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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 56

LITTLE ROCK, ARKANSAS, FEBRUARY 14, 1957

NUMBER 7



Louis C. Williams

Lake Michigan in Midwinter

A 'Big-Name' Preacher

By RAY K. HODGE
Raleigh, N. C.

A friend of mine was scheduled to preach in a revival meeting in one of our larger southern cities. This Baptist church was not a large church, and the pastor was a close friend of the one invited to be the evangelist. The commitments for the meeting had been asked for and pledged three or four months ahead. About one month before the meeting was scheduled to begin, the invited evangelist was shocked to hear from his friend, who relayed the desires of the leadership of the church. The message said, "We are sorry, but we will have to cancel the meeting; we have decided to get a 'big-name' preacher for this meeting." What a miserable mistake it was to do such a thing!

Weaknesses Revealed

Actually many churches make this mistake. Usually they are not so articulate about it or so tactless, but in the end this is the result.

This incident reveals several things:

The pastor over-stepped his jurisdiction in inviting a man without consulting the church. (Many churches tell a pastor to select an evangelist, but they appreciate their desires being considered.)

The pastor of the church must have been in poor standing with his church or they would have respected his invitation. They may have rejected his friend to show their disapproval of the pastor.

The church showed a real breach of good taste and courtesy toward the evangelist by not confirming this invitation, even if it were, conceivably, a bad one. (I, personally, am sure it wasn't.)

The church expressed poor judgment of the gospel itself in thinking that only a "big-name" preacher could proclaim it. The mar-

vel of the gospel is its power to change lives regardless of the vessel bearing it. Of course, the bearer must have character and conviction, along with as much training and preparation as possible, but the success of a message is not contingent upon whether its proclamation is by a "big-name" preacher or an "unknown" preacher. It is successful by virtue of its content, its faithful proclamation, the work of the Holy Spirit, and the acceptance of it by the hearer.

Here was a desire expressed not to get a good preacher, but a "big-name" preacher. This is the sad part of it. Every church would want a good preacher, but the question is: Must he be a "big-name" preacher?

The Message

In Paul's first letter to the Corinthians he attacked their discord because some were of Cephas, some of Apollos, some of Paul, and some of Christ. They felt that their salvation was better because of the importance of the preacher under whose preaching they were converted, and by whom they were baptized. Who the preacher was is not the important thing. I am sure there are many Christians who do not remember the name of the preacher under whose ministry they were converted. His message is the matter of importance. If this is not true, then most of us as preachers are wasting our time, the Lord's, and our hearers', because most of us are not "big-name" preachers. I feel sure that faithful preaching will be rewarded in its effect upon some or all of our hearers. Our need is not for more "big-name" preachers, but for more qualified preachers who will faithfully proclaim the message and the really "big-name" of our Lord.

Preachers Should Write

By JOHN W. BRADBURY

Having made a fetish out of extemporaneous preaching, so that young preachers are made to feel ashamed if they carry notes of their sermons into the pulpit, we are being properly rebuked by the type of preaching which this produces. We have had a number of letters in past months asking why preachers "are allowed to murder the English language," why their discussions are so "hit and miss — mainly miss," why "words are used in the wrong sense" and why "their logic is so scrambled." The quotes represent what some church attenders are saying and what undoubtedly others are thinking. But this generation of preachers is no worse than the current generation of lawyers. William C. Warren, dean of the School of Law at Columbia University lamented recently the inability of law students to write "reasonably literate English prose" which, he says, is a malady of "epidemic proportions." He recommends that undergraduates planning to enter law school undergo two examinations in expository writing. In this way it is hoped to rescue the apparently moribund study of English grammar in secondary schools. Would not this be a valuable requisite for theological seminaries? The chances are that remedial processes would be put to work. Why should we say that anyone is "trained" to preach who does not know the rudiments of speech, let alone the expressive power of the English language. And why should free talk in the pulpit, in the style of extemporaneity, be preferred to a well-prepared sermon by a man who is trained to read intelligibly?

—Western Examiner

Religious Censorship

By JOHN W. BRADBURY

In the recent cancellation of plans by a Chicago TV station to show the film "Martin Luther," due to pressure brought to bear by the Chicago hierarchy of the Roman Catholic Church, there is further evidence of another state functioning within the United States. The interdiction by the Vatican against the film has powerful obedience in this country. And yet no truer or better historical film has been produced in this or any other country than "Martin Luther." Nothing is more needed than that its educational values shall be free to American homes. But the Roman hierarchy may do what the powerful and constitutional government of our country cannot do. Our government would not get to first base in an attempt to prevent the showing of "Martin Luther." It serves little purpose for Protestants to assert the principle of religious freedom in this country. You cannot stop a *fait accompli* with words. It is for Protestants to realize the hopeless situation which their inability to work together in interests common to all has produced. Although a minority, even in Cook County, Illinois, yet because of discipline and central directive a powerful pressure can be brought to bear wherever the hierarchy decides, and in Protestantism there is no counter to such pressures until after the *fait accompli*. It is then very late to do anything but issue a verbal barrage of protest. But at least the incident serves notice of what will happen everywhere in this country when the power demonstrated in Chicago spreads over the land.

—Watchman-Examiner

Drifting Backward

By R. T. SKINNER

"Backward" doesn't sound good when it indicates a movement away from God and His purposes. Yet that word seems to describe the direction some of us have taken during the past year. A great many of the churches this year are reporting at associational meetings fewer baptisms than last year.

The writer of Hebrews said: "Therefore ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip (lest we should drift away from them)" (Heb. 2:1). And he added in the next two verses: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation. . .?"

Was that writer talking to the lost? Absolutely not! He begins the next chapter with: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession . . ." (Heb. 3:1). He was asking the saved, "How shall we escape, if we neglect so great salvation?" God gave us salvation in and by Christ. We have that salvation the moment we repent and trust Him. We are safe in Him now and eternally. But the question is, What are we going to do with the salvation He has wrought for us and in us? Shall we merely rejoice in it, but do little to make others know Him? There are many who are neglecting to do very much about and with the salvation He gives.

How shall we escape the chastening rod of God if we neglect to proclaim Christ, to go forth — every believer — bearing witness to His grace?

Why does God grieve when He sees churches baptizing fewer than before. We believe He grieves when any one of His children fails to do his best. He is saying to every one of us: "Ye shall be witnesses unto me." Nothing in the life of a church is important enough to excuse Christians from winning the lost. What shall it profit a church if it erects a great building and enlarges its equipment (needed!) but fails to do that for which God brought His churches into existence? No pastor is successful who is not evangelistic from the heart. No church is victorious without the winning of the lost to Christ, for that is the church's first assignment. God depends on His churches to win the lost, to baptize them, to teach them to observe all things whatsoever He commanded. God help us not to come to the end of another associational year reporting a backward drift in evangelism!

—Western Recorder

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"Behold, He Prayeth"

By COURTS REDFORD



Things happen when people pray.

After Saul of Tarsus was struck blind on the Damascus road he went to the home of Judas. God sent Ananias to that home to minister unto him, "for, behold, he prayeth" (Acts 9:11).

Things get right when people pray. People get right, too.

At this season, when thousands are turning their attention to the causes of home missions, one might well emphasize mission study which is vitally important or the Annie Armstrong Offering upon which a large part of home mission activity depends.

I choose, however, to emphasize the season of prayer for home missions. Let me suggest 10 reasons why I would emphasize prayer.

I. Prayer transforms indifference into concern and action.

It lays the burden of America's spiritual seeds upon the hearts of God's people. It opens the windows of the mind that the Christian may see with his heart as well as with his eyes. It drives men out of apathy into action. It causes them to say with the Master, "I must work the works of him that sent me while it is day for the night cometh when no man can work."

II. Prayer arouses interest and concern that will find fruition in study and consecration.

Many will study mission books and attend mission programs when their spirits have been energized at the altar of prayer. The day-by-day program of Woman's Missionary Union for the March Week of Prayer is effective largely because it is undergirded throughout with frequent prayer periods for definite objects and for individual missionaries.

III. Prayer strengthens the missionaries in their various fields of service.

I do not understand prayer, but I know that in response to this spiritual contact with God the streams of his divine power and wisdom flow through human instrumentality to accomplish that which otherwise would be impossible. Every missionary covets the prayers of God's people above every other blessing that man can give. Only eternity will reveal the transformations that have been accomplished through prayer.

IV. Prayer gives wisdom where needed to translate material resources into spiritual values.

Money remains only so much metal or so much paper until it is transformed into human personality. Someone has said that the best way to take your money to heaven with you is to put it into someone who is going there. Can you imagine the responsibility that rests upon your Home Mission Board and its administration as they seek to determine where the resources may best be invested? Wisdom for such a task must come through prayer.

V. Prayer arrests the attention and the concern of the God-called Christian that he may realize and feel the divine urge to mission service.

Last year a young lady wrote concerning her gift to the Annie Armstrong Offering. After prayer she felt that she had not given enough. She came to the realization that she must give herself — that she must offer her life for mission service. She is now a missionary on a home mission field. Prayer tunes in the voice of God as he sends out the call for life dedication.

VI. Prayer opens the pocketbook to supply the material needs for mission support.

Prayer makes one want to share. Prayer identifies the worshipper with the one for whom he prays, so that he wants a worthy part in the common task that is theirs. "As his part is that goeth to the battle, so shall his part be

that stayeth by the stuff; they shall part alike."

VII. Prayer gives Woman's Missionary Union a splendid opportunity to share with the entire church the blessings which accrue to those who participate in the support of mission work.

Through the prayer services, all the people of the church may unite their petitions in behalf of the mission fields and the mission workers. Thus, the entire church becomes missionary in spirit and all enjoy the blessings of participation in kingdom advancement.

VIII. Prayer conditions the people to enjoy the blessings of sharing the gospel throughout the year.

Just as a revival conditions a church for a better soul-winning program throughout the year, so the season of prayer for missions contributes to an appreciation of personal stewardship and bears fruit in the support of the Cooperative Program and of every kingdom interest. The church that is most zealous in its participation in the season of prayer for missions is usually the church that gives most to the Cooperative Program.

IX. Prayer enriches the life of everyone who participates.

The ground is level at the altar of prayer. Rich and poor, educated and untrained, young and old, they all have access to the mighty power of God through the channel of prayer. Likewise, God can pour out on each of them the same blessing — the measure of that blessings being determined by the faithfulness of the worshipper.

X. Prayer gives added meaning to the entire program of missionary promotion.

Everyone who participates in any way feels a greater urgency. Giving becomes a privilege. Testimonies vibrate with enthusiasm and power. Participation becomes the natural expression of one's desire to share the blessings of the gospel.

Out yonder on the field the missionaries marvel at the surge of strength and power that accompanies their efforts. In it all people are saved and God is glorified.

Yes, prayer changes things.

—Home Missions

Ministers and Breakdowns

By JACK L. GRITZ

Baptist ministers are not breaking down as a group — and they should resent the implications of a recent article which tried to create the impression that they are so harassed by their "impossible" duties that nearly all of them are on the verge of a complete nervous and mental breakdown if they have not already had one.

The nation's most popular weekly magazine, *Life*, in an issue a few weeks ago carried an article "Why Ministers Are Breaking Down" by Wesley Shrader, a teacher at Yale Divinity School. The author states flatly that "the number one problem of American clergymen is mental health." Leaving the general scene and getting down to the denomination Professor Shrader makes such statements as the following:

"One of the most brilliant Baptist ministers in West Virginia has been on leave of absence for more than a year. His psychiatrist has recommended that he leave the ministry and take up different work."

"A Baptist minister in Tennessee has committed suicide."

Then he adds, "The director of an Illinois hospital which gives ministers clinical training in psychology told me, 'The majority of the ministers who come here for clinical training are themselves in need of therapy.'"

Since appearance of the article, it has been argued that the author's purpose was to encourage congregations to relieve their pastors of the tremendous loads which they are placing upon them. Well and good. But we frankly doubt the wisdom of this back-handed approach to the problem.

Author Shrader says, "Such a minister knows that his people expect him to fulfill their unrealistic expectations. He tries but he fails. Again he tries and again he fails. Fear of failure (America's unpardonable sin) grips him; a sense of frustration gnaws at him; guilt plagues him because he has not done the job. He is caught and broken . . . Then the breakdown happens."

