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### February 2, 1956

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, FEBRUARY 2, 1956

NUMBER 5



Louis C. Williams

**The House of Thomas A. Edison — He Gave Us the Electric Light  
Jesus Gave Us the Light Eternal**

**NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
LIBRARY**

## Young People Are Important

By W. A. CRISWELL, Pastor

First Baptist Church, Dallas, Texas

Think of it! These 5,924,697 young people are our opportunity. These are the young people, 17-24 years of age, living in our Southern Baptist Convention territory who are not enrolled in any Sunday school. If they were to stand at attention side by side, they would form a line reaching all the way from the North Carolina beach to the Pacific Ocean in California. What an army for the Lord! What a potential strength for our churches! What a glorious challenge to Southern Baptists! Young people constitute the second largest group of possibilities for our Sunday schools, and yet in the average Southern Baptist Lord's Day school they constitute the smallest group enrolled. Somewhere along the way Southern Baptist churches have lost step with most of their young men and women.

Our churches to survive must make an appeal to this choice group of tomorrow's leadership. They offer to us our second largest soul-winning possibility. Churches that are reaching young people also report they constitute the second largest group in giving tithes and offerings. They are making important decisions during this period which will mold and shape their future, and also mold and shape the destiny of our nation and our churches. It has been said that approximately 70 per cent of all the marriages take place during this age span, and that approximately 50 per cent of all the babies are born to

them. The rate of speed by which our churches will grow, the type and kind of homes which will be formed in the future in our nation, the kind of leadership which we will have in our cities, states, and nation, the speed by which the gospel of salvation will be carried to the needy and lost world — all of these are dependent to a great degree on what Southern Baptists will do for the young people of this day.

We can reach many of these young people. Churches which are providing good leadership, proper organization, and challenging programs are reaching them in an ever-increasing number. We are finding that young people, because of the wide age range of 17-24 and because of the various activities in which they are engaged, are divided into five distinct groups. These are: Younger singles — 17 and 18, older singles — 19-24, married, college, and those in the service of our country. Churches that are reaching them are providing classes and departments for each of these distinctive groups. We cannot mix them and expect to reach them.

We pray that pastors and Sunday school workers all across our Convention territory will see this tremendous army of unenlisted young people, about six million in number, and then seriously, with the help of God, reach them for him. Southern Baptists can! Southern Baptists must! Southern Baptists will!

## The Son of Perdition

A Devotion By The Editor

"And none of them is lost, but the son of perdition."

The name of Judas stands for the basest act of treachery in all human history. Yet, if the blanket of oblivion were thrown over this one deed, Judas would be accepted in any respectable society.

His was not a life blackened by a succession of base and evil deeds, not the totally depraved nature to whom no appeal could be made. Even his closest companions did not suspect the possibility of such a base betrayal; when Jesus said, "One of you shall betray me," no accusing glances were cast toward Judas; no one asked, "Is it Judas?" each one asked, "Is it I?"

But when his companions began to recover from the first shock and began to look back, they could see clearly the steps which led to his act of treachery. Little things which, at the time, were seen in the light of the last foul deed. Seeing the antecedence of this deed, they were surprised that they had not suspected him before.

John sums up the conclusion of the disciples that the betrayal by Judas grew out of his inordinate greed: "He was a thief, and had the bag, and bare what was put therein."

There is a legend of a young man who picked up a coin lying on the road. Ever afterward as he walked along he kept his eyes steadfastly on the ground, hoping to find another coin. In the years of his life he saw not that the heaven was bright above him, that nature was fruitful around him. When he died a rich old man, he knew this fair earth of ours only as a dirty road in which to pick up coins as he walked along.

It is said that in Algeria, when a peasant wants to catch a monkey, he makes a hole in a gourd, puts some nuts or rice inside, then attaches the gourd to a tree. In the night the monkey goes to the gourd, thrusts in his hand and grabs the delicacy. But he cannot withdraw his clenched fist. As he will not let go his booty, he remains until captured.

"Why was not this ointment sold for three hundred pence, and given to the poor?"

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:5-6).

sheriff was fined fifty pounds and dismissed from office.

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## Diagnosis and Prescription

By W. B. O'NEAL

Not all preachers are doctors and but few of them attain the title of D. D. However, all preachers are diagnosticians and all offer prescriptions. Some go strong on big doses but most just give little pellets and weak fluids.

Preachers, like some medical doctors, often fail to make a correct diagnosis. A doctor who prescribes for a headache when the trouble is a bad heart makes a great mistake. A preacher's most serious job is the curing of a bad heart.

Stiff joints, lame backs, poor hearing, malnutrition, gabbitis, rumoritis, and voluntary inactivity are a few of the diseases preachers must diagnose and try to cure.

