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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, FEBRUARY 9, 1956

NUMBER 6



Louis C. Williams

Lincoln's Home in Springfield, Illinois

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

The Name of the Unnamed

By JOHN M. MCBAIN

Men have played loosely with the facts and factors of life in recent years and religion has not been exempt from their game. It is tragic when the innocent, ignorant, and unsuspecting become entangled in the web of deception.

Baptists have long been known as "separatists" in the world of denominationalism. However, many Baptists have been led away like silly women when some project has been labeled as "non-denominational." This has been a magic word for raising funds and gaining support from sincere people who have religious interests.

As a denomination, we have mission boards, schools, radio broadcasts, etc. These agencies and institutions rightfully expect support from churches which are known by the same name, e. g. "The Baptist Hour" of the Southern Baptist Convention expects support from the Baptist churches of that convention and their members. By such logical relationships, who should be expected to support "non-denominational" radio broadcasts, etc.? Certainly it should be churches by that same name — non-denominational — and their members.

If you were to make a list of institutions and agencies owned and supported by Southern Baptists, you could find a comparable list of Bible schools, colleges, mission societies, radio programs, evangelism programs (and evangelists) who are known as non-denominational or "independent." What does all this mean? It means that we have another growing denomination in America today, known as "non-denominational." This name is their denomination. In several of our large cities there are stores labeled, "The

Store Without A Name." It is not without a name, that is its name!

Let us wake up, Baptists, and see that the "independents" mean to say that they want your support but they are independent of your wishes or control. We Baptists and our forefathers have been wise because we own and control the agencies and institutions which we support. By putting my vote and my dollar into my church I have a voice and a part in every phase of our world mission program.

I personally believe that Baptists should support Baptist programs and agencies. This means our youth should go to Baptist schools. Our pastors and leaders should come from Baptist schools. If a Baptist school produces a Baptist preacher, what kind of a preacher does a non-denominational school produce? And what kind of a church will he try to build? Close relationship and mutual support are the safe road to success for church and denomination. Through the Co-operative Program and other denominational channels we can support that which we believe and have confidence that our money and the Lord's tithe which we bring are doing only that in which we believe.

Denominational loyalty is not bigotry. It is the pathway of integrity for our name and the things for which we stand. As a pastor, I do not invite "independent" preachers, singing groups, etc. into my church. This, to me is like a man inviting strange men into his home and running the risk of "alienation of affection." Let us build our churches like we build our homes, on the foundation of a true and single love with malice toward none but loyalty for one.

—Baptist Digest

Mistreated Harvard President Dies With Malice Toward None

SCITUATE, Mass., February 27, 1659 (BP) — Henry Dunster, former president of Harvard College who was forced to resign because of his religious convictions, died here today. He was forty-nine.

The first president of Harvard, Dunster was a brilliant scholar and it was due largely to his administrative ability that the school grew to prominence. He resigned about five years ago, however, due to widespread criticism of his acceptance of Baptist doctrines.

When infant baptism was administered in the Established Church to which he belonged at Cambridge, Massachusetts, in 1654, Dunster spoke out publicly against it, charging that the ordinance was unscriptural. He immediately became subject to criminal proceedings for disturbing public worship.

He was indicted by a grand jury in 1655, was convicted, sentenced to public admonition, and put under bond for good behavior. The proceedings were a painful indignity for Dunster, a man of reserve and gentility. He moved from Cambridge to Scituate soon afterward.

A year later Dunster received a letter from Baptists in Ireland, inviting him to make his home there. A Baptist government official wrote the former president that his sufferings had inspired a request to the Lord Deputy of Ireland to make provision for Dunster. He sent fifty pounds to pay for transportation of Dunster and his family to Ireland.

"You need not fear accommodations here," the invitation read, "though I hope that will

not be your chief motive in coming, but rather to honor the Lord. You may have free liberty of conscience and opportunity of associating with saints and free publishing of the Gospel of truth, which is greatly needed among us."

Dunster declined the offer, however. He even remained in the church which so severely criticized his Baptist convictions because there was no Baptist church in Massachusetts. He did not compromise his convictions but evidently felt that to withdraw would have been an act of disloyalty.

Charles Chauncey, Dunster's successor at Harvard, and Jonathan Mitchell, pastor of the church at Cambridge, were leaders in the movement to have the president forced out of office. Yet it was these two men whom Dunster named in his will to appraise his library and he left to them a number of valuable volumes.

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—17th Century Baptist Press

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30,000 Attended Butt Boston Crusade Meetings

More than 30,000 persons attended meetings during a 12-day Crusade for Christ conducted by lay evangelist Howard Butt. He is the 28-year-old millionaire Texas grocery chain head who devotes half of each year to preaching.

A spokesman for the evangelistic team said 103 Boston area churches had gained a total of 350 new members as a result of the campaign.

A Cry For Help

A Devotion By The Editor

"Jesus, thou son of David, have mercy on me."

Jesus is never too busy running the universe, or even directing the affairs of His Kingdom, to listen to the cry of a hurting heart calling for help.

The thoughts of Jesus on this occasion must have been occupied with the momentous events which were to immediately follow: The triumphal entry into Jerusalem; the cleansing of the temple; the cross; the resurrection; the ascension — events which would change the history of the world.

But nothing is big enough to prevent Jesus from pausing to listen to the cry of a human heart in need. Jesus could not be stopped by a legion of soldiers, nor by the protestations of His disciples, nor by the temptations of Satan. Through all these He would push on toward the cross, scorning the dangers which threatened. But the cry of a distressed soul had such power that Jesus could pass it by.

Blind Bartimaeus does not present an isolated case where Jesus gave His attention to a single individual when the crowds were following Him. He left the multitude to visit in the home of Zaccheus, the publican. When jostled and crowded by the throng, His virtue responded to the timid touch of a frail woman, and she felt in her body that she was healed of her plague. While hanging on the cross, Jesus stopped dying long enough to save the thief who cried to Him for mercy.

"Receive thy sight, said Jesus, "thy faith hath saved thee. Faith in Jesus Christ will enable one to rise above fears, overcome difficulties, and break through the procession of worldly events to reach the Master's side."

We have the unfailing assurances of Father, the promises of the Son, the presence of the Spirit, and the testimony of Christian experience to encourage us to call out to Jesus above the din of worldly traffic; and Jesus will pause and call us to HIM.

There's a wideness in God's mercy

Like the wideness of the sea:

There's a kindness in His justice

Which is more than liberty.

"And he cried saying, Jesus, thou son of David, have mercy on me.

"And Jesus stood, and commanded him to be brought unto him. . . .

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee." (Luke 18: 37-43.)

ARKANSAS BAPTIST

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From The Editor's Desk

I Want A Channel Through Which I Can Reach the World for Christ

Suppose I accept the commission of Jesus to go into all the world and preach the gospel to every creature as addressed to me personally, and I do. How shall I respond to that commission of Jesus with the slightest hope of fulfilling it? The world is too big for me to cover it alone. There are too many people in the world for me to preach to individually. Even with the modern means of travel and communication, it is beyond my abilities to carry out the commission of Jesus individually and by myself alone.

In view of these facts, what recourse have I? Well, Jesus addressed this commission and His other commissions to all His disciples. He does not expect me to perform this task alone but in co-operation with others. He expects us to pool our thoughts, our energies, our abilities, and our means to the end that we may increase our effectiveness in carrying out His commissions by a co-operative effort.

Denominations

As different Christian groups band together in an effort to more effectively carry out the commissions of Jesus, these various groups are given names — denominations. Therefore, my denomination provides me with the channel by which I may reach the furthest part of the earth with the gospel message. It provides me with the opportunity of integrating my life, my ministry, and my witness with the millions in my denomination in obedience to Christ's command.

Likewise, the local churches made up of individual members may pool their resources, beyond the demands of the local church program to render a worldwide ministry. This ministry has resulted in the establishment of orphanages, hospitals, colleges, seminaries, programs of evangelism and missions in the homeland in foreign nations around the world.

It is obvious that the individual Christian working alone could not provide this larger ministry. While there might be a few individuals who could establish an orphanage and maintain it, there is no individual who could establish orphanages, hospitals, colleges, seminaries, and carry on a mission program at the same time. Nor could any local church provide this extended ministry. It is only by co-operation, the pooling of the resources of many churches and their individual members that such a ministry can be provided. Beyond the local church there is a complex network of programs, including the program of Christian education, benevolence, and missions. Complicated as this over-all program is, there are no conflicts among the various phases of the program. These different programs complement each other, each is a component part of the whole, and yet the whole is greater than the sum of its component parts.

Multiple Services

Churches, like individuals, associate together in a much larger fellowship, carrying on a

program of Christian service in a much larger way. Local churches, by pooling their resources through denominational channels, establish orphanages, colleges, hospitals, seminaries, programs of evangelism and missions in the homeland and in foreign nations.

It is obvious that the individual Christian working alone could not provide this larger ministry nor is it conceivable that a local church working alone could provide this extended ministry. It is only by co-operation, the pooling of the resources of many churches that such a ministry can be provided. The grouping of churches into denominations has multiplied the testimony and service of the individual to incalculable proportions. The multiplication table is wholly inadequate to calculate the multiple services which the denomination has enabled me to render.

Personal Limitations

My voice will not carry very far. My personal ministry is limited to a very narrow area. My hands can reach but few of the needs that are calling for assistance. My contacts are limited by time and space. My energies are exhausted before the work to which I am assigned is scarcely begun. Time will soon run out and the brief span of my life on earth will be ended. Therefore, standing alone amid all the challenges, opportunities, needs, and appeals by which I am surrounded, I feel helpless and alone, entirely inadequate to the tasks and opportunities at hand. Despair and a sense of futility seizes me and I give up the struggle. Such an outcome would be inevitable if I stood alone in the face of the commissions of Jesus and the needs and challenges of the world. But along comes my denomination and declares that I need not stand alone, that I may join millions of other Christians in a program which provides multiple outlets for every impulse of the Christian heart to testify to the Lord and to serve Him in Christian activities.

I speak but one language, yet it is possible for me to tell the story of Jesus in many languages through a missionary program. I have but one voice, yet I may speak with thousands of voices through the missionary program provided me. I have but two hands with which to render service, yet I am provided with a program that gives me the privilege of serving with many hands at home and abroad, on mission fields, in good will centers, in hospitals and orphanages, in relief work, and many other fields of service. I am not a physician, and yet I am provided with a program by means of which I can minister to the sick through missionary doctors and nurses in many parts of the world. I am not a teacher, and yet I am provided with a program that gives me the privilege of teaching young men and women in Christian institutions at home and abroad.

Discrimination In Eating And Reading

Ever go fishing? Catch anything besides mosquito bites and red bugs?

If you caught any fish this is what you probably did: You assembled the scales and the bones and other inedible parts of the fish and then, neglecting the beautiful, nourishing, and delicious meat, wasted your time berating, haranguing, and condemning the scales and bones!

No, you discarded the scales and bones and other parts of the fish not suited for human consumption, scarcely giving them a thought, in anticipation of the delicious feast in prospect.

Should we not use the same discriminating common sense in our reading? It would scarcely be possible to read any book or publication without finding some things with which one did not agree. We sometimes wonder if the writer believes everything that he writes. Just as it would be folly to throw away the whole fish because it had scales and bones, it would be folly to throw away the whole book or other reading matter because it contained some things with which we could not agree. The wise, discriminating reader will pick out the bones and throw them away and feast upon the contents of whatever he is reading which feeds his mental appetite, gives him new, fresh ideas, and broadens his horizons.

Whether one agrees with what he reads or not, if it stimulates his own thought he has derived benefit from his reading.

The Book

By CHARLES A. WELLS

One of the greatest weaknesses that afflicts the churches today is the increasing spiritual illiteracy of the membership. Judges in juvenile courts and divorce courts have warned that the sharp lines between good and evil are becoming so vague that both parents and children drift into the habit of doing evil without realizing they are breaking the laws of God and of a Christian land. The source of knowledge about good and evil is the work of God. Persons who read the Bible are not vague about where the line is drawn between good and evil.