But no statistics are offered to show that more clergymen crack up than people in the general population. No scientific evidence is provided. No survey has been made. A few scattered, isolated, unnamed cases are cited. That is all.

This picture just is not true. Most ministers we know are happy, well-adjusted, reasonably healthy individuals. Of course, they have a lot to do. But they rejoice in every minute of it. And they find strength for daily service in a Power greater than and beyond their own.

—Baptist Messenger

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"Some have money — some do not — some have brains, talents, good looks — but all of us have one thing in common and that is — one life to live. What shall we do with it?"

—Walter H. Judd

Kingdom Progress

Minister Ordained



ANDREW KERR

Andrew Kerr was ordained to the gospel ministry on Sunday afternoon, January 27, by Longview Church, Little Rock. The pastor, C. E. Lawrence, served as moderator of the presbytery; Carl Overton, Little Rock, clerk; Jack Hogue, Conway, delivered the ordination sermon; Jimmy Watson, Martindale, presented the Bible; and Charles Holcomb offered the prayer. Other pastors of Pulaski County Association served on the council.

Mr. Kerr is the pastor of Ogden Baptist Church and a student at Ouachita. He is the son of Mr. and Mrs. L. N. Kerr, Little Rock. Mrs. Kerr is the former Alice Moran. They are the parents of two daughters.

Did You Know?

A new organization to be known as the Association of Southern Bible Institutes was organized recently on the campus of Clear Creek Baptist School, Pineville, Kentucky. Four other schools have been accepted as charter members: West Kentucky Bible Institute, Clinton, Kentucky; Baptist Bible Institute, Graceville, Florida; Fruitland Institute, Hendersonville, North Carolina; and The Mexican Baptist Bible Institute, San Antonio, Texas. Martin V. McKinster, formerly dean of Clear Creek and now dean of Baptist Bible Institute, Graceville, Florida, has been elected president.

The Church Architecture Department of the Baptist Sunday School Board had contact during 1956 with 9,205 churches of the Convention and others. North Carolina led with 1,053 churches seeking help in some form. The Department served 8,804 churches during 1955.

John Haggai, pastor, Ninth and O Baptist Church, Louisville, Kentucky, has resigned to do full-time evangelistic work.

The 1956 Southern Baptist Handbook reveals that there are 23,567 rural churches and 6,810 urban churches in the Southern Baptist Convention. These rural (open country, village, and town under 2,500 population) churches have a membership of 4,188,555 out of the 8,474,741 total.

Billy Graham Addresses Southern Seminary Grads

Billy Graham urged graduating students at Southern Baptist Theological Seminary to "speak with fervency and fire" in his recent address at the school's mid-session commencement.

"Nazism had fire, fascism had fire, communism has fire. Let's make Christianity a religion of fire!" he admonished.

Dr. Graham spoke in the Seminary's Alumni Memorial Chapel, which was filled to capacity with graduates — an even hundred — their families, and friends.

Himself "an honorary alumnus" of Southern Seminary, Graham gave the graduating students this advice:

1. Be authoritative in your preaching. Unless the church becomes authoritative "I predict there will be a tremendous turning away from the church in the next generation."
2. Make your message one of simplicity. Remember your congregation has not had the privilege of several years at the Seminary.
3. Make your message relevant. Someone has said ministers are answering questions from the pulpit that nobody is asking.
4. Make your message decisive. Urge men to make a decision for Christ.

Baptist Pastor Nomed Knoxville Young Man of Year

A 33-year-old Baptist minister was named Knoxville's Young Man of the Year.

Henry M. Chiles, pastor of Bearden Central Baptist church, was chosen by the Junior Chamber of Commerce. He was cited for his constant willingness "to go beyond the call of duty to help people."

Married and the father of two children, he is administrator of Baptist Brotherhood Camp for underprivileged boys, chaplain of the Civil Air Patrol and a member of the administrative committee of Knox County Baptist Brotherhood. Last year he served as program chairman of the Baptist Pastors Conference.

The clergyman gives frequent talks on marriage and homemaking at public schools and leads Bearden High School football players in prayer before each game.

A native of Knoxville, he was graduated from Southern Baptist Theological Seminary, Louisville, Ky., in 1949.

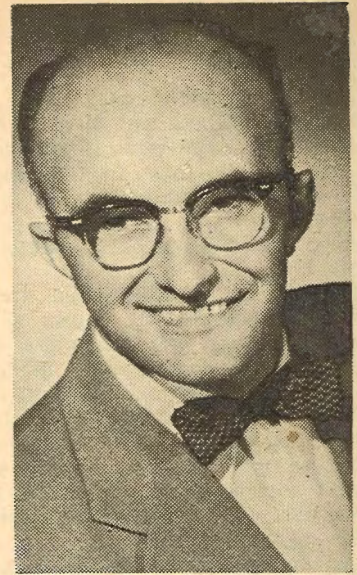
Interim Pastor Resigns

P. B. Langley, Fort Smith, has served First Church, Booneville, as interim pastor for the past two and one half months. During that time there were nine additions to the church, seven by baptism and two by letter. The church is still without a pastor.

We Made a Mistake

It's all the same difference — when we let a mistake slip through our fingers, it becomes our error. First Baptist Church, Fort Smith, gives \$1,000 each Sunday to the Cooperative Program. In last week's quarterly report an error gave the church credit for \$1,300 for the entire quarter. It should have read \$13,000. We regret errors for many reasons. We are happy to correct this one.

Joins Staff, Conway, First



WM. C. EMMITT

William C. Emmitt of Hillsboro, Texas, became director of Music and Education for First Church, Conway, Feb. 1. Mr. Emmitt is a graduate of Union University, and Southwestern Seminary, Fort Worth. He has a wife and three children.

J. H. Street is the pastor of First Church.

N. J. Man Donates Braille Bible to Libraries

A retired New Jersey man has given the Arkansas Library Commission a 20-volume King James Version Braille Bible, weighing 90 pounds, which will be available to all blind persons in the state.

Mrs. Karl Neal, executive secretary and librarian of the commission, said the Bible would be displayed at the 36 regional libraries in Arkansas to underline the fact that the volumes may be borrowed.

The Braille Bible, the commission's first volumes available to sightless persons, was donated by E. Morris Lloyd of Montclair, N. J. He also is giving Braille Bibles to other states.

Mr. Lloyd suggested that the Bible be loaned to libraries in the state and placed on display for several days.

"This would be an inspiration and incentive to many blind people, and to many who are beginning to lose their sight," he wrote. "Friends and relatives might become interested in procuring a set for these unfortunates."

The Bible will be loaned to sightless residents of Arkansas a volume at a time after it has been displayed at the regional libraries.

Ten Years to Go?

"Parochial schools will be receiving full tax support within a period of ten years if Americans concerned for the principle of separation of church and state do not bestir themselves." This was the prediction of The Rev. C. Stanley Lowell, associate director of POAU, Washington, D. C., in his address on February 5 at the organization's Ninth National Conference on Church and State, meeting in Los Angeles in the building of the First Baptist Church.

"POAU," he declared, "is the only organization in America devoted exclusively to the task of maintaining religious liberty as grounded in the separation of church and state. It invites the support of all American citizens of all creeds who believe in these principles."

Arkansan and Seminary Parting After Eleven Years

Eleven years, two churches, and 220,000 miles after he enrolled in Southern Baptist Theological Seminary, in Louisville, Kentucky, Millard Ross Cherry emerged with a doctor-of-theology degree.

He received the degree at mid-session commencement exercises of the institution.

His continuous residence at the seminary is one of the longest on record.

As pastor of Yellow Creek Baptist Church, Owensboro, from 1944 to 1952, he supervised the construction of a \$120,000 building completed in 1949.

As pastor of the Little Mount Baptist Church at Taylorsville from 1952 to the present, he guided construction of a \$40,000 building. It was finished in 1952.

In commuting weekends from the seminary to the two churches, he estimates he drove 20,000 miles a year, or a total of 220,000 miles in the 11 years.

On leaving the seminary, which has been home to him for so long, Dr. Cherry said, "I love this place. I have no family except one brother, so if anything happens to me the seminary will get whatever I've got."

The 35-year-old bachelor, a native of Franklin, Kentucky says the seminary and his church "are my life and my purpose in living."

He plans to take up residence in Taylorsville and continue as pastor at Little Mount. Eventually he hopes to enter the teaching ministry.

Dr. Cherry was graduated from Ouachita College, Arkadelphia, in 1944. He entered the



MILLARD ROSS CHERRY

seminary in the fall of 1945 and received a bachelor of divinity degree in 1948.

His 12-year tenure at the Seminary is not due to any dullness on his part. He just took his time. Each summer he lived in Owensboro or in Taylorsville and the rest of the year lived at the seminary.

Used by permission of the Louisville Courier Journal

News From Ouachita

Members of the Ouachita College board of trustees have approved purchase of two lots at Spring Lake encampment at Lonsdale.

The college will build a cabin on the site for use by student groups and the faculty, Dr. Ralph Phelps, president, explained.

A special trustee committee to study the problem of raising faculty salaries was set up composed of Dr. Gerald Smith, of Stuttgart; John Dodge, of Hot Springs and Marvin Green, of Stephens. The committee is to study ways to accomplish this goal as quickly as possible.

Two apartment units adjacent to the campus which were purchased recently have been named the Ouachita apartments by action of the trustees.

"Living Where You Stand" is the theme for Religious Focus Week, February 25 through March 1 at Ouachita College.

Marjorie Witherington, senior from Camden, and Freddie Mills, senior from Hot Springs, are co-chairmen of activities for the week.

Designed to focus attention on the teachings of Christ and practical application in the life of every student, this week is expected to be "down to earth" in presentation, yet life-changing in effect.

Twenty-six graduating students of military science at Ouachita College have received notice of branch assignments, according to Major Clare Armstrong, professor of military science and tactics. The students will be commissioned May 20.

Seventeen of the 26 who are graduating will receive a commission in the artillery. Of the other nine, three will be commissioned infantry officers, two in the medical service corps, and one in each of the armor, signal, transportation and quartermaster corps.

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Brotherhood Group To Meet Sept. 18-20

The first National Conference of Southern Baptist Men will meet in Oklahoma City, Sept. 18-20. Sessions will be held in the Municipal Auditorium.

The gathering, sponsored by the Brotherhood Commission of the Southern Baptist Convention, will have participants — both laymen and pastors — from Baptist churches in more than 30 states. About 8,000 to 10,000 men are expected to attend.

Held in honor of the 50th anniversary of the Brotherhood movement, the conference will strike to "capture the attention and interest of Southern Baptist men from across the country" and "to send Southern Baptist men home on fire to work through their churches to present the claims of Christ upon men throughout the world."

The theme for the conference will be "Free Men Through the Ages."

Sessions will begin Wednesday, September 18 and continue until Friday, September 20, at 9:30 p. m.

Audio-Visual Workshops Dates Announced

Dates for four audio-visual aids workshops to be held this year have been announced by Earl Waldrup, secretary, Audio-Visual Aids Department, Baptist Sunday School Board.

The first will be held April 29-May 3 at New Orleans; one June 17-20 at Southwestern Seminary, Ft. Worth; August 8-15 at Glorieta Baptist Assembly, New Mexico, and August 22-28 at Ridgecrest Baptist Assembly, N. C.

Shorter College Soon To Be Co-Educational

Shorter College, a Georgia Baptist college for women established in 1873, will become co-educational at the beginning of the fall term. George A. Christenberry, president, said temporary dormitory facilities will be provided this fall for a minimum of 50 men students.

Shorter offers degrees in liberal arts and music, and pre-professional training. It enrolled about 400 co-eds last year.

Loren Williams Honored

Southwestern Baptist College, Bolivar, Missouri, announces that Dr. Loren Williams, Editor, Church Music Materials and Editor, Literary Section of the CHURCH MUSICIAN, Church Music Department, Baptist Sunday School Board, Nashville, Tennessee, will be one of the alumni to receive the Life Service Award to be presented at the annual Efficiency School, February 5, in Pike Auditorium at 7:30 p. m. This is the highest honor Southwestern Baptist College bestows.