Preachers, like doctors, seldom try to discover their own ills. If a doctor gets sick he generally goes to another doctor. The preacher has a great advantage there. He can go to the Great Physician, the one who never fails. And this he should do before he undertakes to diagnose a case or practice on any occasion.

## If I Were Old

(Continued from page three)

the truth of God as revealed in His inspired word. There is no substitute for the Bible in the devotional life of the minister nor in his pulpit ministry.

I know of no better counsel for the young preacher or for the old preacher, for that matter, than Paul's counsel to Timothy when he said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

## Baptist Imprisoned, Banished For Preaching In New York

FLUSHING, New York, March 20, 1957—William Wickenden, a Baptist minister who has been imprisoned here, has been ordered released and banished from the province. Wickenden was found guilty of preaching here without permission of civil or church authorities.

Wickenden came here several months ago from Providence, Rhode Island, and began preaching in private homes and elsewhere. He won a number of converts and took them to the river for baptism as is the practice of Baptists.

As soon as authorities discovered that the newcomer was conducting unauthorized worship services, a constable placed him under arrest and the minister was ordered fined one hundred pounds and banished. Wickenden was to be held until the fine and court costs were paid.

Authorities held Wickenden until they had determined that he was too poor to pay the fine and then ordered him to leave the province. He was warned that if he returned he would be jailed until the fine was paid.

Probably the first minister to preach the Baptist doctrine in this area, Wickenden did not suffer alone as a result of the meetings. William Hallett, Flushing sheriff, also was arraigned for participating in the services.

Hallett was charged with permitting unauthorized meetings in his house and allowing Wickenden "to explain and comment on God's Holy Word, and to administer sacraments, though not called thereto by any civil or clerical authority."

For his part in the Baptist services, the

## ARKANSAS BAPTIST

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MRS. HOMER D. MYERS ED. ASST.

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## From The Editor's Desk

### If I Were an Old Preacher —

#### I Would Be A Friend to Young Preachers

The brightest prospect for the future, so far as Southern Baptists are concerned, is the large number of young men training for the ministry in our five seminaries. In addition to these, there are ever-increasing numbers of your men in our colleges who have committed their lives to the gospel ministry. More and more of our young men in the churches are responding to God's call to the ministry. Consequently, there is a constant stream of young manhood flowing out from the churches through our colleges on into our seminaries and from there to the pulpits throughout the land and on the mission fields around the world. What a glorious procession this is! It heartens me beyond measure. It should send a thrill through the heart of every Southern Baptist and should encourage every church to intensify its program of spiritual instruction to the boys and girls and young people for whom they are responsible.

#### They Delight My Soul

When the impact of this movement among our young people really registers on the consciences of Southern Baptists, they will provide the educational opportunities for the training of these young people for the ministry and then provide them with the opportunities for fulfilling their ministry at home and on the mission fields abroad.

It should be added also that there are increasing numbers of young men and young women preparing themselves in our colleges and seminaries for full time Christian service in other capacities: Ministers of education, ministers of music, church secretaries, and other specialized fields of service.

It has been my delight to observe the young preachers in Arkansas as they have returned from college and seminary to take up the responsibilities of the pastorate or other positions in the state. They have entered upon their work with the vigor and enthusiasm of youth. I have observed their growth as they have matured in wisdom and experience and as their ministry has become increasingly effective and their influence broadened.

If I were an old preacher I would want these young preachers to know how they have delighted my soul and cheered me beyond measure and given me my surest hope for the future of the Arkansas Baptist program, for the Southern Baptist program, and for the kingdom of God around the world.

#### I Would Not Become Critical

If I were an old preacher I would guard myself by every means of self-discipline from becoming critical toward the young preachers who are to take my place and the place of others who may be growing old. One of the dearest friends I ever had grew old with bitterness toward the younger gen-

eration of preachers. He could see no good in them or the programs they were promoting. He was one of the most miserable men I have ever known. He could not enter into the life of the churches or the ministers by whom he was surrounded. All he could do was to sit back and criticize. I would not want to be like that.

Nor would I want to be like some men I have known who have served for many years in denominational positions, who in the closing years of their lives turned against the denomination that gave them their life opportunity. In order to avoid such an end to my ministry, I would make every effort to keep up with the progress of the spiritual forces around me as represented by the younger ministers and the programs they are promoting in the churches, and I would rejoice in every achievement. It would not make me unhappy if those following me were able to achieve greater successes in kingdom service than I had been able to achieve. It would only bring added joy and delight.

#### A Balanced Ministry

It may be in order to offer certain suggestions for the encouragement of young preachers and to point out some of the problems which they will inevitably grapple with. It is not easy, but it is tremendously important, that the preacher develop a well-balanced ministry. There will be tugs and pulls and pushes from every side. There will be calls upon his time, his energy, and his thought.

