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Arkansas Baptist Newsmagazine

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### March 15, 1956

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, MARCH 15, 1956

NUMBER 11



Harold M. Lambert Photo

**State Music Department Sponsors Choir Festivals  
March 23, 24; In Little Rock**

See Page Ten

## Supporters Protest Minister's Innocence; Charge False Arrest

BEDFORD, England, December, 1660 (BP) — Supporters of John Bunyan are protesting vigorously, if somewhat futilely, that the Protestant minister is languishing in jail following a false arrest and is facing a prison term for a crime which he did not commit.

Even if he should win an acquittal, the preacher already has suffered a severe loss. News of her husband's arrest and imprisonment proved such a shock to Mrs. Bunyan that she gave birth prematurely to her child, which died.

Bunyan is charged with conducting a "seditious and treasonable" meeting near here, but arresting officers testified at a preliminary hearing that they found the minister in a peaceful religious service. He was arrested under a statute more than one hundred years old which was intended to discourage treasonable meetings. The law never was rigorously enforced, and has not been enforced at all in recent years.

Francis Wingate, justice of the peace who had Bunyan arrested, has charged the minister with calling the meeting to plan violence and insurrection. Religious fanatics have been associated with insurrection in this country in the past, but officers have produced no evidence that Bunyan's meeting was not a peaceful assembly.

Bunyan is remembered by his associates as anything but a pious man before he entered the ministry. The son of a tinker who followed his father in the trade, the preacher

was known in earlier years as a man of profane language.

Bunyan probably acquired his acrid vocabulary while serving in the army. He enlisted at the age of sixteen and saw three years of service. He was never in combat.

A few years after being mustered out of the service, Bunyan married his first wife. They began housekeeping on little or nothing, friends recall, and it is believed that his wife did much to bring Bunyan to an acceptance of religion. She died five years ago.

Bunyan joined the church in 1653, was chosen as a deacon two years later, and was ordained to preach in 1657. He has been vigorous in his denunciation of the teachings and practices of the Established Church.

The minister was arrested last month when officers interrupted the worship service where he was preaching to hale him off to jail. Bunyan, who has attracted a large following because of his forceful preaching, was warned of the impending arrest by his congregation but chose to go ahead with the service.

At the hearing before Wingate, Bunyan refused to allow friends to post his bond when he learned that he would not be allowed to preach. He chose imprisonment rather than freedom which did not permit him to continue preaching.

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—17th Century Baptist Press

## Blessedness of Generosity

A Devotion By The Editor

"It is more blessed to give than to receive." There is a rare disease called scleroderma, popularly known as turning to stone. The calcium of the body, instead of being properly distributed throughout the system, is deposited in the skin; there it hardens and unless the process is arrested the outer surface of the body becomes hardened into stone.

There is a spiritual scleroderma that incases the life in a metal cast and so prevents the expression of soft, pliant, responsive attributes of life.

When possession becomes the ultimate end of all life and endeavor, the pleasure and satisfaction of passing becomes an obsession. The fountains of sympathy, benevolence, mercy, and all generous instincts of life are dried up; the personality becomes steely cold, the conversation takes on a metallic ring and the attitudes become hard and flinty.

It was once said of a man in South Carolina, who was reputed to be the wealthiest man in the state: "He cannot give." His possessions had so completely possessed him that he could not turn them loose. He had held them so long that he could not relax his hold, his grip on material things had frozen, petrified — to bend would be to break, to loose would be to lose, to give would be to throw away. We call such people tight; and that is an accurate description. All the tentacles of their beings have twined themselves about material things and hold them in a deathless embrace.

It is no wonder Jesus said, "It is more blessed to give than to receive." Giving is the overflow of the generous impulses that keeps the life clean of the poison of selfishness, it prevents the stagnation of personal interests, it allows the daily influx of God's refreshing grace.

The overflow of the generous impulses of life keeps the life open, porous, pliable, elastic, tender, gracious. Giving is the evidence of a more excellent disposition of mind, of a higher estimate of the true value of life, of a greater appreciation of the spiritual.

The slogan, "Give until it hurts," is all wrong. "Give until it quits hurting and becomes a pleasure" is better.

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" Acts 20:35.

## ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist  
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B. H. DUNCAN EDITOR  
MRS. HOMER D. MYERS ED. ASST.

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## Christian Sacrifice

(Continued from Page Three)

this empty pretense He saw the sons of men coming from the east and from the west and sitting down with Abraham and Isaac and Jacob in the kingdom of God. Why not turn from this fruitless fig tree to this more abundant harvest? That was the third temptation. It offered a broader realm, a heartier response, a way of escape. "He came unto his own and his own received him not." Why go back to be doomed to death by the bigoted when the big world beyond invites Him and beckons to Him.

## Defeat Without the Cross

But in spite of the glowing promise of victory, it would mean defeat for Him to turn from the cross and go to the world without it, because, "except a grain of wheat fall into the ground and die, it abideth alone." Again we hear Him say, as if in soliloquy, "What doth it profit a man, if he should gain the whole world and lose his own life." And so He turned back to the cross, not because He did not want to go to the world, but because the only way He could reach the world was by the sacrifice of the cross.

He must have yearned to rush with outstretched arms to the wide, eager world beyond the confines of Israel. But no. What good would it do to go to the world without His cross? He turned back to the cross and thereby made it possible for the world to come to Him. For he said, "And I, if I be lifted up from the earth, draw all men unto me."

(This is the first in a series of studies in Christian sacrifice. —Editor.)

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Enemies are the heritage of the successful. Nobody envies a failure.

—Texas Outlook

## Do Bulletin Boards Disgrace Our Churches?

Looking for and observing church bulletin boards has become a hobby with me, particularly in recent months of travel over many of our convention states. Some churches have no identifying bulletin boards. Church buildings, both beautiful and shabby, are in this class. I wonder how many persons pass and look for some identifying sign. Every church loses an opportunity of testimony in the community when there is no sign or bulletin board.

Some pretty churches have unattractive bulletin boards. What an indictment this is. A shabby board leaves a bad impression in the minds and memories of those who pass, a beautiful place of worship, but a very shabby invitation to worship.

Some unattractive churches have appealing bulletin boards. Of course, they may have shabby boards, but I have seen them with unusually attractive invitations to worship. A new church in a new urban community may meet in a temporary building, but it can have an inviting bulletin board and one which even tells of future building plans.

All churches need attractive bulletin boards. They can be economical, but care should be taken to provide beauty, symmetry, and information. The only impressions which many people get of churches are the ones they receive when walking or riding by.

—Ray K. Hodge, Associate Director  
Seminary Extension Department  
P. O. Box 530  
Jackson, Mississippi

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## BIBLE

A Chinese woman had just learned to read. "Lord," she prayed, "we are going home to many who cannot read. Make us living Bibles, so that those who cannot read the Book, can read it in us."

—Homiletic Bias

## From The Editor's Desk

# Christian Sacrifice

Christian sacrifice and the Christian cross may be taken as synonymous terms. There can be no Christian sacrifice without the Christian cross. Jesus said that if one was not willing to deny himself, take up his cross, and follow Him, he was not worthy to be His disciple.

### The Sacrifice of Jesus

But to understand Christian sacrifice or the Christian cross, we must understand the cross of Jesus. We must discover the essence of the cross of Christ and what produced it. When we have made that discovery we can then discover the Christian cross and understand what Christian sacrifice is.

As Jesus approaches the end of His earthly ministry, He declares, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Dr. A. T. Robertson commenting upon this declaration of Jesus says, "The urge of the cross is upon Jesus at the moment of these words. We catch a glimpse of the tremendous passion in His soul that drove Him on."

Now it is obvious that the crossbeams upon which Jesus was crucified were symbolic of the cross that He carried in His heart throughout His life. The cross of Jesus was not an isolated act, but a course of life, the path of the soul. The cross of Jesus was not merely two wooden beams crossed, it was two courses of life which crossed. The crucifixion of Jesus was a part of a larger whole, and were it not for that larger whole the crucifixion would have no significance.

### Love Crosses Path of Sin

The crucifixion of the two robbers meant only that two criminals were disposed of and that human society would no longer be endangered by them. But the crucifixion of Jesus meant that the stream and current of the life of God had crossed the path of sin and Satan, and at the junction of the two there was the cross. The whole life of Christ with all the love and mercy and grace and forgiveness which He came to bestow was always set squarely across the path of sin. It was the meeting of these two courses of life which calvary symbolizes. Calvary did not make Christ, Christ made calvary.

Perhaps we are in the habit of thinking that love and mercy and forgiveness and truth and justice and all the rest of the gracious gifts of God through Christ were crucified on calvary's cross. But Paul gives us a different angle. His conception is that Jesus carried sin and death to the cross and there they were crucified, and from the crucifixion at death Jesus handed Himself back to the Father as having accomplished the work which He had come to perform. Sin perpetrated the cross and by the cross was itself defeated.

The question may arise what drew or impelled Jesus to His cross? It was not some foreign force over which He had no control. Jesus was not driven an unwilling victim to

the cross. He went to the cross from an inner compulsion. He deliberately went into the vortex of the storm that raged between sin and righteousness, between death and life. It was thought that He would be flung off as some piece of waste, but He had complete command of Himself even in the storm. And when the storm had exhausted itself, He was whole and in full possession of Himself and His powers.

Therefore, the cross becomes the symbol of victory, of life, of grace, of forgiveness. Down through the centuries and on into eternity the march of victorious and abundant life is marked by the cross.

### Contrasts

The basest sin and iniquity ever enacted upon earth and the highest holiness and the purest love that ever smiled upon this sordid world converged upon calvary, and in one supreme act there is revealed the very essence of both heaven and hell. In the one event of calvary are seen the highest good and the basest evil, the brightest light and densest darkness, the purest love and the rankest hate, the freest forgiveness and the most malignant malice, the supreme sacrifice and the greatest shame.

In the same event of calvary we see the beastialities to which man may sink. Man, created in the image of God, sinks below the level of the beast. There is a blindness that swallows up light, bigotry that pounces upon humility, hypocrisy that crucifies truth, greed that eats up generosity, lust that feeds upon human depravity, and fear that stabs the heart of indomitable courage.

We discover at calvary just what sin and Satan are attempting to do to you and to me. Sin would crucify our nobler, better selves. Sin would slay every holy desire of the heart. Sin would stifle every aspiration of the heart for God. Sin would hold up to ridicule every virtue of life. For truth sin would substitute falsities, for honesty it would substitute greed and avarice, for purity it would substitute vileness, for holiness it would substitute iniquity. It is the very nature of sin to destroy every good and nourish only that which is opposed to the good.

### Religion Inadequate Without Sacrifice

The sacrifice of calvary reveals the inadequacies of perfunctory and ceremonial religion. Such religion is set forth in its pitiful helplessness in the presence of such evils as nailed the Lord of life to the cross. Religion that condones sin, or compromises with temporal powers, or resorts to violence against love and purity, holds no terror for the wicked nor any hope for the fallen and distressed.

No prodigal ever returned to religion that sets aside the cross of calvary. Prodigals of the race return to a loving heavenly Father who gives His all for their redemption. No demoniac ever cried out in the presence of religion that denied the cross, they cried out

in the present of Him who was willing to die for them. No fallen woman was ever cleansed by religion without the cross, but they are cleansed by Him who died on calvary. No lustful man was ever raised to a life of nobility by a religion that had no sacrifice in it, but they are reclaimed by the sacrifice of Christ. No publican was ever made generous-hearted by religion that would not give, but they are made generous by the gift of God's Son.

At the cross we see the faith and daring of the eternal God in creating us free. Freedom means the power to choose, even to choose evil. Here that right is exercised in the choice to crucify the Son of righteousness. The love of God does not force men to respect its overtures. Love wants only a voluntary response and is willing to suffer any indignities, as revealed on calvary's cross, to elicit from man that voluntary response. Yet, if men choose to spurn that love or profane or slay it, love does not retaliate. Love does not bind its object, but releases it. Love does not enslave but gives freedom. At the cross we see the love of God, not smiting but being smitten, not retaliating but accepting all the indignities which men, made free by that same love, are disposed to heap upon Him.

The devil did not want Jesus to go to the cross. He did not want the course of the life of Jesus to cross the path of sin. He tempted Jesus to evade the cross, and offered Him the kingdom of this world if He would only fall in line with Satan's plans. But He had to go to the cross, because His course of life crossed the path of sin which made the cross inevitable.