Enrolment in theological seminaries and schools of religious education increased 2.3 per cent during the 1956-57 academic year, according to the United States Office of Education. However, there was a decline of 5.5 per cent in the number of first-year students who enrolled. Total enrolment during the 1956-57 year is 35,190, compared with 34,407 the same institutions a year ago. Total college and university enrolment for all classes of institutions made a new record with 2,946,985, an increase of 10 per cent over a year before.

—Survey Bulletin

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Are YOU sending your church bulletin to the Arkansas Baptist?

Bibles Behind Iron Curtain

Theological students in countries behind the Iron Curtain are receiving gifts of scholarly editions of the Holy Scriptures from the American Bible Society. Since 1948 the Society has been sending yearly shipments of Greek New Testaments, Hebrew Old Testaments and concordances. Students, faculties and pastors depend on the American Bible Society as their only source for the volumes so necessary to them in their studies of the Word of God.

The Translations Department of the American Bible Society gets many requests for its linguistic services. Some of them quite unusual. Recently a lady wrote to the Department, asking that a certain sentence be translated into twenty Asian languages. Her sentence was "I like Ike."

The latest requests, which resulted in more than 115 telephone calls to the Society's Library, came from people working on a contest in the New York Herald Tribune. The information needed was the name of an Arabic scholar and medical missionary . . . who had completed the translation of the Bible into Arabic, a project begun in 1948 by another. The answer—Cornelius Van Dyck.

Mountain Home Revival

A Youth Team from Ouachita College assisted First Church, Mountain Home, in revival services from January 28 to February 3. David Ralley did the preaching. Darrel Watkins was in charge of the music. Darlene Condren was soloist. Sixty-eight were received on profession of faith; two young men surrendered to the ministry; three to mission work; two to Christian services; one to evangelistic singing.

James E. Birkhead is pastor of Mountain Home church.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Presbyterian Criticizes Infant Baptism

A University of Chicago theologian said he was alarmed at "the increasing emphasis" churches are placing on sacraments, liturgy and "high church" forms of worship.

Dr. Markus Barth, son of the famed Swiss theologian, Dr. Karl Barth, said "I'm afraid that we are trying to enclose ourselves within holy walls rather than to see unity in our Christian testimony to the world."

Dr. Barth, a Presbyterian, also criticized American churches that practice infant baptism. He said he preferred the baptism of adults as "an antidote against superstitious ideas."

"When an adult is baptized the baptized person, the preachers and congregation engage in an act of witness to Christ," Dr. Barth said.

Churches Asked to Lead Crusade For Restoration of Discipline

Two leaders of the Methodist Board of Temperance called upon the churches to lead a nationwide crusade "to restore discipline in American life."

Bishop John Wesley Lord of Boston, issued this appeal at the board's annual meeting.

"We call our people to a new crusade in which self-imposed moral discipline will replace the present moral and social irresponsibility that is the root reason for much of our drinking, infidelity, crime and political corruption. America cannot be strong or secure in this unstable world unless and until she strengthens the moral and spiritual foundations of her own home."

Urges Educators Remember Religion In Career Counseling

An Episcopal minister in El Centro, Calif., urged the nation's educators to "remember the high calling of religion when counseling high school and junior college students on the choice of a career."

The appeal was made by the Rev. Bartholome C. Alorda, pastor of St. Paul's Episcopal Church in El Centro.

"Schools should give youngsters a chance to think about careers in religion," he declared. "Too frequently throughout this country when doctors, dentists, engineers and businessmen are invited to high schools to tell seniors the rewards of their professions, pastors and priests are left out."

Noting that churches "need young men in training as never before," Mr. Alorda said schools should "never forget to get pastors on the platform" during career counseling of seniors.

Chinese Nationalists Issue Decree on Bowing

The executive branch of the Chinese Nationalist government in Taipei, Formosa, published a decree authorizing penalties against state employees who refuse to bow to the flag or the portrait of Dr. Sun Yat-Sen, the founder of the Chinese Republic.

The decree upholds findings last year by the committees of law and education of the

Says Protestants Missing Boat on Public Relations

U. S. Protestant churches are "missing the boat" in their public relations programs, the 39th annual meeting of the National Lutheran Council was told by Dr. Harold E. Hammond of New York, executive secretary of the Council's Division of Public Relations.

Not only are the churches failing to make an impact upon American life in general, Dr. Hammond said, but they are failing to communicate the Christian message effectively in the school, the home, the youth organization and the service and community club.

"When we consider what is not being done, what is being done becomes relatively dwarfed," he said. "Christians have the responsibility of communicating the Gospel and the witness of Christ to all people — not only through their lives and example, but through all established media of communication."

School Board Votes To Bar Nativity Plays

The school board in Sierra Madre, Calif., voted, 3-1, to bar traditional Nativity plays from all the community's schools.

The ban was immediately protested by the Parent-Teacher Association of this Los Angeles suburb of 8,000 residents. Members of the Ministerial Association called for a transcript of the school board meeting before deciding upon action.

The issue was raised at the school board after Mr. and Mrs. George D. Roane wrote a letter declaring that presentation of the Nativity scene in public schools constituted a "direct violation of the Constitution of the United States."

The three board members who voted to bar Christmas plays said they had no objection to Christmas carols because they were "cultural."

Church Launches Ministry To Convalescent Homes

First Baptist Church, Oklahoma City, has launched a ministry to rest and convalescent homes. Dr. J. W. Hodges, veteran Baptist preacher, is the clergyman in charge. He spends his full time ministering to elderly folks' homes near the center of Oklahoma City.

Dr. H. H. Hobbs, pastor of the church — largest Baptist congregation in Oklahoma — said more than 50 rest and convalescent homes are within walking distance of the church.

A typical week of Dr. Hodge's ministry would produce a report similar to this one, submitted by him recently: Visits in hospitals, 136; visits in nursing homes, 159; visits in private homes, 12; Sunday school classes taught (in homes), 11; attendance in classes, 100.

Dr. Hobbs said the new work "has opened to us an almost unlimited ministry in this field."

legislature that such salutes are "not acts of religious worship," but merely gestures of respect to the flag and the memory of Dr. Sun.

A Smile or Two

HOW OLD ARE YOU? When a census-taker ask a certain woman this, she said, "Well, now, let me figure it out. I was 18 when I married and my husband was 30. He is now 60, or twice as old as he was then, so I am now 36."

—Med. Bulle

An international banker was discussing Europe's oil shortage at a party recently.

"Oh well," he philosophized, "you can't fuel all of the people all of the time."

—Quote

A mother was very much annoyed because a written excuse explaining her little son's absence from school following a heavy snowfall was demanded by his teacher. Whereupon she wrote: "Dear Miss Picklepuss: My little Eddie's legs are 14 inches long. The snow was 18 inches deep. Now maybe you understand why he didn't get to school yesterday."

—Quote

When 5-year-old Toddy entered kindergarten he seemed to like it but showed no signs of being an outstanding student. However, one day he came home with a big gold star.

His very much surprised and pleased mother asked him how he happened to be so rewarded. "Well, Mother," he said, "it's like this — every day we have to rest and I rested the best!"

—Christian Science Monitor

"A nickel goes a long way these days. You can carry one for several weeks before you find anything it will buy."

After several practice fire drills, the employees of a firm in a southern city invited the fire chief and his staff to watch them go thru a drill. With the ringing of the alarm, the 600 employees evacuated the 4-story building in three minutes.

Everyone went back to work, proud and pleased. An hour later the buzzer sounded for quitting-time. An executive, who chanced still to be possessed of a stop-watch, made a test from idle curiosity. This time the building was cleared in two minutes!

—Wall Street Journal

"Who can tell me which commandment you break if you cut off your dog's tail?" asked the teacher.

There was a long silence. At last Henry tentatively raised his hand.

"Good for you, Henry," said the teacher. "Which one is it?"

"Well I don't rightly know the number of it," said Henry, "but I can say it."

"All right. Let's have it."

Henry stood up and quoted: "What God has joined together, let no man cut asunder."

—Quote

The reporter returned from an interview. "Well," said the editor, "what did our candidate have to say?"

"Nothing."

"Keep it down to a column."

—Wilshire View

"Now," said the prosecutor, "tell the jury why you shot your husband with a bow and arrow. And remember, you have sworn to tell the whole truth."

Repl'd the defendant, "I didn't want to wake the children."

—J-C-Mo News

News From Baptist Press

Bottoms Fund Provides \$600,000 to Baptists

A trust agreement made by the late Mrs. Ida M. Bottoms, a Baptist of Texarkana, last year provided \$600,000 to Southern Baptist agencies and institutions.

The Texarkana, Tex., National Bank, trustee, reported that \$150,000 went to Southern Baptist Seminary, Louisville, and \$75,000 each went to Buckner Orphans Home, Dallas; Bottoms Baptist Orphanage, named for the donor, Monticello; Southwestern Baptist Seminary, Fort Worth; the Southern Baptist Foreign Mission Board, Richmond, Va.; Arkansas Baptist Hospital, Little Rock; and Southern Baptist Home Mission Board, Atlanta.

The trust agreement was made in 1944. It previously has made funds available to other Southern Baptist work including Mary Hardin-Baylor College, Belton, Tex.; Ouachita College, Arkadelphia, Ark.; Central Baptist College, Conway, Ark. (no longer operating), and Baptist Bible Institute (now New Orleans Baptist Seminary), New Orleans.

Arizona Secretary Of W.M.U. Retires

Mrs. Charles M. Griffin, executive secretary of Woman's Missionary Union, auxiliary to the Baptist General Convention of Arizona, has announced she will retire April 20. Mrs. Griffin reaches retirement age in March.

Foreign Mission Board, W.M.U. Open Convention

The president's address and a joint presentation of the Woman's Missionary Union and Foreign Mission Board highlight the opening session of the 1957 Southern Baptist Convention in Chicago May 28.

The opening session in International Amphitheater will start at 6:45 P. M. It marks the first time that the Woman's Missionary Union, Convention auxiliary, and Convention proper have held a joint session, observers believe.

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, will preach the annual Convention sermon Wednesday morning. Alternate preacher is Carl E. Bates, pastor of First Baptist Church, Amarillo, Tex.

The Convention agenda, which is subject to final approval at the opening session of the Convention, does not include afternoon sessions. There may be a session however on Friday afternoon if Convention business demands additional time.

Ira H. Peak, pastor of Toulminville Baptist Church, Mobile, Ala., chairman of the committee drafting the program, said morning sessions will open at 8:45 and end at 1 P. M. Evening sessions start at 6:45 and close at 9:30.

The Convention's final session will be held on Friday night, May 31, rather than on Saturday as customary in the past. The earlier closing time will permit church pastors and workers to reach their homes to lead Sunday worship services.

Other special addresses will be made by Wallace W. Bassett, pastor of Cliff Temple Baptist Church, Dallas, Tex.; G. Earl Guinn, president of Louisiana College, Pineville, La.; Sydney L. Stealey, president of Southeastern Baptist Seminary, Wake Forest, N. C., and Glenn L. Archer, director of Protestants and Other Americans United for Separation of Church and State, Washington.

Verl L. Capps, minister of music at First Baptist Church, Charlotte, N. C., will lead Convention music. Pastor of the Charlotte church is Convention President C. C. Warren.

Gregory Chosen to Head Child Care Executives

Supt. E. J. Gregory of the Mexican Baptist Orphans Home, San Antonio, Tex., has been elected president of the Child Care Executives of Southern Baptists. He succeeds Supt. Sam Ed Bradley of Spring Meadows Home, Middletown, Ky.

Supt. Sam Smith and the staff of Connie Maxwell Children's Home were hosts for the meeting in Greenwood, S. C., which attracted 50 child care leaders and their wives from most of the states in the Southern Baptist Convention.

Supt. Silas Bishop of the Baptist Home for Children at Jacksonville, Fla., was elected secretary and treasurer to succeed Supt. Wade B. East of the Baptist Children's Home, Carmi, Ill. East had served in the post since the organization was founded nine years ago.

Next year's meeting will be held in Biloxi, Miss., with the Mississippi Baptist Orphanage of Jackson as host.

Illinois Baptist Work Product of Many Years

The years 1906-07 were busy ones for Baptists in Illinois.

Organized Southern Baptist work began when members of the denomination met in Pinckneyville Jan. 31, 1907, to form the Illinois Baptist State Association. Their organizational meeting followed by only three months the formation of the Illinois Baptist State Convention, which has become affiliated with the present American Baptist Convention.