Pooled Resources

The sum total of my material contributions through the years would amount to only a few thousand dollars and would by itself scarcely be enough to start any sort of movement or enterprise in our Lord's work. But by pooling my resources with that of others, the sum total of this pool amounts to tremendous figures, reaching into the multiplied millions. A cup of water would not be missed from the ocean, but that cup of water in the ocean helps to float the great ships that travel the sea lanes from continent to continent. Perhaps my contribution would not be missed if it were withdrawn, but added to the great pool of resources to which millions of others make their contribution, it helps to float great armadas with their cargoes of the good news of the gospel to the whole world.

I have the incomparable satisfaction of this ever-expanding service to my Lord in co-operation with other Christians. It gives me a zest and a buoyancy that nothing else can provide.

Kingdom Progress

Associate State Sunday School Secretary



ERNEST R. ADAMS

Your Sunday School Department is delighted to announce that Ernest Adams of Kansas City, Missouri, has accepted the position of Associate State Sunday School Secretary for the Arkansas Baptist State Convention, and is now on the field.

Mr. Adams has served for two years as Director of Religious Education in the Bethany Baptist Church, Kansas City, where J. T. Elliff, a former Arkansan, is pastor. Prior to his going to the Bethany Church, he served the Kensington Avenue Church in Kansas City four years as Educational Director. For more than two years he has served as Associational Sunday School Superintendent for the Kansas City Association.

Mr. Adams attended Illinois State Normal, Bradley University in Peoria, Ill., Oklahoma Baptist University, and Central Seminary in Kansas City. He has served in the armed forces, being connected with the Naval Aviation Cadet Corps for nearly two years.

He is 29 years of age, married, and has four children, two girls and two boys.

While Mr. Adams will work with all phases of our State Sunday school work, his major task will be to help with our fast growing associational Sunday school work.

W. Ross Edwards, pastor of the Swope Park Baptist Church, Kansas City, chairman of a committee appointed by the Kansas City Association to commend Mr. Adams to the leaders in Arkansas states, "The committee would like to take this opportunity to commend Brother Adams for his Christian character, tireless efforts, for his fine Christian spirit, his ability to get along with people, and for the many other fine characteristics that an Educational Director should possess. He is not only a fine Christian gentleman, but a thorough Southern Baptist. He knows our program and believes in it with all his heart. We believe that he is especially fitted to help promote denominational Sunday school work."

Bethany Church and Pastor J. T. Elliff also sent a special recommendation of Mr. Adams "to let the folks in Arkansas know how much we appreciate Brother Adams."

—Edgar Williamson

Remount Has New Pastor

Morris E. Young has accepted the pastorate of the Remount Church, Pulaski County, Floyd Simmons having resigned to take the work at the Trinity Church, in Little Rock.

Mr. Young completed the work at Southern College and is doing his Senior work at Ouachita College, to finish in May. He has served as pastor of the Bay Mission, the Evening Shade and Sidney Churches and also the Marlbrook Mission of First Church, Arkadelphia.

Mr. Young with his wife and two children plan to move on the field at Remount in the very near future.

Rotating Deacons

Second Church, El Dorado, has instituted the rotating system of deacons. There will be 27 members of the active board of deacons with nine members going off the board each year and nine being elected to take their places.

Recently 10 deacons were ordained by the El Dorado church including Vernis Jameson, Parnell Bolding, David Moore, J. O. Smalling, John Cottrell, R. C. Dumas, P. G. Burnside, Lonnie Hargett, Marvin Pratt, and C. M. Bond.

Minister Available

W. B. O'Neal is available for pulpit supply, revival meetings, study courses, addresses to Brotherhoods, or assemblies. He may be reached at Batesville, Arkansas, Newport Route, phone 915J2.

In Faulkner Association

E. W. Zimmerebner of North Little Rock has become the Oak Bowery pastor. He succeeds Philip May who resigned to accept a teaching position in Texarkana.

Walter Watts who has served the Pleasant Grove church for a year has accepted the pastorate of the Rye Hill Church in Concord Association.

Jay W. C. Moore was the principal speaker in the Clear Creek Associational Brotherhood rally held in First Church, Alma, recently.

Floyd Wright, formerly pastor of the Cadron Ridge Church, has accepted the pastorate of the Solgohatchia Church in Perry Association.

According to a report from Dr. Yearby's office Faulkner Association was one of the top ten associations in Arkansas baptizing fifty or more in 1955.

Dr. J. Harold Smith of Ft. Smith has accepted an invitation to conduct an associational wide, open air revival in Conway from July 23 through August 3.

Record Enrollment at Golden Gate Seminary

With a record 294 students enrolled for the spring semester, Golden Gate Baptist Theological Seminary, Berkeley, California, has set enrollment records for herself, according to Dr. Harold K. Graves, president. With this number, 60 of whom are attending the seminary for the first time, the cumulative enrollment for the 1955-56 session reached a high of 31 — the first time to go above the 300 mark, and 25 per cent higher than one year ago. Also, during the present semester, 78 courses and graduate seminars are being offered.



A budget subscription to the Arkansas Baptist is your best investment for enlisting the active interest of the members of your church.

Subscription Analysis

New Budget

Friendship Church, Pulaski County, Jacksonville; pastor, Wm. B. Sawyer.

Harmony Association has 16 budgets; 6 clubs; 13 with neither.

Hope Association, 23 budgets; 2 clubs; 15 with neither.

Independence, 4 budgets; 3 clubs; 10 with neither.

Liberty has 31 budgets; 7 clubs; 10 with neither.

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

Church Attendance Sets Record

Church attendance set an all-time record in 1955. Approximately 49,600,000 persons — 49 per cent of the total adult population — attended services in the average week during the year, according to the results of a sample poll made by the American Institute of Public Opinion.

The figure represents an increase of 12,200,000 a week over 1950 and 2,600,000 over 1954. It compares with slightly more than one third (37 per cent) of the adult population who reported they attended church in 1940 and 39 per cent in 1950. It is based on surveys made by the Institute during sample weeks in February, May, June, September and December and reported in a copyrighted story by Institute director, Dr. George Gallup. The report appeared in approximately 100 leading U. S. newspapers.

Easter Sunday services drew the biggest congregations. A special survey shows 60,400,000 persons — nearly six in ten adult Americans — were in church that day.

An analysis of study figures indicates church-going is about the same in all sections of the country, except in the Far West where the figures are "substantially lower" and shows little variance in attendance different seasons of the year. It found Catholics were generally more faithful in attendance (74 per cent) than Protestants (42 per cent) and Protestants than Jews (27 per cent). Women outnumbered men (54 per cent to 43 per cent) and college graduates outnumbered high school graduates (53 per cent to 49 per cent), who in turn outnumbered those who had attended only grade school.

—The Religious News Weekly

**Minister of Music,
First Church, Jacksonville**



COY BURNETT

First Church, Jacksonville, called Coy Burnett as minister of music and education. He began his work with the Jacksonville church in December.

Mr. Burnett is a native of Tennessee and was a graduate engineer before entering the ministry of music and education. He was employed by the U. S. Government Engineers for 13 years before entering Southwestern Seminary, Fort Worth, Texas. He spent 10 years in the field of full time evangelism before coming to the Jacksonville church. He directed the music for an evangelistic team throughout the South.

Ouachita Enrollment at 620

Enrollment for the spring semester at Ouachita College now stands at 620, according to Miss Frances Crawford, registrar.

Several more students are expected to enroll before the final registration date Feb. 10, Miss Crawford stated.

**Bible Teaching Clinic
To Be Held in S. C.**

A Convention-wide Bible Teaching Clinic, sponsored by the Sunday School Department of the Baptist Sunday School Board, will be held Feb. 27-Mar. 2 at First Baptist Church, Columbia, South Carolina.

The purpose of the meeting, led by A. V. Washburn, secretary of teaching and training, is to improve Bible teaching, develop better teachers, and to train a selected group of leaders to promote the work in their churches, associations, and states.

Basic teaching principles will be presented in morning sessions, and specific applications of general teaching principles will be made in simultaneous age-group evening sessions.

Guidance will be offered in applying teaching principles by working with current lesson materials, selecting and stating aims, selecting proper methods, developing lesson plans, and working out teaching procedures. There will be conferences on visual aids, buildings, and library work.

Invited are pastors, superintendents, educational directors, teachers, associational missionaries, age-group superintendents, and anyone interested in the improvement of Bible teaching in the churches.

First Church, Marshall, In Groundbreaking



The above picture is of the groundbreaking service of the First Church, Marshall. The unit to be constructed will be an educational building extending across the East end of the present building. The building will be a three-story structure and will provide for seven departments and have approximately 30 rooms, which will include two dressing rooms, a reception room, general secretary's office, pastor's study, and library.

In the front row, left to right, is Ben L. Bridges, executive secretary of the Arkansas State Convention, E. S. Ramsey, oldest member and senior deacon of the church, Mrs. Fanny Stephenson, Mrs. Sarah Smith, Mr.

Chauncey Ab Lay, chairman of the Building Committee, Mrs. Shell Lay, and J. A. Hogan, pastor. The three ladies are approximately the same age and have been members about the same length of time.

Back row, left to right, Albert Fuller, deacon and member of the Building Committee, J. G. Horton, chairman of the deacons, Harry Goodwin, Bill Gray, Harrison Moore, Joe Mays, Clarence Matchett, deacons, C. E. Stephenson, deacon and a member of the Building Committee, and Kenneth Hubbard, member of the Building Committee, and first contributor to the building fund.

**Centennial Mission, Pine Bluff,
Enters New Building**

On Sunday afternoon, January 29, Centennial Mission, sponsored by First Church, Pine Bluff, moved into its new building. The building is 32 feet by 52 feet located on a five lot plot. The building consists of an assembly room which will seat 132 people and three class rooms and a rest room. It is of frame construction and is furnished with pulpit furniture from the old auditorium and pews from the old annex.

The project was initiated by the gift to the church of the five building lots by Clyde Smithwick and Wallace Johnson, developers of Fairgrounds addition. A joint building project by the local church and the mission group brought the building into reality. First Church is financing the project by an appropriation of \$2,500 from its mission funds, a loan to the mission group of \$3,000 and subsequent special gifts of money and furnishings to put the project in use. I. W. Taylor, member of Lee Memorial Church, was the builder.

W. B. Tatum is pastor of First Church.

New Church Organized in Osceola

The Carson Lake Church of Osceola was organized October 16, 1955, with 38 charter members and an average attendance of 35 in Sunday school and church. On January 22 there was a record attendance of 66.

John Finn, a student in Southern Baptist College, Walnut Ridge, is pastor.

**Mid-Term Graduates
At Ouachita**

Seven Ouachita College seniors graduated at the end of the fall semester, Miss Frances Crawford, registrar, has announced.

Graduates include Eugene Merritt, Arkadelphia, business administration major; Doris Mengel, Hickman Mills, Mo., English major; Maryon Sullivan Watkins, Benton, home economics major; Nancy Burchfield, Crossett, physical education major; Lynnwood Henderson, Royal, religion major; Paul McMillan, Benton, religion major, and Russell A. Sims, Batesville, religion major.

**Pamphlet Describes Work of Training
Union Lesson Materials**

The Training Union Department of the Sunday School Board has issued a pamphlet, **Behind Printed Pages**, which describes the objectives, the courses of study, the educational procedures, the selection of writers, and the worldwide use of Training Union lesson materials.

The pamphlet, prepared by Dr. Raymond M. Rigdon, editor-in-chief of lesson courses, is available upon request from the Training Union Department, Baptist Sunday School Board, Nashville.

Corrections

In the recent Quarterly Report, Caledonia Church in Liberty Association, got credit for \$324.58 which Calion Church contributed.

West Batesville Church, Independence Asso., was credited with \$100 which should have read \$600.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Spanish Government Closes Protestant Seminary

The Spanish government closed down the Evangelical Theological Seminary in Madrid, believed to be the only institution of its kind in Spain.

No explanation was given for the action. The seminary has been in existence for about 70 years. It had been jointly sponsored by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church.

