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### February 23, 1956

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, FEBRUARY 23, 1956

NUMBER 8



*"Friends"*

Home Mission Board Photo

**NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
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## Unconscious Members

By BRUCE H. PRICE  
Newport News, Va.

"I am not sure where I'll have the funeral; whether in the church or not. Last night in the hospital he joined the church while he was unconscious," she related to two members of her husband's family and to me.

You did not misread, and I did not misunderstand: "He joined while he was unconscious."

In detail she told how she came from the kitchen into the living room, found her husband lying on the floor unconscious. An ambulance rushed him to a local Catholic hospital, where his condition was diagnosed as a blood clot on the brain. Without regaining consciousness, he was dead within an hour.

Receiving the word, I made an immediate visit to the home because the deceased was a member of the church I serve, and had been since childhood when he attended services with his late father, a faithful deacon, and his mother, a devout Baptist.

After his marriage to a Roman Catholic he had neglected the local Baptist church, but retained his membership and was on the mailing list, receiving the church bulletin each week, and always courteous to the pastor and others who called on him seeking to renew his interest.

His membership in the Catholic church was after this manner according to his bereaved wife: "The priest asked if he had

been baptized, and I told him that he had been as a Baptist. The father replied that it would only be necessary to give my husband the last rites. This was done and he became a member."

At first all of this seemed very odd, until I recalled practically the same thing happens in some protestant churches. They do not receive members who are "unconscious," but they do receive members who are "not conscious."

May I tell you about a pastor in a protestant church who dipped his fingers in water, said a few words, permitted a few drops of water to fall on the baby's head, called it baptism, and included the child's name on the church roll? The baby was conscious, but it was "not conscious" of the significance of what was taking place, and it was done without the baby's knowledge or consent as was true of the man mentioned above.

Let us look again at the unconscious man breathing his last in the hospital. It was he who started me writing. On second thought, it was not he. He had nothing to do with what happened to him. So, we shall turn away from him and look at the wife and priest.

With them in mind, I wish to speak a word of warning to all protestants who are contemplating a mixed marriage. It could happen to you.

## Religious Toleration Offered In Exchange For English Throne

LONDON, May 2, 1660 (BP) — King Charles II, now in exile in Europe, apparently is willing to grant England religious toleration in exchange for the throne, it was revealed today.

General George Monck, who called the new Parliament into session five days ago, today read to the lawmakers a letter from the king in which he declared "a liberty to tender consciences" and granted other concessions in the hope that he would be called to the throne.

"Because the passions and uncharitableness of the times have produced several opinions in religion by which men are engaged in parties and animosities against each other," the king's letter read, "we do declare a liberty to tender consciences, and that no man shall be disquieted, or called into question for differences of opinion in matters of religion which do not disturb the peace of the kingdom, and we shall be ready to consent to such an act of Parliament as, upon mature deliberation, shall be offered to us for the granting of that indulgence."

News of the king's offer of religious toleration was received with enthusiasm here, both by Parliament and the people. Protestants have long sought greater freedom in England and many have fled to America to escape persecution.

This is not the first time that an English monarch has offered religious toleration, however. James I made a declaration similar to that of Charles II, but soon changed his mind. James found that the affinity between the Established Church and the absolute monarchy was to his advantage. The result was a constant tug of war between a Puritan Parliament and a high-church king, with Parliament rather than James I struggling for religious toleration.

Charles II is believed by informed sources to be sincere, however. It is pointed out by authorities that Charles doubtless is aware that England will support only a Protestant monarch.

The letter from the king was sent from Breda, Holland. Charles had been residing in Catholic Flanders and it is reported that he narrowly escaped detention at Brussels in his flight to the Protestant stronghold.

Parliament is expected to welcome Charles back to England. The monarch has the support of General Monck and the lawmakers have expressed sympathy for the crown since they first convened.

Much credit is due General Monck for the prospect of peace and religious indulgence in England. His army of occupation put down the growing disorder which followed the death of Richard Cromwell. Incompetent military rule also came to a close under the free Parliament which was called under Monck's protection.

The declaration of Charles II, which is expected to restore a king to England's vacant throne, also grants Parliament the right to settle land disputes which have grown out of the recent strife and promises to the dissatisfied army payment of back wages.

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Southern Baptist Convention

—17th Century Baptist Press

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If we had to walk in the other fellow's shoes, we might not criticize his gait.

A dictatorship is a nation where men once had freedom but didn't use it.

A man's concept of God is revealed by his reaction to adversity.

—Austin Ingram

## All Things Work For Good

A Devotion By The Editor

"And we know that all things work together for good."

The trustworthiness of any promise, the reliability of any pledge rests upon the integrity and ability of the person who is responsible for the execution of the promise or pledge. In this case it is God who is responsible for fulfilling this promise.

Can we doubt that He who created the heavens and the earth is able to turn all things to our good? The forces of the universe have not gotten out of hand; God has not created something which He cannot control.

Paul grasps the totality of Christian truth and experience: "For all things are yours; whether Paul, or Appollas, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's; and Christ is God's." You cannot find a more solid, unbreakable unity than that.

In the realm of Christian life and experience, the cosmic forces of the universe, the powers of life, the elements of death, present possessions, future prospects — all are yours to be used in the experience of Christian living.

But what of the hard and trying experiences of life? How can they be interpreted as working together for our good? May not the painful experiences of life provide a larger place in our lives for the grace of God, more room in our hearts for His love, and more room in our minds for His thoughts?

When our hearts are left torn and hurting and bleeding, it may be because we have been giving too much of ourselves to the world and too little to God.

A skilled physician, about to perform a delicate operation, said to the patient, "I may hurt you, but I will not injure you." That is the message of the Great Physician to us, when He is probing our hearts to find the infection of sin which is causing the defecation of our love.

\* This promise of good is made to those who "love God," and who are "called according to his purpose." Therefore, to claim this promise we must bring all our experiences, both joyful and painful experiences, within the concentric circle of our love for God and His purposes for us, and divine grace will weave those experiences into a beautiful pattern of life.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" Romans 8:28.

## ARKANSAS BAPTIST

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## From The Editor's Desk

### There Were Giants In Those Days

We think of Drs. E. Y. Mullins, George W. Truett, L. R. Scarborough, George W. McDaniel, M. E. Dodd, and many others whose names we could mention.

They were intellectual and spiritual giants. The thing we want to call attention to about these great men is that they did not consider themselves above or too big for the denomination in which they had their origin. They were content, even happy and eager, to integrate their ministries and to devote their lives with all their outstanding abilities into the denominational program of Southern Baptists. They gave themselves unreservedly to building up the churches and the institutions of Southern Baptists. They did not consider personal glory a thing to be grasped. They did not feel that in order to attract attention to themselves they had to stand off like a sore thumb and hurl invectives at their brethren, at their denomination, and at the institutions of their denomination. They did not hurl false charges against honored men in the denomination, nor try to build their careers by pointing out the faults of others.

#### Example

These men with all their greatness were humble, co-operative, servants of the Lord. We looked up to them, but they did not look down on the rest of us.

What an example, what a pattern of devoted Christian service and co-operation with their brethren they left for us to follow! And there are many today who do follow their example. There are giants among us today, intellectual and spiritual giants who are building co-operatively on the foundation laid by these great men of a generation ago. It is because our Southern Baptist people, ministers and laity, are working together in a great program of co-operative endeavor that our denomination is growing so fast today. Southern Baptist churches are growing at a phenomenal rate. They are increasing in number week by week. Southern Baptist institutions are put to it to expand fast enough to meet the demands of our rapid growth and expansion.

#### Contrast

In contrast to these men, past and present, who gave themselves in devoted service to the Lord through a co-operative denominational program, there are other men who feel that the only way they can attract attention to themselves is to pull out of the denomination that nurtured them, start some little project of their own and call it non-denominational. They then turn with bitter invective upon the denomination which gave them their start. This they do obviously with the hope of loosening the loyalty of other members of the denomination so that these other members will support their independent projects.

Such men won't work on the team. They must be the head man in any project in which they have a part. Therefore, they establish their independent and non-denomi-

national projects. And while they claim anonymity for their projects, they claim support for their projects from the named groups of Christians — "denominations."

They seek to infiltrate the established denominations in order to win support for their cause. They make charges against denominational programs and institutions and denominational leaders, charges which have no basis in fact and which they cannot prove. They raise questions and doubts, they seek to spread confusion and suspicion among the membership of churches and denominations in order to win for their independent projects the financial support to maintain these projects. While they claim that their projects are non-denominational and independent, at the same time they depend upon the denominations they condemn for their support. Actually, they are parasites trying to suck the life blood of the denominations they criticize and condemn. They seek to build on the faults of others, real or imaginary.

#### Sheep Stealing

They name their pet projects "independent" or "non-denominational" with the hope of winning support from all denominations. They go about with an attitude of superior piety and orthodoxy, a better-than-thou attitude. If they were consistent they would seek to win the lost and enlist their new converts and the unchurched people to their independent and non-denominational causes and projects. Instead they seek to steal the sheep who have been won to Christ by the established churches and have been enlisted in the support of a great world-encircling and ever-expanding denominational program.

Sheep stealing is hardly consistent with a holier-than-thou attitude and with a superior spiritual and orthodox consistency.

"Sheep stealing" has some very ugly connotations. Perhaps it would be more accurate to say that they only want to fleece the sheep and allow them to remain in the greener denominational pastures. In fact, they have no churches to offer for Christian fellowship. They offer no challenge beyond their pet project, no program that reaches to the ends of the earth with the gospel of the Lord Jesus Christ. If they actually stole the sheep, they would have no fold in which to put them. They have no churches. So all they want is the fleece for their pet non-denominational projects. They want the denominational churches to go on winning the lost to Christ and developing them in Christian fellowship and in Christian service so that they may have a continual reservoir on which to draw or an ever-growing flock which they may fleece.

#### Final Judgment

And they claim that they are doing the people a favor to spread doubt and confusion among them concerning their own denomination in order that the same people may support with their money the independent, non-denominational projects which these men have established. Well, they must answer to

### "Peace of Mind" Religion

By JOHN W. BRADBURY

In the New Testament, Christians are warned against those who bring "any other gospel." Our current confusion in Christianity is nothing new. From the Early Church period down to the present, there always have been those who found easier ways to get religion than by the searching system of truth revealed in God's Word. There is plenty of religion today. Religious books are best sellers. Religious themes are popular in radio and TV programs. To exploit this public interest is a temptation, without doubt. That will explain the bright rash of easy "Christianity" which is peddled today.

We select but one, and that is the "peace of mind" cult. Without advertising its promoters, by quoting or referring to them by name, this cult promises almost everything on the basis of a few mental and dispositional rules. It is admitted that even the natural man's disposition could stand improvement, for it is not fair to credit either God or Satan with all the meanness of which he is capable. But were the most bitter and tumultuous spirit calmed by psychic suggestion so as to make it all sweetness and light, it cannot be advertised as Christian conversion.

When Christian peace of mind is obtained, it is due to one's peace with God on the ground of justification wrought by Christ (Romans 5:1). It is a peace which often brings the believer into conflict with his own peace of mind, but it is peace which endures in the midst of persecution or trial. "Peace I leave with you," said Jesus. But he also said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

—The Watchman-Examiner

the Lord in the day of final reckoning. It is a serious matter to shake and unsettle the faith of people in their brethren, and in great institutions which are devoted to the service of God and the great mission programs which are carrying the gospel around the world. It is a serious matter.

Jesus said something about it being better to have a millstone about one's neck and being cast into the sea than to cause one of these little ones to stumble.

#### Till the Lord Comes

In the meantime the Southern Baptist Convention is growing and expanding as never before in its history. In the meantime also, the men and women who are responsible for shaping the program of Southern Baptists, from the least talented to the most talented, are humbly and with deep consecration pooling all their resources in a great and comprehensive program that reaches from the local church out to the far corners of the earth. Let us keep that program growing and expanding until our Lord returns.