The first Baptist church of any kind in Illinois dates to 1796, when the Baptist Church of New Design (near E. St. Louis) was organized. Work in the New Design community had been in progress however since 1787.

B. F. Rodman served as first executive secretary, or financial secretary as the position was then known, of the Illinois Baptist State Association.

In October, 1909, the Association voted to cooperate with the Southern Baptist Convention in home and foreign mission work. In 1910, at Baltimore, Md., messengers from Illinois were seated at the Southern Baptist Convention. Illinois thus officially affiliated with the Southern Baptist Convention.

At the beginning of Southern Baptist work in Illinois, there were 226 churches with a membership of approximately 21,000. In contrast, in 1956 there were 755 Southern Baptist churches in Illinois with membership of 137,052, compared with 341 American Baptist Convention churches having about 105,000 members.

The Illinois Baptist State Association sponsors a Baptist Children's Home in Carmi, a chair of Bible at the University of Illinois in Champaign, and the Southern Illinois College of the Bible, connected with Southern Illinois University, Carbondale.

Long-range state association projects include a goal of 1,000 Southern Baptist churches, mission receipts of \$1 million, and evangelization of the Chicago area.

Illinois Baptists hope that the proposed Southern Baptist sixth seminary will be located in Chicago.

For their Jubilee Year, 1957, Southern Baptists of Illinois have set as their goals 10,000 baptisms, establishment of 157 missions, giving \$550,000 through the Cooperative Program to world missions, and organization of the 800th church in Illinois.

The state association sponsors work in northern Indiana, where 60 Southern Baptist churches are located.

Counselor's Corner

By R. LOFTON HUDSON
Singing "Ave Maria" in Church

Question: "Ave Maria" has been sung twice in our church as a special number by one of our members. It seems to me that this song is not appropriate for a service in a Baptist church. Isn't this a Catholic innovation, showing worship to Mary?

Answer: It certainly is. Unfortunately some of the most beautiful music in the world is set to words which declare false doctrine and detract from the glory of our Lord.

Any special music which is questionable in verbal content should be cleared with the pastor. The pastor (or shepherd) is pastor of the whole church. I am confident that no well-trained pastor would endorse the words to "Ave Maria." Musicians are sometimes pretty ignorant of doctrine and need the wise guidance of those who know the Word of God.

All of the mythology that has grown up around Mary is contrary to the Bible and a lack of faith in the Father of our Lord Jesus Christ. If God is love and hears each of us, we do not need Mary to intercede for us.

For the preacher and the Sunday School teacher to teach that Jesus is the only way of salvation, and then have Mary held up by the soloist as the one to be worshipped also, is enough to make Satan do a big guffaw.

—000—

Hays and Lord to Speak To Pastors' Conference

"God's Man in Today's World" is the theme for the 27th annual Southern Baptist Pastors' Conference to be held May 27-28. Sessions will convene in the Conrad Hilton Hotel in Chicago.

Among the featured program personalities are U. S. Rep. Brooks Hays (D., Ark.), Baptist layman who is chairman of the Southern Baptist Christian Life Commission, and F. Townley Lord, London, England, past president of the Baptist World Alliance.

Several thousand pastors of churches affiliated with the Southern Baptist Convention will attend the two-day conference. The conference is preliminary to the annual session of the Southern Baptist Convention.

James P. Wesberry, president of the Pastors' Conference and pastor of Morningside Baptist Church, Atlanta, Ga., announced that the program will start at 10:30 A. M. Monday.

The pastors will meet morning, afternoon, and evening on Monday and hold morning and afternoon sessions Tuesday. The Southern Baptist Convention begins its sessions Tuesday night in International Amphitheater.

Several dozen pastors will bring addresses on the conference program. The addresses will center around the pastor's responsibility — as "God's man" — in various phases of his work.

Theron H. King, pastor of First Baptist Church, West Frankfort, Ill., and president of the Illinois Baptist State Association, will welcome the ministers to Chicago. The Illinois Association is host to the Convention and its associated meetings.

Noel M. Taylor, executive secretary of the Illinois Association, Carbondale, will describe the 50 years since Southern Baptists formed a statewide organization in Illinois. The Illinois Association observes its jubilee year in 1957.

The Atlanta, Ga., Baptist Association choir; chapel singers from the Baptist college of Bible associated with Southern Illinois University, Carbondale, and a male quartet from University Baptist Church, Carbondale, will furnish special music.

Suggested Program, Southern Baptist Convention

May 28 - 31, 1957

Chicago, Illinois

C. C. Warren, President

GENERAL THEME: "THAT THE WORLD MAY KNOW."
(John 17:23)

Tuesday Night, May 28, 1957

- 6:45 Worship in Song — Verl L. Capps, Music Director, North Carolina
7:00 Scripture and Prayer — (John 17:1-26) James P. Wesberry, Georgia
7:10 Report on Registration — Joe W. Burton, Tennessee
7:15 Committee on Order of Business — Ira H. Peak, Alabama
7:20 Welcome to Illinois — Noel M. Taylor, Executive Secretary of Illinois
7:25 President's Address — C. C. Warren, North Carolina
7:50 Special Music — Verl L. Capps
7:55 Joint Presentation Woman's Missionary Union and Foreign Mission Board — Mrs. R. L. Mathis, President of W.M.U., Texas, presiding Miss Alma Hunt, Alabama, executive secretary

Wednesday Morning, May 29, 1957

- 8:45 Worship in Song — Verl L. Capps
8:55 Scripture and Prayer — (Hebrews 1:1-14) Charles L. Cockrell, Texas
9:00 Southern Baptist Foundation — J. W. Storer, Executive Secretary
9:15 Committee on Theological Education — W. Douglas Hudgins, Mississippi, Chairman
9:45 Relief and Annuity Board — R. Alton Reed, Texas, Executive Secretary
Address: Wallace W. Bassett
10:10 Special Music
10:15 Executive Committee Administrative Report — Porter Routh, Tennessee Executive Secretary
11:15 Miscellaneous Business
11:45 Committee on Denominational Calendar — Albert McClellan, Tennessee, Chairman
11:50 Committee on Baptist Film — Louie D. Newton, Georgia, Chairman
12:00 Special Music — Bison Glee Club, Oklahoma Baptist University, Oklahoma
12:15 Convention Sermon — Herschel H. Hobbs, Oklahoma
Alternate — Carl E. Bates, Texas
1:00 Adjourn

Wednesday Night, May 29, 1957

- 6:45 Worship in Song — Verl L. Capps
6:55 Scripture and Prayer — (Philippians 2:5-11) — Loyed R. Simmons, Arizona
7:00 Baptist World Alliance — Arnold T. Ohrn, Washington, D. C., Executive Secretary
7:20 Fraternal Messengers
7:35 Baptist Hour Choir — R. Paul Green, Director, Texas
7:50 Radio and Television Commission — Paul M. Stevens, Director Texas
8:20 Sunday School Board Report — James L. Sullivan, Executive Secretary, Tennessee
9:30 Adjourn

Thursday Morning, May 30, 1957

- 8:45 Worship in Song — Verl L. Capps
8:55 Scripture and Prayer — (2 Corinthians 5:10-21) — J. Paul Carleton, Oklahoma
9:00 Historical Commission Report — Norman W. Cox, Executive Secretary, Tennessee
9:15 Southern Baptist Hospitals — Frank Tripp, Executive Secretary-Supt., Louisiana
9:30 Committee on Total Southern Baptist Program — Douglas M. Branch, N. C., Chairman
10:00 Election of Officers
10:30 Miscellaneous Business
10:55 Committee to Study Change in Name of Sunday School Board — W. Perry Crouch, N. C., Chairman
11:00 Special Music
11:15 Committee on Baptist State Papers — H. H. McGinty, Missouri, Chairman
11:30 Committee on Boards — John E. Barnes, Jr., Mississippi, Chairman
11:55 Education Commission Report — R. Orin Cornett, Tennessee, Executive Secretary

- 12:10 Special Music — "Louisianians" — Louisiana College, Pineville, Louisiana
12:25 Address: G. Earl Guinn, Louisiana
1:00 Adjourn

Thursday Night, May 30, 1957

- 6:45 Worship in Song — Verl L. Capps
6:55 Scripture and Prayer (Isaiah 6: 1-8) — Bruce H. Price, Virginia
7:00 Christian Home Emphasis — Joe W. Burton, Tennessee
7:30 American Bible Society — Eugene Nida, Secretary, translations Department
7:40 Christian Life Commission — A. C. Miller, Tennessee, Executive Secretary
8:00 Home Mission Board Report — Courts Redford, Georgia, Executive Secretary
9:30 Adjourn

Friday Morning, May 31, 1957

- 8:45 Worship in Song — —Verl L. Capps
8:55 Scripture and Prayer — (Proverbs 3:1-10) — Ira C. Cole, Texas
9:00 Chaplains Commission — —Alfred Carpenter, Georgia, Director
9:15 Memorial Service — James E. Coggin, Texas
9:30 Committee on Resolutions
9:45 Woman's Missionary Union — —Mrs. R. L. Mathis, President Texas; Miss Alma Hunt, Alabama, executive secretary
10:05 Report of Seminaries:
Southern Baptist Seminary — Duke K. McCall, President, Kentucky
New Orleans Baptist Seminary — Roland Q. Leavell, President, Louisiana
Southwestern Baptist Seminary — J. Howard Williams, President, Texas
Southeastern Baptist Seminary — Sydnor L. Stealey, President, North Carolina
Golden Gate Baptist Seminary — Harold K. Graves, President, California
Commission on the American Baptist Theological Seminary — L. S. Sedberry, Executive Secretary-Treasurer, Tenn.
Seminary Extension Department — Lee Gallmon, Director, Mississippi

Address: Sydnor L. Stealey, North Carolina

- 11:05 Consideration of Miscellaneous Business
11:20 Committee on Committees
11:30 Special Music
11:45 Christian Vocations — Allen W. Graves, Kentucky, Chairman
12:00 Committee on Time, Place and Preacher
12:05 Committee on Public Affairs Report — Walter Pope Binns, Missouri, Chairman
12:20 Address: Glenn L. Archer, Director, P.O.A.U., Washington, D. C.
1:00 Adjourn

Friday Night, May 31, 1957

- 6:45 Worship in Song—Verl L. Capps
6:55 Scripture and Prayer—(Ephesians 2:10-22)—Hoyt Welch, New Mexico
7:00 Brotherhood Commission — George W. Schroeder, Tennessee, Executive Secretary
7:30 Executive Committee Promotion Report—Merrill D. Moore, Tennessee, Director
8:10 Special Music
8:25 Baptist Jubilee Advance — C. C. Warren, North Carolina, Chairman
9:20 Presentation of New Officers of the Convention
9:30 Adjourn

x Bylaw 19—Limitations: One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

x Note—It is the responsibility of the person making the report to allow for one-third of the time for discussion from the floor. Guest speaker should be warned.

x Note—The Executive Committee gave approval for the Committee on Order of Business to arrange a special session to conduct business of the Convention on Friday afternoon, if it becomes necessary. If this is done, announcement will be made in advance as to items to be discussed at that time.