To develop a thoroughly balanced ministry there are certain elements that enter in and which must be guarded against every attack. The minister dare not neglect his devotional life. His communion with God and God's word must be held inviolate. The preacher's pulpit ministry is the climax of his public ministry. There will be many calls upon his time and energy during the week which would limit his sermon preparation and perhaps postpone it until the end of the week when he is forced to search frantically for a text and an idea to bring to his people on Sunday. Only emergencies over which he has no control should cause the preacher to come to the pulpit without adequate preparation.

The preacher must keep in contact with his people. He must understand their problems, their aspirations, their weaknesses, and their failures. He must not lose sympathy with the people. The preacher should not consider himself a boss of the church or an overlord, nor should he allow himself to be bossed by individuals of the church. The pastor and the church should co-operate together on the finest basis of spiritual understanding. The pastor is the spiritual leader of the church. It may be expected that he will meet with some opposition in promoting an advanced program. In such case, he

should seek the co-operation of the church even if it means a delay in launching the program which he has visualized. People and pastor must march together if they are to achieve the greatest results. Where either the pastor or the church seeks to force his will upon the other there will be friction and cross currents which will defeat the ends for which both are striving.

I do not mean to imply that the pastor and church must wait upon the small disgruntled and reactionary group which is found in practically every church before they can promote an aggressive program. It seems that some people will never be harmonious and co-operative and the program must go in spite of them.

#### Organization and World Program

The preacher must know his organizations. Church organizations have become complex in recent years and they are making an ever-increasing demand upon the pastor's time. But the pastor who discovers that his organizations have grown faster than he has grown, or than his knowledge of the organizational life of the church has grown, will soon be looking for another pastorate. The preacher, to achieve his greatest potential ministry, must know his denomination and integrate his personal ministry and the ministry of his church into the denominational program. The denomination provides the minister and the church with the channels through which their service may be multiplied many times as they join with other ministers and other churches in a gospel of evangelism and missions, of Christian education and benevolence.

#### Cautions

I would offer a few cautions to the young preacher. I would caution him against becoming obsessed with one idea or one doctrine. Such an obsession will lead one to an emphasis of that one idea or doctrine without considering its relation to other doctrines or ideas. The preacher who constantly rides a hobby in the pulpit is likely to develop in his congregation a soft of spiritual dyspepsia. Eggs are good food, but a diet of eggs three times a day would likely turn one against eggs.

I would also caution the young preacher against shutting himself up in a theologically closed circuit. The danger here is that one will close his mind to any new ideas, thoughts, developments, or differences of opinion. The danger is that one will see everything from his particular point of view or else he will brand others as heretics.

It is important that we should understand that no one knows all about any one truth. Truth has many facets and the same doctrine or the same facet may appear in a different light from different points of view. These different points of view are not contradictory but are complementary. It may require many different persons looking at the same truth or doctrine from as many different viewpoints to approximate the whole truth. But since no one finite mind can see all the facets of any great truth, no one can know all there is to be known about any great truth or doctrine.

I would say to the young preacher, keep an open mind to all truth from whatever source it may come. Search the Bible for

(Continued on Page Two)

# Kingdom Progress

## Cutrell In Mississippi

C. H. Cutrell moved to Calhoun City, Mississippi, from the pastorate of the First Church, Eudora, December 17, 1949.

The Calhoun City Church has adopted a budget which provides that 50 per cent of undesignated funds will go to missions, 40 per cent to the Cooperative Program, and 10 per cent to local and associational missions.

The Calhoun City Church will observe its Golden Jubilee, February 14, 1956. A unique program has been planned for the celebration. According to the film strip, "Hours That Bless," \$40 supports the entire Southern Baptist program of education, benevolence and missions for one minute. This is equivalent to \$2,400 per hour. The Calhoun City Church has allocated \$14,400 for missions for the current year. This means that the Calhoun City Church will carry the entire program for six hours.

A series of six services has been planned for the year, beginning on January 29 with Dr. Chester L. Quarles, executive secretary of Mississippi Baptists, who spoke on the subject, "The First Hour — Hours That Bless Through State Missions."

On April 1, Dr. D. M. Nelson, president of Mississippi College, will speak on the subject, "The Second Hour — Hours That Bless Through Christian Colleges."

On June 10, W. G. Mize, superintendent of the Baptist Children's Home at Jackson, will speak on the subject, "The Third Hour — Hours That Bless Through Works of Benevolence."

Dr. J. Hardee Kennedy, professor in the Old Testament Department of New Orleans Seminary, will discuss on July 8, "The Fourth Hour — Hours That Bless Through Theological Seminaries."