### The Third Temptation

Christ's choice of the cross, His temptation to evade the cross, and the appeal or temptation to make a direct bid for the allegiance of the world are all concentrated in the third temptation immediately following His baptism. It is a startling picture which we find here, a picture that has in it the elemental forces which are struggling in mortal conflict for the eternal destiny of men. Thus in the beginning of His ministry the devil comes with a way of escape from the cross but we may be certain that this was not the last time that the devil tried to lure Jesus away from the cross. I understand the third temptation to be a panorama instead of a single and sudden vision, or perhaps the panorama is illustrated by the third temptation. However you take it, the appeal lingered with Jesus and He had to continually fight it off.

There are examples of the recurrence of this appeal. The Roman centurion is an outstanding example. He came from that wider world for which Jesus longed and for which He came to pour out His life blood. The Cyrenian woman is another example of that broad appeal. She represented the response which He might expect if He turned to that broader world. Toward the close of His ministry certain Greeks came desiring to see Him and asked for a personal interview. This again emphasized the readiness of the world for the message which He had to give.

Shall He put His light under the bushel of Judaism? Juda is the barren fig tree with only a show of ritualistic worship and without any content of inner spiritual power. Along side

(Continued on Page Two)

# Kingdom Progress

## 167 Officers and Teachers Receive Diplomas in Graduation Service at Immanuel Church, Little Rock



Mr. A. V. Washburn of the Baptist Sunday School Board gave the commencement address at Immanuel Church, February 12, 1955. He said this was the largest graduating class in the history of Southern Baptists to receive their Worker's Diplomas.

Twenty-seven of the workers received their Advanced Diplomas, and seven workers received their Master Diploma. Five of the

Master Diploma group had their Master Diploma complete with red, blue, and gold seals. These five people were Mrs. E. M. Duffin, Ed Nelson, Mrs. Ed Nelson, Mrs. L. D. Reagan, and Mrs. Edgar Williamson.

This commencement service was the first annual commencement service to be held at Immanuel Church. The next annual service of this type will be held in the spring of 1957.

### Second Church, Jacksonville

Friendship Church, Jacksonville, changed its name as of March 1 to Second Church.

Pastor William B. Sawyer states: "Our people voted, since the progress of our church is so wonderful, to keep in pace with the times, having moved from a rural area to the city, but taking another step forward we want to be known as a city church, and thus the name change."

### Deacons Ordained

James Shepard and B. F. McGraw Jr. were ordained as deacons by First Church, Star City, Sunday evening, March 4.

Craig Benson served as moderator of the ordaining council; Holman Trotter served as clerk. Fred McBryde, chairman of the deacons, offered the prayer; Pastor Arthur H. Hottel conducted the examination; W. B. Crow delivered the charge to the candidates and the church.

The service resulted in one profession of faith, one surrendered to special service, and the pastor's oldest son, William Arthur, surrendered to the call to the ministry.

### Lambdins Tour Cuba

Dr. and Mrs. J. E. Lambdin are touring Baptist centers of work in Cuba. Dr. Lambdin, secretary, Training Union Department, Sunday School Board, said the tour is in the interest of Training Union work.

Sixty-nine Southern Baptist churches in Cuba have Training Unions. Dr. Lambdin said they expect to visit as many of these

### Unique Program at South Side, Fort Smith

A new departure in a program of publicity and information was inaugurated by the South Side Church, Fort Smith, Victor H. Coffman, pastor, Verne E. Carpenter, education and music director, during the month of November 1955.

This program of publicity and information took the form of a series of colored 8mm films of every department and activity of the church life. Included in the series were films of the Sunday school by departments and adult classes, also the morning worship service and the Training Union by departments. Included were the evening worship service, the WMU Royal Service program, all the auxiliary organizations, Wednesday evening prayer service. All buildings were also included in the series of films, including the parsonage and the church's dormitory at Siloam Springs.

Mr. Carpenter reports that much interest was evidenced by the membership of the church which resulted in an increase in attendance on all organizations and the worship services of the church. The film was shown for the first time in the church Sunday evening, March 4.

Mr. Carpenter says: "Really, the picture is a great success and I would heartily recommend it to any church. One suggestion would be to use 16mm film so a sound track can be put on it."

churches as time will permit before their return March 15.



You can't beat the Arkansas Baptist for values. Try it for yourself.

### Subscription Analysis

#### New Budgets

First Church, Tuckerman, Black River Association, Byron King, Pastor.

Twelve Corners, Garfield, Benton County Association, Ray Patterson, treasurer.

#### New Clubs

Magnolia Church, Ashley County Association, A. F. Muncy, pastor.

Highfill Church, Gentry, Benton County Asso., S. C. Simpson, Sr., pastor.

Arkansas Valley has 13 budgets; 1 club; 13 with neither.

Ashley County Association has 4 budgets; 4 clubs; and 3 with neither.

Bartholomew has 3 budgets; 3 clubs; and 20 with neither.

Benton County has 17 budgets; 1 club; and 6 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*.

### Polk Begins Sixth Year At Piggott, First

E. Clay Polk began his sixth year as pastor of First Church, Piggott, Sunday, March 4.

During the pastorate of Mr. Polk, there have been 392 additions to the Piggott Church, 214 by baptism and 178 by letter. The average Sunday school attendance in 1951 was 245; in February of this year it was 347. The average Training Union attendance has increased from 98 to 152.

Gifts through the Cooperative Program in 1951 totaled \$1,963; in 1955, \$5,256. Total mission gifts in 1951 were \$3,159; in 1955, \$7,887.

An educational building has been erected at an estimated cost of \$35,000, with no present indebtedness. The church is now in the process of building a new parsonage at an approximate cost of \$12,000. Other physical improvements to church property at approximate cost of \$10,000.

### Handbook of Baptist Hymnal Facts to Be Published

The Sunday School Board plans to publish a handbook giving facts of interest about the hymns in the *Baptist Hymnal*. Information about the authors, composers, and circumstances under which hymns were written is being assembled.

The new 576-page hymnal, a three-year project of the Board, is now available through Baptist book stores.

### Reed at Mt. Zion

State Missionary Jesse S. Reed was with Mt. Zion Church at Union and Pastor Carl White in a revival meeting recently which resulted in 4 additions to the church on profession of faith and baptism and 4 by letter. Pastor White was in charge of the music.

### Minister Ordained

First Church of Augusta ordained Charles McCoach to the gospel ministry, Sunday, February 26. Mr. McCoach is serving as pastor of the First Church Mission. He is a student at Southern Baptist College, Walnut Ridge.

Jim Floyd preached the ordination sermon. T. E. Farrar conducted the examination. Gus Prince gave the charge to the church. Bill Miller gave the charge to the young minister and presented the Bible. Gerald Perry gave the ordination prayer. Homer Randall of Cotton Plant served as clerk of the ordaining council, and Thomas E. Lindley acted as moderator. The council was composed of thirty men from throughout Woodruff County Association.

### Goodbar Returns to Arkansas

Pastor Fritz Goodbar is returning to his former pastorate, the First Church, Danville. He assumed his new pastorate on March 4.

Three years ago Pastor Goodbar resigned the pastorate of the Danville Church to accept the pastorate of the First Southern Baptist Church of Peoria, Arizona. During his pastorate at Peoria he led the church in the construction of a new church building and started a fund for further expansion of the physical facilities of the church. Pastor Goodbar will be welcomed back to the state of Arkansas and to the Fellowship of Arkansas Baptists.

### Cantrell Begins Twelfth Year At Stephens

Pastor Hugh Cantrell challenged the Sunday school of the First Church of Stephens to present him with an anniversary present of 100 per cent attendance and 100 per cent on the six point record system. Pastor Cantrell, in issuing this challenge to his people says, "Frankly, I have never known a Sunday school of this size to be a 100 per cent Sunday school all the way through, but I know that it is possible and if it is possible, I believe that you will do your part toward accomplishing it.

"It has been a joy and a privilege to have served you during these eleven years.

"Will you add this to my cup of joy?

"Thank you for the innumerable kindnesses you have shown me during these years, and for what you personally are going to do toward accomplishing this for your pastor and for the glory of Christ."

### Romans Study Book For January 1957 Bible Study Week

Dr. Clifton J. Allen, editorial secretary, Baptist Sunday School Board, is preparing the manuscript for the guidebook for January Bible Study Week, 1957. It is to be based on Romans.

"In view of the coming worldwide emphasis on evangelism, a more important study could scarcely be selected," Dr. W. L. Howse, director of the Board's Education Division said.

Bible Study Week was begun to make possible additional Bible study for the entire church under the leadership of the pastor.

### Ouachita's Extension Centers

Eight extension centers are now operating through the Extension Department of Ouachita College, it was announced by Dr. Joseph T. McClain, director of Extension work and chairman of the division of Religion.

Two centers are located in Michigan, under the director of Dr. Truett Smith. Smith is active in efforts to establish a four year Southern Baptist college in that northern state.

Six centers are located in Arkansas, as follows: Berryville, DeQueen, Foreman, Harrison, Hope, and Russellville. They have a total enrollment of 105, Dr. McClain stated. Subjects taught at the centers include religion, education, history and Greek.

The extension department has experienced a growth of 100 per cent over last year, Dr. McClain said.

### New Catalog

The 1956 number of the Ouachita College catalog has been released, it was announced by Dr. H. Preston James, dean of the faculty.

The catalog lists the Ouachita instructional program, with degree and admission requirements and advanced courses for study. Financial information and the faculty and administrative officers are listed.

It gives a history of the college and information about student life and activities on the campus. Included are a roster of students, degrees and honors awarded last year, candidates for Army commissions and a summary of the enrollment.

The college calendar for 1955-56 is also included. The catalog is light blue, with a map of Arkansas on the cover.

### Facts and Figures Show BSSB Service

Facts and figures released recently by Noble Van Ness, of the Baptist Sunday School Board's Operations Department, indicate continued increasing service of the Board to Southern Baptist churches.

During 1955 the Sunday School Board mailed out 12,179,055 pounds of Uniform and Graded periodicals. This is an increase of 469,742 pounds over 1954 in spite of the fact that Uniform periodicals were reduced in size beginning with the fourth quarter, 1955, and therefore lighter in weight.

Individual freight and express shipments of merchandise, promotional leaflets, denominational and evangelistic tracts totaled 8,425, and weighed 2,854,105 pounds, a gain of 382,155 pounds over 1954.

Church bulletins mailed out during 1955 totaled 725,220 pounds, an increase of 76,055 pounds over the previous year.

### Deacons Ordained

Harold Gunter, Seaborn Jones, C. N. McCollum, Joe Locke Wilson, and Millard Wood were ordained as deacons by First Church, Ashdown, Sunday, February 26.

The examination was conducted by Lonnie Lasater. The sermon was delivered by Earl Humble, a former pastor of the Ashdown church. Pastor Don Allen offered the prayer.

### An Arkansas 'First'

The first Arkansas Baptist church to order 1956 Christian Education Emphasis materials from the Education Commission of the Southern Baptist Convention is Beech Street Church, Gurdon. The order for study kits on the 1956 theme, "Prepare for Leadership," as well as 1955 Christian Education Emphasis materials on "Career-Planning," was received as final shipment of sample packets was being made to Southern Baptist pastors.

This year more than 24,000 sample kits were mailed to pastors in forty-five states including the District of Columbia, and Alaska, Canada, the Canal Zone, Hawaii, Cuba, and Australia. Each of these packets contained an order form so that pastors or Training Union directors may order additional study kits for their Intermediates and Young People.

Many churches are now scheduling this annual Emphasis in connection with Youth Week. Each packet of materials contains a Leadership Emphasis Plan Sheet which gives detailed procedures for studying the materials in the most effective and purposeful manner. The Plan Sheet also outlines a special program suggested for presentation on Sunday evening during Youth Week, April 1-8.

### Largest Budget

The largest budget for religious radio, television and film production in the history of U. S. cooperative church work has been approved in New York City.

A total of \$1,751,400 — an increase of \$346,000 over last year's previous high — will be spent during 1956 by the multi-denominational Broadcasting and Film Commission of the National Council of Churches.

The budget was adopted at today's final session of the annual two-day meeting of the Commission's Board of Managers. Upwards of fifty members of the Board, agency staff and industry executives met in five separate sessions to discuss their work over the past year and chart trends for the future.

Sessions featured reports on the total number of films, TV and radio programs produced and distributed by the agency during the year. A total of 30 U. S. Protestant and Eastern Orthodox communions are members of the Commission and an additional six agencies and denominations, including the United Church of Canada, cooperate in its work.