A chapel connected with the seminary was allowed to remain open. Theodor Fleidner, chapel pastor who has been associated with the seminary for many years, declined to comment on the closure order.

Last year Pastor Fleidner, a native of Germany, had some trouble with the Spanish authorities but the difficulties were overcome.

An American embassy spokesman said Ambassador John Davis Lodge had sent a report on the closing to the State Department in Washington.

Evangelical Church Protests Closing of Seminary

The Spanish Evangelical Church protested to the Ministry of Interior against the government's closure of the Evangelical Theological Seminary.

The church message contended that the closing violated Article VI of the Spanish Constitution which provides that "no one will be molested on account of his religion, creed, or the private practice of his cult."

The protest was signed by Gutierrez Marin, president of the Spanish Evangelical Church, which was formed in 1950 as a federation of Presbyterians, Congregationalists, Methodists and others. It had sponsored the seminary with the Spanish Reformed Episcopal Church.

Dr. Morrison Elected Head Of Protestant-United

Dr. Charles Clayton Morrison, editor emeritus of the Christian Century, Chicago, was elected president of Protestants and Other Americans United for Separation of Church and State at its annual meeting.

He succeeds Dr. Edwin McNeill Poteat of Raleigh, N. C., who died in December.

Dr. Morrison had been a vice-president of the organization, which he helped found in 1947.

Elected vice-president in his place was Dr. Joseph M. Dawson of Austin, Tex., retired executive director of the Baptist Joint Committee on Public Affairs.

Dr. John A. Mackay, president of Princeton (N. J.) Theological Seminary, and Methodist Bishop G. Bromley Oxnam of Washington, D. C., were re-elected vice-presidents.

W. Va. Ministers Gird For New Fight On Race Track

Once again West Virginia ministers are girding to defeat a proposed new race track in the state.

Plans are under way to establish a \$1,000,000 track in Putnam County. Among its backers are William Blizzard, former president of United Mine Workers of America District 17.

Hails Hoover's Endorsement Of Bible

J. Edgar Hoover's endorsement of the Bible as America's way of survival was hailed by Clate A. Risley, general secretary of the National Sunday School Association.

"We are in complete agreement with Mr. Hoover's statement that the Bible must be taught and learned and practiced if the America we love is to survive," he said.

Mr. Risley announced that "Building with the Bible in the Sunday School" would be the theme of the association's 11th annual convention in Chicago Oct. 10-12.

Mass. Ministers Fight Dog Track Plan

The executive committee of the Hampshire Association of Congregational Christian Churches adopted a resolution opposing the establishment of a dog-racing track at Cummington, near Northampton.

The group urged that the resolution be read from pulpits of member churches.

Russia Rejects Prayers At U.N. Meetings

The Soviet Union rejected a United States suggestion that sessions of the U. N. General Assembly be opened with audible prayer.

Other Communist nations were expected to follow suit.

The prayer proposal was made in December by Henry Cabot Lodge, Jr., chief U. S. delegate, in a letter to all U. N. delegations. He suggested that the prayer be offered, on a rotation basis, by clergymen representing the religions with adherents among U. N. member countries.

The Soviet delegation asked the Assembly to continue the present practice, started in 1949, of opening and closing each annual session with a minute for silent prayer or meditation.

Congress Gets Fourth Bill To Ban Liquor On Planes

Safety dictates the immediate enactment of federal legislation to ban the serving of alcoholic beverages on all types of aircraft, Sen. Richard L. Neuberger (D.-Ore.) said in introducing a bill to accomplish that purpose.

It is the fourth such measure placed before Congress since religious and temperance groups began an organized campaign against cocktails on commercial airlines.

The Oregon lawmaker told the Senate there is danger to lives in the serving of alcohol on private as well as commercial planes, and a complete ban on liquor in the air should be enacted.

Graham Addresses 30,000 In Madras

Some 30,000 persons from all over South India attended the first public meeting of Evangelist Billy Graham's three-week India crusade.

Mr. Graham's address was interpreted in two dialects.

The first meeting had been scheduled for Bombay but was cancelled because of the political rioting there.

A Smile or Two



"You're always wondering what it would be like to eat out, so I brought home a menu."

Life must be really hard in Milwaukee. One tot already feels the weight of time pressing on his 23-month-old shoulders. It seems that recently a family friend politely asked Jeff how old he was.

Jeff sighed and said wearily, "Pushing 2."
—Milwaukee Journal

A woman in a state-owned store in East Germany pointed to a picture of Khrushchev. "Your boss?" she asked.

"No," replied the clerk, "our cashier."
—Quote

"My boy," said the boss, "do you believe in life after death?"

"Yes, sir."

"Then that makes everything just fine," the boss went on tenderly. "About an hour after you left yesterday to bury your grandfather, he came in to see you."
—Quote

After the physician checked the patient over, the doc asked. "Have you been living a normal life?"

"Yes, doctor."

"Well, you'll have to cut it out for a while."
—Quote

A man traveling through a New England state found himself in an extremely small town one afternoon and, stopping for gasoline, started a conversation with an old native who lounged nearby.

"You don't mean to tell me that you've lived in this out-of-the-way place for 50 years?" asked the surprised stranger.

"That's right," was the drawling reply.

"But," insisted the motorist, "I can't see what you can find to keep you busy around here."

"Neither can I," was the reply, "That's why I like it!"
—Dan Bennett

Daffy conversation at a local supermarket: "I notice this loaf of rye bread is 20 cents and some others are 23 cents," said a customer. "What's the difference?"

"Well," said the clerk, after a pause, "the 23 cent loaf costs more."
—American Weekly

"Sure, I know what a dream is," commented the little boy. "It's TV while you're sleeping."
—Quote

News From Baptist Press

Warren Urges Churches Recognize Girl Scouts

That the Girl Scout program embodies "Christian ideals that should find sympathetic support" is the feeling of C. C. Warren, president of the Southern Baptist Convention.

Girl Scouts observe their 44th anniversary March 12. Warren, in a special message for this occasion, urged that Southern Baptist churches recognize Sunday March 11, as Girl Scout Sunday.

The Charlotte minister's statement in full: "I am pleased to recommend that our Southern Baptist churches take cognizance of the 44th birthday of the Girl Scouts of the United States of America and that they join heartily in the observance of this anniversary.

"The Girl Scout program, the Girl Scout promise, the Girl Scout laws, all embody Christian ideals that should find sympathetic support in the hearts of all good people everywhere.

"Sunday, March 11 marks the opening of Girl Scout Week. It is my sincere hope that on this Lord's Day, Girl Scouts and their leaders will be invited to attend our worship services, where due recognition may be given them and when expressions of appreciation may be voiced for the splendid work they are doing."

The Girl Scout movement, including both girls and adults, has 2,642,000 members. About one-fourth of its 125,000 troops are associated with churches and other religious institutions.

New Book Records Education History

Baylor University Press recently published the book "Higher Education of Southern Baptists, An Institutional History," by Charles D. Johnson, which records the efforts of the denomination in higher education.

The book by Johnson, former chairman of the Southern Baptist Education Commission, "fills a long-standing need for a comprehensive record," according to R. Orin Cornett, executive secretary of the Education Commission. Cornett prepared a foreword for the new book.

The book is 488 pages long and is the result of over four years of research and writing. Johnson undertook the work at the request of the Education Commission and of the Southern Association of Baptist Colleges and Schools, an organization of Southern Baptist educators.

Cornett reported the book will suit needs of public libraries as well as libraries in churches and schools. It will also be valuable, he said, to pastors for their libraries and for home libraries.

"Higher Education of Southern Baptists, An Institutional History," costs \$5 and may be ordered from the author at Box 305, Baylor Station, Waco, Tex.

Agency Loan Permits Stetson Construction

Stetson University President J. Ollie Edmunds announced that a government agency's loan will permit immediate construction of a million-dollar student union building on the campus in Deland, Fla.

The new building will replace the "Commons," which was destroyed by fire during the students' Christmas recess in 1954. It will provide modern and adequate dining room as well as recreation facilities, Edmunds said.

The Housing and Home Finance Agency approved a loan of \$790,000 for the building.

Jacksonville Man Elected Hospital Board President

Judge Marion W. Gooding, of Jacksonville, Fla., was elected president of the Southern Baptist Hospital Board at the board's annual session recently.

Frank L. Squires, pastor, Covenant Baptist Church, Washington, is board vice-president, and A. W. Merritt, local attorney, is its recording secretary.

Frank Tripp, executive secretary of the board reported at the meeting that the two hospitals operated by the board — in New Orleans and Jacksonville — are in sound financial condition with adequate provisions made to pay off existing debts.

Modernization of the main hospital buildings in New Orleans continues and Tripp said hospital officials hope work will be completed by early summer so that all the patient areas will be air-conditioned.

No action was taken on a proposal that has been before the board to establish a large Baptist teaching hospital outside Los Angeles. The proposed California hospital has suffered a major setback in recent months because Los Angeles area residents failed to find a site and to provide a "down payment" for the hospital there.

The Hospital Board's executive committee is authorized, however, to consider any request about the hospital that comes from the Southern Baptist General Convention of California, provided the request is received before the Southern Baptist Convention begins May 30 in Kansas City.

Kentuckian Heads Child Care Group

Sam Ed Bradley, superintendent, Spring Meadows Children's Home, Middletown, Ky., has been elected president of the Child Care Executives of Southern Baptists.

Bradley, elected at the executives' eighth annual session recently, succeeds R. F. Hough, Sr., superintendent, Virginia Baptist Children's Home, Salem, Va.

Wade B. East, superintendent, Baptist Children's Home, Carmi, Ill., was re-elected secretary-treasurer.

Sixty persons attended the 1956 session, the largest attendance in the organization's history. The group includes officers of Southern Baptist orphanages and children's homes who meet together yearly to discuss child care.

The 1957 session will meet at Greenwood, S. C., with Connie Maxwell Children's Home as host. Tennessee Baptist Children's Home, Inc., served as host for the Nashville meeting.

Record Year in Illinois

Members of Southern Baptist churches in Illinois last year contributed \$477,388 through the Cooperative Program, exceeding their goal of \$450,000, according to State Secretary Noel M. Taylor. This, he added, is "by far" the largest contribution through the Cooperative Program in the history of the Illinois Baptist State Association (state convention).

The loan is self-liquidating and the first in the nation from this agency for a student union building under the amended housing act, according to the Stetson president.

The "Commons" served as the university's dining hall before it burned.

Kansas Center Opens

The first Southern Baptist seminary extension center in Kansas opened Jan. 26 in Wichita. Courses in Bible, religious educa-



Denominational Calendar

- 12-18 — Y W A Focus Week.
- 14-20 — Missionary Emphasis Week, Southern Seminary.
- 19-25 — Music Workshop, Southwestern Seminary.
- 27-March 2 — State Elementary Music Workshop Tour.

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Counselor's Corner

By DR. LOFTON HUDSON

Pastor Won't Pay Bills

Question: What are you going to do with a pastor that just will not pay his debts?

Now don't tell us that we are not paying him enough. He is making more than the average family of his congregation. We recently raised his salary and one man paid some of his debts for him. He spends money on TV sets, cold drinks, and other luxuries, and lets his bills go unpaid.

It is hurting the cause of Christ. What can we do?

Answer: Just such a case came to my knowledge recently and I will tell you how it was solved.

This was a fine pastor, a good preacher, but a sorry financier. After some of the members began to gossip about the matter, a fine young deacon, about the age of the pastor, went to see him about it.

He assured him that he loved him and that he was not trying to criticize him. He talked over his financial problems with him. They worked out a budget together. The deacon took some cash which the pastor had on hand and paid some pressing bills. The deacon gave him counsel on the meeting of future bills. They agreed on further stated interviews about the matter. Real improvement was made.

This makes sense to me. After all, every pastor has some weaknesses. And he does not have a pastor. If some member of the church could be a real Christian brother to him, it might help an otherwise passive individual.

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Southern Seminary Students Conduct Mission Emphasis Week

Where do I fit into God's plan?