# Kingdom Progress

## New Mission at Monette



This picture comprises a partial group of the mission from First Baptist Church, Monette. It is unique in that it was founded and is completely sponsored by Intermediate girls, inspired by 1955 Vacation Bible School.

Four from this group have been received into First Baptist membership; three by bap-

tism, one by letter. Average attendance of the mission is 20.

On January 8, two deacons were ordained to serve the Monette, First Baptist Church, Mr. Oscar Snider and Mr. R. D. Kee.

Ray S. Nelson is the Pastor.

## Report of Editor's Meeting

### Baptist Newsmen Elect H. H. McGinty President

Members of the Southern Baptist Press Association have elected H. H. McGinty, editor of the *Word and Way*, Missouri Baptist newspaper, Jefferson City, president.

He succeeds B. J. Murrie, editor of the *Illinois Baptist*, Carbondale.

Other association officers include Leon Maccon, Birmingham, editor of the *Alabama Baptist*, vice-president, and Hoyt Gibson, Wichita, editor of the *Kansas Baptist Digest*, secretary-treasurer.

The 1957 meeting will be Feb. 5-7 in Washington, D. C.

### 'Thorough-Going Concern For Religion' Reported

In contrast to a "curiosity" in religion around 1925, "there is a thorough-going concern for religion and theology today," a Baptist seminary professor declared in Mobile.

C. Penrose St. Amant, professor of church history at New Orleans Baptist Seminary, described the change to editors of Baptist periodicals in the annual mid-winter meeting of the Southern Baptist Press Association.

"People don't want social security today so much as they want cosmic security," St. Amant said. "We are no longer in a technological age; we are now afraid of our technology. This is a theological age."

St. Amant reported that during the period since 1925, secular schemes for redemption of man have failed. "Man has lost his way," he said, and discovered that his Utopian plans didn't work.

He also reviewed for the editors current major theological emphases.

### Editors Advised to Use Gospel Success Stories

A former missionary to the Orient says gospel success stories in distant lands make foreign mission news interesting to read.

Eugene L. Hill, secretary for missionary education and promotion, Southern Baptist Foreign Mission Board, Richmond, Va., said Baptists also want foreign mission stories because they know many missionaries personally and want to hear what they are doing.

Hill was one of several speakers addressing the mid-winter session of the Southern Baptist Press Association, an organization of Baptist journalists, in Mobile recently.

Purser Hewitt, managing editor of the daily *Jackson, Miss., Clarion-Ledger*, gave the journalists pointers for improving writing and editing.

The son of a Baptist minister, Hewitt is a member of the Southern Baptist Executive Committee.

He urged the editors and reporters to write brief articles, to explain difficult words and ideas, to use plenty of features and pictures, and to champion points of view in editorials without being unfair to those who have opposing viewpoints.

—*Baptist Press*

### New Board Member Elected From Atlanta

Kenion E. Edwards, Jr., layman from Atlanta, has been elected a local member of the Home Mission Board. Edwards, a member of the First Baptist Church, Atlanta, succeeds Lewis Clark in the position.



A church budget subscription to the *Arkansas Baptist*.

### Subscription Analysis of the Arkansas Baptist

Mt Zion Association has 9 churches with budgets; 11 with clubs; 9 with neither.

Newton County has 1 budget; 1 club; and 3 with neither.

Ouachita has 12 budgets; no clubs; and 8 with neither.

Pulaski County has 42 budgets; 7 clubs; and 26 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*.

### Worldwide Bible Reading — 1955

Dr. James V. Claypool, who is in charge of the American Bible Society's Worldwide Bible Reading program, reports that 1955 has been the greatest year yet in distributing the Bible reading bookmarks. It took 43 tons of paper occupying 2½ freight cars to do the Worldwide Bible Reading printing. Eight college students took two months of the summer to stuff 172,000 packet envelopes which were addressed to ministers in 80-some nominations. The filled mail sacks took 5 trucks and 5 men four hours just to load the sacks and get them to the post office.

Although the Bible Society printed 14,800,000 bookmarks, nearly three million more than in the previous year, so numerous were the requests for the reading lists the supply was exhausted before Thanksgiving, the day on which the Bible reading program starts.

### Good Revival at Norphlet, First

Pastor William J. Sewell reports a successful youth revival at First Church, Norphlet, the week end of February 12. Pastor Sewell states: "On Sunday, which was the climactic day, there were 22 additions to the church, 13 on profession of faith and baptism."

Luther Buckner was the evangelist; Jimmy Buckner was in charge of the music; Martha Buckner Arrington, soloist; Ella Reed Blackmon, pianist. All members of the youth team are students at Ouachita College.

### Facts of Interest

A leading newspaper reported in January that its advertising revenue for 1955 totaled \$63 million. Apparently business believes that it pays to advertise. How much do we publicize the program of our churches?

Half of the world's people cannot read or write, and of every ten children in the world five do not attend school; four are in primary school; and only one is receiving education beyond the primary grades.

Thirty-six countries now have their own television systems. The United States leads with 37.5 million sets and 459 stations. Great Britain, Canada, and Russia follow, with Russia having one million sets.

—*Survey Bulletin*

**Minister of Music**



**KENNETH GREEN**

Kenneth Green has accepted the call of Central Church, Magnolia to become the minister of music and education, and began his duties there February 1.

Mr. and Mrs. Green, and their seven-month-old son, Duke, moved to Magnolia from Springdale, where he held the same position with First Church there for the past two and one-half years.

Mr. and Mrs. Green are native Texans. Before coming to Arkansas, he was minister of music and education at the Immanuel Baptist Church in El Paso, Texas, for three years.

**Baptist Program to Be Televised**

The objects supported through the Cooperative Program by Baptists in Arkansas will be televised in a series of 13 quarter hour telecasts over KARK-TV. The first telecast will be presented on April 7 at 12:45 p. m.

The program is being sponsored by the Black River Association which has pledged enough money to pay the television time charges which amount to \$968.50. Cecil Guthrie of Newport is in charge of the program.

Since this program will actually show how the Cooperative Program operates to support the various causes of the denomination, the sponsors have the assurance of the cooperation of the Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Arkansas State Convention, Ouachita College, Arkansas Baptist Hospital, Southern Baptist College, State Missions Department, Sunday School Department, and State Evangelistic Department. The Second Church of Little Rock has agreed to provide the organist for each telecast.

KARK-TV reaches practically every section of the state so that it will be possible for our Baptist people all over the state to see these television programs which portray the Cooperative Program in its support of our many Baptist causes and institutions.

**Cason Heads Georgia Negro Work**

D. V. Cason, Home Mission Board member and pastor of the First Baptist Church, Hapeville, Georgia, has resigned from the Board and the pastorate to become state director of Negro work for Georgia.

This co-operative ministry between the Georgia Baptist Convention and the Home Mission Board with the Negro churches of Georgia is similar to the plan employed by several other states of the Southern Baptist Convention.

**Deacons Ordained**

New Hopewell Church, Stone-Van Buren-Searcy Association, ordained four deacons Sunday afternoon, January 29. They were: Frank Kimbrell, B. D. Sutterfield, Leonard Fox, and Clarence Keller.

Pastor Chester Roten served as moderator of the ordaining council, and F. Guy Mabrey of Leslie served as clerk. J. A. Hogan, pastor at Marshall, was in charge of the music; Marvin Boswell of Leslie gave the devotional; Pastor Roten conducted the examination; Mr. Hogan offered the ordination prayer; Thurlo Lee, associational missionary, delivered the charge and message.

**Frank Halbeck Resigns From Home Mission Board**

Frank Halbeck, superintendent of Jewish work for the Home Mission Board, has resigned, effective March 1, to re-enter the seminary.

Halbeck is the author of the recent book, *Our Jewish Neighbors*, released by the Home Mission Board.

Jewish evangelism has followed the plan of church-centered evangelism. Halbeck has suggested the development of the local church program for reaching the Jews. The department has encouraged friendliness with the Jewish people.

Since Halbeck has been with the Board, several field workers in Jewish evangelism have been added. In addition to Halbeck, there are now four field workers.

**Chowan Gets \$15,000 For Student Building**

Chowan College of Murfreesboro, N. C., will have a student union building soon, made possible by a gift of \$15,000 by John O. Askew, of Harrellsville, N. C.

Although the estimate for constructing the student union building is \$24,000, college officials hope to stay within the \$15,000 gift by eliminating the contractor's part of the building cost.

**MISSION PASTOR**



**E. E. HALEY**

E. E. Haley began his work as mission pastor with First Church, Russellville, on February 1. He succeeds W. R. Vestal Jr. in serving the two missions which the church sponsors in Russellville, Frankfort Avenue and Kelley Heights.

Mr. Haley is a native of England, a graduate of Ouachita College, and Southwestern Seminary, Fort Worth. He came to Russellville from Snowhill Church, Louann.

**Gilleland RA Secretary**

Roy J. Gilleland, Jr., recent ministerial graduate of Southeastern Baptist Seminary, Wake Forest, N. C., has been appointed secretary for Royal Ambassador work in Tennessee Baptist Convention.

**Triumph Despite Barriers of Hate, Strife**

*By C. C. WARREN*

*Pastor, First Baptist Church, Charlotte, N. C.*

*President, Southern Baptist Convention*

The impressions I received on my visit to Southern Baptist mission fields abroad will linger with me all my life.

Everywhere I went, I was impressed by the lower standards by which millions are forced to live when they are denied the saving and elevating power of the gospel of Christ.

This was not only true in Africa and the Near East, but in the more economically blessed areas of England and continental Europe, it was evident men cannot live by bread alone.

Faithful missionaries are struggling against inconceivable odds on these fields. They are facing walls of ecclesiasticism and ritualism thrown up by some religions. The barriers of nationalism seem almost too much to overcome.

Tension and strife are coupled with a feeling of something close to hatred for Americans, dampening the possibility of much progress for the time being.

God-called Southern Baptist men and women, however, are standing in their places "round about the camp," and they are not griping or complaining.

Although far from home and loved ones, denied many comforts and luxuries enjoyed in the United States, and even threatened by rulers, they appear to have the spirit of the

Apostle Paul, who said: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

God's message is triumphing over these many obstacles. The Baptist seminary in Ruschlikon, Switzerland, is a strategic and centrally-located oasis for Christ in the European desert of unbelief and skepticism.

New mission work in Cairo, Egypt, showed me the difference Christ makes in the lives of those who follow him. The church and school at Beirut, Lebanon, are commanding a respect for Southern Baptist work that is most unusual in foreign lands.

The hospital at Ajloun, Jordan (Ed. Note: The hospital was recently damaged by rioters but the missionaries there are sticking it out.) does a marvelous service in an area where 100,000 Arabs need medical care.

These, and other places of mission service where progress is not so evident, may well be the little beginnings that God will use someday to confound the mighty.

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What a person feels that God thinks of him pretty well determines what he thinks of himself.

—Austin Ingram

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## January Church Building Sets Record For Month

Church construction, which set a record of \$736,000,000 in 1955, got off to a good start in January with a total of \$58,000,000, the Departments of Commerce and Labor reported.

This was a new high for the month of January, topping last year's figure by \$3,000,000.

Construction by non-public schools during January amounted to \$41,000,000, which was \$1,000,000 less than in the same month a year ago.

Non-public hospital and institutional building also fell off. It totaled \$26,000,000 as against \$28,000,000 in January, 1955.

## Graham India Meetings Attended By 600,000

A total of 600,000 people attended meetings conducted by American evangelist Billy Graham during his three-week India crusade. About 16,000 reportedly made "decisions for Christ."

At an interview before leaving for Bangkok, Thailand, Mr. Graham called the warmth of his reception in this country unequalled in any other place he has visited.

"India with her sensitivity and religious background has much to teach the West," he said. The evangelist added that he himself hoped to be a better Christian as a result of his visit there.