### Baptist Hour Station List

A new, revised two-color list of radio stations broadcasting the Baptist Hour has been published by the Southern Baptist Radio and Television Commission and is available free to all who request it, according to Director Paul M. Stevens.

In addition to listing the dial number of the 376 stations which broadcast the Baptist Hour regularly, the town, state and time are also included.

Facts about the preacher, Dr. Roy O. McClain, the choir director, R. Paul Green, and the Baptist Hour in general are also featured.

Simply address a post card or letter to the Baptist Hour, Fort Worth 16, Texas — for your free copy of this attractive, informational folder.

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Most of the joy of life is in contact with pleasing personalities. A grouch is worse than rain at a garden party. —Quote

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Broadway Church Finance Plan Marks 20th Anniversary

J. S. Bracewell, Houston attorney credited with originating the Broadway plan of Church Finance, was honored with a 20th anniversary dinner of the plan.

The plan was originated at Houston's Broadway Baptist church to finance an addition to the Sunday school.

The Bracewell idea was to sell interest-bearing bonds based on the church's weekly income. Its success has attracted wide interest.

More than 1350 churches in 36 states, Alaska and Canada have issued Broadway plan bonds to raise money for their building programs, the sponsors report.

Dr. J. Howard Williams of Fort Worth, president of Southwestern Baptist Seminary, gave the main address at the dinner.

Others present included Carroll Griffith, pastor of the Broadway church 20 years ago, and M. P. Longley, an officer of the Harrisburg National Bank which handled the first Broadway Plan bonds.

## Baptist Missionary Released By Chinese Reds Returns

Dr. Levi A. Lovegren of Cherry Grove, Ore., Conservative Baptist missionary released by Chinese Communists last September after being held prisoner for nearly five years, arrived in New York from the Middle East with his wife and daughter.

Following an "Answered Prayer" rally at Central Baptist Church, Dr. Lovegren began a nationwide lecture tour in which he will tell of his experiences. Enroute to New York from Jerusalem, the Lovegrens spent a couple of weeks in Portugal where he gave several lectures.

Dr. Lovegren, 67, first went to China when he was 17 and has spent most of his life there as a missionary. He served as a major with the U. S. Office of Strategic Services in China during World War II and remained there after the war. He and Mrs. Lovegren were arrested by the Communists early in 1951, but she was released about a year later.

The missionary said he had been treated "fairly well" in prison but that "the mental pressure was terrific."

"They even took my Bible away," he said, "and for three and one-half years I had to read and discuss Communist literature and express Communist opinions. Anyone who did not was landed on with both feet.

"One time I was kept handcuffed until I would say that the United States started the war in Korea and that Japanese troops there would be dangerous to China."

## Graham to Conduct Honolulu Rally

Billy Graham conducted his first evangelistic rally in the Hawaiian Islands at the 25,000-seat Honolulu Stadium on March 11.

Sponsoring the meeting was the Honolulu Council of Churches. Co-chairmen will be Police Chief Dan Liu, a Baptist, and Thomas L. Crosby, a Congregationalist.

Mr. Graham went to Honolulu from Korea where he concluded a two-month campaign in Asia that carried him to India, the Philippines, Taiwan (Formosa), Hong Kong and Japan.

## Businessmen Opposing Good Friday as Legal Holiday

Opposition from business interests and others is expected to block Congressional approval of bills to make Good Friday a national legal holiday.

Hearings on the proposed legislation were held recently by a House judiciary subcommittee under the chairmanship of Rep. James E. Frazier Jr. (D.-Tenn.). Committee members expressed doubt that the measures would be reported out on the floor.

Strongest opposition, a committee spokesman said, comes from business and industrial executives who are against the creation of new federal holidays that have to be recognized in union contracts.

The spokesman pointed out that under most union contracts workers must be paid two-and-one-half times the regular hourly rate for work performed on a legal holiday.

"If it were not for these contracts calling for overtime pay on legal holidays in industries which, by their nature, must operate around-the-clock seven days a week," he said, "we would find it much easier to adopt laws creating new holidays."

Some religious groups — including those who do not observe Good Friday — also are opposed to such a legal holiday.

## Swedish Baptist Leaders Set Visit to Russia

Six Swedish Baptist leaders will leave March 24 for a ten-day visit to Russia at the invitation of the All-Soviet Council of Evangelical Christians.

The delegation includes Ruben Swedberg, vice-president of the Swedish Baptist Union who is a member of Parliament; Erik Ruden, general director of the S.B.U.'s mission board; and the Rev. Joel Sorenson, youth secretary of the Baptist World Alliance.

Also Eric Strutz, secretary of the mission board; Dr. Gunnar Westin, professor of church history at Uppsala University and a vice-president of the S.B.U.; and Arvid Svaerd, an editor of the Stockholm daily paper Svenska Morgonbladet.

The delegation originally was scheduled to make the trip last Christmas but unforeseen difficulties caused a postponement. It was rescheduled to coincide with the Eastern season.

## Exempt Clergy From Jury Duty

Clergymen and members of religious orders, as well as theological students and novices, would be exempt from jury duty under a measure jointly introduced in the Maryland legislature by Reps. Francis T. Peach and A. Gordon Boone, Democrats from Baltimore County.

Section 3 Article 51 of the Maryland Code exempts from jury duty all persons over 70 years of age, members of the legislature, coroners, constables, attorneys, physicians, schoolmasters and pharmacists.

# A Smile or Two



"Ed's TV Repair. Please hurry—please."

There had been a long dry spell in an agricultural county down South, and two old crossroads merchants were discussing the bleak outlook.

"If the farmers don't get some cash to bring in," said one, "I guess I'll have to rob a bank."

"If they don't," grimly observed the other, "I've already robbed one!"

—Quoted

Thomas Edison hated formal dinners, which always seemed stuffy affairs to him. One night, at a particularly dull gathering, he decided to sneak away and return to his laboratory.

As he was pacing back and forth near the door, waiting for an opportune moment to escape, his host came up.

"It certainly is a delight to see you, Edison," he said. "What are you working now?"

"My exit," replied the inventor.

An argument is where two people are trying to get in the last word first.

You usually hear about the man who hit the Jackpot, but the fellows who built up the pot are unknown.

Customer: "One mouse trap, please, in a hurry — I have to catch a bus."

Clerk: "Sorry, sir, our traps don't come that big."

MacTavish: "I heard yer friend Angus has merrit a third wife."

Elder: "Aye, Angus is an expensive freend — two wreaths and three presents in seven-teen years."

Bootblack: "Shine your shoes, mister?"

Businessman: "No."

Bootblack: "Shine 'em so you can see your face?"

Businessman: "No."

Bootblack "Don't blame you."

When his turn came, a young Marine "boot" from North Carolina entered the dentist's office at Paris Island Marine Base for a routine examination. It was his first visit to a dentist and he gazed fearfully at the shiny equipment. Finally, in a low-voiced drawl, he asked, "Suh, are you a Yankee?"

The dentist admitted his Ohio background and the boy turned desperately to the Corporal, who, it turned out, was also from Ohio. After another quick look at the frightening equipment the boy volunteered hopefully, "Ah'm a Yankee, too."

# News From Baptist Press

## Convention Total Gifts Reached Monthly Record

Gifts to the Lottie Moon Christmas Offering have sent Southern Baptist Convention total monthly receipts to a new high of \$3,579,261, Treasurer Porter Routh announced.

This is the amount state Baptist conventions forwarded to the treasurer's office during February.

The special foreign missions receipts for February provided \$2,339,471 of the record total. During January and February, the total Lottie Moon gifts received by the treasurer have been \$3,659,969.

Total gifts, which include designated offerings and the undesignated contributions through the Cooperative Program, are running over 17 per cent higher so far in 1956 than they did for the comparable two months in 1955.

The 1956 total is \$6,145,279.

The February treasurer's statement is that \$1,081,648 came in through the Cooperative Program, through which Southern Baptists support their educational and agency work as well as their mission boards.

Another \$2,497,613 came in via designations, mainly on the strength of the Lottie Moon Christmas Offering donations to foreign missions.

Texas convention sent in a third of the record total — \$1,199,297 including \$952,422 designated. North Carolina followed with \$341,244 including designated offerings of \$275,226.

Other states contributing more than \$100,000 and their totals: South Carolina, \$333,277; Tennessee, \$219,849; Mississippi, \$197,226; Alabama, \$189,890; Missouri, \$180,603; Louisiana, \$170,964; Georgia, \$149,663, and Florida, \$140,132.

No monthly reports were received from state conventions in California and Oregon-Washington.

## "Going Fast!" Committee Says Of Convention Rooms

"Going fast!" That's the word on housing accommodations for the Southern Baptist Convention, in Kansas City, Mo.

All room space in first-class hotels listed by the Kansas City Chamber of Commerce has been taken, the local Baptist arrangements committee reports.

A few rooms may still be available in hotels not listed by the Chamber of Commerce, but which the arrangements committee has checked and found suitable.

These are not downtown, but are close to public transit. Allard Garren, Calvary Baptist Church, 3921 Baltimore Ave., may be contacted about these hotels.

Good motel rooms, which are still available, are rapidly being taken off the available list by Convention-goers. These are within 40-minute driving range of Municipal Auditorium, the meeting place.

The committee assigning rooms in private homes says it's "swamped" with requests. William Bolick, Mt. Washington Baptist Church, 9621 Independence Ave., should be contacted about these.

Based on advance reservations, the local committee has prepared 15,000 registration tags for Southern Baptist Convention sessions. The Woman's Missionary Union is preparing 6,000 for its annual meeting which precedes Convention meetings.

## Korean King's Descendant To Enter Baptist College

Amelia K. Lee, grand-daughter of Korea's last king, will enter Mary Hardin-Baylor College, Belton, Texas, to study music.

Miss Lee, who already has a B. A. degree from Ewha Girls' School, Seoul, Korea, will seek a bachelor's degree in music at this Baptist college.

The 25-year-old soprano is being sponsored by R. E. Streetman, pastor, First Baptist Church, Coleman, Tex. Streetman's son, David, met her in 1955 at the Seoul Military Post Library, where she has worked for the last three years.

Her grandfather, Emperor Yi, abdicated his throne in 1910 after the Japanese annexed Korea. Her grandmother was slain in 1895 by Japanese soldiers.

Miss Lee expects to leave Korea in April. She will enrol here for the Fall, 1956 semester.

## Southwestern Seminary Buys Rare Collection

A Baptist deacon and British government official has sold a collection of 9,000 rare books and pamphlets to Southwestern Baptist Seminary.

The collection recently arrived at the seminary and will be shelved in the new wing of Fleming Library, now under construction.

Ernest W. Brown, who served in four British cabinets including that of Winston Churchill, was the seller. Brown has served as president of the Baptist Union of Great Britain and Ireland. He is a member of Bloomsbury Central Baptist Church, London.

The collection includes material in the fields of government, economics, poetry, drama, and religion.

## Australian Baptists Invite U. S. Brethren to Assembly

Australian Baptists would like to know if any Southern Baptists plan to be in this country in November for the Olympic Games.

J. C. Thompson, general secretary of the Baptist Union of Victoria, reports that the annual assembly of Baptists in Victoria province will convene in Melbourne Oct. 16-24.

Any Baptists from America present in Melbourne at that time will be welcomed to the assembly, according to Thompson. He also says that he is interested in some Baptists from the United States appearing on the assembly program.

If you plan to be in Australia at that time for the Olympics, and want to meet with the Australian Baptist group, you may contact Thompson at 486 Albert St., East Melbourne, C. 2, Victoria, Australia.

## Kansas City Recording Procedures Announced

The Radio and Television Commission says that for \$5, you may record the proceedings of both the Southern Baptist Pastors' Conference and the Southern Baptist Convention in Kansas City this year.

Reservations for recorder space at the Pastors' Conference and the Convention should be made by April 15, according to Clarence Duncan, Commission promotion director.

The Radio-TV Commission will provide the necessary tapes at cost, meaning that all you have to do to record the proceedings is bring the recorder.

The Commission also will record the two meetings and sell these tapes to interested persons, if you prefer to handle it this way rather than do your own recording.



## Denominational Calendar

16-17 — State Training Union Convention, Ft. Smith.

23 — Youth Choir Festival, Robinson Auditorium, Little Rock.

24 — Junior Choir Festival, Immanuel Church, Little Rock.

25 — Home and Foreign Mission Day in Sunday School.

—00—

## Counselor's Corner

### Who Asked to Resign

**Question:** Our former pastor and associate pastor had differences of opinions and the Board of Deacons asked the associate to resign. Would the deacons have this authority?