Students from Southern Baptist Theological Seminary and surrounding high schools and colleges will be asking this question during Southern's third Mission Emphasis Week, February 14-18, 1956.

Realizing that every Christian has a definite task, whether as a minister, missionary, homemaker or businessman, Southern Seminary students have arranged for a week of special reports and conferences on the theme, "Christ's Mission Through Me."

The week will be climaxed by a weekend Christian Mission Conference, February 17-18. Other students are especially invited to attend the Conference.

Lodging for Friday night, February 17, will be free to all those registering for the Mission Conference. The registration fee is one dollar per person. Reservations should be sent to George Feazell, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

tion, and evangelism are offered at the center, sponsored by Sedgwick County Baptist Association. Raymond Collier, superintendent of missions for the Wichita area, serves as director and dean.

Evangelism Today

By ROBERT L. SMITH, Pastor
First Church, Crossett

The above title is that of a message preached by Dr. Bob Jones, Sr., dated December 6, 1955. That message was printed in booklet form and mailed, according to an accompanying letter, to some forty thousand pastors in the United States and Canada.

I was on the mailing list. After reading the letter and the enclosed message, I felt constrained to make a reply as one plain preacher's protest against an increasing flood of false and misleading propaganda designed to undermine Southern Baptist work. I believe I would qualify as an "average Baptist pastor" in faith (orthodox, by all means) and practice. May this article stand as an undeniable testimony that any Baptist preacher may be heard anytime he has anything to say.

I do not believe Dr. Jones was malicious in his criticism of the Southern Baptist denomination, but rather, sadly mistaken and grossly unfair! With the text of his message before me, I will endeavor to point out some of his most obvious mistakes.

First: On page nineteen there appears the statement: ". . . but this denomination is becoming in its leadership rapidly modernistic and boss ridden." My question is: To whom does the phrase, "its leadership" refer? Executive secretaries? Southwide and State Department heads? Secretaries of the various boards? Presidents of Institutions? Leading

Pastors? Outstanding laymen? If so, I challenge this statement as wholly untrue. I know many of these men personally. . . they are the finest Christians on the face of the earth today!

Second: On page twenty, Dr. Jones says: "Ecclesiastical machinery in those days (when Dr. Jones "was a boy") was limited in the Baptist Church. There was no over-head government." As one of the pastors in close contact with this so-called "machinery," I can say it is still limited. As moderator of my association, I can say there is NO over-head government! Often the most fervent pleas and promotions of the "program" go unheeded and ignored. Every church in my association does as it pleases! (Pray for us).

Third: There is no such thing as the "Southern Baptist Church." There are thousands of Southern Baptist Churches.

Fourth: Also on page twenty, there appears the remark: "The people gave their money, not to a co-operative program, but they earmarked their gifts; and God preserved them in a wonderful way;" Each Baptist still has the right and privilege to "earmark" any or all gifts. Let this be said: God preserved us before the Cooperative Program. God has prospered us through it!

Fifth: Speaking of "a large percentage of the best-known evangelists" (page 21) who "became evangelists under the stimulation of

an independent setup, but. . . now have lined up with the Southern Baptist Denomination," Dr. Jones has this to say: "These evangelists seem to be emphasizing church loyalty. . . not loyalty to the Body of Christ." This question: Is it possible to emphasize one to the neglect of the other? If a man is loyal to his church, he is loyal to the Body of Christ. Is Christ divided? (I Cor. 1:13) I remember the story of a lady who wanted to sing in the church choir. "And of what church are you member?" asked the director. "I am a member of THE Church," was the reply. "Then, my dear lady," said the director, "I suggest you sing in THE Church choir."

In conclusion, I wish to comment on a statement which appears on page 15, and at the same time state the case for the pastor who makes use of "denominational evangelists." The statement is as follows: "God gave the evangelist to the Body of Christ. A pastor has no more right to control the activities of the evangelist than an evangelist has to control the activities of a pastor."

Perhaps this is true. But pastors do have the right to know whether or not an evangelist will tear down in one week that which he has tried to build through many years. Some evangelists have controlled the pastors' activities. Some fly-by-night, off-brand, "speckled-bird" evangelists have conducted revivals that left the poor pastors in a flurry of activity. . . getting packed to leave for good! In self defense, because of the unutterable abuse suffered at the hands of many "independent evangelists," pastors have taken refuge in the use of other pastors as evangelists, or men they know to be safe and sound.

President Madison On Separation of Church and State

By THE HONORABLE EUGENE SILER
U. S. Congressman from Kentucky
Williamsburg, Ky., and Washington, D. C.

James Madison, a native of Port Conway, Virginia, and a graduate of Princeton University, had a very strong conviction on the necessity and desirability for continued and undiminished separation of church and state. He was the fourth president of the United States and served our country from 1809 until 1817. On February 21, 1811, we find him putting his veto (I forbid) on a bill of Congress incorporating the Protestant Episcopal Church in Alexandria, Virginia, for the following reasons:

"Because the bill exceeds the rightful authority to which governments are limited, by the essential distinction between civil and religious functions, and violates, in particular, the article of the Constitution of the United States, which declares that 'Congress shall make no law respecting a religious establishment.' The bill enacts into, and establishes by law, sundry rules and proceedings relative purely to the organization and polity of the church incorporated, and comprehending even the election and removal of the minister of the same; so that no change could be made therein by the particular society, or by the general church of which it is a member, and whose authority it recognizes. This particular church, therefore, would so far be a religious reestablishment by law; a legal force and sanction being given to certain articles in her constitution and administration. Nor can it be considered, that the articles thus established are to be taken as the descriptive criteria only of the corporate identity of the society, inasmuch as this identity must depend upon other characteristics; as the regulations established are gen-

erally unessential, and alterable according to the principles and canons, by which churches of that denomination govern themselves; and as the injunctions and prohibitions contained in the regulations, would be enforced by the general consequences applicable to a violation of them according to the local law.

"Because the bill vests in the said incorporated church, an authority to provide for the support of the poor, and the education of the poor children of the same; an authority which being altogether superfluous, if the provision is to be the result of pious charity, would be a precedent for giving to religious societies as such, a legal agency in carrying into effect a public and civil duty."

Further Emphasis

One week later, the same president, as if to re-emphasize his stand or reiterate his conviction before the world or as if to demonstrate his unbiased thinking, regardless of the church group involved, delivered another veto message on February 28, 1811, against still another bill seeming to encroach upon the church-state separation principle.

This second message put some of our Baptists down in Mississippi on the right track and in the proper groove. Although the Baptists as a people have, according to general opinion, sponsored, supported, encouraged and militantly proclaimed the great American principle of church-state separation more than any other religious group, yet in their recognized fallibility we find occasions when even the Baptists have been willing to relapse into a certain laxity pertaining to this great governmental idea. President Madison's

message affecting the Mississippi Baptists group was as follows:

"Having examined and considered the bill entitled, 'An Act for the relief of Richard Tervin, William Coleman, Edwin Lewis, Samuel Mims, Joseph Wilson, and the Baptist church at Salem meeting-house, in the Mississippi territory,' I now return the same to the House of Representatives, in which it originated, with the following objections:

"Because the bill, in reserving a certain parcel of land of the United States for the use of the said Baptist church, comprises a principle and precedent for the use and support of religious societies; contrary to the article of the constitution which declares that 'Congress shall make no law respecting a religious establishment.'"

More Courageous Than Political

The value we find in reading those veto messages is their reminder anew that one of our great national leaders of the long, lost, past was not a "namby pamby" in standing firmly upon his conviction pertaining to this great constitutional question. When he wrote those very messages in 1811, he was only half way through his first term. He would be coming up for re-election in the following year of 1812, and certainly there was quite a "union of church and state" vote concentrated in Maryland, New York City and in other places over the country back in those days. But Madison was evidently a man more patriotic than "Federalist," and more courageous than political.

Let us fervently hope the day will never dawn upon America when we do not have somewhere in this vast land a few James Madisons thinking of the next generation instead of the next election when it comes down to great questions of the day like that of separation of church and state.

—Western Recorder

Southern Baptist Problems

By JACK L. GRITZ

Southern Baptists face some serious problems. This effort to describe them briefly is not made in a spirit of pessimism. Actually our future is bright and we should look to it with optimism. But we should be realistic about both the present and the future. We do have problems.

Most of these problems center around groups of individuals and attitudes which are taken by them. They may be grouped and described for convenience somewhat as follows:

Prosperity-bewildered: Because of our outstanding achievements in evangelism and stewardship we face a peculiar problem, a problem of success. It always faces those who achieve materially. Having more than eight million members and with gifts to our churches in excess of \$300 million annually, we are tempted to leave the fundamentals which have brought us to our present position. We are tempted to depend too much on money and methods — and not enough on the Spirit of God. This is our greatest danger at the present time.

Conformists: Different viewpoints and emphases are inevitable in such a large group as ours. We are and have been agreed upon the essentials. Efforts to force conformity on non-essentials could split us asunder. There are those of deep conviction and sincere intention in our ranks who could make the effort. They believe those who differ from them even on minor points to be dangerous. So, they would write a Baptist creed. This we do not need and must not have. The Southern Baptist Convention must never be used as a club by a clique to beat those who differ to line.

Self-seekers: As we grow ever larger and more popular we shall have an increasing problem in knowing how to deal with the fellow-travelers who wish to cash in on our good name to their own advantage but who are not really of us in spirit and belief. Already we have seen some of this. Wisdom and love are needed. The doors are open to those with right motives. But our churches and leaders need to be alert to this danger.

Snipers: In the future as in the past the Fundamentalists and the interdenominationalists will hurl reckless charges in an effort to lure our people away. They will make many false and vicious accusations against our leaders and our institutions. They desire our support for their own schools and programs. Their chief method of attack will be their publications, sometimes filled with untruths, half-truths and innuendo. Our people must not be deceived.

Unionizers: Those who would try to bring us into the National and World Councils of Churches are still with us. They are earnest, sincere and subtle — although dead wrong — and they have not given up. Such a move would weaken our testimony and paralyze our progress. Our greatest contribution to the cause of Christ can be made outside the ecumenical movement. We should remain true to our convictions and the precedent of the past in this matter.

Formalists: Unfortunately there are those who would make our services so stiff and formal that masses of the people would be driven away. They confuse liturgy with dignity and solemnity with spirituality. We must be on guard against this tendency. In the worship services in our churches the people do not want cheap entertainment on one extreme or cold formalism on the other. What they want is a sense of the presence of God.

Traditionalists: Some are afraid of a new idea. But the Bible must be re-interpreted by each new generation for itself. We must not stifle the voices of our prophets. "What preacher risks publishing a controversial book today? Who dares to challenge our accepted concepts?" Some say, "I am a Carroll, Broadus, Strong Baptist." Then let us be true to their spirits. If we are true to the past, we must be vital, effective, adventuring Twentieth Century Christians. The truths of the Word of God never change. But our understanding and application of them always does.

With the principles of Jesus in our hearts and the power of His spirit in our lives, we move out to accomplish His will in our generation. There are problems to be sure. But there always have been. These and other problems will be met in the spirit of Christ. And we shall go on to achieve his purposes.

—The Baptist Messenger

Leadership In Evangelism In Capable Hands

By C. E. MATTHEWS

The writer along with a legion of friends of Dr. Leonard Sanderson rejoice in his election as Secretary of Evangelism of the Home Mission Board of the Southern Baptist Convention.

Dr. Sanderson comes to this place of responsibility from that of Secretary of Evangelism and Promotion of the Baptist State Convention of Tennessee.

Dr. Sanderson was born in Mercer, Tennessee. He is forty-one years of age, has a wife and four children. He is a graduate of Union University and of Louisville Seminary. His training and experience in pastoral work, in evangelism and promotion thoroughly qualify him for the vital responsibilities that fall to the lot of Secretaries of Evangelism of the Baptist Home Mission Board.

Dr. Sanderson is not only experienced in the promotion of "The Southern Baptist Program of Evangelism," but he had a definite part in the revision of the program in book form, which is now available in all our Baptist Book Stores.