Mr. Graham said he was grateful for the goodwill he had found between different religious groups in India.

He said there was complete freedom for foreign missionaries in India to carry on spiritual and social work. But he expressed the view that the Indian government was justified in taking action against missionaries who engaged in political activities.

## French Parliament Gets Measures To Secularize National Policy

A bill to abolish State subsidies for Roman Catholic schools and enforce a policy of strict official secularism in France has been introduced in parliament.

Its sponsors are top Socialist leaders, including Premier Guy Mollet. An identical measure is being sponsored by Communist deputies.

La Croix, Paris Catholic daily, reproached the Socialists with trying to score an "inglorious revenge" over Catholics for the laws of September, 1951, which gave State aid to church schools.

Charging that the State schools are riddled with Communist sympathizers, the paper said this is not the time to give them a strong chance of scoring off the Catholic schools.

The Socialist bill, as published by La Croix, provides that the State withdraw all aid, bursaries or financial benefits, either direct or indirect, from private educational institutions.

It demands the repeal of ten acts of parliament, including the 1951 Barange law which authorized grants to families of children attending church schools. Seven of the laws were passed by the last parliament.

## Congress Acts to Prevent Sunday Presidential Inauguration

Congressional leaders acted quickly to prevent the next Presidential inauguration from falling on a Sunday.

The House unanimously approved a proposal to advance the date from Sunday, Jan. 20, to the following day. The action was in the form of an amendment to a Senate bill setting up the official inaugural commission. The amendment was sent to the Senate for concurrence.

Inauguration day next year falls on a Sunday for the first time since the 20th Amendment to the Constitution, adopted in 1933, changed the date from March 4 to Jan. 20. President Eisenhower's term will expire at noon on Sunday, Jan. 20.

Rep. John W. McCormack (D.-Mass.), House majority leader who sponsored the amendment, said that the President-elect could take the oath of office privately on Sunday and publicly on Monday.

Under the 20th Amendment it also would be possible for the Vice President-elect to serve as "Acting President" for a day, if that were deemed preferable. The Vice President-elect would not have to take the oath of office himself in order to do so.

## CWS Shipped 41,000 Tons Abroad Last Year

Church World Service shipped more than 41,000 tons of food, clothing, medicines and other relief supplies valued at about \$24,750,000 to needy areas overseas last year.

Dr. Wayland Zwayer, associate director of the National Council of Churches' relief agency, said this was two and one-half times as much as 1954 shipments, which amounted to 30,648,792 pounds (15,325 tons).

## New Jersey Merchants Ask Sunday Closing Law

Solid support for "some sort of" Sunday closing law was voted at a meeting of businessmen representing ten boards of trade in Hudson County, North Bergen, N. J. Three Democratic legislators sat in on the session.

The group unanimously approved a resolution calling for "regulation of retail business on Sunday throughout the State of New Jersey on a realistic basis." It also urged the appointment by the governor or legislature of a commission to study the problem.

## Clergymen Cautioned on Deadline For Withdrawing Social Security Applications

Clergymen wishing to withdraw applications filed earlier for social security coverage must do so before April 16, the Internal Revenue Service said in a statement.

The withdrawal, it said, must be made in the form of a written notice filed with the district director with whom the clergyman had filed the application for coverage (Waiver Certificate — Form 2031).

"If such written notice is not filed within the time specified," the statement added, "the election on Form 2031 becomes effective and is, thereafter, irrevocable."

# A Smile or Two



"Just a moment please, she's talking on the clothes line."

A man browsing in a pet shop was approached by an attractive young girl who asked if she could assist in his selection.

"Well," the prospective customer replied, "I have been thinking of getting a pet for a client of mine. He is a semi-invalid; can't get out of the house. Man about 60; very wealthy; nice sort of chap. He has no relatives — so the idea of a pet came to me."

The girl considered, and then brightening visibly, said "I think I have just the thing!"

"Good!" said the man. "What kind of a pet do you suggest?"

Replied the bright young lady: "Me!"

An amusing (ouch!) typographical error was made not long ago in a large newspaper, which read: "The doctor felt the patient's purse, and admitted there was nothing he could do."

The custom of kissing children good night is dying out. Parents nowadays can't wait up for them.

When you're down and out, something always turns up, and it's usually the noses of your friends.

"You say you want a divorce on the grounds your husband is careless about his appearance?"

"Yes, he hasn't shown up in nearly two years."

Druggist: "Did the mud-pack I suggested improve your wife's appearance?"

Customer: "It did for a few days, but then it wore off."

"Doc, can you fix me up so I'll be playing my violin again this week?"

"If you promise to pay your bill, yes. If not, I'll have you playing a harp."

"Winter is a season when you keep the house as hot as it was last summer when you kicked about it."

A home town is where they wonder how you ever got as far as you did.

# News From Baptist Press



## Denominational Calendar

- 3 — First Primary Choir Festival, Immanuel Church, Little Rock.
- 5-9 — W.M.U. Week of Prayer for Home Missions. Religious Focus Week, Ouachita College.
- 6-9 — Spring Conference, Southern Seminary.
- 14 — Founder's Day, Southwestern Seminary, Ft. Worth, Texas.
- 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.

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## Counselor's Corner

By DR. R. LOFTON HUDSON  
Unloved Husband

**Question:** Must a wife feel responsible for a husband's actions like a mother? My husband tries to give the impression that everybody has failed him, even the Lord. He cries, cusses, and yells like a young child, if anyone goes against him. I am much stronger than he is spiritually and this infuriates him. It is hard for me not to be contemptuous of his childishness at times, but how can I help it?

**Answer:** It is not uncommon to find a man who feels unloved, but it is rare that one comes as near admitting it as your husband does.

No, I would not feel responsible for him, but I would try to understand that he is suffering and may continue to do so.

It sounds to me as if you have lost respect for your husband. Is that the correct approach? If he is suffering from a feeling of not being loved, he is suffering. That is all there is to it. I know that his demands are unreasonable at times and that it seems childish to you. But does he know any better way to meet this problem?

You might try confronting him (in an uncritical way) with the fact that God is trying to love him, and that you are, but that none of it seems to get through to him. Love requires a certain amount of faith. Perhaps you can help him to see that the trouble is inside him, and that you are not objective enough to deal with it. Be fair. Be frank.

If you cannot get your husband to talk his problem over with some trained counselor, there lies only two possible alternatives. Either make the best of a bad situation and not be too angry about it; or get him active in the church, under the sound of good teaching and preaching, and trust God to change him.

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## Clarke Puts \$100,000 Legacy Into Endowment

Trustees of Clarke Memorial (Junior) College, Newton, Miss., have voted to place in the permanent endowment fund a \$100,000 legacy left the college by the late Mrs. Bessie Eastland Kent, of Forest, Miss.

Mrs. Kent and her late husband served as trustees of the Baptist college and Mrs. Kent also taught speech.

Clarke's trustees also have re-elected Horace Headrick, of Laurel, Miss., their chairman and Estus Mason, Crystal Springs minister, their vice-president.

## Record 30,377 Churches Reported by Convention

The number of churches affiliated with the Southern Baptist Convention reached a record 30,377 last year, the first time over 30,000, the Convention's statistician reported.

J. P. Edmunds, Nashville, released the denomination's statistical report for 1955 which also showed that the average Southern Baptist church had a larger membership; its church property was worth more; it received more money from individual members, and it reported more baptisms.

The number of churches represents a 1.6 per cent gain over the 29,899 churches reported in 1954, Edmunds said. They are located in about 35 states from Maryland to Washington.

The total membership of churches reached a new high also, 8,474,741, up 3.7 per cent over the 1954 figure of 8,169,491. The average number of members to a church jumped from 273 to 279 during the year.

Baptisms, which indicate the number of converts, topped 400,000 for the first time — 416,867 — compared with 396,857 the year before. This was a 5 per cent gain.

The average property value of an individual church in the Convention was \$38,889 in 1954 but soared to \$43,470 in 1955. The total value of property of all churches increased from \$1,162,761,138 to \$1,320,488,639 during the year, according to Edmunds.

Gifts to churches also set a new record, a total of \$333,990,556, which was 9.3 per cent greater than the \$305,573,654 reported in 1954. Per capita giving — the average per member of a Baptist church — rose from \$37.40 to \$39.41.

Of the total gifts, during 1955, \$58,202,299 went for missionary and benevolent activities of Southern Baptists. This compared with \$52,926,157 during 1954, Edmunds continued.

The enrolment of Sunday schools and other church organizations also reached new highs during 1955. Sunday school enrolment attained 6,640,868; Vacation Bible school enrolment reached 2,652,788, and Baptist Training Union enrolment came to 2,223,502.

## Convention Report Most January Gifts On Record

The largest Cooperative Program and designated offering receipts on record for the month of January has been reported by Porter Routh, treasurer for the Southern Baptist Convention.

The January, 1956, financial statement shows a grand total through both types of contributions of \$2,566,017, more than a half-million dollars greater than for the same month in 1955.

Cooperative Program receipts were \$1,082,933 for the first month, 1956, up 7.43 per cent over the previous year. Designated receipts — mainly foreign missions giving through the Lottie Moon Christmas Offering — were up 42.09 per cent at \$1,483,084.

The financial statement, Routh continued, includes only that portion of Southern Baptists' contributions which go to denominational-wide uses. It does not represent funds kept for local church use or for use by state Baptist conventions.

(Cooperative Program signifies the money was given with the understanding it would be divided among Southern Baptist missionary, educational, and agency work under a per centage distribution system voted by the Convention. Designated indicates funds received from donors who gave specific in-

structions for the money to be used for certain purposes.)

The Lottie Moon Christmas Offering receipts for foreign missions for January, 1956, were \$1,320,498, compared with \$897,549 for the corresponding month the year before.

Texas led all states in the Convention in giving with \$524,211, including \$344,836 designated. Georgia was second with a total of \$279,713, including \$184,090 designated. Others states in the first 10, in order of ranking, were Virginia, North Carolina, Oklahoma, Louisiana, Tennessee, Florida, Alabama, and Arkansas.

## Southern Baptist Colleges Contribute Science Papers

Three Southern Baptist liberal arts colleges are among leading contributors of articles published by Chemical Abstracts, nationally-recognized science journal.

The schools are University of Richmond, Richmond, Va.; Carson-Newman College, Jefferson City, Tenn., and Furman University, Greenville, according to John R. Sampey, Jr., professor of chemistry at Furman.

In a report submitted to the Southern Baptist Educator, Sampey said he had surveyed liberal arts colleges having material published in Chemical Abstracts over a six year period.

Baptist colleges led other denominations in the church-related college field with articles published. Furman contributed 27 articles; Carson-Newman, 22, and University of Richmond, 11. The survey covered a span from July, 1950-December, 1955.

Sampey pointed out that Wake Forest College, Wake Forest, N. C.; Baylor University, Waco, Tex., and Howard College, Birmingham, Ala., also have "impressive" lists of publications. However, he said, the College Blue Book does not list them as liberal arts colleges, so these Southern Baptist institutions were not a part of his survey.

Sampey, in 1954, received the Charles H. Herty Medal, awarded by the Georgia section of the American Chemical Society for scientific achievement.

## T. L. Holcomb to Join Son At Dallas Church

T. L. Holcomb, Nashville, will step down in May as executive secretary of the Southern Baptist Foundation to become associate pastor of Lakewood Baptist Church, Dallas, Tex., where his son, Luther, is pastor.

During his 52 years as an ordained minister, T. L. Holcomb has spent almost 23 years in non-pastoral denominational work, the last three years with the Southern Baptist Foundation.

Before becoming associated with the Foundation in June, 1953, he served as executive secretary of the Baptist Sunday School Board for 18 years.

His other denominational work included serving as executive secretary of the Baptist General Convention of Texas for 1½ years. He held pastorates of First Baptist Church, Sherman, Tex., and First Baptist Church, Oklahoma City, Okla.

