His body was the true body. This Jesus of the resurrection was no figment of man's imagination. It was not a spiritual resurrection only. It could be identified as Christ through bodily form.

RESPONSIBILITY FROM THE RESURRECTION

The mission of Christ had been completed. The work of the kingdom opened in greater proportion. Jesus spoke His Commission with authority unto His disciples. They should continue in the work that He had started and go beyond the range of His work in geography. "Repentance and remission of sin should be preached in His name among all nations beginning at Jerusalem" (Vs. 47). These men stood at the turn of history with the Commission of God in their possession. They were witnesses to the mighty things which had happened. They were to tarry in Jerusalem until power should come upon them. The power was their strength to go forth to fulfill the Commission Christ had given them.

THE ASCENSION OF JESUS

He and His disciples walked a familiar road out of Jerusalem as

far as Bethany. There He paused to lift His hands in blessing. While this blessing was in progress He was parted from them and carried up into heaven. Luke, in Acts, says that He was received from their sight by a cloud. The Eastertide joy came to their hearts as they worshipped the risen Christ and returned to Jerusalem to praise and bless God in the temple. Their reaction was the same which has been in uncounted lives where joy entered and people were led to praise God because of resurrection.

PRACTICAL LESSONS

Jesus had a bodily resurrection. His appearances testify to it. The evidence of the empty tomb is confirmed by the visible, recognizable body of Christ. The empty tomb speaks a verified message. Christ is living, exalted, in bodily form. Christian faith dictates that our resurrection will also be bodily. The resurrection body will resemble the body that is now possessed to the point of recognition. Yet the resurrection body will be above the limitations and infirmities of the human body. "For this corruptible must put on incorruption, and this mortal must put on immortality (1 Cor. 15:53).

The resurrection is believers' hope. God's consummation would have already been realized had there been no resurrection. Christians look for the second coming, the Christian's resurrection and "all things gathered in Him" (Eph. 1:10). Hope is founded, grounded and sustained by the fact of Christ's resurrection.

Responsibility arises from resurrection. The Great Commission was spoken after the resurrection. People filled with resurrection hope must carry out the mandate. The missionary impetus of Christian religions arises from the fact of the resurrection. A dead

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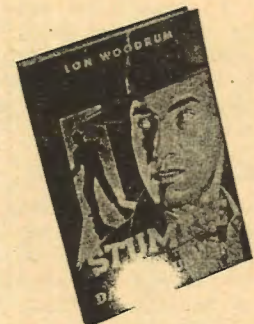
Christ's promise, "Lo, I am with you always" would be poor support to a compassionate missionary heart. Peter called persecuted believers to a "living hope" through the resurrection. No one can, or will be, energetic in kingdom extension without a vivid consciousness of the resurrection. Could the fact of absentees on any Sunday signify the lack of responsibility due to a dull sense of resurrection? Each Sunday should speak anew the message of a living Saviour to every worshipper.

—000—

Books Received

- Religious Freedom in Spain
Its Ebb and Flow
By J. D. Hughey, Jr.
Broadman Press Price, \$3.00
- What Does The Bible Say?
By Dr. F. I. Johnson
Vantage Press Price, \$3.75
- Expository Outlines on
the Whole Bible
Volume I: Numbers-Joshua
By Charles Simeon
Zondervan Publishing House
Price, \$3.95

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by Lon Woodrum

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With the help of the town sheriff and a fearless, uncompromising preacher, Luke Hallahan learns the real meaning of Christianity and finds a clue to the puzzle of life. This new novel will hold your interest throughout and inspire you to stand up for your Christian convictions.

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The Resurrection

In the Old Testament the writers always described the process of the spirit being separated from the body as death. After the resurrection the writers used other words and other phrases to describe the close of this life. After the resurrection, the passing of Christians into eternity was described as being "at home with the Lord," or "forever with the Lord." Paul talked of "departing to be with Christ" and "being asleep in Jesus."

These New Testament phrases are either figurative hyperboles of the most extreme sort or they are literal statements of fact. We believe that they are factual statements.

When Jesus' body was taken down from the Cross and buried in Joseph's new tomb, many of His followers scattered to their several places of living, because they forgot His promise to rise again. On the third day after the crucifixion, some of the more faithful followers went to the tomb where He had been buried.

A SIGHT TO BEHOLD

The first disciples to reach the grave found, "The Stone rolled from the door, and the body of Jesus gone." All that day, the story must have been on the lips of all. The evening of that first resurrection day found a group of disciples in a meeting. The New Testament does not say so, but we imagine they had been discussing the whole affair, the crucifixion, the burial and the disappearance of His body. Then suddenly, the doors being shut, Jesus appeared in their midst. After that the risen Lord appeared many times in His resurrection body; to ten apostles, to James the brother of Jesus; to Simon Peter; to the Emmaus road travelers; to the other women; and to above 500 on a mountain in Galilee.