Southern Baptist Pastors' Conference

Chicago, Illinois

May 27-28, 1957

THEME: "GOD'S MAN IN TODAY'S WORLD"

Monday Morning

- 9:00 Song and Praise—John Charles Yelton
- 10:40 Scripture Reading—Walter R. Davis; Prayer—Eugene H. Sanders
- 10:45 Welcome to Chicago—Theron H. King
- 10:55 Presentation of Program—James P. Wesberry
- 11:05 The Thrilling Story of Southern Baptists in Illinois—Noel M. Taylor
- 11:25 God's Man and World Missions—Carl J. Giers
- 11:50 Special Music—University Baptist Church Male Quartet, Carbondale, Illinois
- 11:55 God's Man in Today's World—Duke K. McCall
- 12:25 Prayer

Monday Afternoon

- 2:00 Song and Praise
- 2:10 Scripture Reading—E. Moss Robertson; Prayer
- 2:15 God's Man in the Service of His Nation—George W. Cummins
- 2:35 God's Man Hearing and Answering God's Call—W. Ross Edwards
- 2:55 God's Man Building Churches—Waymon C. Reese
- 3:15 God's Man and His Youth Program—George W. Schroeder
- 3:35 Special Music—Male Quartet, University Baptist Church, Carbondale, Ill.
- 3:40 God's Man as a Winner of Souls—E. Hermond Westmoreland
- 4:10 Prayer—H. S. Sauls

Monday Evening

- 9:00 Song and Praise—Guy Woodfin
- 9:10 Scripture Reading—James E. Boyd; Prayer—D. C. McAtee
- 7:15 God's Man and the Denominational Program—Wade H. Bryant
- 7:45 God's Man Bending Circumstances to Service—Wallace Bassett
- 8:15 Special Music—Chapel Singers, Southern Illinois College of Bible, Carbondale, Illinois
- 8:30 God's Man Staying Calm Under Pressure—F. Townley Lord (To be introduced by Dotson M. Nelson, Jr.)
- 9:15 Prayer—W. A. Duncan

Tuesday Morning

- 9:15 Song and Praise—John Dalton
- 9:25 Scripture Reading—J. Roy Clifford; Prayer—Ebb G. Kilpatrick
- 9:30 God's Man at the Grass Roots—Erwin L. McDonald
- 9:50 God's Man and His Daily Schedule—A. J. Moncrief, Jr.
- 10:10 God's Man and His Fellow Minister—Archie Ellis
- 10:30 God's Man and His Staff—Paul McCommon
- 10:50 Special Music—The Atlanta Associational Choir
- 11:05 God's Man Delivering God's Message—Bruce H. Price
- 11:30 God's Man and His Reward—R. G. Lee
- 12:05 Prayer—Sterling L. Price

Tuesday Afternoon

- 2:00 Song and Praise—E. Powell Lee
- 2:10 Scripture—Perry R. Sanders; Prayer—Warren M. Marshall
- 2:15 God's Man and His National Responsibility—Brooks Hays
- 2:35 God's Man and How He Does It
 1. Working with Other Christians—
 2. Making an Effective Visit—W. Clyde Atkins
 3. Ministering to Prisoners—H. Park Tucker
 4. Using Radio and Television for Christ—Warren Hautgren
 5. Counselling on Marriage and Divorce—Luther Holcomb
 6. Getting Along with People—James G. Harris
- 3:35 Election of Officers and Miscellaneous Business
- 3:45 Special Music—The Atlanta Associational Choir
- 3:55 God's Man and His World-Wide Responsibility—Theodore F. Adams
- 4:30 Prayer—Harold B. Tillman

Reserve Hotel Rooms For Southern Baptist Convention in Chicago Now

Few Motels Near Convention Hall

Write now to the hotel of your choice for room reservation for the Southern Baptist Convention, May 28-31, 1957, in Chicago. The following is a list of some of the hotels and their rates:

Hotel	Size (Rooms)	Single	Double Bed (2 Persons)	Twin Beds (2 Persons)	Suites	Dormitory Style (4 persons)
Bismarck 171 W. Randolph	600	\$8.00-Up	\$10.00-Up	\$12.00-Up		\$3.50 per person
Congress 500 S. Michigan	1,000	6.00-14.50	11.00-18.00	11.00-18.50	\$18.00-56.50	
Conrad Hilton 720 S. Michigan	3,000	6.00- 8.00	10.00-12.00	11.00-14.00	24.00-Up	\$3.25 per person
LaSalle 10 N. LaSalle	900	7.50-12.50	10.00-15.00	14.50-19.00	18.00-60.00	
Morrison 79 W. Madison	1,850	5.50-12.00	9.00-16.00	11.50-16.00	27.00-47.00	\$3.50 per person
Palmer House State and Monroe	2,242	6.00- 9.00	10.00-13.00	12.00-14.50	35.00-Up	\$3.50 per person
*Sheraton 505 N. Michigan	449	6.50-14.75	10.50-14.50	12.00-18.25	16.85-29.50	
Sherman Clark and Randolph	1,600	6.45-13.95	10.45-17.95	13.45-18.95	22.95-85.00	
*St. Clair Ohio and Michigan	375	6.50-12.00	9.00-15.00	10.00-17.00	20.00-Up	\$3.00 per person
Y.M.C.A. 826 S. Wabash	2,000	3.15- 4.50	5.00- 7.00		6.00-10.00	

*Near W.M.U. Meeting Place

In the dormitory style each room will accommodate four persons. All dormitory style accommodations must be contracted for by one person representing the entire group planning to stay in the room.

In your letter to the hotel be sure to indicate the price and type of room desired and that you plan to attend the Southern Baptist Convention. In case the hotel of your choice is full, your request will be forwarded to the Chicago Convention Bureau who will channel it to another hotel with like accommodations and notify you.

If any difficulty arises in securing hotel reservations, write the Chicago Convention Bureau, 134 North La Salle, Chicago 2, Illinois.

All the hotels listed above (except the Sheraton and St. Clair) are located in downtown Chicago in the general area of the loop. The International Amphitheater where the convention will be held can be reached in about twenty minutes by electric train from these hotels.

The Sheraton and St. Clair Hotels are near the Medina Temple where the W. M. U. will meet.

The Conrad Hilton (the world's largest hotel) is the headquarters hotel for the Southern Baptist Convention. The Southern Baptist Pastor's Conference will be held in the Grand Ballroom of the Conrad Hilton Hotel.

Motels

Those desiring motel accommodations may write direct to any of the following for rates and description of accommodations:

- Acres Motel
5600 North Lincoln
Chicago 45, Illinois
- Cafferella Motel
4848 W. 55th Street
Chicago 38, Illinois
- LaGrange Motel
5846 S. LaGrange Rd.
LaGrange, Illinois
- Ranch Motel
9201 South Stony Island Ave.
Chicago 17, Illinois
- Sands Motel
5201 N. Sheridan Road
Chicago 40, Ill.
- Shore Drive Motel
56th and South Shore Drive
Chicago 37, Illinois
- Thunderbird Motel
7501 South Shore Drive
Chicago 49, Illinois.

It might be well also to inquire the distance from the motel to the International Amphitheater which is the place of meeting for the Southern Baptist Convention.

The above statement was released by the publicity committee of the Illinois Baptist State Association's General Committee on Arrangements for entertaining the Southern Baptist Convention.

The Next Step in Theological Education

By PENROSE ST. AMANT, *Professor of Church History*
New Orleans Baptist Theological Seminary

There are currently two proposals about the next step in Seminary education by Southern Baptists. Dr. J. Howard Williams has suggested the establishment of five "Junior Seminaries." Others believe that a sixth "Senior Seminary" should be organized. I should like to offer a third proposal.

Proposal

Instead of establishing "Junior Seminaries" or a sixth "Senior Seminary," let me propose a fuller use of the physical facilities in our present Seminaries. There are various ways in which this could be implemented. The following proposal is thus only illustrative of a possible approach.

I want to offer for consideration by our Southern Baptist people the recommendation that the curricula of the Seminaries be reorganized so that three periods of sixteen weeks (or six periods of eight weeks) would be offered each year. It is further suggested that, if necessary, class schedules be extended into the late afternoon and early evening. Three new classes would be admitted each year. Most students would remain for thirty-two weeks and be off for sixteen. Two classes would be in residence at one time and the third on vacation or engaged in independent study. The only difference between this and the present system for teacher and student would be that the time of vacation might come in the Fall or Spring instead of the Summer.

The existing Seminaries could in this manner serve substantially larger numbers of students than are now enrolled without significant expansion of present physical facilities and, actually, with larger use of these facilities. By using fully facilities already available, the present Seminaries could provide a theological education for several thousand more students than are now enrolled. The cost of providing a new Seminary to serve this number of students would be prohibitive. But it can be done at reasonable cost with only slight expansion of present facilities.

Such a plan, in my view, would provide greatly expanded opportunities for Seminary training for Southern Baptists with less outlay of money than the plan to establish several small Seminaries or another large one. It would take care of our present needs and those of the foreseeable future more adequately, I believe, than the alternative plans at less expense than these plans would entail.

The Need

Let us be sure that new Seminaries are really needed before we expand further in this direction. While it is true that enrolments have on the whole increased in the last few years, it is also true that the rate of increase has not been great in this period. At least for the present, something of a plateau has been reached. We expect increasing enrolments in the future but let us be sure that this increase cannot be handled by our present facilities before we venture into the tremendously expensive business of other Seminary plants.

Educators believe that College enrolments will show a substantial increase next year, when large numbers of children born during the war years begin to reach college. By the early 1960's, the Seminaries will feel this increase. I believe that this increase can be easily absorbed by our present facilities.

Meeting the Need

The existing Seminaries could meet this need posed by increasing enrolment by expanding present faculties and living quarters. Even at these two points, extensive expansion would not be required because roughly one-third of the student body would be on vacation or engaged in independent study during any given period of sixteen weeks. Thus, with minor adjustments, presently available facilities could be used. For example, classrooms, which are now unoccupied for approximately sixteen weeks out of the year, would be used almost continuously and the libraries, now periodically closed, would be utilized constantly. Physical facilities, except for living quarters in some cases, are now used only approximately two-thirds of the year. This plan would involve full utilization of all facilities at all times.

There is no good reason now why educational institutions should not operate the year-around in conformity with business, industry, and the professions, especially in view of air conditioning which removes the major problem of school in the Summer. Year-around operation of educational institutions is becoming an increasingly live topic among educators because it makes good sense in a day when conditions are vastly different from those which prompted the present plan of part-time operation. Within two decades, perhaps sooner, I believe that American education will be geared to a year-around program.

Problems

There are, of course, several problems but I am convinced that they are largely the result of the pressure of tradition and are from insoluble.

(1) In some instances, the teacher load would be slightly increased. In such instances, this could be compensated for by reducing the load of graduate teaching somewhat and providing an increase in compensation commensurate with the greater load. Graduate teaching could be reduced because an increase in faculty members would permit professors who now teach seminars and-or advanced electives each year to do so less frequently thus leaving more time for writing and independent research.

(2) This plan would make it necessary, in some instances, to reorganize course offerings and, on occasion, course materials. This is a problem and not an obstacle for, as Dr. Fred Cole of Tulane University has said, "Knowledge does not come ready-made in standard sizes of so many semester hours." A large number of courses could be staggered among the three sixteen week periods so as to make them available to all students in residence without being offered more frequently than they are now. This would almost always be true of survey courses.

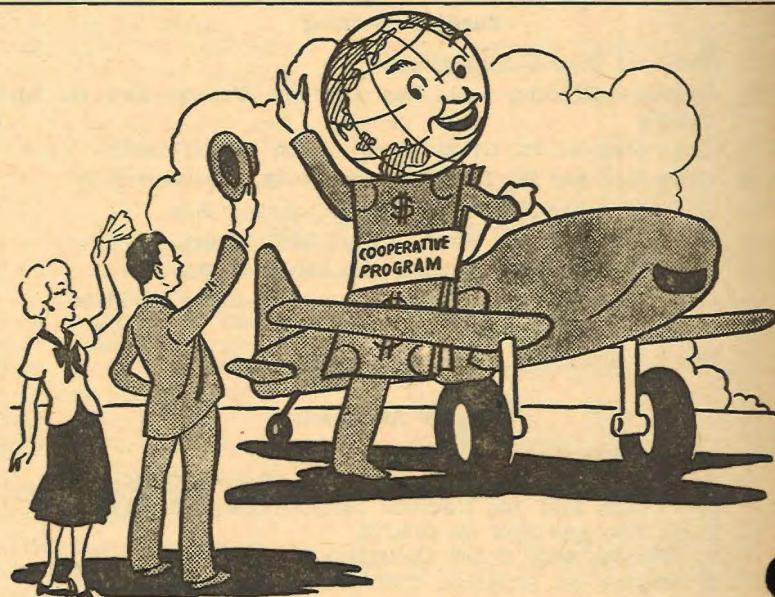
(3) The admission of three separate classes at the end of each sixteen week period would pose another problem. This is not really formidable because a student could complete his work as quickly, indeed some more quickly, under this plan as under the present arrangement.

This proposal is only one of several which might be made to use fully present facilities. I am sure, also, that certain aspects of the plan offered would have to be modified in the light of experience.