The prediction of the writer is that under the leadership of Dr. Sanderson, Southern Baptists will soon be baptizing more than 500,000 souls into our churches annually.

Dr. Sanderson is already in charge of his new responsibilities. His address is 516 Burt Building, Dallas 1, Texas.

Arkansans Leave Funds To Southeastern Seminary

Southeastern Baptist Theological Seminary will receive a \$26,000 Mission Scholarship Fund from the estate of the late Mr. and Mrs. J. F. Tompkins of Blytheville, Arkansas.

Mr. Tompkins was a widely known and respected cotton farmer. He was an active layman in the Blytheville First Baptist Church in which he served many years as a deacon and as a teacher of the men's Bible class.

He also served as a member of the Executive Board of the Arkansas Baptist State Convention and was at one time President of the Arkansas Farm Bureau.

President S. L. Stealey upon learning of this bequeath said, "The gift that establishes the J. F. Tompkins Scholarship Fund brings more joy to my heart than almost anything that has happened since we started in 1951."

Interest from this fund will be used to establish three scholarships of approximately \$250 each to be awarded each year to students, men or women, preparing themselves as foreign missionaries.

—OOO—

God's foremost instrument in both the evangelization and civilization of the world is His preacher.

pressions:

First — Proud and happy that Southern Baptists have such fine, consecrated and compassionate missionaries to carry on the work of the Kingdom of God.

Second — Happy that so many Brazilian Christians have been enlisted and trained to do the Master's will.

Third — Although God has not called us to be foreign missionaries, he does offer us the opportunity to give through our tithes and offerings that those he has called to be foreign missionaries may have the means to tell the story of Christ.

Fourth — We definitely will be better missionaries here at home after seeing these foreign missionaries in action.

—Baptist Press

Visiting Laymen Become Mission-Minded

By DR. K. J. O'BANION
California, Mo.

I wish that every Christian who has had a part in the Lottie Moon Christmas offerings could have attended a meeting in Campinas, Brazil, on Sept. 14, 1954.

Five Southern Baptist missionaries met on this day to allocate \$10,000 they had received as their portion of the Lottie Moon offering from the Foreign Mission Board.

The joy and enthusiasm of these missionaries as they apportioned this money to buy lots in strategic cities, so new churches could be built, where the gospel could be preached and more persons won to the Kingdom of God, made this meeting very memorable.

It was my good fortune to be present at this meeting in company with Theodore Hubler, a fine Christian layman from Pinckneyville, Illinois. We spent some time in Brazil on a mission tour arranged by the Southern Baptist Brotherhood Commission.

We found that Southern Baptist mission work in Brazil was far beyond our expecta-

tions. One reason for this was that we had not studied missions, nor had we been concerned about how long missionaries had been working in South America.

We are "mission-minded" now. We found the mission program in Brazil established on a solid foundation, growing, and advancing as fast as missionaries and money can be supplied by our Foreign Mission Board, and Brazilian Christians can be enlisted and trained.

The missionaries and their families that we met were the happiest and busiest people I have ever had the pleasure of meeting. Some were in their first years of service, and others had 20 to 30 years of service to their credit. They all had the spirit of the Master when he said, "Wist ye not that I must be about my Father's business?" They were using every means and opportunity to tell the good news of Christianity.

The two of us left Brazil with these im-

Presenting Awards



Mrs. John Holston, wife of Pastor Holston of First Church, Lonoke, on January 15 presented framed awards to the Sunbeams and the Junior Girls Auxiliary in recognition of their having attained the standard for these organizations over the past 12 months.

Mrs. Holston is director of young people's work in the church. Mrs. R. C. Branch, leader of the Sunbeams, received the award; Mrs. Earl Thomas, leader of the Junior GA, received the award for that organization. From left to right are Mrs. Branch, Mrs. Holston, and Mrs. Thomas.

Double Readings

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

All Bible readers of course are familiar with what we generally call "marginal readings". These are alternate readings for certain words in the text. Many of these, perhaps most of them, seem to me to make no special contribution to the real significance of the passage. In other cases, however, there is an added suggestion that is quite worth while. When I find such I tell my friends that I am going to be greedy and claim both of them. For example, in one of my favorite passages we find such a double reading — Deuteronomy 33:27. Here we have God spoken of as a dwelling place in one reading and as a refuge in the other. Here is a place where I claim both and use both.

There are times when I need a dwelling place to shelter me from the weather, to lay me down to rest when my day's work is done, to gather my children about me for shelter, for protection and for the highest of all ends in making for them a home with all the pleasing and even happy associations that go with that word. The Eternal God is thy dwelling place. But there are also times when I need a refuge — when temptation, trial, danger comes.

Let us take one more example, and we will take this one from the New Testament and from the words of our Lord. Nor can we find a better example probably than in the first recorded words of Jesus. And where do we find these? They are in Luke 2:49. One reading here says: "Wist ye not that I must be in my Father's house?"; the other says,

"Wist ye not that I must be about my Father's business?"

In a series of talks on *Some of Life's Ultimates* I use these two sayings to point out *Life's Ultimate Framework*. One side of this framework was the fact that he was in his Father's house. Of course he was in the temple when he uttered these words, but if we follow him closely through all his career we find that he was always in his Father's house wherever he might find himself, either on land or on sea. The other side of the framework defines what he was there for — "about my Father's business".

Two little stories will probably illustrate a little more clearly just what I am trying to suggest. Years ago I sat in the hotel lobby at Montreat, N. C., talking with Dr. Egbert W. Smith. He was telling me of sitting by his brother, Dr. Charles Alfonso Smith, when he was dying. He saw the brother's lips moving, but could not tell as to what he was trying to say; so he placed his ear right close to Fon's (as he called him) mouth and found that he was repeating Whittier's famous words from his well-known *The Eternal Goodness*: "I know not where his islands lift their fringed palms in the air; I only know I cannot drift beyond his love and care."

My second story came to me from the lips of the beloved Dr. Richard Tillman Vann. It was of an actress who walked out on the stage, her hair all-dishvevelled, stood for a second or two and said, "Why was I born?" She stood quietly for a half minute which seemed to the audience to be a

Seaton Speaks

"After a month on the job as Associate Secretary of your Brotherhood Department, I realize more fully the great task and opportunity facing the men of Baptist churches in Arkansas.

"On January 1, the men of the Brotherhoods became responsible for the promotion and sponsoring of all Royal Ambassador work in our State. This is one of the greatest challenges ever given to the men of the churches. However, it is more than a challenge. It is also one of the greatest opportunities. It is the opportunity to promote a Christ centered, church centered, and mission centered program for Junior and Intermediate boys in the church. It is also an opportunity through these organizations to reach the lost and unenlisted, both men and boys in the church field. We believe every Brotherhood organization will accept this challenge and opportunity. We hope and pray that each Brotherhood will set up the committee needed to care for and promote this work with the boys of the church and community.

"It is our hope that every church may be led to have an active Brotherhood. That every Brotherhood will sponsor two active Royal Ambassador Chapters, one for Juniors and one for Intermediates."

R. A. Congress May 4-5

"Plans are being made for the third annual Royal Ambassador Congress to be held at the First Church, Little Rock, on May 4-5.

"We hope to have at least a thousand in attendance at this Congress.

"Brotherhood Committees and counselors should make every effort possible to have boys from your church present. More information about the Congress will be available soon."

Camp Time is Coming

"It will not be long before Camp time will be here. Three camps are planned for this year. One is for Intermediates and two for Juniors. These camps can mean much in the lives of the boys. Your Brotherhood should help make it possible for boys from your church to attend. It will be a good investment.

"It is our desire to be of serv-

half hour, and repeated her question in a clear, distinct voice, "Why was I born?" A young boy spoke down from the peanut gallery and said, "I give it up." I think Dr. Vann had a good story and one that raises a very vital question: Why are we in the world? My second one of life's ultimates is to be found in the answer to this question, viz. "about my Father's business". The word translated "sin" in both Hebrew and Greek means "missing the mark." The person who fails to discover and follow God's will and purpose has missed the mark — the thing for which he was made.

ice in any way possible to Brotherhoods and to Royal Ambassador Chapters. We will be happy to help in any way we can with your organizations; and always to render any help we can in organizing new Brotherhoods or Royal Ambassador Chapters.

"Please let us know, and call on us at any time."

Two Helpful Tracts and Pamphlets

The Brotherhood Department has recently published two new tracts. They are: (1), "Sensible Steps in Organizing a Brotherhood;" and (2) "The District Association and the Associational Brotherhood."

There has been a need for a tract setting out definite steps for organizing and maintaining an effective Brotherhood. Many Brotherhoods stop short of complete organization, and never get into a real position for work. Some other Brotherhoods complete their organization, but never set up a program of work. Hence their accomplishments are limited. The new tract, "Sensible Steps in Organizing a Brotherhood," starts out simply with the germ of the idea of Brotherhood organization and work, and goes on through to the place where the Brotherhood is meeting regularly and fulfilling a regular pattern of work.

The other tract is concerned with associational Brotherhood organization and work. It shows the associational Brotherhood in its proper setting within the district association; defines the associational Brotherhood; and sets out its purposes and objectives. All of its officers are presented, along with their areas of responsibility; and the Executive Committee is presented, both as to its composition and as to its work. Then the elements of a good quarterly meeting are set out.

Also Two Evangelistic Tracts

The Brotherhood Department publishes two evangelistic tracts for which there has been a wide demand. One of these, "Essential Steps in Personal Soul-Winning," has been in such demand that calls for it have come from practically every state across the Southern Baptist Convention. The tract sets forth a METHOD in personal soul-winning. It is simple and effective.

Another tract, "Have You Been Saved?" has been prepared for two definite uses. It can be given to a lost person; or it can be used by a Christian in presenting Christ to one who is lost. This tract is one way of presenting the material set out in the evangelistic tract mentioned above.

Any one of the four above tracts, or all of them, will be sent free to anybody upon request. Write the Brotherhood Department, 302 Baptist Building, Little Rock.

Brotherhood Dept.
Nelson Tull, Secretary
C. H. Seaton, Associate Sec'y.

Two Baptist Student Directors Observe Anniversaries



MISS JUANITA STRAUBIE

Miss Juanita Straubie, Baptist Student Director at Arkansas Baptist Hospital, completed her third year in this position on January 7. Born in Springfield, Missouri, she moved at an early age to Little Rock with her parents. Miss Straubie attended Little Rock High School, Little Rock Junior College, and is also a graduate of St. Vincent's School of Technology. She is a member of the American Society of Clinical Pathologists and has served as president of the Arkansas Society of Medical Technologists. Before assuming her position with Baptist Hospital, she was medical technologist for Dr. C. Fletcher Watson.

Serving as Baptist Student Director at the hospital is Miss Straubie's first position in vocational Christian work. To leave her former position and assume the roll as "spiritual coach" at the nursing school was a most difficult decision, but close observers readily see that it was the right one, for hundreds of our nurses have had their lives guided and blessed by the ministry of Miss Straubie.

In addition to her activities at the hospital, Miss Straubie is superintendent of the young peoples' department in Sunday School at First Baptist Church, Little Rock. At one time in this church she served as superintendent in the intermediate department of Sunday School and Training Union for seven years. For three years she served as Training Union Director for the church.

On the first of February, Mr. James Reed will finish his third year as Baptist Student Director at Arkansas State College at Jonesboro. Mr. Reed is a native Arkansan. He was born in Sonora and reared in Springdale and Huntsville, Arkansas.

Mr. Reed received his B. A. from Ouachita Baptist College in 1949 and has finished one year on his



JAMES REED

B. D. degree at Southwestern Baptist Theological Seminary. He has been pastor of Brumley's Chapel Baptist Church, Conway, Arkansas, and Pine Grove Baptist Church, Sweet Home, Arkansas. For a year Mr. Reed taught English in Mayflower High School in Faulkner County.

In World War II Mr. Reed volunteered for service in the Army Air Force. Here he served as cryptographer and message center chief for the Army Airways Communications System. Two years of his Army career were spent in England, France, and Germany.

Mr. Reed is married to the former Winnie Doss Brown.