The elder Holcomb, a native of Mississippi, was ordained to the Baptist ministry at Poplarville, Miss., in April, 1904, in the church of which his father, W. B. Holcomb, was pastor.

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Proverbs 4:13: "Take fast hold of instruction; let her not go; keep her; for she is thy life."



## The Minister We Need Today—

# Pastor or Counselor — Which

S. L. MORGAN, SR., *Wake Forest, N. C.*

We have seen in even the past decade or so a remarkable change in the training of ministers and in their concept of their office. In 1945 the *Review and Expositor*, Louisville seminary magazine, published an article of mine, "A New Minister for a New Day," in which I urged the necessity for a new type of training for ministers. For then thousands of service men were coming home, mentally and emotionally unstable, their life plans upset, often broken in health, a baffling problem for the church, and often even for their loved ones. If the churches were to meet them with understanding and meet their needs, clearly they must have ministers trained in at least the rudiments of psychiatry and personal counseling, both rather new sciences then. At that time most seminaries at least were beginning to provide courses in those sciences, some seminaries making study of such courses a must.

Since then, thousands of young ministers have thrilled to the new vistas which such courses opened up before them in their pastoral ministry. Often it seemed like a new dimension added to the pastor's work. Even a smattering of psychiatry and scientific counseling gave him a new sense of sureness, and often brought glamorous results. And today this new facet added to the equipment of ministers indeed spells in the aggregate a new day for the ministry and the church. I hail this new day with gladness, but it poses a serious question.

### Is the New Minister to Be a Specialist?

Is the new training to turn our shepherds into specialists, serving their people in the pastor's office like a doctor? Are we to see in the ministry what we have seen in the medical profession? The beloved oldtime "family doctor" is no more, who at once was physician, counselor, and friend of all. Close beside him in esteem and affection was the family pastor, friend of all, an intimate in the family circle. What I fear is that in his place will be a pastor directing from his office a great church organization, and an office "counselor" for the few with time and inclination to go to his office. To such he will be a God-send. The new training has made him an embryo specialist. The dream of my article of 1945 is being realized. Is the realization to bless or to blight?

### Decadence of the Pastoral Function

I could not foresee in 1945 how far the trained counselor I envisioned would crowd out the shepherd function of the pastor. Of course he is still shepherd — to a degree, but less than formerly. How much of the shepherd will remain in him decades hence?

Living under the shadow of a church college and a seminary, I am able to watch the trend among some 500 young ministers. Right eagerly they devour the courses in psychiatry and counseling. I envy them. "If only I could have had those courses in my day!" I sigh. As pastors they will be experts compared with me 50 years ago. But will they be good shepherds? I own to a disturbing fear.

### A Question of Emphasis

I hold the new training in psychiatry and counseling to be indispensable, even essential while half the hospital beds in the nation are occupied by mental patients, and thousands more show neurotic tendencies,

and need the help of trained pastor-counselors. But in the new day where will the new pastor put main emphasis? Jesus put it on being the "good Shepherd." He had the "shepherd heart," and went after the sheep, even into the wilderness, among the thorns!

This article is called out by signs that disturb me. I hear of young pastors, fascinated with the idea of expert counseling, frankly asking their people not to expect them to visit much. They plead, "let me give my time to those that really need me; when you need me, call me as you call your doctor; I'll have office hours; come whenever you need me."

And why not? For church people should set a high value on every minute of their pastor's time, and zealously co-operate to help him use it where it is most needed. They should urge him even not to waste time calling where he is not needed, and should be ever alert to inform him where a visit really is needed. No pastor can minister adequately to more than 500 individuals; the lost and straying; the sick, the shut-ins, the bereaved; those battling with temptation and discouragement; those threatened with failure or poverty; the young longing for a real friend and counselor; the many aged pining and slowly dying from the sense of their being idle, useless, lonely, with none who really care.

Partly with such a mass of need in mind, the great businessman was speaking with true Christian insight who said to his pastor, "Whenever you want to see me, don't come to see me; ring me, and I'll come at once to see you; your time is more valuable than mine!" I hail it as a good omen when "the new minister," in "the new day" of insight into real values, pleads with his people not to require him to be a ringer of door bells, but to go where he is needed.

### Wanted: Shepherds With Hearts that Care

But there is the other side also: the "new pastor" lacking the heart of the true shepherd, content in his office, and speaking cynically of the "bell-ringing pastor" as he goes from house to house hunting like his Master for the souls "weary and heavy-laden." For Jesus, "moved with compassion," could never have been shut up in an office to wait for callers. He must find them. And, once feeling his heart-beat, they "drew near," and followed Him. The pastor who would have people crowd to his office must go first to them and show the heart that cares. That done convincingly, many will make a trail to his office.

### The Cry of the Sheep

Before me is a disturbing array of data showing yearning hearts reaching out for shepherd hearts that care. I find them nearby, and in letters from across the continent. An old saint of 88 writes, "I am lonely and long for people, especially my pastor. It is a high day for me when he drops in five minutes for a few words and a prayer. But he is too busy to come oftener than once in several months."

Another: "My pastor is a grand preacher, but can call on but few in his large parish. I went and took my turn at his office — five minutes to tell him my burden and then to give place to another. I said, 'Won't you drop in to see my son; he says he doesn't know you and doesn't care to hear you

preach. I fear he is about to be lost to the church. Please drop in to see him.'

"Tell him to come to my office," my pastor said.

"My son told me, 'I don't want to see him.

"Six weeks later he dropped in — for five minutes. My son saw him coming — and escaped. My pastor didn't even ask for him. And that made the breach complete. And I think a little time and attention from the pastor would have saved my son from going over."

As a pastor I repeatedly said in a like situation, "Won't you let me come and sit with the family at a meal — no matter what — and let me be one of the family at table, just to know you at close range?"

I learned the technique from Jesus. He invited Himself to dinner at the table of Zachaeus the publican, just to win him. And He got him.

I trust the new pastor in the new day to be a good counselor, better than ever I could be. But he will be a much better one, if he first dedicates himself to be truly a good shepherd like his Master.

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### Baptist Agency Supports Ban On Liquor Advertising

Congress should pass legislation banning interstate advertising of alcoholic beverages, the executive secretary of the Southern Baptist Christian Life Commission declares.

A. C. Miller, Nashville, has submitted his views to committees of the Senate and House of Representatives which are studying the proposed legislation.

Following up a resolution passed by the Southern Baptist Convention at St. Louis in 1954, Miller says such advertising is not in the interest of public health and welfare.

Neither is it in the interest of American business or national morality, he continued.

Liquor ads are misleading, Miller says, because they fail to reveal facts showing the effect and consequences of using these beverages. They are also "false" when they represent or suggest "by word or implication that beverage alcohol is a stimulant."

### Texas Baptists to Choose 1956 'Mother of the Year'

Texas Baptists will name a "1956 Texas Baptist Mother of the Year" as part of their public relations program this year.

The name of the mother will be announced during the week preceding Mother's Day. A special story about the mother's contributions to her community through religious work and church life will be written.

The mother-of-the-year project was one of several discussed by a public relations advisory committee. Other matters taken up included choosing a newspaperman to receive the annual press award from Texas Baptists, picking a church for a model public relations program, public relations educations for ministers, and a series of layman's radio programs.

—Baptist Press

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We can know God in forgiveness of sin fellowship of love fullness of purpose

—Austin Ingram

# Arkansas Baptists' Debt To Student Nurses

By DR. DALE COWLING, Pastor,  
Second Church, Little Rock

## The Student Nurse's Ministry

It is my studied observation that, as is the attitude of the student nurses on duty, so is the Christian atmosphere of the hospital. For example: a patient who was being prepared for surgery was afraid and disturbed. A student nurse had the insight and took the time to open the Bible to Isaiah 41:13 and assure him with the wonderful promise "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." That patient will never forget the security and encouragement brought to him by the student nurse. This example could be multiplied many times.

It is often my privilege to seek to provide a spiritual ministry for hospital patients. Over and over, I have been told of the blessing, encouragement, enthusiasm, and cheerfulness brought into the room by the student nurses.

## The Student Nurse's Special Problems

Nurses training is not easy. The student who enters the school of nursing with ideas of glamour and financial security soon falls by the wayside or grows hard and cynical. The school of nursing must by necessity pursue an arduous course of study and work.

The student nurse faces the problem of physical fatigue. She is constantly giving her physical strength through her hours of duty on the floor plus the pressure to meet class schedules. Her habits of rest are disturbed and irregular because every three months she shifts from day to evening duty and occasionally has a tour of night duty. The physical drain is great.

The student nurse faces the problem of emotional fatigue. She must deal with all types of patients. These patients are in various stages of physical and emotional strain themselves. Sometimes their demands are unreasonable and their attitudes irritating. The student nurse faces the difficulty of remaining calm and sweet and of burying her exasperation beneath a smiling face.

The student nurse must be exact. She must remain alert at all times, because hers is an exacting responsibility of giving medicines and service. Mistakes must be avoided. These duties must be carried out under the direction of the R. N. in charge of each particular floor. The student nurse shifts from floor to floor every three months and thus is under the disadvantage of not knowing her superior personally. This increases the possibilities of emotional tension.

When physical and emotional fatigue are added together, they form a difficult obstacle for the student nurse. This obstacle cannot be avoided; it must be met and solved sensibly.

Another danger is that of the student nurse losing her individuality. The sameness of routine, uniforms, schedules etc., brings a terrific temptation to lose one's self in the crowd and to be fitted into a certain mold. If the student ever succumbs to this temptation, then she loses the keenness of the noble impulse that prompted her to be a nurse and faces the danger of coming out at the end of her training a coldly professional cog in the wheel.

Another problem is the lack of normal fellowship with other young people her own age. Every young person needs companionship and friendship with both boys and girls. The pressure of schedules and the lack of

suitable times and places for the meeting of cross-sections of youth limits the student nurse's fellowship largely to that of her fellow student nurses. This poses the danger that in seeking expression of a natural God-given desire for companionship, she may resort to a compromised ideal toward dates and to the seeking of amusements and entertainments in places and situations which are not the best.

Another problem which is basic in all these is the fact that the student nurse's church relationship is interrupted because of her schedule of duty. It is impossible for her to be as active as she was in her home church. There is a danger that she may lose the personal relationship to her pastor and other church workers. This may weaken the spiritual dynamic within at a time when she really needs it to be strongest.

## Our Debt to Student Nurses

First of all, we owe them a proper dignity for their position. We need to recognize the nobleness of their call and to understand that this call comes from God and is indeed a Christian ministry. We must look upon the student nurse with the same respect and recognition as upon any other college student.

Second, we owe our student nurses our best efforts in securing our finest young people for nurse's training. Pastors, teachers, and other workers ought to lay God's claim to the heart of the finest high school graduates for this place of Christian service.

Third, we owe our student nurses the right kind of training. We must recognize the fact that it is absolutely necessary to invest money toward the securing of the very best faculty and facilities. I have concluded that in our Baptist colleges, we as a denomination invest from two hundred to three hundred dollars per student per year. This amount needs to be increased. In our school of nursing, as best as I can determine, we invest from \$125 to \$150 per student per year. It is my judgment that we should recognize the need for providing more money for our Baptist Hospital School of Nursing.

Fourth, we owe our student nurses a spiritual program adapted to their needs and schedule. This is a difficult job. A Baptist Student Union Director is essential. The B. S. U. program must be dynamic and must possess real inspiration. The B. S. U. program offers excellent channels to bring the student nurses and the local church together in a helpful way.

Fifth, we owe the student nurses a social-recreational program designed to release tension, boredom, and fatigue. It is my judgment that we should invest enough money to provide space, equipment, and personnel for an outstanding social-recreational program. This calls for a special building, fully equipped and a well-trained recreational director. Why should the school of nursing not place the same emphasis and money upon sports and recreation as other schools do? I sincerely believe that many problems could be avoided through such channels.