One Thing is Clear

It is possible to meet our present needs and those of the foreseeable future by fuller use of present physical facilities in the existing Seminaries. If conditions demand other Seminaries after present facilities are fully used then — and not until then — is it feasible, in my view, to expend the money required for a new Seminary plant. Such a time a sixth Seminary should be established in an area where our Baptist witness is most needed. But for the present, let us provide our existing Seminaries with expanded living quarters and enlarged faculties adequate to meet the growing demand for theological training and see to it that they are properly endowed and equipped before we venture into establishing added institutions. In this manner, Southern Baptists will get better theological education for less money.

This is written entirely on my own initiative out of a concern for the future of theological education among us and, of course, represents only my own views.



**THIS IS THE WAY YOU CAN
GO TO THE MISSION FIELD**

5. S.B.C. Presidents

TEXT BY LOULIE LATIMER OWENS

EDGAR YOUNG MULLINS 1860-1928

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On the day of his birth, Edgar's father, a Mississippi Baptist preacher, kneels beside his cradle and prays that he also will be a preacher some day.



As a boy, he helps earn money to educate his sisters. He works as a newsboy, typesetter, printer, and telegrapher. He hunts, fishes, traps, swims.



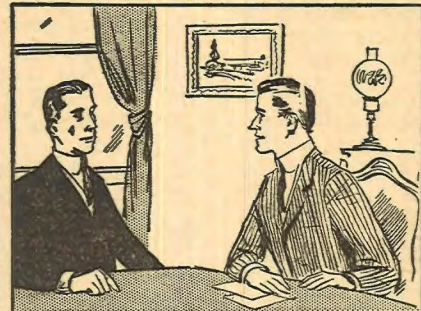
After finishing A. and M. College in Texas, he is converted. Next fall, 1881, he enters Southern Seminary; earns way by managing the dormitory.



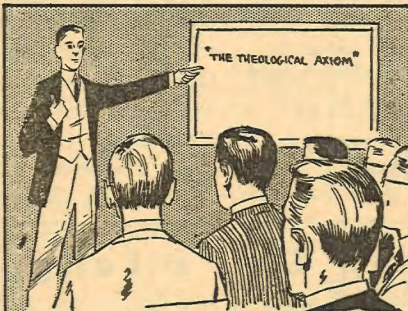
In 1886 when he marries Isla May Hawley, artist, musician, writer, he multiplies his assets for a distinguished career. Thereafter they study much together.



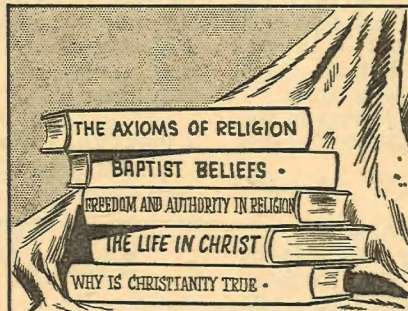
He serves three pastorates: Harrodsburg, Kentucky, 1885 - 1891; Baltimore, Maryland, 1891 - 1895; Newton Centre, Massachusetts, 1896 - 1899.



Prevented from being a foreign missionary, he serves as Dr. R. J. Willingham's associate in the Foreign Mission Board for several months during 1895-1896.



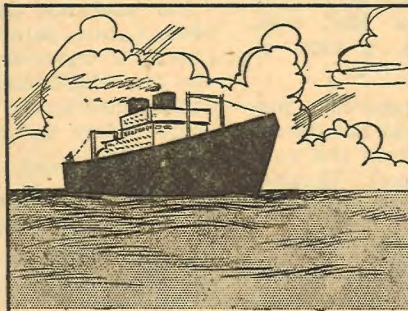
In 1899 he becomes President of the Southern Seminary. He finds he loves teaching young preachers, as well as administration and fund-raising.



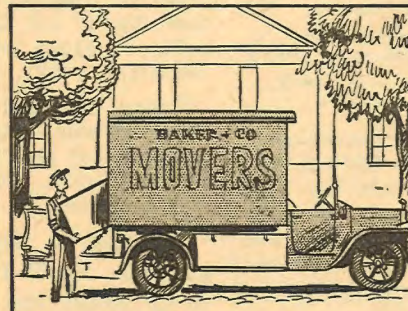
His books on Baptist principles place him in the foremost ranks of theologians. His wife races with him to see who will get the most books published.



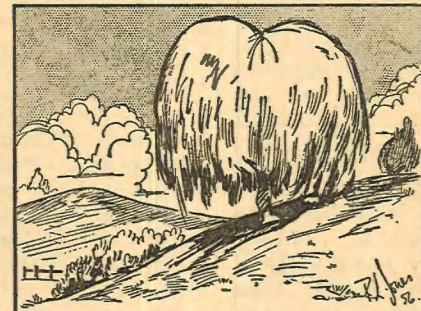
At the Southern Baptist Convention in 1921 he is chosen President. This is the year the Seminary buys its new 53-acre suburban site, "The Beeches."



World citizen, he makes many trips abroad, several to aid Baptists obtain religious liberty. In 1923 he is elected President of the Bap. World Alliance.



In March, 1926 the Seminary occupies "The Beeches." This attainment is attributed to Dr. Mullins, who is often referred to as a practical dreamer.



Illness prevents delivery of his President's address to 1928 Alliance. He dies Nov. 23. "So he passed over, and all the trumpets sounded on the other side."

Miss Juliette Mather Sails March 15

Miss Juliette Mather will sail on the SS Cleveland from San Francisco for Japan on March 15. She will begin work at once in Japan Baptists' boys school at Fukuoka where she will teach English.

For thirty-five years and eight months Miss Mather has been employed by Woman's Missionary Union, SBC, first as young people's secretary and later as editorial secretary. Her sphere of influence has been wide and varied as she led out in initial camping for Baptist youth, both at Ridgecrest and in the states. The missionary education of young people has been her lifetime concern as she has strengthened Young Woman's Auxiliary, Girls' Auxiliary, Royal Ambassador and Sunbeam Band work through manuals, leaflets, but most especially through missionary magazines for youth. She also edited *Royal Service* during the last eight years and thus contributed greatly to the lives of the women enlisted in Woman's Missionary Union.

During the winter meeting of the Executive Board of Woman's Missionary Union, Miss Mather was honored at a luncheon by that Board. Quite appropriately, present at that luncheon were also state youth secretaries, executive secretaries, WMU headquarters (Birmingham) personnel and missionaries. (This was held in Birmingham and among those attending were Mrs. J. R. Grant, Arkansas' WMU president, Miss Nancy Cooper, executive secretary and Miss Sara Ann Hobbs, youth secretary.)

Arkansas has a special claim on Miss Mather since she is a graduate of the University of Arkansas and for a time was head of the English Department at Central College, Conway, and has visited our state many, many times.

Japan's youth will be blessed by the life and work of this consecrated Christian woman who goes to live among them.

Observe
WEEK OF PRAYER FOR
HOME MISSIONS
Annie Armstrong Offering
March 4-8

WMU Annual Meeting

The sixty-eighth Annual Meeting of Arkansas Woman's Missionary Union will be held at Second Church, Little Rock, April 2-4. Miss Elma Cobb, program chairman, reports the commitment of many outstanding speakers and denominational leaders. Among them are Dr. Albert McClellan, director of publications of the Executive Committee of the Southern Baptist Convention; Dr. Heber F. Peacock, teacher of Bible at the Southern Baptist Theological Seminary and former teacher at the international



seminary in Zurich, Switzerland; Mr. Elmer West, head of the personnel department of the Foreign Mission Board; Mrs. Carl Hunker, missionary in Formosa; Miss Ruth O'Dell, who works with international students in California; Mrs. Rose Naranjo, a Santa Clara Indian of New Mexico who works with her own Indian people; Dr. Clyde Hart, director of Negro work in Arkansas; Miss Elsie Rives, director of Sunbeam Band work for Southern Woman's Missionary Union.

Special activities include the anniversary banquet for Young Woman's Auxiliary, April 2nd, and the annual banquet for Business Woman's Circles on the 3rd. Special breakfasts will be held for those interested in the following special phases of work — Prayer, Mission Study, Stewardship, Community Missions, Youth Work.

Every WMU organization in the state should be represented at this important meeting.

GOAL SURPASSED

On February 1st the \$135,000 goal for the Lottie Moon Offering in Arkansas was surpassed! Remittances totaled \$136,119.09. If there are other offerings that have not yet been remitted, please send at once to Miss Nancy Cooper, State WMU Treasurer, 310 Baptist Building, Little Rock.

Woman's Missionary Union
Nancy Cooper, Secretary
—000—

Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important and that his work well done is part of an unending plan.

—Calvin Coolidge



Southern Baptist
Convention

MAY 28 - 31

Here and There On the Mission Field

SCHOOLS OF MISSIONS

Four associations are participating in Schools of Missions during February. They are Centennial, Delta, Arkansas Valley and Liberty. The churches will have the privilege of hearing State, Home, and Foreign Missionaries. Speakers on State Missions will be: L. B. Golden in Delta and Liberty Associations; Clyde Hart, Delta and Arkansas Valley; M. E. Wiles, Delta and Arkansas Valley. E. A. Richmond in Centennial; C. W. Caldwell in Centennial and Liberty.

DOUBLING THE PREACHING PLACES

The Superintendents of State Missions will meet in Atlanta, Georgia, February 21-22 to set up some plans to carry out the program to "double the preaching places by 1964." Dr. C. C. Warren, in his presidential address challenged Southern Baptists to double their preaching places. The challenge was accepted. We must get busy. A report of the Atlanta meeting will be given later.

NEGRO LEADERSHIP CONFERENCES

The first Negro Leadership Conference for '57 will be conducted in Morris-Booker College, Dermott February 19-21. Another will be held in Helena February 27-March 1st. These conferences which we have conducted annually for a number of years have proven to be one of our greatest contributions to the leadership in the Negro Baptist Churches. Dr. Clyde Hart has a number of our pastors, missionaries and denominational leaders on the Conference Programs.

BETTER ASSOCIATIONAL MISSION WORK

It is easy to get in a rut, es-



pecially in a mission program. The associational mission program has been stepped up in recent years, but some associations are not in step. The day has come when the missionary and Missions Committee must take stock as to what is being done and what ought to be done. The Missionary can multiply his services by getting good associational organizations set up and distributing responsibility. Materials have been prepared, tracts of various kinds, which can be of help in doing a better job in the association. Write for this material. Then, too, every missionary should attend the Retreat where the methods of mission work are discussed.

WELCOME TO NEW EDITOR

The Department of Missions extends a welcome to Rev. Erwin McDonald who will become Editor of *Arkansas Baptist* on March 1. We want to assure him of our fullest cooperation in any plans and suggestions in presenting the work of this Department through our state paper. We appreciated the fine relationship we had with Dr. B. H. Duncan and know we will have the same with Editor McDonald.

Department of Missions
C. W. Caldwell

Speaking God's Language

By THELMA C. CARTER

People enjoy nature indoors! Look about your home! In the den — over the fireplace. You'll probably find a landscape picture. You'll see the sky, trees, fields of grain, maybe snow on mountain peaks.

Today, beautiful landscape pictures not only hang in famous art galleries, but also adorn the walls of our homes, schools, libraries and churches.

Examine a landscape picture carefully. You'll find an artist's clever brush has captured the green meadows, blue clouds, blue-green waters. Perhaps the white of desert sands and purple mountain ranges.

You'll always find the earth's own colors in nature pictures. Red soil, black soil, yellow grain, brown-tan stubble. Delicate blue,

pink and yellow wild flowers. Yellow-gold sunlight, glistening dew and snow.

Did you know there was a time when nature painting was considered a lesser form of art? It was an Englishman, who, believing that nature revealed God, made nature painting famous.

John Constable, born in 1776, painted for 14 years the everyday fields and woods, trees and streams, before he finally sold one of his masterpieces. Now, his famous pictures hang in the National Gallery, London, England.

Looking at a beautiful landscape reminds us of God's word: "He hath made every thing beautiful in his time:—", Ecclesiastes 3:11.

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CHILDREN'S CORNER

Grandpa Hunter's Choice

By ALICE WHITSON NORTON

It had been rumored about aft- er grandpa Hunter of Pinewood Avenue returned home from the hospital that he would never walk again. But the fact was not accepted until a sign appeared in the window of the Hunter residence reading:

"WANTED: a careful boy to push a rolling chair two hours per day. Good wages to the right party."

"Looks like work to me," Tom Lawrence declared, when the boys of Pinewood Avenue got together to discuss the job.