**Answer:** If they are a "board" and were delegated that authority by the church they would. But in the New Testament churches the congregation decides such matters. Of course, the deacons do not have the right to ask a pastor or an associate to resign, any more than they would have the right to ask the treasurer or the church clerk to resign. Deacons were not a "board" in the New Testament, but servants or ministers.

The deacons could bring a recommendation to a church, in business meeting, that the associate or anyone else be asked to resign; or that his office be declared vacant. For that matter any member of the church could present such a recommendation at any church business meeting. Usually it is unwise to do so without advance notice to the congregation.

There are some pretty sad things that happen in a Baptist church or in any other democracy. But democracy is still the best plan and the one nearest the Christian ideal of love.

In the final analysis differences of opinion between a pastor and any associate have to be settled by the congregation as a whole or by some group to which the congregation delegates this authority. Usually associates know that they are working under the pastor and that he is the one to decide in questions of differences of opinion. Pastors are overseers or superintendents ("bishops" is the word used in the New Testament).

—00—

## Memphis Hospital to Take Mental Patients

Baptist Memorial Hospital will be the first in Memphis, and perhaps the first in this part of the South, to provide full facilities for mentally ill within its normal hospital operations.

Administrator Frank S. Groner reported a 20-bed unit will be completed in July.

"Establishment of this unit in Baptist Memorial Hospital will offer speedy help to marginal cases of mental illness," he said.

"Our program of treatment will be short-term. The average stay will be three weeks," he continued. Patients will be under care of a consulting staff of private psychiatrists.

## Virginia Calls Beazley To Summer Assembly Post

Virginia Southern Baptists have employed William O. Beazley, assistant to the president of Hardin-Simmons University, as secretary of the summer assembly effective June 1.

Beazley, who served as educational director in Baptist churches in Newport News and Staunton, Va., has been with Hardin-Simmons at Abilene, Tex., since 1950.



You Can Be —

## What You Resolve To Be

By H. H. SMITH, SR.

There once lived a young fellow who took it into his head that a man can be what he determines to be, and chose as his motto for life, "You can be what you resolve to be."

Now what happened to that man? Space will permit only a brief sketch here.

### Preparation

As a youth, he set his heart on getting an education, and through the influence of friends, received an appointment to the West Point Military Academy. He was poorly prepared to enter the Academy, but his "unbending determination to make progress in his studies won the day." A fellow-student gives this account of the young cadet's struggles with his studies and his conquering spirit: "All lights were put out at 'taps,' and just before the signal, he would pile up his grate with anthracite coal and lying prone before it on the floor would work away at his lessons by the glare of the fire which scorched his very brain, till a late hour in the night. This evident determination to succeed not only aided his own efforts directly, but impressed his instructors in his favor and he rose steadily year by year, till we used to say, 'If we had another year, he would be at the head of his class.'"

He passed his examinations successfully and was graduated from the Academy when he was 22 years of age, "with the brevet rank of second lieutenant of artillery." The Mexican War had just begun and he was ordered to join his regiment, the First Artillery, in Mexico. He took part in the siege of Vera Cruz and was promoted to the brevet rank of first lieutenant, "for gallant and meritorious conduct."

### Promotion

Promotion followed promotion, for there were many more reports of "gallant and meritorious conduct," and one day, years later, at the first battle of Manassas, he received his name. In the midst of the hottest part of the conflict, this intrepid leader stood confident and unmoved. Pointing to him, as an example of conduct, General Bee cried in loud tones, "Look! there is Jackson standing like a stone wall! Rally behind the Virginians." It had an electrical effect upon the soldiers and "the change in the fortunes of the day may be dated from that hour."

"Stonewall Jackson," says his biographer (Gamaliel Bradford), "was a man with a soul of fire. Action was his life. To do something, to do high, heroic things, to do them with set lip and strained nerve and unflinching determination — to him this was all the splendor of existence."

### Christian Soldier

Jackson was 25 years of age when he became a Christian. He entered upon the Christian life with the same fire and determination that he carried into all the activities of life. He was ambitious, in the best sense of the word, and strove to be an able, successful military leader; he was also a devout Christian (a member of the Presbyterian Church) and sought the help of the churches and pastors to enable him to lead a consecrated life. How did he succeed in his high endeavors? An eminent military authority, Colonel Henderson, author of a two-volume life of Jackson, sums it up in a single sentence: "So upright was his life, so

profound his faith, so exquisite his tenderness, that Jackson's many victories are almost his least claim to be ranked amongst the world's true heroes."

At this time we are more interested in Jackson's religious life than his military career. (He hated war and worked for peace). That he was a military genius is well known and attested by the opinions of eminent military authorities. It is interesting to note that, in striving to cultivate his spiritual life, he used the same earnestness and diligence that he did in training himself to become a military leader. When he became a Christian his first attempts to lead in public prayer were embarrassing to all concerned. One day his pastor said to him: "Major, we do not wish to make our prayer-meetings uncomfortable to you, and if you prefer it, I will not call on you to lead in prayer again." The prompt and emphatic reply was: "My comfort has nothing in the world to do with it, sir; you, as my pastor, think it is my duty to lead in public prayer — I think so, too — and by God's grace I mean to do it. I wish you would please be so kind as to call on me more frequently." The result was that he became one of the most gifted men in prayer in the whole church.

Dr. J. William Jones, Jackson's army chaplain, said: "It was my privilege to hear him pray several times in the army, and if I have ever heard a 'fervent, effectual prayer,' it was offered by this stern soldier."

To Stonewall Jackson, God was very real and very near. A minister who knew him well said of him: "The psalmist says of the wicked, 'God is not in all his thoughts.' The supreme fact in the character of Stonewall Jackson was that 'God was in all his thoughts.' He believed in and realized the providence and presence of God, and so believed in and practiced prayer, and prayer that was not so much stated and occasional, as it was continuous and intimate . . . It was not only that he was a religious man, but he was that rare man among men, to whom religion was everything."

### Concern For Others

This devout military leader was deeply interested in the spiritual welfare of his soldiers. To a Bible colporteur he said: "You are more than welcome to my camp, and I shall be delighted to do what I can to promote your work. I am more anxious than I can tell you that my men shall be good soldiers of the Cross as well as good soldiers of their country."

The Negroes had no better friend than Stonewall Jackson, and for their welfare he gave of his time, his talents, and his means. Every Sunday afternoon he and his wife could be seen giving instruction to the Negroes in the Sunday school they conducted for them in Lexington and the surrounding country. "It was pleasant," writes Mrs. Preston, "to walk about the town with him and see the veneration with which the Negroes saluted him, and his unflinching courtesy toward them. To the old gray-haired Negro who bowed before him he would lift his cap as courteously as to his Commander-in-Chief."

The day after he received his mortal wound he called his chaplain, the Reverend Beverly Lacy, to him and said: "You see me severely

## Soul Winning Must Be Done Now

By R. PAUL CAUDILL  
Pastor, First Baptist Church  
Memphis, Tenn.

Whatever Baptists hope to do about world evangelization, they had better get at it now, for the time for sowing and reaping may be shorter than we know.

This is the burning conviction that got hold of me as I returned from a world mission journey that took me 35,617 miles by air to a score of nations around the world.

International tensions still prevail at many points throughout the world, and these tensions, as they mount in fury, continue to jeopardize our opportunities for evangelism. This is especially true in Korea, and in Formosa, where a single spark might easily ignite the whole world in the horrible flames of atomic war.

But it is also true in the land of our Saviour's birth where the Arab is arrayed against the Jew, and the Jew against the Arab, and where there is more than a remote possibility that our work in Arab lands might be suddenly terminated because of the rapidly rising spirit of extreme nationalism.

In India and Pakistan, the situation is little better. At New Delhi, I spent the better part of an evening in the home of Dr. K. N. Katju, minister of home affairs, in private conference, discussing visas for evangelical missionaries who desire to labor in that vast land of Christian opportunity. And after the conference, which was extremely cordial in every respect, I was able to see no immediate prospect that India will relax its present unfavorable position, and grant visas for our missionaries.

### Doors Slowly Closing

Obviously the doors to world missions are slowly closing. Already they are closed and locked on more than 800 million people — those behind the Iron and Bamboo Curtains. Wherever the materialistic way of communism has triumphed, opportunities for evangelism, in the traditional sense of the term, have abruptly ceased.

At the moment no less than one-third of the peoples of the earth are victims of hostile circumstance that prevents the followers of Jesus Christ from sharing the Christian good news with them.

In the face of these disturbing facts, we have the unequivocal mandate of Christ to go with the message so long as there is a single door that is open, or a single soul who has not come to know Jesus Christ as Saviour.

In explaining his parable of the tares, Jesus made the words "field" and "world" interchangeable; the passage may be read "The field is the world" or "The world is the field." That is exactly the way in which Jesus wants his disciples to look upon their mission to win the lost people of the world to him.

wounded, but not depressed, not unhappy. I believe that it has been done according to God's holy will, and I acquiesce entirely in it . . . If it were in my power to replace my arm, I would not dare to do it, unless I could know it was the will of my Heavenly Father."

When he was told that he had but two hours to live, he said, "Very good, it is all right."

In his delirium, his mind wandered back to battle-fields and he was giving orders to his officers. Among his last words were, "Let us cross over the river and rest under the shade of the trees."

# Ferre and Southern Seminary

(Note: The following letter from Badgett Dillard, Public Relations Director of the Seminary, to Marvin Clark, Brownwood, Texas, is printed in the hope that it may make clear the orthodoxy of the Seminary which is being attacked so viciously through certain publications. No Baptist institution is perfect and any might err in selecting its speakers. However, when such institution becomes cognizant of its mistake and then seeks to rectify the same it should have the moral support of all right-thinking persons rather than the continued assault that willfully ignore the facts in the matter.)

"It is good to find a young minister who follows the New Testament procedures with reference to accusations made against a fellow Christian. Thank you, therefore, for your letter inquiring about Dr. Nels F. S. Ferre and his relationship to Southern Seminary.

"Nine years ago Doctor Ferre delivered the Gay lectures on this campus. Then president of the Seminary, Dr. Ellis Fuller disassociated, during the lectures, the Seminary from the views of Doctor Ferre. This difference between the doctrinal position of the Seminary and Professor Ferre was put in writing in the *Review and Expositor* published by the faculty of the Seminary (October 1947) by Dr. Harold Tribble who was at that time professor of theology of Southern Seminary.

"Six years after delivering the lectures at Southern Seminary, which incidentally may be read in full in a book entitled *Pillars of Faith*, Doctor Ferre enunciated in two books, *The Christian Understanding of God* and *The Sun and the Umbrella*, theological views which have made him the object of vicious attacks by every fundamentalist in the United States.

"Prior to the attacks, however, the views in question had been severely condemned by members of the faculty of Southern Seminary in *The Review and Expositor*.

"Southern Seminary has consistently refused to sink to the level of mud-slinging and name-calling engaged in by certain fundamentalists who have therefore ignored every statement published by the faculty or

administration of Southern Seminary and have attempted to equate the views of Doctor Ferre, given in the last two books mentioned above, with the views of Southern Seminary.

"Without too much presumption may I warn you against drinking of the polluted streams which flow from these men who have been antagonistic through the years to Southern Baptist personalities, programs, and agencies. Your letter indicates concern that there have not been published specific denials of the charge made by such publications.

"Let me call your attention to the following facts: first, the position of Southern Seminary on all issues involved has been in print for some time, but obviously has not been read by you and many others.

"Second, the only way to reach the people disturbed by these scavenger publications would be to run an article in the publications, which would serve to dignify that which deserves no dignity.

"Third, George Truett and his colleagues learned the hard way that there is only one procedure for handling unprincipled critics — ignore them.

"It is my prayer that throughout your life you will not make the mistake of assuming that a Southern Baptist agency is above criticism but that you will always follow the practice of this instance in which you have made your own investigation of critical accusations."