Sixth, we owe the student nurses a well-trained, spiritual, counselor-friend. She must make many personal adjustments. She will have many conflicts to solve. She must make these adjustments and solve these conflicts without the help of her parents and the other individuals she felt so close to back

## A Definition of Baptism

By E. S. JAMES

Baptists have long defined baptism as "the immersion in water of a believer in Christ." That definition in its totality will not stand the test of the Scriptures. It is true that baptism is immersion in water. It is difficult to see how any student of the Scriptures could think otherwise. No doubt Pedo-Baptists have convinced themselves that affusion is all right; but surely the ministers who study the Word know that it is a mere substitute for baptism and that it does not conform to the apostolic practice nor to the lessons baptism is given to portray before the world. No other mode of baptism can ever picture burial and resurrection; and it is evident that the purpose of it is to declare to the world that Christ was buried and rose again while at the same time it proclaimed to all that the candidate has died to sin and risen by faith to a new spiritual life in Christ. Therefore, baptism is a declaration of personal faith; and any mode other than by immersion is less than a whispered declaration. God could not be very well pleased with veiled testimony of one's faith in Christ.

Baptism is more than a declaration. It is an identification. In the apostolic days those who were saved followed Christ in baptism and identified themselves with the church in that particular place. Wherever they went they were recognized as disciples because they wore this identification mark. Just as circumcision identified the Jew and those Gentiles who were circumcised were known as Jewish proselytes, even so did baptism publicly identify the Christian whether he were Gentile or Jew. Incidentally, baptism had no more to do with making him alive in the Spirit than circumcision had to do with making a Jew to be alive in the flesh.

To say that baptism is immersion in water of a believer in Christ is contrary to Acts 19:1-6. Those men had heard Apollos preach and had been baptized, but when they learned the truth about Christ they were baptized again with true Christian baptism because now they believed in Christ whom Paul preached to them. The fact that they had not received the Holy Spirit when they believed was evidence that they had not been saved. Therefore, it is possible for unsaved sinners to be baptized, but it is not Christian baptism.

—Baptist Standard

home. It seems to me that it is extremely important that she have someone who is trained to help her understand herself and to make the necessary adjustments. This should be done both by group or classroom, and personal counseling. This person must necessarily be one of broad understanding, deep insight, and a warm, attractive personality. This kind of individual must inspire the student to be her best.

## Conclusion

I would like to pay tribute to the wonderful job being done in our own Arkansas Baptist Hospital School of Nursing. The attitude of the administration and the faculty is one of interest, understanding, and encouragement. The student nurses are wonderful, and the atmosphere they create on the floors of the hospital is refreshing. It is my prayer and hope that Arkansas Baptists may place better tools in the hands of the administration, and that we may give positive encouragement toward the building of a better school of nursing. And, let us not forget, it is a school!

## B.S.U. at Arkansas Tech Sponsors Radio Program



The Baptist students at Arkansas Tech, under the direction of Mr. Neil Jackson, local B.S.U. director, conduct a weekly radio broadcast each Thursday night at 9:45 p.m. This program is made up of singing, announcements, and a devotional. The theme song for the program is "I'd Rather Have Jesus" by

George Beverly Shea. This is another effective way of spreading the Gospel, of publicizing the purpose and activities of the B.S.U., and of training our students. A student is in charge of the complete program. Mr. Jackson is pictured at the far left of the first row.

### INSTALLATION BANQUET AT ARKANSAS STATE COLLEGE, JONESBORO

New officers for the B.S.U. at Arkansas State College were installed recently at an impressive banquet at First Church in Jonesboro. Guest speaker at the banquet was Dr. G. Kerner Keegan, Southwide Secretary of the B.S.U. Jim Caldwell, the retiring B.S.U. President, reviewed the past year's work in the B.S.U. and Dan Threet, the new president previewed the hopes and aims of the future of the B.S.U. program on this campus.

The theme for the banquet was "Winter Wonderland". Decorations included a lone pine covered with "snow" on an artificially snow-covered hill. Place cards and table decorations carried out the winter theme. Dr. Keegan's challenge to the officers was appropriately related to the theme of the banquet.

Officers installed at the banquet were: Dan Threet of Yellville, President; Mary Casner of Jonesboro, Vice President; Oren Mangrum of Arbyrd, Mo., Enrollment Chairman; Shirley Metcalf of Howell, Social Chairman; Jim Lewis of Jonesboro and Gay Darter of Fisher, Devotional Co-Chairmen; Donna Sue Newsom of Leachville, Music Chairman; Peggy Cole of Paragould, Secretary; Jim Caldwell of Wynne, Treasurer; Betty Callahan of McCrory, Publicity Chairman; Ronald Masson of Twining, Michigan, Missions Chairman;

Phyllis Futrell of Jonesboro, Sunday School Chairman; Phyllis Bennett of Jonesboro, Training Union Chairman; Opal Watkins of Bono, Y.W.A. Chairman; John Darter of Fisher, Brotherhood Chairman; Capt. D. A. Parker of the college R.O.T.C. Department, Faculty Advisor; and Rev. Carl Bunch, Mt. Zion Missionary, Mt. Zion Association Representative. These officers will take over their new responsibilities this month and will serve until mid-term of 1956-57 school year.

### FRESHMEN TAKE OVER B.S.U. RESPONSIBILITIES

Freshmen of the University of Arkansas B.S.U. officially threw away their roles of "poor little green freshmen" the week of January 30, through February 3, when they took over the various offices and programs of the B.S.U. on this campus.

The whole B.S.U. program was planned and executed by Freshmen; and as a result, students who had never had an active part participated in B.S.U. activities. Visitation of new students, a welcome social for new and old students, publicity, devotionals, music, extension services including a jail service and visitation to convalescent homes, Y.W.A., Brotherhood — everything was in their hands. And capable hands they proved to be!

Says Polly Douglas, B.S.U. Publicity Committee at the University, "Freshman Week, an annual affair on our campus, gives the

## HONESTY—

### The Only Business Policy

By MAXEY JARMAN  
Nashville, Tennessee

Two factors determine honesty in any business.

First is the kind of top management in that business. Enlightened management knows that honesty is not only the best policy but the only policy. The larger a business becomes, the more necessary it is to be able to depend upon the integrity of people in business. Business just could not function at all if commitments were not lived up to.

J. C. Penney, who heads a business doing over a billion dollars a year, once told me that none of his thousands of employees were bonded. The explanation as he put it: "They can make money faster than they can steal it."

Aside from the moral factors involved, able business men believe in and practice honesty because they believe it pays.

Some people will disagree as to policies followed by a particular business, frequently because they are not fully informed. Men have always disagreed on the interpretation of ethical principles, just as churchmen have disagreed on church policy.

My observation, however, is that the principles followed by successful businesses are based on integrity for the very good business reason that it pays.

The second factor in business honesty has to do with the individuals who are employed. Just as no church member is perfect, so no employee is perfect. Some individuals are weak and do things that are wrong. A business organization does not condone those things, but neither can it demand perfection any more than a church can demand perfection among its members.

By and large, however, a person in business will not make much progress in getting promoted unless he shows himself a man of integrity, dependable, one whose word you can trust.

#### Other Qualities Required

But make no mistake about this. Just because a man is honest, dependable and has fine principles does not mean that he will automatically get promoted in a business. He must in addition have those qualities of talent, energy,

Freshmen a better insight as to what the B.S.U. program actually is and how it works. At the same time, it provides a chance for the regular council members to sit back and take note — wishing all the while that some of the Freshman enthusiasm and originality could rub off on us!"

A Freshman Week is a tonic to a sluggish B.S.U.; so if your campus has none, plan one now!

B.S.U. Department  
Tom J. Logue, Director

resourcefulness, personality, that bring success in business.

And in selecting a man for position sometimes we have compromise with the best material that we have, which means that we will take someone who is not perfect in his ethical principles, and not perfect either in his other attributes. A similar situation exists when a church selects a man to be a deacon who does not measure up to all the qualities that a deacon should have, but what deacon does?

In developing individuals who practice honesty, who try to be dependable, who strive to keep their word, Christ is the greatest help of all. Christ-centered churches build character in individuals. Laws, reform movements, exhortation, publicity campaigns will fail, but Christ in the heart of a man will give him the wisdom, self-control and strength to live a more honest, more dependable life.

Business, whether it is controlled by Christian people or otherwise is looking for people of strong character and good principles. If churches develop more such individuals, it will be the greatest thing they can do to further integrity and honesty in business.

—Baptist Press

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### MISSIONARIES' ADDRESSES

Dr. and Mrs. V. Lavell Seats, Southern Baptist missionaries to Nigeria, have returned to the States on emergency leave due to the illness of Mrs. Seats, who is in Mayo Clinic in Rochester, Minn. Dr. Seats is a native of Tuckerman, Ark.

Mr. and Mrs. Russell L. Locke, Southern Baptist missionaries to Nigeria, have moved from Oyo to Port Harcourt, where their address is Box 197, Baptist Mission, Port Harcourt, Nigeria, West Africa. Mrs. Locke, formerly Veda Williams, is a native of Shirley, Ark.

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### WANTED:

#### Larger Missionary Staff

During the last seven years Southern Baptists have appointed approximately seventy-five missionaries per year. Due to losses from death, retirement, and failures of health, there is only a net gain annually of approximately forty-five. At the present rate between fifteen and eighteen years will be necessary to attain a mission staff of 1,750. The basic requirement for an expanded mission undertaking is a much larger missionary staff.

—Baker James Cauthen

## Foreign Mission Board Reports to the People

### Dr. Cauthen Explains Tax-Exemption Status

At the February meeting of the Southern Baptist Foreign Mission Board, Dr. Baker James Cauthen, executive secretary, commented on the recent favorable ruling from Richmond city officials relative to the question of real-estate taxes on the headquarters building:

"Under Section 183 of the Virginia Constitution, there are two paragraphs dealing with property exempt from taxation that have special significance in our case. The first defines tax-exempt property as being that of churches or religious bodies used wholly and exclusively for religious worship."

"The second paragraph defines tax-exempt property as being real estate belonging to actually and exclusively occupied and used by, and personal property including endowment funds belonging to Young Men's Christian Associations and other similar religious associations. . . conducted not for profit but exclusively as charities."

"The ruling received from the city government indicated that officials have interpreted the headquarters building of the Foreign Mission Board to be tax exempt under the second paragraph on the basis that the Board is 'sufficiently similar to a Young Men's Christian Association' to put it within the tax-exemption provision of Section 183 of the State Constitution.

"While we would have been much better pleased to have been held tax exempt under the first paragraph defining tax-exempt property as being that of churches or religious bodies used wholly and exclusively for religious worship, we are gratified that the city officials were able to interpret our status under the second paragraph as being tax exempt."

Dr. Cauthen called attention to the fact that legislation is being introduced in the current session of the General Assembly of Virginia whereby tax-exempt status would be given to property owned by "religious mission boards and associations or by a church, religious association or denomination or its trustees, duly designated bishop, minister or other ecclesiastical officer and used or operated exclusively for religious, denominational, or charitable purposes, and not for profit."

Dr. Cauthen said, "In case this legislation is passed it would place the tax-exempt status of the Foreign Mission Board on a firmer basis and with a more accurate definition of the Board's nature."

### Ajloun Work Continues

Dr. Cauthen reported that damage to Jordan Mission property from rioting which occurred at

Ajloun in January is estimated to be somewhere between \$25,000 and \$50,000. The rioting was occasioned by the political tension in the Near East, growing out of the Baghdad Pact, which took an anti-American slant in Jordan. Dr. Cauthen explained, "It was not an anti-missionary or anti-Christian uprising, though any kind of rioting in that part of the world will include some religious fanaticism."