"And he's the kind who will make his outing hours the very time we want to play ball," Jamie Johnson said.

"That may be true," Sam Arnold chimed in, "But I think that Mr. Hunter will probably want to go to his office every day. I think I'll go see him."

"Okay," Bobby Jones spoke up, "suppose all of us offer our services and see who gets the job."

The seven boys appeared at his door the next afternoon, and Grandpa Hunter raised his hands in amazement.

"My!" he exclaimed in surprise, "I can't use all of you."

"We know that, Mr. Hunter," Sam answered, "but we all of us want the job, so we've decided to let you choose the one you like the best."

"Fine," chuckled Grandpa Hunter. "I'll try you out one at the time beginning at eleven o'clock tomorrow morning. One thing more," he added, "there'll be a five dollar bill for the fellow I choose."

This statement thrilled the boys.

"Won't it be something special to be chosen?" Jamie asked slowly when they had left. "I hope he chooses me."

Secretly every boy present hoped to get the job. The next morning found all seven boys at the big house. Mr. Hunter was waiting in a shiny rolling chair.

Sam Arnold was chosen to take the first turn. He took Mr. Hunter through the small park near the Hunter home. Grandpa Hunter loved the lake and enjoyed crossing the bridge where he could look down into the water.

He had each boy wheel him through the park and told them how much he liked to look into the water. This suggestion caused each boy to push the chair very close to the edge of the bridge so close in fact that Grandpa Hunter was scared more than once. Finally the seven trips had been made and the boys lined up eagerly to see who would be picked.

"Bobby Jones is my first choice," Grandpa Hunter said. All the way home the other boys kept asking each other the question:

"Why did he choose Bobby?"

One day the boys found Grandpa Hunter and Bobby in the park.

"Mr. Hunter," Sam asked suddenly, "Why did you ask Bobby to push your chair?"

Grandpa Hunter threw back his head and laughed.

"I knew you'd ask me that question sometime. If you remember I advertised for a careful boy to push my chair."

"Weren't we careful?" a chorus of voices asked.

"Not as careful as Bobby," Mr. Hunter answered, "for when we rolled over the bridge I told you I liked to see the water. You all tried to push me as close to the edge as you could."

The boys looked at each other still puzzled.

"And — and Bobby?" Sam asked.

"When I made that same remark to Bobby," Grandpa Hunter laughed, "He said that he liked water too but that I had asked for a careful boy and it wasn't exactly being careful to roll a wheel chair too close to the edge of an open bridge."

"Well, what do you think of that!" exclaimed the other six boys.

"I think I won myself a mighty good job," Bobby chimed in, "but I'll admit I never understood until now why Mr. Hunter chose me."

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God's Men: God's Answer

By GEORGE W. SCHROEDER, Executive Secretary Brotherhood Commission, SBC

Christianity is a living, active, inspiring, and challenging religion. It has no limitations. Its message covers every area of life.

When Christ stood before a group of His followers centuries ago and charged them with world responsibilities, He did not exclude any group from the following of His command. All who were called by His name were to be involved. All were to have a part in the advancing of His cause to the farthest reaches of the world. Simply stated the Master was saying that every Christian was to make his contribution, give his witness, and seek to be a missionary in such a way that his life would bear fruit in every possible way. Christianity is a personal religion in every sense of the word. Sole responsibility of the "sharing of the Good News" has not been relegated to the ordained, the clergy, or to the set apart.

The layman, as well as the pastor, preacher, evangelist, or missionary is deeply obligated to make his contribution to the spreading of the saving message of the Lord. In reality Christianity is a cooperative affair. All who knew Christ as Lord are to simply lock hands and hearts in such a way that each can make his contribution to the whole as together they catch step and march as a unit in giving Christ to those who know Him not.

Perhaps one of the basic reasons underlying the advance witnessed in Christianity during the past decade is that we have rediscovered the place of the laymen in our churches. As these words are written, there are more men at work in their churches, giving their monies through their churches, and living for their churches than ever before in the history of Christianity. This being true, is it any wonder why Christianity today is enjoying its greatest progress? God's men are making the

difference. They are God's answer to the challenge of our day. We have seen our churches and their ministry advance in just about the direct proportion that the men have dedicated their lives to God.

We must, however, never lose sight of the fact that this upsurge of interest on the part of the laymen of our churches is something that has come through the goodness of God. In His divine wisdom, He has brought into our midst a great new instrument of power. That power, represented in the multitudes of enlisted and church-conscious men, can and will mean much to the advance of the cause of Christ to the ends of the world if we use it prayerfully, advantageously, and effectively. God has aroused His men. He has given them new conceptions of and for life. They, in turn, are God's answer to what the future of our world will hold for generations yet unborn. They are His answer to a groping, bewildered, and grasping world.

The burden of these foregoing lines is simply that Christianity is faced with a great and glorious new day. To assist in the meeting of the challenge of that day, God has given us a new instrument of power that knows no limitations. That power resides in the lives of the interested, dedicated, and God-fearing men of the multiplied thousands of churches scattered across the land. God has brought them into the kingdom for such an hour as this. He expects them to make their contribution. He expects them to give their witness. Under God, those of us who would lead in the ranks of Christianity, owe it to our Master to do all that we can to develop this great new instrument of power that God has placed in our hands. The future depends upon what we do about our men of today.

God's Wondrous World

By THELMA C. CARTER

Did you know that nature is continually building new housing areas for insects and other small creatures under fallen logs?

A microscope, focused upon a log city, will reveal a thriving community of insect farmers, military forces, parents and children, along with their fungus and mold gardens, communication centers, storehouses and nurseries.

Many of these log-city residents burrow into the rotted log, making their homes in the heart of the fallen tree. If you look closely, you'll find endless tunnels into fallen logs.

Log-city dwellers enjoy a social life not too unlike our own. Devoted parents care for their young, rushing here and there, bringing food home in the form

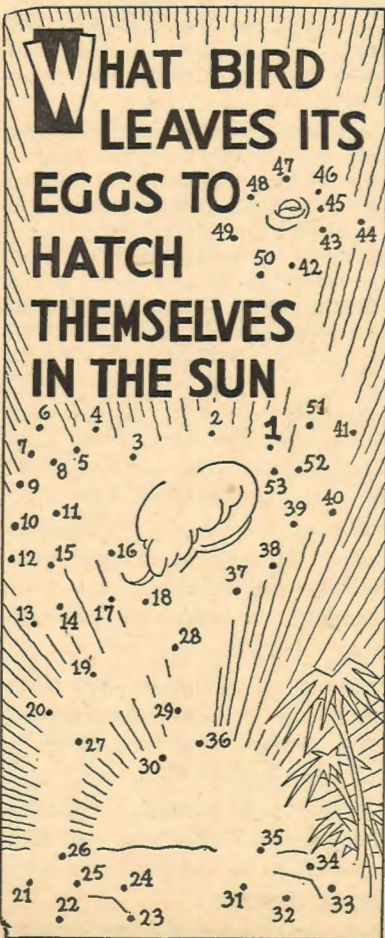
of leaves, twigs, berries and roots.

Sentinel insects guard these tiny settlements. There's always the enemy at hand! Ants are the scouts of the insect world, constantly on the alert — warning their neighbors of the approach of the enemy.

Log-city climate is just right for thousand-legged worms, centipedes, beetles, wireworms, snails, locusts — even some toads and frogs.

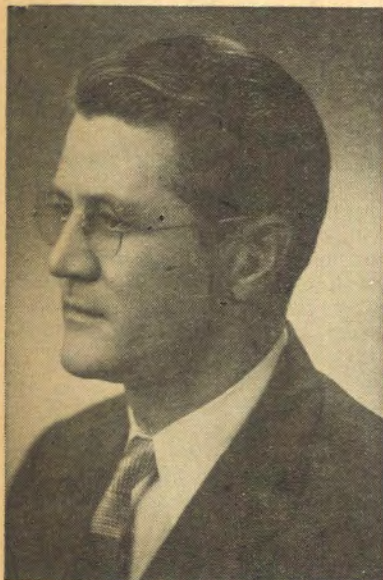
Always, there are the ants on the alert! For birds, perching on tree branches, are deadly enemies to insect cities.

All nature speaks of God. "Every living thing that moveth upon the earth" is a part of His Divine creation.



Eleventh Annual Youth Choir Festival February 23, 1957

The eleventh annual Youth Choir Festival will be held in the First Baptist Church of Little Rock, February 23, 1957. Guest Director for the festival will be Mr. Loren Davidson, Associate Professor of Music, Louisiana State University, Baton Rouge, Louisiana.



MR. LOREN DAVIDSON

"The Christian must do his share in making the world a better place in which to live."

—Baker James Cauthen

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FESTIVAL SELECTIONS

AWAY IN A MANGER by Spelman, H. W. Gray Co., 2081.

A BLESSING by Shaw, G. Schirmer, 8668.

I KNOW DE LORD by Horworth, Raymond A. Hoffman, 43206.

REMEMBER NOW THY CREATOR by Adams, Lorenz, 513.

ARISE, O GOD, AND SHOW THY MIGHT by Morgan, Remick Music Corp., 5-R-3170.

LORD, THOU ART MIGHTY by Valinoff, Choral Press, 1879.

YOUTH CHOIR FESTIVAL SCHEDULE

8:00 — Registration and Assignment.

8:50 — Welcome to Festival.

8:55 — Introduction of Festival Personalities.

9:00 — First Rehearsal.

10:30 — Individual Choir Auditions.

12:00 — Lunch.

1:00 — Choir Auditions.

2:00 — Final Rehearsal.

3:00 — Festival Concert.

GENERAL RULES FOR MUSIC FESTIVALS

1. Participation in all events will be against a Standard — not against each other. Ratings will be based on the following: **A** — Superior quality and highly commendable work. **B** — Excellent performance but minor defects. **C** — Good performance but not outstanding. Shows work and promise but lacks essential qualities.

2. There will be a registration fee of .50c for each chorister, Soloist, Duet, Trio, Quartet, Ensemble, Hymn Player or Song Leader.

3. Each choir and Ensemble will sing one selection for adjudication. Primary Choirs may sing two selections. All selections for adjudication should be memorized. Failure to do so will lower rating.

4. Vestments or robes are not required, but neatness and uniformity of choral groups will add to appearance.

5. All participants, including hymn players and song leaders are expected to participate in the festival chorus for their section.

6. Soloists, Duets, Trios, Quartets, should sing one selection of own choosing for adjudication. Selections should be memorized. Bring your own accompanist.

7. Hymn Players should be prepared to introduce and play the Hymns of the Month for 1956. Hymn Players should memorize one Hymn of the Month for 1956. Hymn Players will give age and years of private piano study. Participants will name key and measure signatures.

8. Song Leaders should be prepared to announce and lead any of the Hymns of the Month for 1956. Two stanzas of the song should be sung. The leader should indicate the stanza. Pauses, holds, retards, etc., may be observed at the discretion of the leader. Each leader will furnish his own accompanist.

9. Only Soloists, Duets, Trios, Quartet Hymn Players, and Song Leaders that participated in District Festivals may participate in the State Festival.

10. For this year only: All Choirs and Ensembles may participate in State Festivals.

*Church Music Department
LeRoy McClard, Director*

Generalissimo's Pastor on Speaking Tour

On January 16, Rev. Andrew B. Loo, Ph.D., arrived in San Francisco, on the first leg of a round-the-world speaking tour for the Pocket Testament League.

This gifted and capable Chinese has been used mightily by God among his own people. In 1955 he was interpreter in the Taipei Crusade. In 1956 Mr. Loo went to Hong-Kong to serve as Billy Graham's interpreter the night the evangelist spoke at the great stadium. The association turned out to be a real partnership. Newspaper reporters constantly stated that Mr. Loo was the finest interpreter they had ever heard.

On New Year's Day this year,

Mr. Loo conducted a special thanksgiving service on Formosa, attended by Generalissimo and Madame Chiang Kai shek, who have chosen him as their personal pastor. Many on Formosa have first heard the Gospel through the efforts of Mr. Loo, in his work there for the Pocket Testament League.

Mr. Loo's world tour will take him into every type of church. The Pocket Testament League works with all denominations and distributes gospels in many languages all over the world. Their campaign in Japan and Korea culminated in the distribution of 12,000,000 gospels, and at present an extensive work is being done in Africa.