—Baptist Standard

## Lord's Day Alliance

By JOHN W. BRADBURY

For most of our American history, the Lord's Day (Sunday) was a vital institution in the nation's life. Its roots lie deep in the subsoil of colonial development. This religious foundation survived the Revolution and helped shape community religious behavior. No one can tell the full value to our country's moral and religious development of a determined observance of the Lord's Day. The recent sixty-eighth annual meeting of the Lord's Day Alliance, held in the Marble Collegiate Church, New York City, points up the fact that the organization was formed to safeguard the day of rest and worship at the beginning of concerted efforts to break it down. Across the years, this effort to retain intact the good tradition has accomplished more than is generally known. Legislation and administration have needed the restraint it has supplied. Under the leadership of Dr. Harry L. Bowlby, now retired, and more recently under that of Rev. Melvin Forney, his successor, the Lord's Day has been able to retain, at least, some of its ancient dignity and spiritual import. Nevertheless, the churches need to give united support to an organization which sixty-eight years ago they created and to which they owe so much. The Lord's Day is increasingly desecrated. All sanctity ascribed to this sacred institution by the American conscience is being nullified by television, radio, sports, politics, and even government. We need 150,000 sermons a year preached on God's purpose in giving us the Lord's Day.

—Watchman-Examiner

—000—

Uncle Sam's green stuff has got a lot of countries out of the red, but doesn't seem to get many Reds out of the country.

—David O. Flynn

# A Talk With Satan

By DR. R. LOFTIN HUDSON

Title: *Talk With Satan*. Time: Sunday morning about 10:40. Place: Pastor's Study.

Satan: "Got a good sermon all written out there, eh?"

Pastor: "Oh, I wouldn't say that it is good, but I have worked on it."

Satan: "Yeah, I heard the one last Sunday — O I was there, I go every Sunday." (Pastor looks surprised) "Sure I go to church. I've got to watch that worship service. It is dangerous. It has possibilities."

Pastor: "Dangerous? How so?"

Satan: "Come, come Doctor, you know what I mean."

Pastor: "Not if you meant to say that the worship service of my church is dangerous." (Satan breaks into a knowing grin)

Satan: "O I see what you mean. Ho! Ho! Reverend Sir, you haven't forgotten that we are on the opposite sides of the fence. You endanger me and my program just as much as I endanger yours. But let's not be sulky about it. You are always so serious, Brother."

Pastor: "Don't call me Brother, and I can't help it if I believe that preaching is serious business. I'm not morose or sad or — what business is it of yours if I am?"

Satan: (Very cheerfully) "Don't be angry, Pastor. This is nothing new to see you and me at odds. . . ."

Pastor: (Severely) "Thank you. I'm glad!"

Satan: (Meditatively) "You know, I ra-

ther like you. . . . I think I'll let you in on one of my trade secrets."

Pastor: "Pardon me, but just before I go into the pulpit I am not interested in anything but preaching."

Satan: "This is about the worship service."

Pastor: "What do you have to do with my preaching? I'm running that, by the help of God, if you don't mind."

Satan: (Sniggers and hesitates) "I wonder if I ought to tell you?"

Pastor: "If it's about the service which we have planned for about ten minutes from now, I doubt if I'll believe it. This is God's service. You don't have anything to do with this."

Satan: (Hilariously and defiantly) "Yeah? That did it, I will tell you. It is one of my tricks that is rarely suspected."

Pastor: "Hurry up, I haven't much time and I'm nervous."

Satan: "Do you know that I have talked almost fifty per cent of some of your Sunday School classes into skipping the whole worship service, just walking right out home, calmly, cheerfully, even with a good conscience? Look out the window. You can see for yourself."

Pastor: "I thought you were going to tell me a secret."

Satan: "But wait. Did you know that I am not talking about children, or non-

church members, or sick people? Not even about the few who have to go to work. . . ."

Pastor: "Good church members, huh?"

Satan: "I call them good. When they get home, some member of the family will ask them if they have been to church and they will say yes. I even saw a deacon leave just a minute ago, and occasionally I get one of your Sunday School teachers to leave. Think that one over."

Pastor: "Why don't you leave me alone?"

Satan: "Since you are nice enough to talk with me, I'll tell you another secret. I don't care how much boys and girls and grown people study the Bible if it never leads to church membership and to regular worship. You see, they think they are religious because they discuss the Bible. That suits me fine!"

Pastor: "Oh, I see. That is why you called the worship service dangerous?"

Satan: "Now you catch! You see if I can get church members to go home after Sunday School, I cut down on your recruiting work. You see my program is two-fold. Cripple the saint and confuse the sinner. Both of these are accomplished when I can cut down on worship services. Who do you think cut out the Sunday night services in many churches? I did. Who tries to keep you from studying every week? I do."

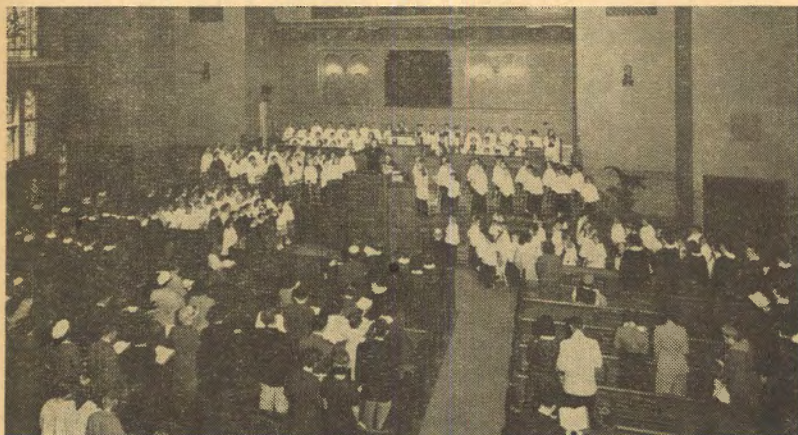
Pastor: "Listen, I've got no more time for chit-chat. My parting reply to you is, kindly go back where you belong."

—Bulletin

Wornall Road Baptist Church  
Kansas City, Mo.

## First Primary Festival and Workshops — A Success! Youth and Junior Choir Festivals Next

Primary Festival Which Met in Immanuel Church, March 3



- 40 leaders attended the Primary Choir Workshop
- 145 attended Choir Demonstrations
- 88 children participated in demonstrations
- 251 registered for Primary Festival
- 192 children sang in Combined Festival Chorus
- 9 choirs sang for adjudication.

*LeRoy McClard, Director,  
Church Music Department*

### Youth Choir Festival

Just one more week until time for our State Youth and Junior Choir Festivals. The Tenth Annual Youth Choir Festival will be directed by Dr. Warren M. Angell, assisted by Miss Mary Ann Hunter, Organist, a trumpet trio, and a percussion group, all from Oklahoma Baptist University. This Festival will begin at 9:00 a. m., March 23, Robinson Memorial Auditorium, Little Rock.

The Seventh Annual Junior Choir Festival will be directed by Mrs. Martha Moore Clancy, Shreveport, Louisiana. This festival will begin at 9:00 a. m., March 24, Immanuel Baptist Church, Little Rock.

Now is the time for choirs to pay the \$2 advance registration fee along with information as to how many choristers will participate in the festivals.

The Youth Choir Festival Concert will begin at 7 p. m. in Robinson Memorial Auditorium, Little Rock, March 23.

The Junior Choir Festival Con-



**MARY ANN HUNTER, Organist**

cert will begin at 2 p. m. in Immanuel Baptist Church, 1000 Bishop, Little Rock, Ark., March 24.

The public is invited to attend these Festival Concerts. No admission will be charged.

## The Time Is NOW!

The Bible emphasizes the all importance of NOW. In Corinthians, God admonishes Christians, "Now therefore perform the doing of it" II Cor. 8:11. We would apply this to evangelism. The time is at hand when a number of associations are entering crusades to win the lost. Many churches will engage in meetings around April 1.

There is something supremely significant in the words "This is it." It points to the beginning of what can be an exciting adventure or a dark tragedy. It will not be long before those very words can be said about our simultaneous revivals for this year. Much could be repeated now about evangelism, or making plans, or even checking on preparations; but these you will be doing, or not, as you see fit.

It is our hope that every church will do something about Visitation Evangelism, whether you are engaged in a special week or join in these special dates. This is undoubtedly the weakest point of our evangelism. It is our hope that every church will be helped along this line.

It is our hope that the training of workers shall be done in such a way, that there will be a continuing program of evangelism in the churches. Use of the Church Evangelism Councils and regular dates for visitation will help every church.

I believe we will be able to see also, if we follow the suggestions of the "Southern Baptist Program of Evangelism," the vital

connections between prayer and evangelism. God has called us to pray that the workers may be thrust forth into the harvest.

Recently I have talked with several pastors about a seeming coldness, deadness, and lack of spirit of evangelism that they feel has been in their churches of late. All of us know what they mean. There can be a remedy when our people pray, and begin to answer God's call to do His will about winning the lost and enlisting the straying.

Our work is cut out for us. This is it!! May God bless every church, as we enter this great experience.

### SOME BIBLE WAYS OF EVANGELISM

1. Personal evangelism, John 1:35-51; 4:6-42, Luke 5:27-28, Luke 9:57-62, Acts 8:26-40.
2. Mass evangelism, Matt. 3, Acts 2-6, Acts 8, Acts 10-11, Acts 18-20. Illustrated by letting down the net into the sea at Jesus' command and taking a great catch of fish, Luke 5:2-11, John 21:4-8.
3. House-to-house, or visitation evangelism, Luke 10:1-12, Acts 5:42, 8:4; 20:20.
4. Evangelistic services in a house, Acts 10:32, 11:14, 16:31-34; 18:7-8; 28:30.
5. Local church evangelism, Acts 2:37-47; 4:4; 5:14; 6:1-7; 13:1-4; 20:6-12.
6. Prison evangelism, Acts 16 23-29; 22-26, 28:16-31, Phil. 1:12-13.
7. Big city evangelism; in Co-

rinth, Acts 18; in Ephesus, Acts 19-20, in Rome, Acts 28:16-31.

8. Literary evangelism, the Four Gospels, Acts and Romans, Acts 8:28-35.

9. Wayside evangelism, John 4:4-42, Luke 19:1-10, Acts 8:26-40.

10. Synagogue evangelism, Luke 4:16-30, Acts 6:9; 9:20; 13:5, 14; 14:1; 17:1-2, 10; 18:4; 19:8.

11. Bringing others to Jesus, Mark 2:1-12, John 1:41-42.

12. Compelling people to come in, Matt. 22:1-4, Luke 14:16-24.

13. Evangelism with tears, Ps. 126:5-6, Acts 20:31, Rom. 9:1-3.

14. Evangelism by prayer, Luke 6:12-19; Matt. 17:21; Luke 10:2; 11:8-10, Acts 1:14; 2:42; 4:31; 9:11; 10:9; 12:5; 13:2; Rom. 10:1, Eph. 6:19-20.

15. Evangelism by preaching.

### EVANGELISTIC WORK, COMPARED

1. Sowing seed, Ps. 126:5-6, Matt. 13:1-23.
2. Dragging a net through the sea to catch fish, Matt. 13:47-50, Luke 5:10.
3. Storming a castle, Matt. 12:26-29; 16:18.
4. Letting wheat grow amid tares, Matt. 13:24-30.
5. Seeking lost sheep, Luke 15:4-7.
6. Hunting a lost coin, Luke 15:8-10.
7. Recovering a lost son, Luke 15:11-32.
8. Inviting guests to a marriage feast, Matt. 22:1-14, Luke 14:16-24.

### Books Received

My Father Is Rich

The life and work of Aaron and Hilda Hancock as told to J. Clark Hensley.

Williams Printing Company  
Price, \$3.00

Guidance to the Study  
of the New Testament  
By Thomas Meadows

Vantage Press Price, \$4.75

### NEW TRACT FOR MORALITY CRUSADE

Dr. K. Owen White, pastor, First Baptist Church, Houston, Tex., wrote the tract for the second quarterly emphasis of Southern Baptists' Crusade for Christian Morality.

Entitled, *Keep Thyself Pure*, it is on the need for Christian standards of thought, speech, and behavior, with special reference to relationships between the sexes. This is the second of three quarterly tracts on the subjects emphasized in the Crusade for 1956.

Copies of this tract, and of the first in the series, *Can You Be Trusted?* are available to churches on application to the Tract Editor, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville 3, Tenn.

9. Harvesting ripened grain, Luke 10:2, John 4:35-38.

10. A vine bearing fruit, much fruit, John 15:8.

11. Erecting a building with various kinds of material, Eph. 2:19-22; 4:11-16; I Pet. 2:3-8.

*I. L. Yearby*

# Children's Page

## On A Hospital Tray

By ANN CODRINGTON

Five members of the committee had met that morning when Sunday school was over. All six had come early to do the real planning. Kitty, the chairman, turned to Susanna and asked, "Will you please explain the idea once more? Ethan couldn't stay this morning, you remember."