Rioters who attacked Mission property were from about eight villages. Greatest damage was done to the Baptist school building, the home of the business manager of the hospital, and the building which houses the clinic, pharmacy, and laboratory.

The work of the hospital is going on, and the missionaries remained at their posts of service. Reports indicate that conditions have improved somewhat since the rioting occurred and there has been no further disturbance.

### Orient Secretary Asks Young Pastors to Face Mission Task

The February report of Orient Secretary J. Winston Crawley was devoted to the need for more new missionaries during 1956. "With seven of our nine Orient Missions still only a few years old, advance and consolidation depend on adequate personnel," Dr. Crawley said. "Furthermore, the decision to enter Pakistan, a new land of 80,000,000 people, cannot be carried out without recruits for the task.

"Most serious of all is the knowledge that we live in an age of crisis for Asia, when doors are open to us, hearts are responsive, the destinies of peoples and of nations are being determined — and the messengers of the cross are two few."

Dr. Crawley made an urgent plea for volunteers who are available now. This means that volunteers must come from among those men and women whose training has already been completed and who are now active in the pastorate or in other types of Christian service.

"Several fields of the Orient have been calling for experienced student or youth workers and for men to do publication and promotion work (similar to that done by Southwide Sunday school and Training Union workers in the homeland)," Dr. Crawley explained. "Medical personnel of all kinds is urgently needed. We have one call each for specialists in agriculture, mechanics, handicrafts, and kindergarten work.

"Surprisingly, the chief shortage in Orient appointment possibilities for 1956 is for general evangelistic workers. . . . There are probably more than 5,000 Southern Baptist ministers who have completed seminary training and are in active service, yet are not too old to be considered for

missionary appointment. Literally hundreds of that number would meet all the physical and other qualifications for missionary service. Many perhaps have never faced the question of God's will in the light of Asia's overwhelming challenge.

"If this immediate need for evangelistic missionaries for the Orient can become a matter of concern and prayer to those thousands of young ministers, surely within just a few weeks a score and more will feel God's urging in their hearts and offer themselves for appointment during this year of advance."

### Board Sponsors Tours to Latin America and Orient

The Foreign Mission Board is sponsoring two tours to overseas mission areas during this summer — one to Latin America and one to the Orient. Expenses will be borne by the individuals who make the trips or by the groups who send their pastors or others.

Dr. Rogers M. Smith, the Board's associate secretary for promotion, announces the following data on the trips:

**Latin America — Dates:** July 2 to August 3. Cost: \$1,756.25 from Miami back to Miami. (This price includes transportation, hotels, meals, tips, sight-seeing, and handling of baggage. The price is based on air transportation Miami to Miami, using tourist-class flights where available.) Tour escort: services of an American Express escort and a conductor for the party.

**The Orient — Dates:** June 23 to July 28. Cost: \$2,374 Los Angeles back to San Francisco. (This price includes transportation, hotels, meals, tips, sight-seeing, and handling of baggage. Air transportation is based on tourist-class reservations throughout.) Tour escort: services of an American Express escort and Dr. Rogers M. Smith, party conductor.

For reservations on either tour, send deposit of \$250 to Dr. Rogers M. Smith, Foreign Mission Board, P. O. Box 5148, Richmond 20, Va. (Checks should be made payable to the Foreign Mission

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Board and marked for deposit on mission tour.)

### Don't Miss These Features!

"First Baptist Church, Statesville, North Carolina, will never be the same again," says Pastor James S. Potter. "No longer are our people saying, 'How beautiful is our building!' They are saying, 'How wonderful is our opportunity!'"

Read the story of what happened to one Southern Baptist church when a young surgeon and his lovely wife dedicated themselves to mission service in Indonesia. It's in the March, 1956, issue of *The Commission*. Photos of Dr. and Mrs. C. Winfield Applewhite and their three little daughters accompany the article, "Where He Leads," by Pastor Potter.

The March issue also presents a story on the Lam Chi Fung family of Hong Kong. "Blending Chinese and Christian traditions, the Lam family is a living testimony on the very border of Red China that the Communist theory is wrong," writes Marjorie Moore (Mrs. O. K.) Armstrong, who visited Hong Kong last fall.

Other special and regular features make the March issue of *The Commission* worth the annual subscription price of \$1. Your church can send *The Commission* to every family in its membership at the cost of only 55 cents per year. Send subscriptions to *The Commission*, Box 5148, Richmond 20, Va.

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One boy heard the church bell ring and left the coffeehouse where he had been gambling to attend the service. That night he met the Friend he had been searching for.

—Herman L. Petty,  
Missionary to Israel

—000—

"If I were hungry I would not tell thee: for the world is mine, and the fulness thereof." Psa. 50:-12.

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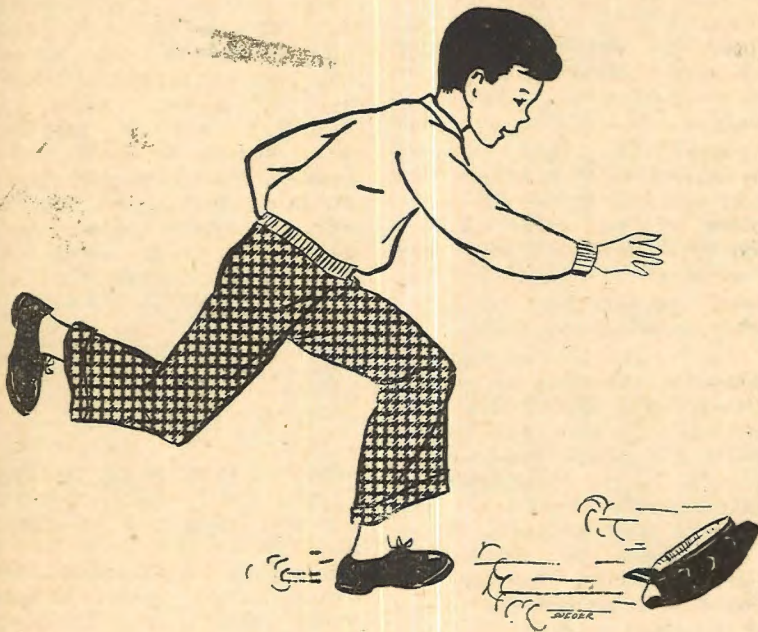
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## Children's Page

## Jerry's Trouble Friends



By GRAYCE KROGH BOLLER

Jerry walked slowly down the street. He wanted to be sure not to get lost. The big city was so different from the farm where Jerry had lived. He and his family had just moved to the city a few days before. Now Jerry was going to the store for Mother.

"There is the grocery store on the corner," Jerry walked in. He asked for a loaf of bread. He paid for it. He received change. Then, carrying the bread, he left the store.

For a minute, he watched the policeman on the corner. He was directing traffic. He was dressed in a nice blue uniform. It had shiny brass buttons on it. As Jerry watched the people crossing the street, a gust of wind came by. It blew the hat from a man's head. Over and over the hat rolled down the street. Jerry grabbed at it as it went by him. He did not catch it. He ran after it. The man ran, too. Over and over the hat rolled, faster and faster. At last, far down the block, it rolled around the corner. Jerry caught up with it.

"Thank you very much," the man took his hat gratefully. "I never would have caught it if it hadn't been for you."

"You're welcome," Jerry remembered to say. He was thinking what different adventures there were in the city than in the country.

The man walked away, and Jerry looked around. Now he was on a different street. Where was the grocery store? Where was the policeman directing traffic? Jerry started to walk. He thought he was walking back the way he had come. But everything looked different.

"I ran so fast, I didn't notice," he frowned. "Which way is home?" For just a minute, Jerry was

frightened. Suppose he never got home again? Then he smiled, because he knew God would take care of him and help him to get home.

Jerry began to walk again. Everything looked strange. He looked up at the street signs, but they were strange, too. Some of them he could not read. None of them looked like Vine Street, where he lived.

After a while, he saw children playing. He asked them where Vine Street was.

"It is that way, I think," one boy said.

"No, I think it is the other way," his playmate pointed.

Jerry thanked them politely. He walked on again. He knew the boys did not know where Vine Street was.

"If I found a policeman, I could ask him," Jerry told himself. "But there are no policemen around."

Jerry was getting tired. He was getting hungry. He thought of the good supper Mother had been cooking when he left the house.

Just then, he saw a big black car by the curbstone. Inside were two big policemen. Jerry walked up bravely.

"I think I am lost," he told one of the men. "Do you know where Vine Street is? I chased a man's hat for him. That is how I got lost."

"Hop in, sonny," one of the policemen smiled. "We'll take you home."

Jerry hopped in beside the policeman. The driver started off. He even blew the siren a little. Jerry smiled now.

"I knew if I could find a policeman, he would take me home," he said. "I did not think I would ride home in a police car."

When they reached Vine Street,

the policeman opened the door and let Jerry out.

"Okay now?" his friends asked. "Fine," Jerry smiled. "Thank you very much for helping me. You are good friends."

"Policemen are always good friends to good children," the driver nodded.

Jerry waved until the black car was out of sight. He was happy to see the men wave back to him.

Then he thought, "I helped a policeman by catching his hat. They helped me by bringing me home."

That night in his prayers he said, "Thank thee Lord for the policemen. Help me to know they are my friends."

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## SEA BIRDS

By GLADYS CLEONE CARPENTER

When we think of the ocean, we usually think of the sea gulls. Sometimes the gulls rest on the surface of the water. Other times they fly and swoop above the waves. Their nests are usually made of seaweed.

A bird often mistaken for a gull is one of the terns called Caspian tern. It has a red bill and a forked tail. There are thirteen kinds of terns.

In Florida the huge funny-looking pelicans are seen flying in long single files over the ocean or diving after fish. They usually fish several miles away from their homes.

There's a member of the pelican family called a cormorant. They not only dive and fish but stay for a short time under water. They are large birds of a greenish-blue color.

The albatross likes to follow a ship, sometimes eating scraps thrown overboard or circling above the masts. They are large birds, black-footed, and short-tailed. In school one reads about the albatross in "The Ancient Mariner."

Shearwaters are about a foot and a half long. Their wings are long and narrow; so they seem to ripple in flight. They eat fish and squid and follow whales and porpoises.

Birds are often used in the Bible to picture other things. David said "Flee as a bird to your mountain" (Psalm 11:1). In Job we read "But ask . . . the birds of the heavens and they shall tell thee" (Job 12:7). One of the greatest thoughts in the Bible is this one: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father... ye are of more value than many sparrows" (Matt. 10:29,31).

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## BEHAVIOR

We count our blessings on our fingers and our miseries on an adding machine.

—Quote

"Every beast of the forest is mine, and the cattle upon a thousand hills." Psa. 50:10.