During February, Mr. Loo will be speaking in the three West Coast States. In March, he will be in the Middle West, and April and May will see him on the East Coast. He will be in New York for the beginning of the Billy Graham campaign at Madison Square Garden.

For speaking engagements write the Pocket Testament League, 156 Fifth Avenue, New York 10, N. Y.

"What is a missionary? A missionary is one who has been sent some place to accomplish a particular purpose."

—J. Winston Crawley

Separation and Freedom

A growing "lust for unity at too low a level" poses a threat to religious liberty in the United States, Gerald H. Kennedy, Methodist bishop of Los Angeles, declared in his address on February 4 at POAU's Ninth National Conference on Church and State, meeting in Los Angeles in the building of the First Baptist Church. Bishop Kennedy spoke on "Separation and Freedom" at a public mass meeting.

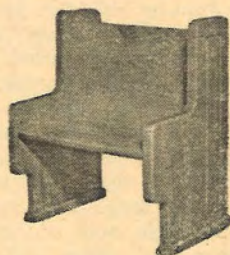
America's multiplicity of sects, he said, is a natural consequence of the separation of church and state, "one of the foundation principles of freedom." It would be just as reasonable to make all American soldiers wear size 9½ shoes because that happens to be the average foot-size, as to attempt to impose a national religion on the people, the Bishop observed. He continued:

"I am one of those individuals who still believes that men wear different shoes and have different ideas and instead of this being something to fear, it is a matter for rejoicing. The recognition of human differences of taste opinion with perfect freedom to debate one's convictions, is not weakness but strength."

Decrying the "popular contemporary idea that all separation is bad," Bishop Kennedy offered a carefully considered analysis of the advantages and disadvantages of freedom.

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Parables of the Kingdom

By BURTON A. MILEY

A spider which lives in a masonry crack of a church building knows nothing of the rest of the building. Neither does he know what goes on within the building. He is limited to the area of his experience. No one can grasp fully all aspects of the kingdom of God. It is so much larger than any individual that he is baffled and needs much teaching to enable him to approximate the kingdom.

Jesus used stories to help men understand the nature and extent of the kingdom. He, by comparison and contrast, taught in the light of what his hearers had seen and experienced. He did not intend that any one story should exhaust the kingdom. Each story explained one major aspect. Each one remembers the story of the blind men and the elephant. One blind man touched the elephant's trunk and decided that the elephant was like a rope; another his side and the elephant became like a wall; another his ear and the elephant was like a fan. Each was right so far as his limited contact was concerned. But none had an overall picture of the elephant. Rare indeed is the man who has an overall picture of the kingdom of God. Some have a very precise picture of the social and ethical aspects of the kingdom. Some have a few precepts of the moral values in the kingdom. Few indeed have the view of the kingdom in full relationship. Someone has said that parables cannot be made to crawl on all fours. Each parable has one central truth that it attempts to teach and should be accepted for the central truth. Many times the context gives the one truth which comes from the parable. This lesson draws the central truth out of the six parables Jesus used.

KINGDOM EXPANSION

The parables of the mustard seed and leaven are twin parables. Both tell of the same lesson. They teach the growth expansion of the kingdom. The mustard seed is very small and produces a plant far beyond what would be expected from the size of the seed. It is similar to the old adage that "a large oak from a little acorn grows." The mustard seed produced a growth that would be clearly visible in open fields. There is testimony of the black wild mustard growing to the height of a horse and rider. Birds could find refuge in the shade of its leaves. They would gather around the plant for food, both insects and seeds. This teaches the small beginning of the kingdom and the expectation of growth and expansion. Who could have thought that a babe born in a manger, despised by the king, exiled into Egypt, raised in a carpenter's shop in an obscure and defamed city would ever be a

Sunday School Lesson

February 17, 1957

Matthew 13:31-35, 44-52

mighty influence to bring the kingdom of heaven to pass. To make the beginning even smaller this one died on the cross and was buried. Despite this small beginning divine hope was vested in Christ and was fulfilled as the mustard seed fulfilled the hope of the farmer.

Leaven expands, pushes out, enlarges the mass. It does it quietly, secretly. It doesn't call attention to itself while it works. It is not necessary to give meaning to the three measures of meal. It is sufficient to know that the kingdom of heaven has no mass too large for it to penetrate and affect. The mustard seed was single. The leaven was in a mass. The kingdom of God moves both the individual and the mass to greater spiritual expansion.

THE KINGDOM OF HEAVEN CREATES CHANGE

The parables of the hidden treasure and pearl of great price show the change produced by the knowledge of the kingdom. The hired man who plowed a field he did not own, discovered by accident a buried treasure. The knowledge of this treasure re-gear'd his whole life. He revised his life for possession of this treasure. He sold what he had. He bought the field in which the treasure was hidden in order that the treasure might be his. The kingdom of heaven demands a new approach to life because of a new evaluation of it. The field in which the man worked was ordinary until the treasure was found. The kingdom builds life to nobler purposes.

The merchant dealing in pearls found the perfect gem. It changed his life. He reviewed his resources and surrendered all in order that he might possess the pearl of great price. The kingdom of God definitely affects its subjects. Such is the lesson of the two parables of change.

THE KINGDOM SELECTS

The kingdom of God surveys all men and is surveyed by men. It is likened to a seine that is dragged through a portion of waters. This net gathers everything within the waters and brings all fish to survey. The fish are carefully sorted. The good are kept. The undesirable and unprofitable are cast away. Men face judgment by virtue of the kingdom's presence. They cannot escape it. They must face it upon the basis of God's demands. Men should understand life. While the kingdom is in the drag net stage there will be much

within it that will not be permanently attached to it. One should not be concerned over hypocrites while the kingdom is in the drag net stage. It would be foolish for the fisherman to slash his net to let one trashfish out for thereby he would relieve himself of the profitable fish in the haul. The kingdom of God brings men to judgment and there the separation will be made under divine supervision.

APPLICATION OF KINGDOM PRINCIPALS

Verse 52 tells of application. Every scribe which is instructed and knows of the kingdom of Heaven is like a man running a house who does not fill that house with new things alone, but mixes old and new. There are connecting links. There is a heritage built in religion that one must not discard. Religion, as related to the kingdom of heaven, has never been exhausted. Therefore, it is foolish not to pursue new thoughts, new applications, new methods, new procedures, in connection with the application of this religion. The wise man is one who has the old and new and uses both in his service. Neither the old nor the new is sufficient within itself.

PRACTICAL LESSONS

The gospel is treasure. Any man who has knowledge of the gospel is in possession of the greatest treasure. Any treasure not used does not bear full worth to the possessor. A man does not need to know the facts of the gospel alone. He must apply these facts to his life and thereby make his treasure work for him. Happy the man who has the gospel and applies it to his needs.

The gospel has hope within it. A little bit of evil will make more noise than mountains of good. Evil has a way of attracting attention to itself through noise, pomp, and its tin foil glitter. Good is more like a deep running river that bears up the ocean going vessels silently. One should no more despair of the gospels progress and gain than of the large

river because it makes less noise than the babbling brook.

Individuals are charged with responsibility to grow. This growth is personal and for the kingdom. Each subject is to be an asset to the kingdom. While the kingdom is a benevolence to the subject "Thy kingdom come" is a plea for expansion. It is the handling of a reality not the prayer for the kingdom to appear. It is already here.

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"Southern Baptists are a people possessed by the fact that this world is lost and without hope. They have a firm conviction that spiritual regeneration is the one hope of the world. This is the simple message of the gospel."

—C. C. Warren

Carlyle said it: Our life is a little gleam between the two eternities.

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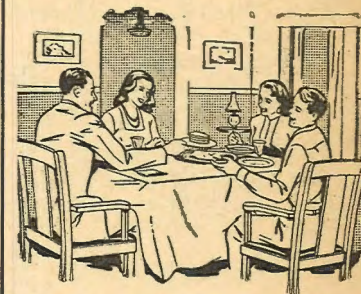
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INVESTMENT IN MISSIONS

Emmanuel Baptist Church, Coffeyville, Kansas, has issued Corp. Bonds paying 5% interest annually to erect a mission building in South Coffeyville, Oklahoma and to pay our own debt.

We have sold enough to pay our debt and now need to sell \$3,000 in \$100 denomination bonds, to erect the Mission Building in South Coffeyville. Maturity dates are every six months in 1959-1960 and 1965-1968. The interest is payable and the bonds are cashable at First National Bank, Coffeyville, Kansas.

If you would like to help, write or call the Emmanuel Baptist Church, 2nd. & Spruce, Coffeyville, Kansas, Dale Maddux, Mission Pastor, Phone 1577.



Executive Board STATE CONVENTION



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

Some Great Principles That Need First Place In Our Hearts NOW!

THE LORDSHIP OF JESUS

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GLORIFYING CHRIST

* * * * *

MAGNIFYING HIS CHURCH

* * * * *

OLD FASHIONED REPENTANCE TOWARD GOD;
LIVING FAITH IN OUR LORD JESUS CHRIST

* * * * *

ALL BAPTIST DOCTRINES MADE AS STRONG
AS THE NEW TESTAMENT

TENDER BROTHERLY LOVE

* * * * *

SPEAKING OF EACH OTHER'S LOVE
IN THE SPIRIT

* * * * *

STUDYING AND PRAYING FOR
AND GIVING TO MISSIONS

* * * * *

FELLOWSHIP WITH EACH OTHER IN THE
FURTHERANCE OF THE GOSPEL

* * * * *

LOVE AND PRAYERS FOR
POOR LOST SINNERS

The 1957 Cooperative Budget

The office of the Executive Board did not get enough money in January to reach the monthly budget requirements. We did receive enough for the items of operation, but scarcely any for the Capital Needs division of the Budget. We have had some reports that two inclement Sundays during January have cut down church collections. Let it be remembered, brethren, that we have a much larger budget for 1957 and we have vigorously promoted it throughout the state. Let everyone of us do our best in February; and if the treasurers will get their checks to us by the last day of the month, it will help a great deal. — B. L. B.

Convention Hotels

This paper is carrying a program of the coming Southern Baptist Convention in Chicago, and a program of the Pastors Conference. We are also publishing the names of available hotels in Chicago. There are perhaps no motels within easy reach of the Convention Hall. Keep this paper and you will not have to write us or the brethren in Chicago about hotels and dates and etc. — B. L. B.

"It is God's day for Southern Baptists."

—C. C. Warren

Foreign Missions Gets Large Amounts

At the end of December, the Foreign Mission Board received nearly two and a half million dollars above the allocation for the year 1956. This was 75 per cent of the budgetary overage of the Southern Baptist Convention Budget. Let us pray that the Foreign Mission Board may find enough consecrated, efficient, well-seasoned men and women to do a mighty work in the Foreign Mission fields. We are doing pretty well, naturally, for our mission causes, but we wonder if we are praying enough that the Lord will thrust forth laborers to His harvest. God called and God sent missionaries will do the job and perform a ministry well pleasing to God and one that will rescue many, many lost men and women in the world today. — B. L. B.

Holston and Lonoke

During 1957 the First Baptist Church in Lonoke will doubtless give near \$5,500 for Cooperative Program. They are planning to make it at least \$5,000 maybe as much as \$5,500. Pastor John Holston is on our Executive Board and he is a "live-wire" and this church is growing under his consecrated ministry. — B. L. B.

"How big is your world? As much as you love."

—Theodore F. Adams

Deese and West Helena

During 1956 the First Baptist Church in West Helena, Arkansas, gave \$13,233 amount for the Cooperative Program. The last quarter of the year was the best, which indicates a healthy growth under the leadership of that steady, dependable pastor, Wilson Deese. The West Helena First Baptist Church is one of our great churches and we always look forward to receiving a good check signed by one of our best and most efficient treasurers, Mrs. Faust. We think they will do even more in 1957 for the Cooperative Program. They are in a great building program and when it is finished, they will have one of the best church plants in the State of Arkansas. — B. L. B.

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Texas Baptists Launch Mammoth Stewardship Program

A mammoth stewardship program aimed at increasing annual gifts to churches by more than \$5,000,000 during 1958 was launched by the Baptist General Convention of Texas. The program also calls for training Christian stewards and developing stewardship churches.

Texas Baptists are expected to give a total of \$75,000,000 to their churches this year. The goal for 1958 is \$80,000,000.

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