The Baptist Student work at Arkansas State College has seen steady progress under the leadership of Mr. Reed. Mr. Reed serves frequently as supply pastor in the northwest area of the state.

To Mr. Reed and Miss Straubie, on their third anniversary of their service to Arkansas Baptists, we offer our sincere congratulations.

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

000

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Three New Trust Funds Set Up Through Baptist Foundation

From the beginning of our talk about the Arkansas Baptist Foundation we have been stressing trust fund gifts for extra support of special features of our Baptist work. And by a "trust fund" we mean a fund that is to be kept invested with only the earnings to be spent as directed. We want to report that this trust fund idea is "catching fire"; some of our people are beginning to see how they can set up trusts now, or provide for them in their wills, with the income designated to some favorable cause or institution. And they are doing something about it.

We want here to mention two such funds that have already been set up through the Foundation and a third one provided for in a will that is now being drawn.

Just a few days ago we received another "block" of income-producing stock from a man to be added to a trust which he began nearly three years ago, the income to be used in helping young people from our Orphans Home to attend Ouachita College. This fund now amounts to over \$7,000, and we understand that the man plans to add more to it from time to time.

As was recently reported in the *Arkansas Baptist* during the last days of December we received \$10,000 in cash from a man to be set up as a trust by the Foundation, with the income designated to help young preachers and missionaries attend Ouachita College. This money has been invested by the investment committee of the Foundation Board and is already earning income which each year will be used as directed by the donor.

Then a third fund we want to mention is a trust fund of some twenty thousand dollars being provided for in a will which a man is now having prepared. The Founda-

tion Secretary had the privilege a few days ago of counseling with the attorney who is preparing this will, helping to provide for the proper setting up of the trust through the Foundation. When the Foundation comes into possession of this legacy, it will be invested and the income will give continuous support through the Cooperative Program to all our Baptist work according to the wishes of the man who is providing for the trust in his will.

These trust gifts above mentioned are by consecrated business men who are members of what we designate as small town churches. They are not only setting a wonderful example of Christian stewardship in thus dedicating their possessions to the Lord, but they are at the same time showing their faith and confidence in our Baptist Foundation as the established Baptist agency to receive and administer their gifts. We would pray that their number may increase but from the larger churches also who will join this special roll of good stewards.

Let the Foundation help you make investments that will serve the causes of Christ both now and on out into the unlimited future. Let us do this as we remember the words of the Lord through Moses, when he said, "Thou shalt remember the Lord, thy God, for it is He that giveth the power to get wealth" (Deut. 8:18).

W. A. Jackson, Secretary

000

Was it five or seven U. S. Presidents who came from log cabins? Rather explodes the theory that environment and poverty causes all our troubles.

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AT CHRISTIAN BOOKSTORES

Some City Mission Developments

At this time we are engaged in the development of a mission in Harrison, which is being sponsored by First Church there. Last summer we made a survey of the southwest part of that city and discovered a large and most challenging area, needing and desiring a new work. A mission is being housed in a rented residence. The church is prepared to buy lots and build the first unit of an overall church building program. It is a proud and happy church undertaking a most worthy task in growing a young church in that section of its city.

Some fine achievements have been made in other cities over the state in the matter of City Missions. During the past year Maple Avenue Church, started as a mission of First Church, Smackover, and when not six months old, was organized with a charter membership of 91. First Church had built and equipped the mission at a cost of approximately \$18,000.

Highland Heights Mission of First Church, Benton, was built for approximately \$45,000 (including lots) and opened for services on February 13, 1955. It wasn't long before they had 100 in Sunday school. It has long since proved to be a justifiable pride of its worthy mother church. It gives sure promise of soon becoming a wonderfully fine church.

First Church, Pine Bluff, assumed the sponsorship of Centennial Mission near the Fairgrounds of her city, and has built a nice mission building which was formally opened Sunday, January 29. This mission is in a new housing area where the need and prospects are for a most excellent new church in the days to come. Your promoter of City Missions, Dr. Golden, had made a survey of this area months ago, and we are grateful his suggestions and recommendations were approved and followed, resulting in this new work. This same good church has opened a mission on South Main Street also. We made a survey in that field last summer and discovered potentials for a good work there through the years to come.

Our survey of an area lying on the East side of Fayetteville revealed a tremendously rich field for the establishment of a mission,

which doubtlessly will quickly grow into a good church. Lots have already been bought, and a complete building will be built as soon as the danger of the foundation work freezing is over. The mission will be opening within another three months. It is being built and sponsored by First Church, Fayetteville, in spite of other financial obligations. Few churches can establish new work if they wait until all their own debts are paid and their desires satisfied.

First Church, Berryville, recognizing the dire need for a new Baptist work in the Northeast portion of her city, has already purchased large, strategically located lots in that area. They are planning to open a mission at the earliest possible time.

We have also made complete surveys of sections of other cities in co-operation with would-be sponsoring churches. The western part of Hope, in connection with First Church; Meadowcliff Addition—western part of Little Rock—with Pulaski County Association; and the western part of Springdale with First Church of that city.

There is a crying need for a new mission in West Memphis, another in Hot Springs, another in Texarkana, another in Conway, another in Russellville, and three more in the western side of the city of Little Rock. Brethren, there is just ONE most effective way to reach, for the Lord, the multiplied thousands in these areas—church sponsored missions!

Department of Missions
C. W. Caldwell, Supt.

SCHOOLS OF MISSIONS

"Lift up your eyes and look on the fields," Jesus said. When a church or association has a Schools of Missions it is truly lifting up the eyes of all the church family, from the youngest to the oldest member of the congregation, and fixing them on the "fields" of the whole world. In these studies of Missions, information is imparted and inspiration is implanted in the hearts and souls of the people, and the Baptists of Arkansas are rearing a mission-minded generation which will support every field of mission endeavor—State, Home and Foreign.

There are several series of study books for the study of Home and Foreign Missions, that are obtainable for use in the class work of Schools of Missions. Credits are offered in the form of awards in Training Union, Sunday School or WMU work, as desired by the individual taking the book.

However, brethren moderators and missionaries, 1956 and 1957 are already closed for obtaining Foreign or Home Missionaries to speak in Schools of Missions. If your association wishes to have

Laymen's Conference in Louisville

By CULLUM GREENE, Sunday Editor
Star Telegram, Ft. Worth, Texas

A group of Christian laymen got together recently in Louisville, Ky., to take stock of their responsibilities toward reaching unsaved men in today's confused world.

So far as known, the Laymen's Leadership Institute, held on the campus of Southern Seminary, was the first of its kind ever held. It set what its sponsors hope will be a pattern for other similar conferences which ultimately will snowball into a giant-size renaissance of laymen witnessing.

The 300-odd laymen who attended from 29 states and Canada did so on an invitation basis. It was no "everybody come" affair. As a result the list of names was a select one, representing leaders in the communities from which they came. The institute was an interdenominational gathering.

Sponsors spared no efforts or expense in providing speakers of topnotch caliber. Except for one or two—Evangelist Billy Graham and Dr. Duke McCall, president of the host seminary—all the speakers were laymen.

Included in the list of speakers were Horace H. Hull, Memphis, Tenn., president of Hull-Dobbs Motor Co., the largest Ford distributorship in the world; Herbert J. Taylor, Chicago, chairman of the board, Club Aluminum Products Company; Frank G. Clement, Nashville, governor of Tennessee; Smythe Gambrell, Atlanta, Ga., president of the American Bar Association; Ben Wooten, Dallas, president of the First National Bank; Leon H. Sullivan, Philadelphia, investments; Dr. Ralph Overman, Oak Ridge, Tenn., nuclear scientist; Frank Nelson, Racine, Wis., head of an engineering firm and president of

such visiting missionaries to speak in a SOM in your association, it is urgently necessary that you secure your applications from our office, fill them out and get them in at an early date because many applications are already coming in. If our state gets as many as 15 in 1958, we will have to get busy!

A good School of Missions can be had without the Home and Foreign missionary speakers. If you wish to know how it can be done, will you please contact this writer. If you wish to have any available literature on Schools of Missions, please write us and we will gladly supply you with all the literature and information we have.

YOURS FOR MORE AND BETTER SCHOOLS OF MISSIONS!

Department of Missions
Leo B. Golden,
Director of City Missions

the American Baptist Convention, and Howard E. Butt Jr., Corpus Christi, Texas, vice president of a 65-store super market chain.

These men, drawing from their own experiences, gave testimony which brought a great inspirational uplift to those attending.

Each session (there were seven) was marked by discussion periods in which those who spoke joined with the men in the audience in asking and answering questions on how to lead men to Christ through daily contacts.

In coffee breaks at each session and at meals the participants held smaller discussion periods uncovering other ways in which witnessing can become an integral part in one's life.

In the only major resolution approved at the institute each man present agreed to win at least one person to Christ during the year ahead.

The idea for the institute came from a young Kansas City, Mo., layman, Charles E. Curry, president of a savings and loan firm. Dr. McCall gave his support and assisted in working out other sponsors. The latter included Clarence Manning, Louisville, vice president, Reynolds Metal Company; Dr. Gabe Payne, Hopkinsville, Ky.; Bill Mead, Lubbock, Texas, bakery chain executive; Fred Smith, Cincinnati, Ohio; Russell Brothers, Memphis, ice cream firm head; F. A. Sampson, Louisville, private investments; Chester Swor, Jackson, Miss.; John W. McCall, Memphis, attorney, and Butt.

In pointing up the need for a gathering such as the institute, Graham said "New Testament Christianity was, to a large degree, a layman's movement. It is that concept which we must recapture today."

Butt, who devotes at least a third of his time to lay evangelistic preaching, declared "I know that we all will join in confident prayer that its influence (the institute) will be felt through our homes, businesses and churches, to our communities, our nation and the world. . . . for God."

A committee is now studying the results of the institute with the idea of making plans for another one in Louisville next year. Also a number of state groups are looking into the idea of holding similar conferences.

MISSIONARIES MOVE

Mr. and Mrs. Billy B. Tisdale, Southern Baptist missionary appointees to the Philippines, have moved to Dagupan City, where their address is Southern Baptist Mission, Dagupan City, Philippines. Mr. Tisdale is a native of El Dorado, Ark.

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Children's Page

Larry Learns About Fishes

By ENOLA CHAMBERLIN

Larry and his father were looking at the fish in the glass aquarium in the pet store. In one tank there were some tiny baby fishes.

"How do the fish hatch their eggs there in the water without any nests?" Larry asked.

"There are many ways," his father said, "for instance, that bronzy looking fish with the reddish tail and fins, called a barb, simply lays her eggs on the plant leaves and forgets all about them. They hatch out all by themselves."

"What do some of the other fish do?" Larry asked.

"The angel fish, that short almost round, grayish fish with the black bands around her body, takes care of her eggs almost as well as a mother hen does. She makes sure that the spot where she is going to lay them is clean. With the father fish helping she scrubs it with her jaws. As soon as the eggs are laid, she and the father fish fan them with their fins so as to keep fresh water over them at all times. This goes on for about three days. Then the eggs hatch. But the little fishes are still under their parent's care.

Each baby is tied to the place where he hatched by a strong filament, placed there by the mother when she laid the eggs. This keeps the young fish from being fanned away by his mother and father's fins. He may be a full week old before he breaks loose and is out from in under their care."

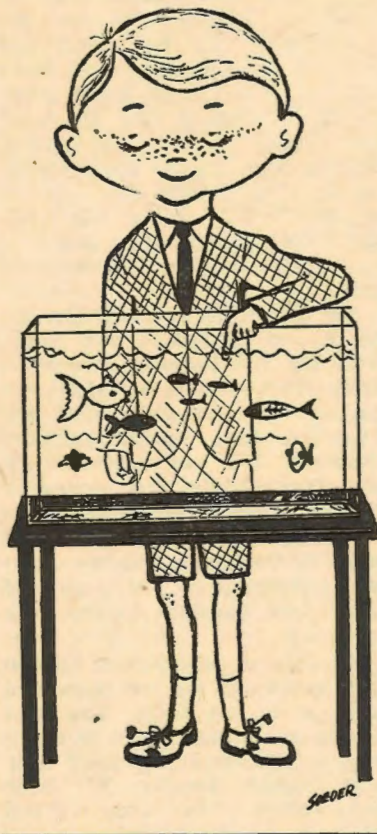
"Look at the beautiful red fish," Larry said, "he is blowing bubbles right at the top of the water."