## Figures to Inspire

SUNDAY, FEB. 12

	*Missions Included		
	S.S.	T.U.	Add.
Alma, First	228	97	3
Benton, First	*776	*195	4
Benton, Calvary	217	94	7
Bentonville, First	345	110	5
Berryville, First	254	100	
Camden, First	*757	*268	2
Conway, First	550	143	
Cullendale, First	430	167	
El Dorado, First	*1,081	*329	
El Dorado, Immanuel	636	258	
El Dorado, Second	478	226	
El Dorado, West Side	332	109	
Fayetteville, First	*657	*235	5
Fordyce, First	428	132	1
Forrest City, First	588	176	4
Fort Smith, Balley Hill	190	102	
Fort Smith, First	*1,687	*721	23
Fort Smith, Grand Avenue	*858	*331	5
Fort Smith, Immanuel	410	149	
Fort Smith, Spradling	294	115	2
Fort Smith, Temple	296	146	
Fort Smith, Towson Avenue	208	89	
Fort Smith, Trinity	355	146	
Helena, First	550	190	11
Helena, West	403	145	6
Hope, First			
Hot Springs, Central	453	171	5
Hot Springs, First	366	115	
Hot Springs, Park Place	461	175	4
Jacksonville, First	*503	198	3
Jonesboro, Central	435	232	2
Levy, First	386	151	
Little Rock, Immanuel	*1,702	*531	2
Little Rock, Rosedale	179	93	
Little Rock, Second	*1,035	*338	3
Little Rock, South Highland	543	224	6
Little Rock, Baptist Tabernacle	681	209	4
Magnolia, Central	*757	*259	4
Malvern, First	598	137	
Marianna, First	311	162	
Mena, First	*362	*175	10
Monticello, First	396	209	2
McGehee, First	551	250	3
Nashville, First	339	145	
No. Little Rock, Baring Cross	*1,084	*315	3
No. Little Rock, Central	347	124	1
No. Little Rock, First	332	150	6
No. Little Rock, Park Hill	546	186	3
Paragould, First	*689	*351	
Pine Bluff, Immanuel	561	219	2
Pine Bluff, Matthews Memorial	232	98	
Rogers, Immanuel	117	61	
Rogers, First	399	147	
Searcy, First	397	123	
Siloam Springs, First	370	190	1
Siloam Springs, Harvard Ave.	147	92	2
Smackover, First	345	171	
Springdale, Caudle Avenue	168	76	
Springdale, First	502	185	1
Star City, First	*368	*145	4
Warren, First	553	197	7

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## Prayer, Humility and Greatness

By CHARLES A. WELLS

There is a very interesting characteristic about the images of America's greatest heroes of the past, such as Lincoln and Washington, whose birthdays we will be remembering this month.

The images we carry about in our mind are drawn from the many pictures and monuments of their stalwart figures, showing them with heads bowed, kneeling in prayer and in other postures of reverence and humility. Yet always there is the sense of great strength and unconquerable force of character.

In contrast to the bombast and posing of modern dictators, they have eternal greatness.

True greatness does not need armies to assert itself; armies may be used for a definite purpose but Washington and Lincoln did not need armies and a political police to hold men's loyalty or promote the causes to which they had committed themselves.

Some day the world will learn that there is no greatness without godliness and humility.

## New Materials Available

The Brotherhood Department is publishing in mimeographed form a new pamphlet entitled, "An Instruction Booklet for Church Brotherhood Officers and Committee Chairmen".

The booklet provides a quick and thorough glance at Brotherhood organization and work; and has been prepared especially for one-night church Brotherhood officers' clinics, to achieve the following purposes:

1. To help Brotherhood officers and committee chairmen to see Brotherhood organization and work in clear perspective

2. To give proper and adequate concepts of what is really involved in the Brotherhood program of work

3. To enable Brotherhood officers and committee chairmen better to know Brotherhood work in general, and their own particular fields of work.

This clinical study booklet may be used locally, the pastor and church Brotherhood president working together to present the materials to the Brotherhood officers and committee chairmen at the Executive Committee meeting, or at a special meeting called for the purpose; or,

The booklet may be used as study material in an associational-wide clinic for church Brotherhood officers and committee chairmen, where, if possible, associational Brotherhood officers could serve as instructors.

### The Booklet is Free

The Brotherhood Department will furnish free to any church in Arkansas enough of these booklets for a local church Brotherhood officers, clinic; or,

The Brotherhood Department will send a representative to your association to assist in leading an associational-wide one-night clinic for church Brotherhood officers and committee chairmen. All that is needed is that a date be cleared.

And one other offer! A copy of the pamphlet, "An Instruction Booklet for Church Brotherhood Officers and Committee Chairmen", will be mailed free on request to any individual who will write the Brotherhood Department, 302 Baptist Building, Little Rock, Arkansas.

### The Annie Armstrong Offering

Every year, the Woman's Missionary Union has a season of prayer, followed by the taking of the Annie Armstrong Offering for Home Missions. The week of March 5-9 has been designated this Season of Prayer for Home Missions.

Royal Ambassadors throughout the state and the Southland are participating both in the Season of Prayer and in the Annie Armstrong Offering. Materials concerning the Season of Prayer have been sent from the Brotherhood Office to every R. A.

counselor in Arkansas, along with offering envelopes for each R. A. chapter.

We trust that R. A.'s throughout our state will respond nobly to the call to prayer and to the call to give to the very worthy cause of spreading the Gospel through the Homeland, through Alaska, Cuba, and Panama.

May God teach us to pray! And to give worthily!

### The Brotherhood Evangelism Committee

Many a Brotherhood Executive Committee has some difficulty in deciding on a worthy and comprehensive program of work for the Brotherhood Evangelism Committee.

Let us suggest that the following areas of work in evangelism be examined in the light of the opportunities for evangelism in your own church field:

#### 1. Personal Soul-winning.

Every church field offers almost unlimited opportunities to win people personally to the Lord. A complete Family Group Survey of your church community will reveal many, many lost people, and many lost families.

#### 2. Household Evangelism.

Presenting Christ to a whole family often results in the winning of the family to the Lord and to the church. This may be done by a visit to the family by one or two Christian men, or by a service held in the home. Elements of such a service are: Singing, Prayer, Testimony, a simple Gospel Message, and an Invitation to accept Christ. The Family Group Survey will reveal many homes where such services may be held.

#### 3. Community Mission Projects.

Taking Christ to a community where there is no church, with the purpose not only of winning people to Christ, but of establishing a mission and later on a church, is a worthy exercise in evangelism on the part of any Brotherhood! And there are such communities in the reach of nearly every church.

#### 4. Institutional Evangelism.

Taking the Gospel to jails, hospitals, penitentiaries, county farms, Boys' Industrial Schools, Girls' Industrial Schools, etc., is laying hold of opportunities both to win people to Christ and to develop personal soul-winners.

#### 5. Industrial Evangelism.

Some communities offer opportunities to take the Gospel to people who work at industrial establishments, railway shops, etc. Such work is generally done at the noon hour.

6. Another opportunity in evangelism is the holding of street services. This results in planting the Gospel in the hearts of many people who otherwise will probably never hear it. A well planned street service can produce much!

## In the Field of Missions

L. B. Golden has spent the major part of January in a mission project at Harrison sponsored by the First Baptist Church. A survey has been made and services conducted in a rented dwelling. Property will be soon secured and a building program launched.

Correction: the article, "Some City Mission Developments," which was carried in this column two weeks ago was written by L. B. Golden, who had made the surveys mentioned. By mistake your Superintendent of Missions was given credit for this splendid article.

Chaplain Finch, at the State Tuberculosis Sanatorium, reports a splendid revival conducted for the patients by the Brotherhood of First Church, Booneville. His January report also reports 12 professions of faith, 16 re-dedications, 42 Bibles and Testaments given out, 150 Home Life Magazines distributed, 240 Arkansas Baptists, and 175 Open Windows. He performed two weddings, conducted five funerals and made 2,000 visits to the sick.

M. E. Wiles is spending some time in Rocky Bayou Association assisting pastorless churches and speaking in the Workers' Conference in the absence of an associational missionary.

Jesse Reed has recently conducted revivals at Humnoke near England and Zion Church near Salem. He is presently helping Dr. Yearby in the Evangelistic Clinics.

Superintendent C. W. Caldwell has recently spoken in the Workers' Conferences of the following associations: Little Red River, Independence, Greene County, Carroll County, Conway-Perry, and Trinity. A Rocky Bayou engagement had to be cancelled on account of bad weather.

At this writing, Clyde Hart, Director of Negro Work, is conducting a Leadership Conference for Negro pastors and church leaders at Morris-Booker Memorial College, Dermott. Another is scheduled for February 28-March 1 at Helena.

Gwendoline Luster, Negro Missionary, visited 6 churches during January, conducted 4 conferences, taught 4 classes, gave 8 addresses.

7. Assisting in revivals in the home church, planning and conducting revivals in unchurched areas, and in school houses, and in weak or pastorless churches, are other opportunities in evangelism.

Take all the opportunities that are yours!

Brotherhood Department  
Nelson Tull, Secretary

es, attended one District meeting and participated in one revival.

E. A. Richmond, Chaplain at the Boys' Industrial School, Pine Bluff, reports that 16 boys have recently been baptized into the fellowship of Immanuel Church, Pine Bluff. Many people are singing the praises of this man's work among the boys in that State Institution. You may help to furnish entertainment for the boys by sending Chaplain Richmond your used magazines.

IMPORTANT DATES TO REMEMBER! April 23-25 — Annual State Missionaries Retreat, Hot Springs. June 4-7 — Annual State Wide Rural Church Conference, Ozark Boys Camp, Mt. Ida.

Department of Missions  
C. W. Caldwell, Supt.

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It happened during the early hours of the Battle of Gettysburg. In the White House Abraham Lincoln was pacing up and down, lonely and troubled, as the battle reports poured in and the fate of the United States hung in the balance. At that time when everybody seemed panic-stricken, Lincoln went to his room and locked the door.

"I told God that I had done all that I could and that now the result was in His hands; that if this country was to be saved, it was because He so willed it. — The burden fell off my shoulders, my intense anxiety was relieved, and in its place came a great trustfulness!"

A. Lincoln

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## Campbellsville College Industries

By ERWIN L. McDONALD

Secretary of Christian Education

General Association of Baptists in Kentucky



Coeds work in the College industry program to pay their way through school.

ONE OF THE SOUTH's most unusual college student work programs is now well underway at Campbellsville College, where 75 students are working their way through school.

It all started a year ago when Dr. John M. Carter, president of the school, invited a cross-section of the Campbellsville community leaders to a "free" dinner in the College dining room. He told of the high percentage of young people in the central part of the state who are not able financially to go to college and proposed starting a student industry program which would make work available to those who needed it.

The dinner guests thought it was a good idea. Before the meeting closed they had pledged several thousand dollars toward starting the project and many of them had volunteered to help raise further funds.

In a matter of a few weeks, approximately \$25,000 had been raised, making it possible to erect the first of two factory buildings now in use.

Today the student industry, known officially as Campbellsville College Industries, is turning out what might be called by-products ranging in size from small aluminum fasteners for doors and windows to covers for truck beds. The major purpose of the program will continue to be that of helping deserving young men and women to work their way through college. While earning their college expenses they will be learning metal and wood working for either vocations or hobbies.

Of special interest to pastors and other church leaders will be the fact that Vacation Bible School handwork materials being produced by the Campbellsville College students for marketing by the Sunday School Board, Nashville.

Dr. Carter says of the Vacation Bible School project: "I personally feel the College and the Sunday School Board have united in helping to solve one of the greatest needs of our Vacation Bible School workers. Countless hours will now be saved pastors and directors by putting into the hands of the children at small per unit cost suitable materials with clear directions for their assembly."

The College hopes it can soon expand the work program to accommodate 200 students.

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### A TRUE CHURCH

As I visited some of the great cities of Europe and the Near East, two things impressed me. I saw how Christ transcends all barriers of race, geography and language; and how much those who do not know Jesus as their Lord and Saviour need to know Him. A church is missing the mark when it fails to bear a living witness day in and day out fifty-two weeks a year. A church is not a true church unless one can learn of Christ by attending its services and engaging in its activities. A true church will reflect Christ. It will always be missionary.

—David E. Mason

# Teaching On Stewardship

By BURTON A. MILEY

## Sunday School Lesson

February 26, 1956

Luke 19:12-26

The Christian religion is ever creative. Wherever it is worked, something can be made of it and from it. Countless saints and martyrs testify to this truth. Men made the most of the Kingdom when they keenly realized their stewardship responsibilities.

Stewardship is a trust. Resources are placed in the hand of one to be used to the advantage of the owner. One is a steward in the Kingdom of God when he receives resources from God. He becomes a good steward when he uses them aright for God and His Kingdom extension. Stewardship is never reduced to financial basis alone though finances often serve as an illustration of stewardship which deals with all of life. The rich man failed to be a steward of his position and resources toward Lazarus. He was a failure. His judgment is testimony of his failure.