RESURRECTION RIDICULED

The early followers of Jesus who dared preach the resurrection were held up for ridicule. They were branded as ignorant, fanatic revolutionists by the socially prominent and by the intelligentsia. But the fact remains, that Christianity never could have lasted through the centuries if Jesus had not turned the seeming defeat of Calvary into a victory at the grave. These Christ-like people were whipped in public places, frequented the jails and prisons and stripped of all earthly property. But the cruel blood-thirsty, self-empowered potentates could not stop the testimony of those who had seen Jesus die and come back to life. They had heard the risen Lord say, "I am he that liveth and was dead and behold, I am alive forever more."

They also heard a voice from heaven say, "Write, blessed are the dead which die in the Lord from henceforth." They also heard Him say, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, LO, I am with you alway, even unto the end of the world." Then you would expect Peter and the other apostles to say, "We ought

to obey God rather than men. The God of our fathers raised up Jesus whom you slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance." (The word exalt comes from the word "hupsos" which means on high — Hupsistos — means highest) Literally these early followers had seen God bring Jesus from the lowest state of humanity to the highest position and name."

RESURRECTION PREACHED

These New Testament Christians did not go around trying to explain how it all happened. They knew that Jesus was alive and that fact was accepted without equivocation. To them, the resurrection was not an idea to be proved, not a dogma or creed to adopt, but a fact. Jesus had been born, crucified and now risen. That was their message whenever they went.

The resurrection turned that disappointed, discouraged, disheartened, disorganized, dis-comforted group of faithless, common-place people into courageous, flaming evangelists and heralders of the "Good News". Immediately they began to preach, "Jesus whom you killed by hanging on a tree" was raised again. They challenged the opposition by asking — Who has the last word, your court or God? You said, "put Jesus to death," but God said, "restore him to life." You said, "load him with ignominy", but God said, "crown him with honor."

They went through days of danger and nights of sorrow wherever there were souls in sin. They ministered to prodigals far from home and mended hearts that were broken and loosed those bound by sin, by steadfast faith in a risen conquering Christ. Many times their pay was scoffing, hunger, neglect, cold, nakedness, imprisonment, whippings, thirst and ostracism — yet they went on as though the treasures of the world would open their coffers to them. They did not raise armies, but still they won more victories than all the armies that ever marched.

WHAT A CONTRAST

This early testimony of the risen Lord is different to the witness of our smug, complacent 1956 Christianity. Too many abhor enthusiasm, afraid of sensationalism, shy away from the unusual and disbelieve any thing that cannot be proved as "common sense." All of this talk of world popularity, mass acceptance, serene quietness, everybody must be pleased, universal get-together attitude, is something quite different from New Testament Christianity.

We must not forget that we are children of a risen Lord who begat us in the storm of Calvary, justified us with a miraculous resurrection and empowered us in the cyclone of penitence. We are offsprings of those born in the battle of agony and bloodshed, rocked in the cradle of adversity, pillowed on crosses, fed on the Gospel of hard-knocks, and died to rise again and be with their exalted Saviour.

RESURRECTION GUARANTEES VICTORY

Victory over Sin. Romans the fourth chapter tells us that Abraham had faith in God and it was imputed to him for righteousness. "But not for him alone — But for us also, to whom it shall be imputed, if believe on him that raised up Jesus Lord from the dead — who was delivered for our offences, and was raised again for our justification."

Victory in Christian witnessing. No one was so sure of this as Jesus. He sent His followers out to witness and they returned with faces glowing, to report, "Master, it works — Man-power linked with God-power works, even the devils are subject unto us, in thy name."

Throughout all the rolling ages until Jesus comes again, the Gospel shall be producing her golden mouthed Christians as oracles of the hour. Until time shall cease, Christianity's common place people shall echo like the thunder as the masses storm the citadels of iniquity with truth.

Until the end of life's last evening, the great teachers of Jesus shall continue to pierce with truth the minds of men, like lightning streaking across the sky, until their hearts are pricked and their consciences are stricken. Finally, they will cry out, "What must we do to be saved?" Again, let me remind you, the resurrection guarantees all this and more.

Someone has said, "The resurrection is not an argument. It is an amazement! It is not a syllogism. It is a shout!"

Then let these bodies "wear-out" in service, and descend to the grave; let them perish and mingle with the soil and let their dust be scattered to the four winds, the unslumbering eye of God will keep watch over them. The God who could call the broken, bleeding, dead body of Jesus from the tomb will have no trouble calling our bodies from the grave — whether they be hidden in a sepulcher or in the depths of the sea. RD

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Teachers Wanted in Kansas

We have a letter from Miss Francis Thornburg of Utica, Kansas, inquiring about a teacher for Home Economics and Commerce and also a music teacher for vocal and band for the Utica Rural High School. The school pays \$3,700 for experienced Home Economics teachers and \$4,000 for Music teachers. If you are interested you can write to Miss Thornburg, Utica Rural High School, Utica, Kansas. —BLB

Ministers May Yet Join Social Security

Our ministers yet have an opportunity to join the Social Security under the self employment plan. If they do not join before April 15 we understand they will not be eligible to join for another year, and will thereby lose the benefits of a membership for 1955. What thou doest, do quickly.—B.L.B.

Sweden and the Liquor Interests

In a campaign to make Sweden less alcohol minded the state has ordered neon signs on liquor advertisements be dismantled. Wouldn't this help in our own land? —B.L.B.

N 22-A-B
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