"Okay," Susanna agreed. "My Aunt Barbie is a nurse at Baptist Hospital. She was saying that some hospitals always have little favors to put on the patients' breakfast trays, but hers doesn't have. She didn't mean flowers or something like that, but pretty cards with a pretty message. I began thinking maybe our department could make some. I talked to Mrs. Morgan about it, and she liked the idea. And so, that's what this committee is supposed to plan."

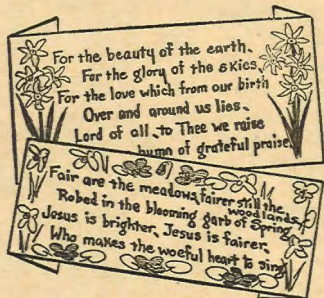
Ethan had lots of questions. "How many cards will we have to make, and will they be alike? If they're different, do we think out our own ideas? Do we work on them at home? When will we do them? Should we use water colors or crayons? And just what do you mean by a pretty message—a poem?"

Kitty laughed, "Maybe I can't remember all those questions, but I'll try. First, the hospital has one hundred and eighty beds. They are not all filled right now, but we ought to make that many cards, to be safe. We have forty-five members, and that means each one should make —"

"Four cards," said Ethan who liked arithmetic.

"Yes." It won't matter whether they are alike or different. We can use either crayon or water colors. We're having the party next Saturday. Mrs. Morgan thought that, after we play some lively games, we might like to settle down and make the cards before refreshments.

Why don't you suggest that your Sunday school class make attractive tray cards for your Baptist Hospital. You can make pretty



little decorations in the corner of the card and then add your favorite Bible verse. You will have fun and it will mean so much to someone in the hospital. Use the sample below for a guide.

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### HUMMINGBIRDS

By GLADYS CLEONE CARPENTER

What prettier sight is there than a ruby-throated hummingbird hovering before a lovely flower. If it's the little female, we may have to look twice, thinking at first that it is one of the large moths for she does not wear, at her throat a gay red tie like her mate's.

Her thimble-like nest is only about one inch deep. She constructs it of delicate almost dream-like materials. She uses delicate lichens, cottony fibers from plants, and even spider webs.

Speaking of nests makes us think of what Jesus said, "And the birds of the air have nests." When winter comes the hummingbirds go to Mexico or South America. These tiny things fly five hundred miles across the Gulf. It seems like an impossible feat. But for its size, it is the strongest of all birds. Its wings vibrate almost too fast to be seen. In flight it can leave a pursuer behind.

There are hundreds of kinds of

hummingbirds. Many live in South America.

The ruby-throat lives in Eastern United States. To name a few others: There is a black-chinned that lives in California. A blue-throated comes into some of our Southwestern states from Mexico. And a white-eared lives in the mountains of Arizona.

(Baptist Press Syndicate, all rights reserved, used by author's permission.)

### MY COMPANION

Though I may go to the desert,  
Though I may go to the sea,  
I know I will never be lonely  
No matter where I may be.  
For always as I travel,  
Within my heart I know,  
Christ Jesus is beside me  
Wherever I may go.

### BROADMAN'S FIRST BOOK ON CRIME

Their fourth religious novel in less than a year, *Stumble Upon the Dark Mountains*, was released recently by Broadman Press.

This is Broadman's first book that deals directly with fighting crime, vice, and moral decay of this generation. It complements Southern Baptists' emphasis of "A Crusade for Christian Morality."

The author, Lon Woodrum, of Oklahoma City, has written several other religious novels and is winner of the first prize in the 1955 Zondervan Fourth International Christian Fiction \$5,000 Contest for his novel, *Eternity in Their Heart*.

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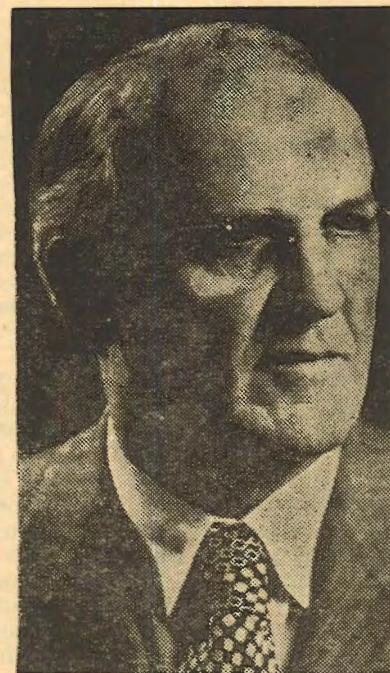
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LITTLE ROCK, ARKANSAS

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Services each morning Tuesday through Friday,

10:00-11:00 A.M., in Immanuel's Chapel

Night services in Main Auditorium at 7:30 P.M.



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"

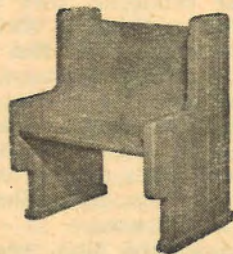
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## The 1956 Annual Meeting of W.M.U.



MRS. JOHN ABERNATHY



MRS. J. T. MCRAE



MISS MARTHA HAIRSTON



MRS. DONALD ORR

The Sixty-Seventh Annual Meeting of Arkansas Woman's Missionary Union will be held at First Baptist Church, Camden, April 3-5. The theme "Tell Ye the Story" will echo as many missionaries come to bring their messages. Included in the program are: Mrs. John Abernathy, Missionary to Korea; Mrs. J. T. McRae, Missionary to Gaza; Miss

Martha Hairston, Missionary to Brazil; Mrs. Donald Orr, Missionary to Colombia; and Miss Juliette Mather, Publications Secretary, Southern WMU; Mrs. Leo Estrada, President Mexican WMU of Texas; Miss Mildred Matthews, Missionary Emeritus to Cuba; Dr. Floy Barnard, Dean of Women, Southwestern Baptist Theological Seminary, Fort Worth.

Other features of the Annual Meeting will be:

**YWA Banquet** — April 3rd — 5:30 — Municipal Auditorium  
**BWC Banquet** — April 4th — 5:30 — Municipal Auditorium  
**Mission Study, Community Missions, Prayer breakfasts** — April 4th — 7:30.

Rooms will be available in homes for \$1.50 per night per per-

son for room and breakfast. Advance reservation for room in homes is not necessary.

Every member of every WMU organization and missionary-hearted friends will enjoy this meeting. COME! COME! COME! ONE! COME ALL!

*Woman's Missionary Union,  
Nancy Cooper, Secretary*

## Where Do We Go From Here?

By LEE GALLMAN

Certain trends are seen among Baptists that alarm many of our leaders. Open communion, alien immersion, and open membership are among these trends. What about Southern Baptists? Where will they go? Will they move toward the loose polity of the American churches? What precautions should be taken? Why did our northern brethren become such non-conformists, ignoring the traditions of the elders? What lessons may we derive? These questions will consume the interests of Baptists for years.

Southern Baptists do not want to lose their traditional Baptist character. Certain elements of our character as a peculiar denomination have given stimulus to evangelism and missions to our salvation. But on every corner one hears the reason for our present favorable position — our great institutions, our agencies, missions, and doctrinal purity. Are these statements factual? Or do they represent convictions without careful analysis? It is not the purpose of this writer to set up any criteria, but to ask if the presuppositions are correct.

Surely we need to be wary of the changing tides lest Baptists drift away from God and truth. But we also need to be wary of the cures offered. To be more specific, I do not believe the an-

swer to the perils we face is to be found in abandoning good and sound critical study of the Bible for an out-moded methodology. In every revival of Bible interest there is born some new adjustment in theology and philosophy. We can be assured that while our changing moods may be swept aside by new issues that the Bible will not be so easily brushed off.

In order to maintain our Baptist heritage we may need to make certain moves. Perhaps we should adopt a formal creed embracing our traditional heritage. But whose tradition shall we preserve? Shall we call up from the past some great patriarch of our faith and declare him to be our norm? But which one? Not too long ago I heard a speaker say, "I'm an old-time Baptist of the Carroll, Graves, Broadus clan . . ." That was a mouthful! Anyone who thinks that these sages grew off the same bush needs only to read them.

Baptists had best be wary of the cures offered for what appears to be a sickness. Perhaps the best solution is to acclaim the New Testament norm interpreted into the life situation of the present as the answer. We need to study the New Testament and search out traditions with the New Testament. But we will never be able to rescue our children in the faith from the peril of think-

ing through the forms of their age. They will have to re-cast the truth in acceptable terminology of their times. They will have to sift through the traditions we leave behind to discover the truth.

—000—

### "Words of Life"

By JIM HEFLEY

Are you a star gazer? Then you'll be interested in what the Bible says about our solar universe. Of course the Bible does not claim to be a scientific textbook but then it has never been proven to be at odds with true science.

God told Abraham in Gen. 15:5: "Look now toward heaven, and number the stars, if thou be able to number them." The earliest star catalogue, that of Hipparchus, contained a little over one thousand stars. But today the International Photographic Chart confirms the Scripture. This scientific survey reveals the images of more than fifty million stars. This number is even limited because of the limited power of our telescopes.

Again the Bible speaks in Job: "Is not God in the height of heaven? And behold the height of the stars, how high they are!" (Job 11:7,8; 22:12) Astronomers tell us that the nearest star, Alpha Centauri, is at least twenty-five millions of millions of miles; that the distance to untold millions of stars cannot be gauged. Little wonder it is that the Psalmist

sings: "For as the heaven is high above the earth, so great is Thy mercy toward them that fear Thee" (Ps. 103:11).

Let the Psalmist sing again: "When I consider Thy Heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou are mindful of him?" (Ps. 8:3,4).

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### Where Does It Lead?

By CHARLES A. WELLS

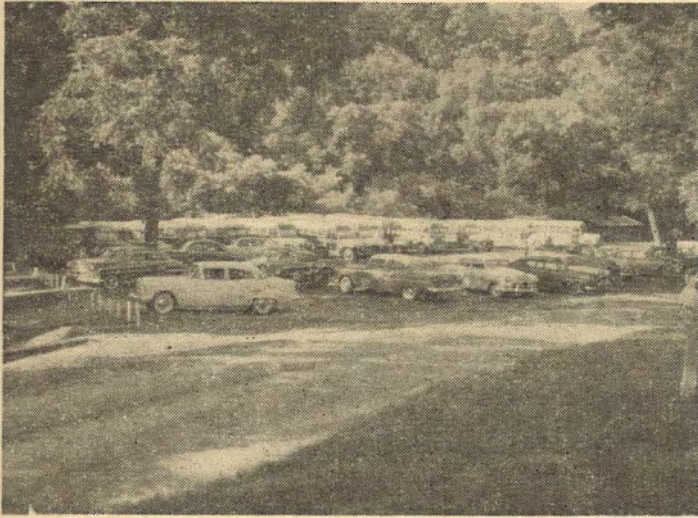
America is exploring a new path on which no race of men has ever traveled far before. Ancient Greece and Rome, where slavery provided leisure for the citizen class, found this path both a blessing and the road to doom.

The increase in electronic technology and automation, whereby an ever larger amount of the goods we use is produced by automatic machinery, will soon reduce the hours of toil until the common men will have the greatest amount of leisure in history. What will they do with it?

Many use their free time to master an art or cultural gift, to build a better home, tend a garden for its beauty and fruitfulness, thus giving life greater independence and security.

But thousands spend their freedom in taverns and bars, drinking, gambling, anything to fill in the nights and days as if they were afraid of the unoccupied moments. Indeed they are afraid of their own intellectual and spiritual emptiness.

## Applications are In Order



Applications are now being received from those who desire a place to serve for the State Assembly June 28-July 3 and July 5-10. To serve on the Assembly staff for each of the assemblies, waiters and waitresses, dormitory matrons and boys' dormitory supervisors will be needed.

### WAITERS AND WAITRESSES:

Waiters and waitresses should be 14 years of age or older and physically able to do the work necessary to serving the three meals each day.

In return for this service the Assembly will provide bed and all meals. The only expense to those accepted for this service will be the \$2.00 registration fee and the .50 Health and Accident Insurance fee which all pay who attend the Assembly. Those desiring to apply for this service should write immediately to Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas.

**GIRLS' DORMITORY MATRONS AND BOYS' DORMITORY SUPERVISORS:** These will live in the dormitories and will have charge of the buildings and those who occupy them during the Assembly session. In return for this service the Assembly will provide bed and all meals. The only expense to those accepted for this service will be the \$2.00 registration fee and the .50 Health and

Accident Insurance fee which all pay who attend the Assembly.

Those desiring to apply for this service should write immediately to Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas.