There are two views regarding the time and setting of today's lesson. The first is that it was spoken in Zacchaeus' house while Jesus was guest. The second view, and it is more probable, is that Jesus left Zacchaeus' house with His following for Jerusalem. Most of the people thought that when he came to Jerusalem He would establish Himself as king and set His kingdom immediately. This is the evident meaning of verse 11 which has two "because's." "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Outside, but near, Jerusalem He spoke the parable which teaches responsibility with a trust.

### THE PARABLE

The Parable moves along the same basic lines as that of the talents in Matthew's gospel. The two are different and are not to be confused as one story told in different details. A nobleman went into a far country to receive his kingdom. That is he went to the seat of government to receive with dignity his right to be a provincial king. This part of the story could have been suggested by the actual experience by Archelaus after the death of Herod the Great. Archelaus sailed for Rome to receive his commission from Caesar. His appointment was contested by 50 Jews who went from Palestine to ask the Roman Caesar to withhold the office from him. Verse 14 reveals that the nobleman's citizens hated him and sent a message by embassy saying that they would not have this man to reign over them. The nobleman before leaving for his promotion gave to ten servants one pound each. This amount is equivalent to about \$20. The command "occupy till I come" is a charge to trade.

"Occupy" is from a word meaning "business". They were to do business with their \$20 until their master returned. It is implied that a report would be expected. This implication is later a fact for when he returned he "commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

The record of only three servants is given. One is not to assume that the other seven were excused from accounting for their business. The three are sample cases out of the total number. Two of the three sample cases had done well and showed gain. They were rewarded accordingly. The third hid his pound in a napkin, no business done, no gain earned. He had an unused resource to return. He had not tried and he lost his opportunity to ever try with that resource.

### THE RECKONING OF THE KING

It is good to note the reward to the two traders who had shown gain. Their efforts were acknowledged. Ten cities were given to the man who had gained ten pounds. These cities were for his supervision and, according to custom, he would have revenue from them. The second man had done only half as well as the first. His reward was in proportion. He was given five cities. More words are said and attention given to the man who was a failure. Does every failure demand more than a successful man? Is the failure of today in church or in citizenship claiming too much attention from the body: The man hid his pound in a napkin, literally a "sweat-rag". Since this individual was inactive he did not need to mop the sweat from his brow. He misused the napkin and his money! He criticized the king and acknowledged that he feared him. More criticism will originate from the failure than the successful. He failed his opportunity. It is doubted whether his personal fear of the king was responsible for his failure in trade. Anyway, the pound was taken from him and given to the one that had gained the ten pounds.

Bystanders objected to this procedure. They pointed to the fact that he already had ten pounds. The king acted wisely. He gave to the one what he would use. An unused opportunity is the lost opportunity. The stewardship of life speaks two truths. First, there is a sure reckoning

for every resource that a man has because it is a trust. Man brought nothing into the world. Therefore, the world must furnish him. The providences of God bear upon his possession. These servants may have been ditch diggers until the master gave them the resource to enter the market and trade. They used their creativeness to bring about the result which was reported to the king. No man shall escape judgment on the use of his possessions. It is inevitable that he be acknowledged a good steward or a bad one. The example of each is before us in this lesson. The second truth is idleness and loss. The idle man lost face before his master. He lost opportunity to try again and finally he lost his stake. He failed to use it and failed to trust a banker to use it. He was the hand of idleness with the loss of his pound. An unused resource is never kept — it is always lost. Could a church member learn a spiritual lesson?

### PRACTICAL LESSONS

**Everyone has opportunity.** Opportunity means "at the side of the door." It is something near at hand. The pound was an opportunity. The gospel is given to every man. Each man received a pound without note of his worthiness or ability. He graded himself by the use he made of his pound. He who used his opportunity was awarded with more. He who failed his opportunity was penalized. Opportunity today is before every man in the work of the King, Christ. Men continue to grade themselves.

**Everyone is liable.** He is liable for that which he has within his hand. The man who hid his pound was as liable as those who used theirs. The fact of failure does not reduce responsibility of

stewardship. Each shall answer questions of failure in personal witness, tithing of income, the right proportionment of time when he meets the Lord. This is a good reason for meeting him daily in prayer and meditation. Close contact is better than closed opportunity.

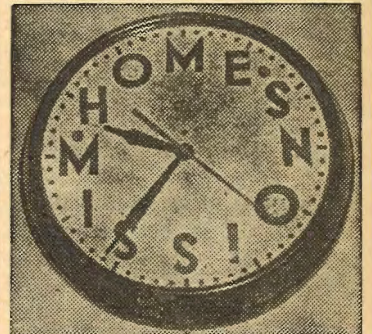
**The Day of reckoning must come.** It is before every man, woman, boy and girl. It is morally right that the day of reckoning should come. Preparation should be given to that day in (1) consciousness of its approach. (2) In diligent and wise use of that entrusted. (3) In industrious application of energies to the task commanded. Is it wrong to read "and delivered to each the gospel with its responsibilities and said do business with it until I come?"

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"For promotion cometh neither from the east, nor from the west, nor from the south.

But God is the judge: he putteth down one, and setteth up another." Psa. 75:6-7.

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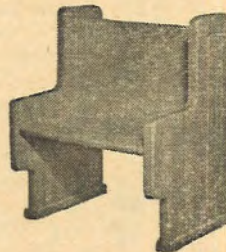
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## Desperate Christians

About 28 days after the resurrection of Jesus, the streets of Jerusalem were thronged with festival crowds. A crowd gathered when they heard the sound of voices speaking in every tongue and the noise was like the sound of a rushing mighty wind. The people marvelled, saying one to another, "Are not all these which speak Galileans? How is it that we hear them speak in our tongues the wonderful works of God." Others were in doubt and mocked saying, "These people are drunk."

About that time a sharp staccato like voice rang out as Peter said, "Ye that dwell in Jerusalem, God is here. His Holy Spirit speaks to you. He sent His Son and you killed Him, but death could not hold Him. God's power raised Him. Many of us saw it, and we are His witnesses. Especially, let all the Jews hear this: God hath made Jesus whom you crucified Lord and Christ."

Peter, at this point was interrupted as many began to cry out, "What shall we do?" They were told to repent and be baptized. Turn from your sin and then be baptized. Three thousand believed and joined the church by baptism. The three thousand soon became multiplied thousands with the resurrection power of God living within them. In this power they lifted the Roman Empire from its hinges with the most amazing movement in all history.

### Captured Saul of Tarsus

On a dusty road, between Jerusalem and Damascus, the risen Lord appeared to Saul. That day Saul surrendered and asked, "What shall I do Lord?" Saul became Paul and because he was not disobedient to the heavenly vision, the Holy Spirit was able to use him in a mighty way. No community was ever the same after Paul visited it. The leader said of him and his helpers, "These that have turned the world upside down are come hither also." When the world charged him with fanatical actions, he said, "For whether we be beside ourselves it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us." That word "constraineth" means to press on every side, to hold together, to be pressed. Paul was saying, "Christ's love for me presses me back into line. If I get out of step, it holds me to my task whatever men may think or say." So Paul and the early Christians kept enthusiastically witnessing for Christ wherever they went.

### They Were Enthusiastic

The word "enthusiastic" is not in the New Testament, because the word was in ill-repute during that time. The pagans associated the word with fanatics and mad-men. Yet, the early Christians burned with holy-fervent enthusiasm. That enthusiasm was the spark that kindled many conflagrations. Enthusiasm blended with Christ-likeness produced a courage that not only stood firm in difficulty and danger, but stepped out in front to take risks which crowned heroism with a halo. When one reads the book of Acts, he can understand more about how these humble, God-loving, Christ-bought, Holy Spirit-possessed people turned the

stream of history into a new channel; opened the gates of freedom to those in bondage; lifted the scepter of authority from the hands of the despots; filled the masses with grace and truth; charmed, wooed and fascinated the high and low alike. Truly these who have "turned the world upside down" have marched through the ages.

### A Contrast

Recently the editor of a great newspaper asked this question: "If the churches really believe what they preach, why are they not desperate about it?" Perhaps he was thinking about this record — In 1915 the Northern Baptist Convention contained 11,959 churches with 1,487,923 members. Ten years later, in 1925, there were 8,797 churches with 1,234,044 members. Ten years later, 1935 there were 7,741 churches with 1,480,231 members. In 1945, there were 6,495 churches with 1,512,265 members. In 39 years there was a decline of 5,463 churches or 45.6 per cent.

One of the pastors of an American Baptist church wrote, "I wonder if we, American Baptists, have not lost some important quality or characteristic since the opening century. Have we lost a sense of denominational mission? In our early history we believed that we had something to give the Christian group that no other group could give."

That's it, the early Christians knew that they had a divine commission to "go into all the world and preach the Gospel to every creature." They never lost sight of that mission, and they literally turned the world upside down.

### What About Today?

In this our day, there is a misapprehension that Christianity must go East, South, North, West or whichever way the wind is blowing or its message will not be popular with the masses. Too, many seem to think that the church and denomination must be equated with some particular economic group or system. Still others are anxious for their Christian movement to be aligned with the political groups which happen to be in power. But, it is well for us to remember that the Christian movement had its beginning, in a dictatorship, with men and women who were not concerned with gaining favor with man, but vitally concerned about winning men. When the dictators found out they could not control the Christians they threatened them, they whipped them, and in desperation they killed them.

Today in many quarters, we heard a lot of talk about the good life, the brotherhood of man, the differences between nations and races, but actually people are more concerned about who will win the next game or who will run for this or that office than they are with the sinful conditions of human beings. Therefore, it is fashionable, in many circles, to say it does not matter what a man's religion is, so long as he is sincere. Others say, "All the religions of the world are simply different ways of worshipping God, so why worry with missions and church has become an organization for doing good deeds in a given territory in-

## Herman Sandford and Greenwood

First Church in Greenwood is giving 12 per cent of its receipts for the Cooperative Program. In order to even the matter up they made it retroactive to October 1, and they have paid up through January. Past Herman Sandford is an articulate administrator and a lovable pastor. The people follow his leadership. — B.L.B.

### The Percentage Basis is the Way to Do It

J. T. Rhoads is treasurer of the Calvary Church in Osceola. This church is experiencing a splendid growth under the leadership of Pastor Womack. Brother Rhoads reminds us of a 43 per cent increase in the gifts of the church for the Cooperative Program. Look how encouraging it is. January last year they sent \$65.60 and January this year they sent \$93.86. During November, December and January a year ago they sent \$162.83 and this year it was \$249.37. A church can always give more to missions and do it more easily when they do it on the percentage basis. Why not lead your church to go on the percentage basis and make it a respectable per cent. — B.L.B.

### Progress On the Percentage Basis

Trinity Church in El Dorado is on the percentage basis for Missions. They have increased the percentage from 10 per cent to 15 per cent of the offerings. This is progress to the advantage of the Cooperative Program. It is easy to do it percentage wise. — B.L.B.

stead of a group of baptized believers carrying the Gospel of Christ to the ends of the earth.

On the other hand, there are those sincere church members who always try to put the world into their "theological strait-jackets". They are concerned primarily with some pet doctrinal theory and are always bewailing the fact that others never seem to put theological propositions in the right form. They never seem to realize that what our world needs is not a petrified stale theology, but a fresh message on the crucified, risen, saving Lord.

The early Christians found the answer to the sin-problem in Christ. They found their Salvation by Grace through faith in the Lord Jesus Christ and that gave them enthusiasm and freedom. Then they were able to turn the world upside down because they had discovered that a reservoir of power was always available to them. No doubt many of the early Christians felt it a high honor to lose job and position if necessary in order to become a real witness for Christ.

They were desperate Christians with an urgent message of life and death. In their desperation and urgency they went out two by two, ten by ten and hundreds by hundreds — That kind of Christianity turned the world upside down. Anything less than that would have failed and anything less than that is failing today.

God help us to desperate Christians! — Amen. — R.D.

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