"That is a fightingfish," Father said. He is making a nest of bubbles for the eggs of his mate. The mother fish lays her eggs loose in the water right under the nest. The father fish catches them in his mouth and puts them into the bubble nest. All the time they are hatching he blows more bubbles to keep the nest on top of the water where the eggs can get the oxygen they need."

"How can he catch the eggs in his mouth and not swallow them?" Larry asked.

"Maybe he does swallow a few," Father said, "but there is one fish that doesn't. That is a cichlid like that green-blue fish with the reddish sides. The mother fish lays her eggs and then picks them all up in her mouth. She holds them there and does not eat a bite of food until they have hatched. Sometimes she has to go longer than that without eating. After the fish are hatched they dart back into her mouth if they are scared or disturbed."

When Larry and his father got



home, Larry told his mother about their visit to the aquarium.

"I sure learned a lot about fish today," he said.

"And you learned something else," Mother said. "You learned how God takes care of the creatures He has made, making it possible for them to live on in their own beautiful way."

"That's right," Larry said. God is good to the fishes just the same as he is to me."

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LEARNING GOD'S GOOD WAY

By ESTHER THOM

Most of the time Jesus was in the midst of many people. But every once in a while he would go away by himself to talk to God.

Sometimes Jesus went into quiet fields. Sometimes he climbed to the top of a hill.

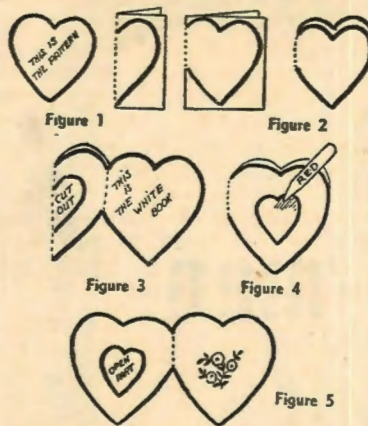
Jesus talked to God early in the morning and at the end of the day. Many times he also stopped his work to pray.

When Jesus came back from these quiet times he was always rested and eager to help people again.

READ Mark 1:35; Matthew 14:23; 26:36.

Do you ever stop your play to talk to God? Do you ever talk to God at school? Do you talk to God when you are happy, just as you talk to him when you are unhappy or afraid? How do you feel

IT'S FUN TO MAKE VALENTINES



By ELLA L. BOLANDER

Materials needed: White construction or drawing paper; paper for pattern cutting; red crayon; cut-outs from magazines; paste; scissors.

First cut several patterns of hearts of different sizes. Try a large heart using paper about 6x7 inches. Try cutting paper 3 1/2 x 3 1/2 inches. Figure 1 shows how to fold the paper and cut only one half of the heart shape.

The valentine shown here is a booklet, or a folded card. To make it you must have a piece of paper twice as wide as the heart. Fold a piece of white paper and fit your heart pattern to it, as in figure 2. Trace around the pattern and cut the folded paper. Be sure to leave a part of the folded edge uncut as shown by the dotted line in figure 2.

Look at Figure 3. The front page is folded back and a small heart is cut as shown by the heavy line. This makes an opening in the front of the valentine. Figure 4 shows how you can fold your valentine back in place and color a red heart through the opening.

Figure 5 shows another way to decorate the valentine. Cut a pretty picture from a magazine and paste it to the inside page. Write a greeting on the front or the inside.

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Miss Louise Girling, of Holmsville, Miss., has been named assistant editor of the Student Department of the Sunday School Board.

A former employee of the Board, Miss Girling resigned in 1954 to attend Northwestern University, Evanston, Ill., working toward a M. A. degree in journalism.

after you have spent some quiet times with God?

A PRAYER

Dear God, I am glad that I can talk to you at any time and in any place. Please help me know what you want me to do. Lead me to do what is right, in Jesus' name. Amen.

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Figures to Inspire

SUNDAY, JANUARY 29

	*Missions Included		
	S.S.	T.U. Add.	
Alma, First	227	87	2
Benton, First	*576	*156	
Bentonville, First	356	102	
Blytheville, First	*406	*193	1
Camden, First	*669	*274	4
Conway, First	464	119	
Cullendale, First	416	178	
El Dorado, First	416	178	
El Dorado, Immanuel	701	286	1
El Dorado, Second	519	242	2
El Dorado, West Side	314	115	1
Fayetteville, First	*567	*193	3
Fordyce, First	403	132	
Fort Smith, Bailey Hill	170	94	
Fort Smith, First	*1517	653	11
Fort Smith, Grand Avenue	973	314	
Fort Smith, Immanuel	365	125	3
Fort Smith, South Side	318	138	2
Fort Smith, Spradling	224	84	
Fort Smith, Temple	254	123	1
Fort Smith, Towson Avenue	204	112	
Fort Smith, Trinity	343	124	2
Hamburg, First	316	218	
Helena, (West),	391	150	5
Hope, First	580	177	5
Hot Springs, Central	333	121	1
Hot Springs, First	348	90	1
Hot Springs, Park Place	387	144	8
Jacksonville, First	*298	154	8
Jonesboro, Central	297	167	
Little Rock, Immanuel	*1,093	*364	1
Little Rock, Pulaski Heights	377	148	
Little Rock, Second	*609	*282	4
Little Rock, South Highland	290	112	
Little Rock, Tyler Street	191	79	
Magnolia, Central	778	250	2
Malvern, First	524	100	1
Marianna, First	168	118	
Monticello, First	414	232	4
McGehee, First	481	238	1
Nashville, First	308	122	1
No. Little Rock, Baring Cross	*633	*273	1
No. Little Rock, Central	159	82	
No. Little Rock, First	182	95	1
No. Little Rock, Park Hill	329	135	
Pine Bluff, Immanuel	534	177	1
Pine Bluff, South Side	541	240	
Rogers, Immanuel	127	77	
Rogers, First	402	146	
Searcy, First	281	69	
Siloam Springs, First	364	208	1
Smackover, Joyce City	170	121	3
Smackover, First	335	173	1
Springdale, Caudle Avenue	174	84	1
Springdale, First	515	223	
Star City, First	*334	*141	1
Warren, First	567	191	1

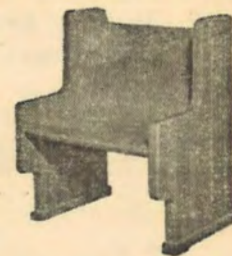
God grant that we may sing from our hearts and from our experience, "I've found a Friend, oh, such a Friend! He loved me ere I knew him; he drew me with the cords of love, and thus he bound me to him. And round my heart still closely twine those ties which naught can sever, for I am his and he is mine, forever and forever." —W. W. Hamilton.

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The Abernathys Write

Dear Friends:

It has been too long since our last general letter. It seems the longer we were in Korea, the more work we found to do. The result was, not enough time to write our friends. The past six years have been the busiest and involved more responsibility than any like period in all the 36 years of our missionary life. We must say, though, that we have never been happier or had more visible results than during this term of service. Neither of us has been sick a day. How we do praise Him for the many blessings showered upon us.

We left Seoul by plane December 5 and arrived in San Francisco the 7th. Stopped enroute in Tokyo where we visited briefly our old friends and co-workers the Connelys, Lucy Smith, and the Crawleys. We had breakfast on tiny Wake Island and supper in Honolulu. Several of our old China friends and former co-workers came to the airport to see us. It was refreshing to see them and hear about blessings on the work in Hawaii.

Dr. Graves, president of Golden Gate Seminary, met our plane and took us to the hotel. The next day it was our privilege to speak in chapel to the fine student body and friendly faculty. We hope some students from there will feel

led to dedicate their lives for service in Korea.

Before leaving Seoul we bought a 1956 Chevrolet and were to take delivery of it upon arrival in San Francisco. I soon found that it would be necessary for me to take the test for driver's license. Having been told that the test was stiff in California, I was a bit fearful, but asked the Lord to help me and passed alright. We drove the new car from California to North Carolina; stopped enroute to visit members of our families in California, Oklahoma, and Arkansas. Had Christmas with my people in North Carolina. It was the first time in 38 years.

Filled many speaking engagements in churches along the way. Many requests are coming in for us to speak in churches, schools, in schools of missions and other places from over the Southland. We are fast becoming booked up for a good part of the first half of the year.

We look forward to seeing many of you during our year in the homeland and want to express our deep appreciation for your help in prayer, your letters, and all material help through the year. It will be good to hear from you when you have time to write.

John and Jewell Abernathy,
1224 N. Osage Drive
Tulsa, Oklahoma

The Iron Gate

By CHAPLIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

When Peter was being given deliverance from prison and from the power of Herod unceasing prayer was being made for him by God's children. The angel of the Lord smote him on the side and raised him up. The chains fell from his hands, and he was told to gird himself and to bind on his sandals and to follow his guide. He thought he saw a vision, and did not realize that it was all true.

Even after they had passed the first and second ward, they still had to pass the iron gate which led into the city; but this opened of itself and they went out and passed through one street before the angel departed from him. Then Peter said, "Now I know of a surety that the Lord hath sent his angel and hath delivered me." The account tells of the praying friends in the house of Mary, the mother of John Mark, to whom he appeared later.

There is an iron gate in our every life, that last thing out there which stands between us and complete deliverance. Probably in ninety-nine times out of a hundred when one under conviction is near to freedom, there is one thing lacking, the one thing over which repentance must be exercised and over which faith must triumph.

That Iron gate is not too strong for God, and no sin can keep those who put their trust in him.

That last Iron gate will open of itself, if he will but trust and obey and follow on. As the song says, we must trust and obey, for the favor he shows and the joy he bestows are for those who will trust and obey. The favor he shows and the joy he bestows are for those who follow on to know the Lord.

Assurance came to Peter when this barrier was passed, and he could say, "Now I know of a surety that the Lord hath sent his angel and hath delivered me." How truly has someone reminded us, that as long as Peter had an iron gate before him, he had an angel beside him.

The big discovery which Peter made later was that prayer was being made for him, and that more things are wrought by power than this world can ever know. Is some mother or father wife or child or friend praying chains from our hands and the opening of some iron gate for us? Are we about to be sifted as wheat, and is Satan asking for us that he may try us? How wonderful it will be if we may have our Great Intercessor, the Master, say, "I have prayed for thee that thy faith fail not."

Parables on Prayer

By BURTON A. MILEY

Sunday School Lesson

February 12, 1956

Luke 18:1-14

The words "faint" and "pray" immediately catch the eye. If men faint, it is because they did not pray. If men pray, they will not faint. Jesus spoke a parable to teach this conclusion. Every Christian is tempted to quit praying. It is unusual if at some point one has not quit praying. He possibly repented of his error and began a prayer life anew. Experience in prayer leaves one sold to its value.

When a man quits praying one of three conclusions is possible. First, he has his answer and is satisfied. Secondly, because his prayer life was disappointing he gives up, faints, turns to evil, loses heart, becomes a coward, behaves badly. Lastly he may have lost thought of God's interest and ability to help. It is not complimentary to cease praying. It is folly to pray with unworthy motives and dishonorable desires.

THE UNRIGHTEOUS JUDGE

The two characters of the parable are an unworthy judge and a widow. The judge was proud and fearless. The widow was persistent in petition. She stated her complaint as often as she could get audience with the judge. The judge was deaf to her plea but finally relented and cleared her grievance. His motive was not justice, honor or right. He feared he would be wearied by the persistence of the widow.