### PLAN NOW FOR YOUR VACATION BIBLE SCHOOL

Time is passing — make plans now for the Vacation Bible School. Churches are urged to plan for these things: Set the date for the school. Have a school of two weeks, five days a week. Select the officers and workers and elect them now. Plan to have all departments together at the same time each day. Have Nursery, Beginner, Primary, Junior and Intermediate Departments as far as possible.

Train the workers. Use the textbook, "The Vacation Bible School Guide," by Grice. Workers will find it helpful to study the Vacation Bible School Department Textbook Studies. Credit may be had in the Training Course for Sunday School Workers for these studies.

Order your free package of Vacation Bible School literature, and the Department Text-book Studies from your State Sunday School Secretary, 314 Baptist Building, Little Rock.

*Sunday School Department,  
Edgar Williamson, Secretary*

### A Clever Play of a Word

*By W. R. CULLOM  
Wake Forest, N. C.*

In the July issue of *A Manual of Prayer*, Mrs. Doris Williamson, San Lorenzo, California, uses the word "Right-use-ness." She is commenting on Matthew 5:10 — "Persecuted for righteousness sake." It seems to me that her play on the word "righteousness" is very clever, and is as suggestive as it is clever. Righteousness is a great word in itself; but when put into the form in which Mrs. Williamson uses it, it becomes very much more so. The word for "sin" in both the Hebrew and the Greek means "to miss the mark." This

suggests to me that God has a definite purpose for each life.

To the extent that one fails to find and follow that purpose, to that extent that person is sinning. To the extent that one does find and follow that purpose, to that extent he is right-using his life, and therefore is righteous. It will probably be in place to point out that only one Person has ever lived in our human flesh that has met this requirement perfectly. This One, of course, is the One who says to all of us: "If any man will come after me, let him deny himself, take up his cross, and follow me." To incarnate and reproduce His spirit, His teachings and His manner of life is truly "Right-use-ness."

## Guilty Hymn Books

*By W. R. CULLOM  
Wake Forest, N. C.*

When I was retiring from my last regular pastorate the choir invited me to take supper with them one evening just before my final service as their pastor. The leader of our choir — a wonderfully fine Christian woman — made this speech: "Dr. Cullom, when you became pastor of our church, I could not understand or sympathize at all with your persistent insistence on the use of standard hymns in our services. When you had been with us a year or two I began to note an important change in the *esprit de corps* of our services. When you had been here five years I came to the point that I wouldn't go back to our old-time way of singing for any thing in the world. Now at the end of thirteen years I marvel at the way many congregations carry on their pretended worship.

"I have many things in mind for which I want to thank you, but I would emphasize just now this one thing of what you have done for our singing." If dear Mrs. Edward only knew the real facts in the case she would know that she, Mrs. G. C. Lassiter, and their colleagues were the ones under God who had really and truly effected the change. My part was only in guiding the character of the hymns to be used.

But my heading used the phrase "guilty hymns." Of course real guilt cannot be attached to the hymn: it is in itself impersonal. The guilt is in the person who wrote the hymn of course; but whoever stops to think of the author? A friend was amazed at my remark recently when I repeated what I had heard an authority in this field say that the only contribution that America has made to sacred music is to be found in the Negro Spirituals.

I don't know enough about music to speak of the matter at all, but I am sure that I am safe in saying that our homes, our churches, our schools, our theological seminaries, and all who have to do with influencing this important and influential aspect of life about us should give heed to my caution, and give close, faithful, persistent and uncompromising attention to this matter.

## Figures to Inspire

SUNDAY, MARCH 4

\* Indicates Missions Included

	S.S.	T.U.	Add.
Alma, First	242	89	
Bald Knob, Central	234	100	3
Benton, Calvary	234	98	5
Benton, First	*745	*147	3
Bentonville, First	371	114	
Blytheville, First	738	230	6
Booneville, First	*463	*134	
Camden, First	*662	*248	1
Conway, First	552	130	
Crossett, First	525	187	2
Cullendale, First	431	186	1
El Dorado, First	*1,018	*335	1
El Dorado, Immanuel	711	319	14
El Dorado, Second	495	204	2
El Dorado, West Side	354	94	
Fayetteville, First	*658	*193	3
Forcyce, First	432	143	
Fort Smith, Bailey Hill	197	105	2
Fort Smith, First	*1,572	*709	19
Fort Smith, Immanuel	394	124	
Fort Smith, North Side	125	61	2
Fort Smith, South Side	371	145	
Fort Smith, Spradling	301	96	7
Fort Smith, Temple	284	129	
Fort Smith, Towson	225	112	
Fort Smith, Trinity	344	154	3
Gurdon, Beech Street	246	88	
Helena, First	545	190	6
Helena, West	443	143	
Hope, First	561	160	2
Hot Springs, Central	404	124	
Hot Springs, First	382	8	
Hot Springs, Park Place	435	157	3
Jacksonville, First	490	188	2
Jonesboro, Central	394	208	
Lavaca, First	282	192	
Levy Baptist	377	147	2
Little Rock, First	*1,023	*450	*11
Little Rock, Immanuel	1,693	*497	*2
Little Rock, Pulaski Heights	642	170	11
Little Rock, Rosedale	202	87	5
Little Rock, Second	*1,067	*377	3
Little Rock, South Highland	583	254	4
Little Rock, Tabernacle	648	169	2
Little Rock, Tyler Street	224	91	
Magnolia, Central	*798	*285	*5
Malvern, First	560	131	2
Malvern, Third	305	117	
Marrianna, First	297	118	
Mena, First	*387	*165	1
Monticello, First	452	216	
McGehee, First	508	230	1
Nashville, First	371	164	
No. Little Rock, Baring Cross	*1,089	*333	4
No. Little Rock, Central	334	98	4
No. Little Rock, First	334	125	
No. Little Rock, Park Hill	522	154	
Paragould, First	*728	*345	
Pine Bluff, Immanuel	610	229	9
Pine Bluff, Oakland	75	21	
Pine Bluff, Matthews Memorial	235	97	
Pine Bluff, Second	248	86	
Pine Bluff, South Side	678	257	
Rogers, Immanuel	120	28	4
Rogers, Sunnyside	150	67	
Searcy, First	396	107	
Siloam Springs, First	356	171	2
Smackover, First	369	185	1
Smackover, Joyce City	164	119	1
Springdale, Caudle Avenue	177	82	
Star City, First	*326	*137	2
Warren, First	552	170	2

### People 60 to 80: Tear Out This Ad

... and mail it today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

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# Thirty Years From Now

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

A governor of Mississippi in addressing a college group in his state said to them, "Young ladies, think of what you want to be thirty years from now and live toward that." He was advising them to put into their memories that which in mature years would bring to them satisfaction and gratitude rather than regret and remorse.

One of our well known writers tells of a "Memory Quilt" which a farmer's wife had let him see. Being asked how one could keep memories in a quilt, she said, "That is easy," because every scrap of cloth used in its making held a memory and had a story to tell. Then she pointed out a piece from her first little party dress, the red ribbon which came from the box of candy she had won at a spelling bee, a bit of her wedding dress, a cutting from the coverlet of the baby's cradle, a touch of black as a reminder of their first great sorrow. Each square and each piece brought back to her something of the past.

Maybe you have seen in grandmother's room the frame holding the quilt on which she was working, putting together the scraps given by friends, and sewing early and late as she made them into all kinds of figures. The beautiful piece of work was later given to some member of the family, and was kept and cherished as a love gift and as a memory quilt.

This brought back to the writ-

er a custom among the young girls whom he had known in earlier days. They had what they called a "Memory String," made up beautiful buttons from the dresses of their girl friends, maybe a school or a party dress, or perhaps from a graduating or wedding dress. Each of the beautiful buttons told the story of some happy and unusual occasion.

One of our favorite Psalms tells us to "Bless the Lord, and not to forget all his benefits." The Bible has much to say about memory, and one of the first passages we learned was "Remember now thy Creator in the days of thy youth." Jesus said to His disciples, "Remember the word that I said unto you," and He promised the Holy Spirit would bring these things to their remembrance. Paul in seeking to give the highest ideals to the early Christians urged Timothy to put them in remembrance of worthy and lasting things. When Jesus was picturing conditions in the next world he emphasized the workings of memory. We hold sacred the ordinance which Jesus gave to us, and that He said about it, "This do in remembrance of me."

Surely, it will be helpful to us if we will so live and think and be, that those who know us best shall have memories of us, which will not embarrass us or take from our influence over others.

## State-Wide Church Recreation Workshop

Second Baptist Church, Little Rock

April 30 - May 1, 1956

### PROGRAM

#### Monday Afternoon

Ralph W. Davis, Presiding

- 1:00 Registration
- 2:00 Praise Him! \_\_\_\_\_ George Stark
- 2:15 Welcome, Introductions, and Announcements \_\_\_\_\_ Ralph W. Davis
- 2:45 "Recreation in the Educational Program of the Church" \_\_\_\_\_ Mrs. Lake Pylant
- 3:15 Panel \_\_\_\_\_ Mrs. Pylant, Miss Adelle Carlson, Mr. Lee Porter
- 4:00 Church Recreation in Action \_\_\_\_\_ Mr. Porter, leading

#### Monday Night

- 6:00 Banquet \_\_\_\_\_ Mrs. Bert Haley, in charge
- 7:00 Praise Him! \_\_\_\_\_ George Stark
- 7:15 Announcements
- 7:30 Film: "Leisure for the Lord"
- 7:50 Panel: "Setting Up a Program of Church Recreation" \_\_\_\_\_ Mrs. Pylant, Miss Carlson, Mr. Porter
- 8:30 Playing Spaces and Equipment \_\_\_\_\_ Mr. Porter
- 9:00 Get-Acquainted Fellowship \_\_\_\_\_ Miss Carlson

#### Tuesday Morning

Miss Carlson, Presiding

- 9:00 Praise Him! \_\_\_\_\_ George Stark
- 9:15 Discussions on Social Recreation \_\_\_\_\_ Mrs. Pylant, Miss Carlson, Mr. Porter
- Fellowship Parties
- Banquets and Eating Affairs

- 10:30 Recess
- 10:45 Demonstration of Techniques \_\_\_\_\_ Mrs. Pylant, leading
- 12:00 Lunch

#### Tuesday Afternoon

Mr. Porter, Presiding

- 1:00 Praise Him! \_\_\_\_\_ George Stark
- 1:15 Discussion: "Drama in the Churches" \_\_\_\_\_ Mrs. Pylant
- 1:45 Church Camps and Retreats \_\_\_\_\_ Miss Carlson
- 2:15 Handcrafts \_\_\_\_\_ Mr. Porter
- 2:45 Looking to the Future \_\_\_\_\_ Mrs. Pylant
- 3:00 Adjourn

### REGISTRATION

There will be a 50c registration fee to be paid in advance or at the workshop. The banquet ticket Monday night, April 30, is \$1.25 and the noon meal Tuesday, May 1, is 75c. These two tickets should be purchased NOW. We need to know the approximate number who will attend the banquet and the noon meal. The deadline for banquet and lunch tickets is April 23.

(Please detach and mail)

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(Banquet and lunch tickets must be purchased by April 23)

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A high school coach spoke at our church's Men's Club this week. "Some people refuse to go to church," he said, "because, they say, they're better than a lot of folks who do. May be they are. But a star basketball player can do a lot more for the game if he's on the team." —Burton Hillis

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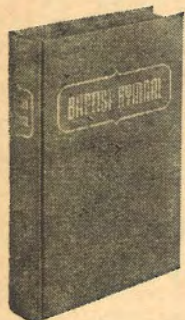
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# Jesus Institutes The Lord's Supper

By BURTON A. MILEY

## Sunday School Lesson

March 18, 1956

Luke 22:7-23

Events in today's lesson can be compared to turning a page in a book. One has been reading the page and its message rejoiced his . . . The page is turned. What . . . read is out of sight, but that which he is about to read is of surpassing interest. The first page was necessary to appreciate and understand the second.

The institution of the Lord's Supper is a point of transition between two economies. The old passover with its attendant unleavened bread feast is done. Symbolism of the passover is to give way before "The Lamb of God which taketh away the sin of the world." The actual comes where before the shadow only existed. The shadow made by the paschal lamb was remembered by an annual observance. The true Lamb was to be remembered by the bread and cup. "This do in remembrance of me" (I Cor. 11:24). The Lord's Supper was to rise and serve as a memorial to the death of the Lord which is imminent.

### Historical Background

The twelfth chapter of Exodus gives historical background for the passover and unleavened bread. Jesus honored the old economy and feast up to the time of His death. The last week of His life spent in and near Jerusalem . . . waiting for the time of the passover which was on the fourteenth of Nisan. The feast of unleavened bread was the seven days following. The preparation for the passover meal had to be made before six o'clock in the evening. Jesus sent Peter and John into Jerusalem with instructions to prepare the meal while he stayed in Bethany for a little while. Directions were given the two disciples to follow a man bearing a pitcher of water. This itself would be uncommon for usually the menial task of water bearing was done by women. They were to request the guest chamber and make preparation. A note of secretiveness pervades this procedure. Tension is high. Jesus is in danger for His life. The chief priests and scribes wished to kill Him. His popularity with the people restrained them. They had to move cautiously in their vile plan (vs. 2). The securing of the room reminds one of the request Jesus made for the colt upon which He rode into Jerusalem three days previously.

### The Passover Meal

Sometime after 6 o'clock in the evening, which would be the beginning of Friday the 14th, Jesus entered Jerusalem with His disciples. They went to the prepared chamber and sat down for the meal. He, Himself, was about to become the Passover Lamb. He desired to eat the symbol of the passover with His disciples before

His actual suffering took place. How deep the emotions must have run within the Saviour's breast. He knew of the steps of humiliation and death immediately ahead of Him. Details must yet be worked out one by one, including the betrayal of Judas and the arrest in a secret place apart from the people, so that there would be no rioting. No human mind is able to fathom the depth of emotion within the Saviour's life at this time. The Kingdom of God had come, but He was thinking of its consummation when He said "I shall not eat anymore thereof until it is fulfilled in the kingdom of God." The cup of verse 17 is one of four cups connected with the passover feast. Which one is uncertain. It is probably the last one before the actual inauguration of the Lord's Supper.

### The Institution of The Lord's Supper

At the close of the passover meal Jesus took bread and gave thanks and brake it and passed it to them saying: "This is my body which is given for you. This do in remembrance of me." The memorial is established that bread represents the body of Christ who was the sacrifice for man's sin. The Supper is beyond the memorial to the old passover back in Egypt. It now centers the new covenant of redemption through Christ Jesus. The cup was passed in the same way and declared to be the New Testament brought about by His blood shed for people. The two ingredients constitute the elements of the Lord's Supper. These elements are symbolical, calling to mind of every believer the death of the Lord.

The Lord's Supper is not a sign of a fellow Christian's piety. Neither is it a communion for those bound by blood ties and marital status. It is a time memorial to the Lord's death. The Lord's Supper is the occasion to ponder His death anew so that a man might remember whereby his salvation has come. This ordinance has been made a part of the church's ministry though not every congregation uses it for the same purpose. Baptists hold a distinctive position in regard to the Lord's Supper. This position is not of recent development but has been held through the years. The Lord's Supper follows baptism and becomes the memory program for a group of scripturally baptized believers.

### Judas, The Betrayer

Luke gives the institution of the Lord's Supper before the exposure of Judas as traitor. Mark and Matthew reverse the order. Judas fully bears the woe that is pronounced against the betrayer. All probably had their hands upon the table (vs. 21) at the time that Jesus spoke. There was an intense searching among the disciples which one would do the thing Christ had prophesied (vs. 23). Even the institution of the Lord's Supper was not spared the fact of human weakness and contention because of selfishness and pride in the human heart (vs. 24).

### Practical Lessons

The Lord's Supper is a memorial. No true picture exists of Christ. The Lord's Supper is the act given to His church by which the church remembers His death. If there were a true picture of Christ one could look upon that picture with fond remembrance. Yet one true picture of Christ could result in the ruin of Christ's cause. Men would become idolators over this picture. Strife, contentions and wars would be raged to gain possession of it. If the memorial supper has been abused in purpose, intent and practice consider what an actual picture would do to the cause.

Christ continues to be betrayed. A supposedly friend led the police to Jesus to arrest Him in the secret of the garden apart from the crowd. This was to avoid a riot which would make the work of the police ineffective. Friends of Jesus continue to betray Him. The betrayal is oftentimes on the sidelines the same as Judas came to the sidelines to plant his unholy kiss upon the Saviour's face. One of the best ways to keep from betraying Jesus is to stay away from the sidelines.

His death is central in the memorial. Each Sunday should be a reminder of Christ's resurrection. Every worship service is a call to remember the whole of the redemptive work. The Lord's Supper focuses His death in the mind of all people. His body is brought into the mind of each participant. Rightly discerning the Lord's body means to place that body in proper relation to the believers salvation. Otherwise the whole service is a farce and hypocritical.

"As he thinketh . . . so is he"

A certain student wanted to improve his intellectual life. He bought a large comfortable chair that was thought to be good for study. He got some slippers for studying and a lounging jacket, and had a bookrest fastened to the arm of the chair to hold the book at the right angle before his eyes. A special lamp was installed and he was equipped with eye shades, pencil, paper and a revolving bookcase.

He would come into his room after the evening meal, take off his coat and put on the jacket, take off his shoes and slip on the slippers, adjust the study lamp, put his book on the bookrest, recline in the comfortable chair with the eye shades over his eyes and when everything was perfectly adjusted, he would go to sleep.

The lesson here is quite clear. The physical equipment, the exterior surroundings can help, but human development waits mostly upon the man inside—the will to work, the determination to do. "As he thinketh in his heart, so is he" (Proverbs 23:7).

—W. C. Fields

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# Executive Board STATE CONVENTION



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

## Allied to Outlaw Gambling

At the call of Dr. Ben L. Bridges, about 500 people met at the Winfield Methodist Church in Little Rock Monday, March 5, and formed "The Arkansas Christian Citizen Council" to outlaw race track gambling in our state.

This council voted to seek a constitutional amendment rather than try to initiate an act. In order to amend the Constitution, 33,513 qualified voters from, at least, 15 counties will have to sign the petition. The petition must be filed with the State Attorney General not later than July 9.

A Baptist layman, attorney Tom F. Digby, from North Little Rock, was elected Chairman and Rev. Alfred Knox, pastor of the Goddard Memorial Methodist Church of Fort Smith, was elected Vice-Chairman. Rev. Roy Davis, Secretary of the Presbyterian Synod of Arkansas, Secretary-Treasurer.

A Steering Committee was elected which includes Dowell Anders, Assistant Attorney General of Arkansas; W. C. Bleuster, banker and Baptist layman of Magnolia; Homer Adkins, former Governor of Arkansas; Rev. Ralph Hillis, pastor of the West Memphis Methodist Church; Rev. Dunbar H. Ogden, pastor of Central Presbyterian Church, Little Rock; Rev. Ponder W. Gilliland, pastor of the First Nazarene Church, Little Rock; Rev. W. L. French, pastor of the First Nazarene Church, North Little Rock; Rev. Hoyt Chastain, pastor of the Landmark Baptist Church, Malvern; Dr. L. D. Foreman, President of the Landmark Baptist Seminary, Little Rock; Rev. Wallace Glover, pastor of the Landmark Baptist Church, England; Rev. Jack Rainwater, pastor of the Landmark Baptist Church, Rose City; and Rev. J. T. Gotcher, pastor of the First Assembly of God Church, North Little Rock.

The Steering Committee has already had one meeting and plan to meet again Friday, March 9. Committees on prayer, finances, petitions and legal matters were appointed.

It was explained, at the mass meeting, that this was not a political adventure, but a movement for better Government. It was, also, explained that gambling was a curse morally and economically to our state and all were called upon to help rid Arkansas of this evil.

There comes a time when citizens cannot rest on their heritage, sit back in their rationalized inaction and keep the ship of State on an even keel. They must man the ship and head right into the gale of iniquity. Because of the fear of being misunderstood or being charged with "getting into politics", too many of us have not stood up and spoken out for the right and for the truth. But this mistaken acquiescence, on the part of God's people, has caused the morally corrupt forces of our state to dare us to rise up and speak out against them. (This is evident in the opening of a race track in West Memphis against the wishes of the best thinking people of that city).

No longer need we feel secure in our false toleration of such sinful practices, because the subversive elements now feel that they have us on the run. —R. D.

## Lest We Forget

Through history, there have been many worlds, but today, those multiple worlds have evolved into two worlds. These two worlds are glaring at each other over man-made barriers. On one side are the Communists with over 800,000,000 strong. The remaining millions are forced into another camp. Because of this human situation, our world is standing on tip-toe expecting the worst to happen.

In our concern for a world, we must not lose sight of our homeland. We would not for one moment, suggest that world effort be lessened, but we would like to point out a few reasons for doubling our efforts to preserve the free, democratic form of life which we enjoy as citizens.

Our forefathers, through the First Amendment to the Constitution, erected a wall of separation between Church and State which has been and shall forever be maintained high and impregnable if — we do not forget that that wall was built by faith in God plus great courage and grim determination. The First Amendment was vigorously attacked in the beginning as being a novel, erroneous and ungodly clause in our Constitution, that would ultimately lead to a pagan, churchless nation.

During this twentieth century that same amendment is being attacked from another angle. Roman Catholics are trying to force a reinterpretation of it, so that the state may extend the authority of civil law to the churches, provided it is extended equally to all churches. Through political string pulling and lobby chicanery a senate sub-committee on Constitutional Rights was to hold public hearings on the first clause of the First Amendment last October 3. With this meeting the Catholics hoped to start the machinery turning that would break down that wall between the church and state. With this accomplished, they would then go all out for tax money to support their church and other institutions.

"So called" bus appropriations are now being used as beachheads by the Catholics to invade the public treasury for school and church money. In many, many school districts, over our nation, bus transportation, of religious school pupils, is being paid by public tax-money.

Hundreds of public schools are operated by costumed Roman Catholic Nuns in conjunction with their churches. In other instances, Roman Catholic schools and public

schools are being conducted in the same building at the tax payers' expense.

The Hill-Burton Act allows the Catholics to build private Catholic owned hospitals with tax payers money.

On March 26, 1910, an Act was passed by Congress limiting and forbidding the entrance of certain undesirable immigrants to our country. During these last few years those laws have been modified and many aliens have come to our country. In fact, between 1945 and 1953, nine years, 5,094,921 came to our shores. Rome has realized that she can never win America, except by colonization and birth, so she has invaded that field. Under a Rome dateline the "Washington Post" and "Times Herald," November 20, last year, carried a three column headline — "Italiana Picked for Colony in U.S.". "Msgr. Ligutti, an American Priest has been rounding up 75 families to colonize 2,000 acres of land in York County, South Carolina, to produce fruits, vegetables and table wine for Charlotte and nearby cities". Other colonizations have taken place in many parts of our nation.

During the final session of the 84th Congress, Resolution No. 109 was introduced, which called for an exhaustive study of the Canadian Family Allowance Act, with a view to passing such a law in our land. This was done under the disguise of economic improvement. The true objective is the acceleration of the growth of the "one true church." The Catholics hope through accelerated birth-rate, to produce more Catholics in America, and at the same time force the Government to foot the bill.

## Another Disturbing Factor

Recently the Home Mission Board was compelled to turn down the applications of 14 people who were prepared and ready for mission work in our own beloved country. Among them was Dr. Stephen M. Conadi, a former Bishop in the Roman Catholic Church. The reason for such action was stated bluntly — "lack of funds". The fact remains that unless we evangelize our homeland, it will not be done. What will it profit America, if she in her far-sightedness attends to the affairs of others and loses her own soul. America is not made up primarily of banks, stocks, bonds, markets and mass productions. America is made up of human beings, open to ideas, old and new, open to the true Gospel and a pseudo-Gospel, open to Christianity and Paganism. Can it be that we have become so concerned with the material America that we have forgotten the human America? These human beings can and must be reached for Christ. But in order to win them we must lay aside our cloak of sum-complacency and quit criticizing our denominational efforts to enlist all of our people in a program of witnessing that begins at home and encircles the globe with the Gospel. That effort is a cooperative effort known as the Cooperative Program of Southern Baptists.

In our striving to produce a world civilization, we must not forget that eternal balance is the price of our democracy. Martyrs are wasted when men forget. —R. D.

## Over the Top Again

As we write this note we have just closed our books for the month of February and we are happy to report that the brethren and the churches sent sufficient money to cover the demands of the budget for February, 1956. We have not balanced the books yet and can not give the exact figure of receipts for the month. We know that the surplus is not as good as the one for the month of January, but we are positive that we got barely enough to cover the budget demands for February. Thanks brethren a million times. —B.L.B.

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