The burden of the parable is not to teach that God must be wheedled into answering prayer. It teaches by contrast instead of comparison. Any comparison between God and the judge is likely to bring one to the wrong conclusion. The judge is drawn as an unworthy man to show "how much more worthy God is." Matthew 7:11 is a passage on prayer and Jesus taught "how much more shall your Father which is in heaven give good things to them that ask him." The contrast there is between God and earthy parents. The same thought is promoted in Luke 11:13, "How much more" the Heavenly Father is willing to give the Holy Ghost. The fearless judge with all his faults was not at first willing to give unto the woman. "How much more" would a loving God be willing to give readily and speedily to those who petition Him. The teaching of the parable is a revelation of the attitude of God toward the praying one who does not give up. God is everything the judge was not and the judge was everything God is not.

The persistency of the woman proved her plea not to be a passing fancy. Some prayers may not be worth repeating. The petitioner realizes this after a while and ceases his plea. Persistency is the best assurance of the praying one's believe in his prayer. God

would have each to believe in the rightness and worth of his petition. If one seeks God's will, prayer must be his daily habit.

THE TRUST OF PRAYER

The second parable was spoken to those "which trusted in themselves that they were righteous and despised others." Once again two characters step to the center of the stage. One is named "Pharisee," the other "Publican." The Pharisee was a self-righteous man. He was one who prayed. He imposed discipline upon himself beyond what the law required. He fasted twice each week. He was a tither. His neighbors would have spoken highly of his religious practices. But he was locked in his own soul. His entire world was built around "I."

Someone has said that he was a stockholder in the Kingdom of God and wanted a directorship. He pleaded his virtues before God with hope that celestial powers would see his value and elect him to the Board of Directors. His prayer was really a praise for himself. He thought of all others as sinners and was thankful that he was not as they were. He even lifted himself above the publican who prayed not far from him. His ballad of virtue surely pleased him as his words fell across his conscious mind. He prayed "with himself."

The Publican also prayed. "Standing afar off" would mean much removed from the temple not much removed from the Pharisee. While the Pharisee thought of others as sinners the Publican thought of himself as the sinner and others never entered his mind. He would not lift his eyes unto the heavens. The center of his world was not "I" but God. He opened his soul unto God with the cry "God be merciful unto me the sinner." No one can argue but what God's road was opened into the tax collector's life. The Pharisee had shut God out with his own self-sufficiency. The parable concludes that the publican went down to his house justified rather than the Pharisee. Humility won where trust in self lost.

The basic formula for life is that the one which exalts himself shall be abased and the one that lifts himself in true humility shall be exalted. Each parable contributes to the understanding of prayer. The parable of the unrighteous judge teaches persistence in prayer. This is for praying one whose motive should be searched. His desires should be plummeted. His needs should be

constantly reviewed. When one sincerely reaches into his life to explore these qualities he is driven to the need of a continual prayer program. If the prayer program is not the basic support of his life, then he will faint and God will have no power to work through him. Man's persistency in prayer gives God an avenue of expression.

The second lesson from the tax collector is humility. One may approach God boldly, for he is His son, but he should approach Him humbly because He is his God. Humility recognizes the need of the individual. People ever stand in need. The publican stood in recognized need. The Pharisee sang a praise song with the theme, "I am glad I am not like this Publican." Other men ostracized the tax collector and ruled him out of their fellowship and fun. God took him in. God will take any humble person in. It is pride that separates. Humility joins. This is one of the strongest rebukes against the self-righteous of his day.

PRACTICAL LESSONS

Purposeful prayer is not to inform God what He owes. Many times in disaster or grief a person asks, "Why did this happen to me?" He feels that he is entitled to divine favors because his righteousness has brought him divine protection. He wonders about the miscarriage of divine justice when his life is subjected to emotional hurts and griefs. Purposeful praying pleads unworthiness to God that he might fill one out of His bountiful love with righteousness and virtue from His own nature. True prayer is more than solicitation. It is an emptying in order that God may fill.

Each man describes himself in prayer. One gives a description of his inner self in prayer life. Did not the Pharisee? Did not the publican? Listening to prayers is like tapping the heart secrets of a man's soul. Revelation comes as from no other source. The Pharisee described himself and he had everything he needed but God. The Publican described himself and nothing was in his favor but God. Prayer reveals the visions, desires and ambitions as well as the faith of man.

True prayer keeps one humble. True prayer searches the heart and brings motives and desire into the holy light of God's probing. Man loses pride in the face of discovered deceptions.

Indian Mission Biography

AARON and HILDA HANCOCK

The life story of missionary Aaron and Hilda Hancock of McAlester, Oklahoma, is on the press and will be off in time for use as supplementary reading for the Home Mission study of Indians, according to announcement by Dr. J. Clark Hensley, pastor of the First Baptist Church, Pulkaski, Tennessee, who has written the Hancock story. The story is being published under the title *My Father Is Rich*. It is not only a biography of the Hancocks, who for thirty years have served as missionaries among the Indians; the book is replete with their experiences of the Indian mission fields. The chapter "The Trail of Tears" offers valuable historical background for Indian mission study.

Friends of the Hancocks throughout the Convention will welcome the story, and it is thought that it will be a significant contribution to the literature on the Indian missions. Dr. Courts Redford, Executive Secretary of the Home Mission Board, long-time friend of the Hancocks, has written the foreword. The book may be ordered direct from the Hancocks or from the Baptist Book Store.

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STATISTICS

Statistics is the art of drawing a crooked line from an unproved assumption to a foregone conclusion.

—Emil Frankel, *Science Digest*

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SUCCESS





Never forget the fact that in striving for a successful life, a few nonessentials are essential.

—Oren Arnold

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Executive Board STATE CONVENTION



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

Arkansas Baptist Churches

Over one-half of the churches in our Arkansas Baptist Convention have less than 150 members. To be more exact — we have 594 such churches, or fifty-two per cent. These churches have a total membership of 48,382 or 17.4 per cent of the state total, and they gave \$56,032.42 through the Cooperative Program, which was five per cent of the total. This was a per capita gift of \$1.16 to world missions for the year 1955.

Forty-eight per cent or 545 of our churches have memberships above 150. The combined membership of these churches is 229,478. They gave \$1,153,676 to world missions through the Cooperative Program. This was 95.37 per cent of the total.

Sixty-seven (67) of the 1,139 churches affiliated with our Convention did not give anything through the Cooperative Program last year. This was 5.88 per cent. In 1954 we had 14 churches that did not give through the Cooperative Program. The number of churches, not giving, is growing smaller and smaller, but let us pray that the time will come when every church will be supporting missions through the Baptist program.

When we looked at the number of churches in Arkansas that did not give through the Cooperative Program, we were alarmed and immediately started thinking about the other states. We wondered how we stood in comparison with others. Upon investigation we found that Kentucky had, in 1953, 2,419 churches with 713 or 29½ per cent of them not contributing through the Cooperative Program. Mississippi, in 1955, had 1,720 churches with 137 or 8 per cent of them not giving through the Cooperative Program. (The only reason that we compare our state with these two states is that we just happened to have their Convention Annual on our desk, and checked through them to see how they were doing.)

So, you see, we are not 100 per cent in our contributions, but we do not have as far to go in order to reach the goal as some other states.

Now, why not check with your church treasurer? If your church failed to give to world missions through the Cooperative Program last year, do your best to help lead your church to be a missionary church this year.

We realize that many of our churches are small in membership; others have gone full-time from half-time; still others have gone half-time from fourth-time and all the money could be used at home. But, we all believe when a church includes Christ's world-wide commission in its efforts it will be blessed of Him. Try it this year. Help your church to become a missionary church.—R. D.

Luxora Makes Up Deficit

The Luxora Church in Mississippi County was running behind with its contributions during the year but when the cotton crop was finished and sold the people brought their money in and the Treasurer sent us a large check and made up for all that they felt like they had failed to do during the year. James Riherd is one of our very finest young pastors and his leadership is reflected in the progress of that church in every phase of the work. The Treasurer is one of our best and we appreciate him. — B. L. B.

The Church Wedding

One of the most sacred and public services for the Christian is the church wedding. But, in too many cases the wedding is not conducted in a manner which gives it maximum dignity. In order to make this ceremony beautiful as well as meaningful for the couple, the families and the audience, some simple rules should be followed.

1. As soon as the date of the marriage is decided, clear the calendar with your pastor.

(1) This will avoid embarrassing conflicts.

2. Discuss with your pastor, before the reserve the date.

(2) This will enable the pastor to rehearse, the details of the wedding.

(1) This will eliminate much discussion, even argument at the rehearsal.

(2) This will prohibit frivolity at the rehearsal.

3. The pastor of the church is expected to officiate at all weddings.

(1) If it is the wish of the couple that another minister officiate, the pastor should be notified and he will extend an invitation to the visiting preacher.

(2) If a visiting minister is used the pastor should be asked to assist in the wedding.

4. The church organist is expected to play for all church weddings.

(1) If another organist is desired, discuss the matter with the regular organist and the organist can invite a guest organist.

(2) Discuss the music with the organist and pastor in advance.

5. Fees or honorariums.

(1) It is proper to offer honorariums to the organist and officiating minister.

(2) If you want the custodian of the church to render maximum service, you can offer him a fee.

6. Decorations.

(1) Avoid damage to the church furniture.

(2) See that the candles do not melt, and mar the carpets.

(3) Make arrangements with florists, or someone to remove all decorations after the wedding.

With precise planning and courteous conduct, the wedding ceremony can be meaningful, worshipful and beautiful. — R. D.

Hackett and Kreis

First Church of Hackett has recently called D. M. Kreis to be its pastor. The church has voted to give 7 per cent of its regular income for the Cooperative Program. This is considered a good thing as a starting point. This church will grow under the ministry of this pungent preacher. We predict that if the church is able to keep Brother Kreis that in two years it will be giving 25 per cent of its income for the Cooperative Program. Some of the salt of the earth are members of this good church and now they have great leadership. — B. L. B.

Every Baptist a Tither

Dr. Forrest C. Feezor, the Executive Secretary of the Baptist Convention of Texas, has urged that February 11 be set aside, to fast and pray for rain in that state which is suffering from a drouth. Dr. Feezor said, "I lieve God has brought this drouth on us to turn our attention to Him. When we have learned the lesson He wants us to know, then He will break the drouth."

Here, in our good state of Arkansas, the mid-winter drouth has been broken. In many places snow and sleet fell on frozen soil. When warmer weather came and a general "thawing out" process started, the ground gradually drank the good moisture. Then after the snow and ice had time to melt and soak into the earth, a general rain of 2 to 3½ inches bathed the state in life-giving, thirst-slacking water. All of that adds up to this: God saw fit to bless our state last year with good harvests. Now, the prospects look good, at the beginning, for another prosperous year. God is doing His part, and we believe that Arkansas Baptists will remember all these blessings. Paul gave a good recipe for remembering our blessings when he said, "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."

While others are praying for rain, we will heed the admonition of the psalmist who said, "Bring an offering and come into his courts." We will go to God's house to worship Him, and give thanks not with empty words, but with our tithes and offerings. In India when introduced to royalty, the subject always has a piece of silver money in his hand to show that his greetings are not just empty words. So, let us not give thanks with empty words, but rather let us worship God with our tithes and offerings, because He has been good to us.

Every Arkansas Baptist ought to be a tither in 1956! Are you? — R. D.

Friendship and Pastor Sawyer

William B. Sawyer is one of our young preachers not long out of the Seminary. He was reared in Little Rock and has accepted the pastorate of Friendship Church in North Jacksonville. Brother Sawyer writes that it thrills him to report that his church proposes to increase its Cooperative Program gifts 50 per cent for 1956. This aggressive young pastor proposes an annual increase until a satisfactory amount is given by his church. We do not wish to make invidious comparisons but we wish that some of you brethren who have been milling around a 10 percent allocation for the Cooperative Program would pray about an increase for missions that would match the 15 per cent that this church in Jacksonville is giving. — B. L. B.

Correction

Report of Washington-Madison Association. The amounts of \$25.12 for the Baptist Orphanage and \$9.71 for the Cooperative Program as sent in by the Hindsville Baptist church were credited to the Huntsville Baptist Church of the same Association in the recent quarterly report. The totals for the Hindsville Church should read:

Cooperative Program \$21.44
Orphanage 25.12

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