"The Fifth Hour — Hours That Bless Through Home Missions," will be the subject of Dr. Courts Redford, Executive Secretary of the Home Mission Board, on September 9.

On November 11, Dr. Baker J. Cauthen, Executive Secretary of the Foreign Mission Board, will speak on, "The Sixth Hour — Hours That Bless Through Foreign Missions."

## Woodell Goes to Missouri

W. R. Woodell has resigned the pastorate of First Church, Judsonia, to answer the call of Second Baptist Church, Springfield, Missouri, effective March 1.

Mr. Woodell has been pastor of the Judsonia church for two and one-half years. During this time there has been a 20 per cent increase in church membership, a 30 per cent increase in Sunday school enrollment; a 35 per cent increase in Training Union enrollment, and a 50 per cent increase in gifts to missions. A Brotherhood has been organized. The education building has been air conditioned to complete the conditioning of the entire building. A branch Sunday school has been organized in East Judsonia.

## Books Received

Together We Praise Him  
By Florence C. Brillhart

Fleming H. Revell Company Price, \$2.00

Informal Talks on Sunday School Teaching  
By Ray Rozell

Rozell & Co. Price, \$2.00

## Jordan Missionaries Safe; Ajloun Hospital Continues its Operations

All Southern Baptist missionaries in Jordan are safe and the Baptist Hospital, Ajloun, continues to operate, according to information which Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, has received from the State Department.

Dr. Cauthen cabled the American Embassy in Amman as soon as word reached Richmond that the hospital had been looted and that four Americans had been taken to Amman by Arab Legion troops. The Embassy replied through the State Department.

The communication gave the following information: Rioters from near-by villages attacked the hospital Thursday morning, January 12; but they were restrained before the hospital sustained severe damage. Three buildings were impaired: A dormitory, the dispensary, and the school.

All hospital personnel are safe and the hospital is continuing its work. Southern Baptist missionaries in Ajloun at the time of the attack were Dr. and Mrs. L. August Lovegren and Miss Violet Popp.

Miss Anna Cowan, missionary who also serves in Ajloun, was in Beirut, Lebanon, on Thursday; and Dr. and Mrs. Lorne E. Brown, who are also assigned to the hospital in Ajloun, are now in Beirut where they are taking a refresher course in the Arabic language following furlough in the States. Miss Annie Hagstrom, a Swedish nurse employed by the Near East Baptist Mission, was also in Beirut at the time of the attack.

Dr. and Mrs. Levi A. Lovegren, parents of Dr. August Lovegren, were in Ajloun when the hospital was stormed. They are missionaries of the Conservative Baptist Association. Dr. Levi Lovegren was recently liberated from Red China and he and Mrs. Lovegren had stopped for a visit with their son before returning to the States. They went into Amman following the attack on the hospital.

## Boards Say Schedule Full For '57 Schools of Missions

The Home and Foreign Mission Boards have closed the doors to further requests for missionaries to serve in 1957 Schools of Missions, according to L. W. Martin, secretary of Missionary Education, Home Mission Board.

"The requests already filed will require the services of even more missionaries than are now available," he said.

Martin pointed out that those contemplating Schools of Missions set dates for 1958 and contact their state director of Schools of Missions for further action in planning such a missionary education institute.

## Storytelling

An Ancient Art In Christian Teaching

By Claudia Royal

Broadman Press Price, \$2.00

Expository Outlines On The Whole Bible  
Volume XXI, Revelation

Zondervan Publishing House Price, \$3.95

The Treasury of Charles H. Spurgeon  
Introduction by Wilbur M. Smith

Fleming H. Revell Company Price, \$2.50

## Subscription Analysis Arkansas Baptist

Delta Association has 9 budgets; 10 clubs; 14 with neither.

Faulkner County has 4 budgets; 4 clubs; and 18 with neither.

Gainesville has 3 budgets; 1 club; and 13 with neither.

Greene County has 9 budgets; 3 clubs; and 28 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.

## How You Can Help

We enter 1956 with 1,018 missionaries under appointment working in 35 countries and territories around the world. During 1956 we hope to appoint at least 125 new missionaries and enter several new areas of work. We are greatly encouraged by the increased interest in and support of our foreign mission program. We wish for you a wonderful year of service and trust that 1956 will be the greatest year thus far in your ministry. We thank God for the 1955 accomplishments in foreign missions but we pray that 1956 will see even greater progress. We hope this will be true in all Southern Baptist churches, agencies, boards, and institutions.

The Foreign Mission Board, for several years now, has been seeking to promote its program through the medium of direct mailings to Sunday School superintendents, Training Union directors, W.M.U. presidents and Brotherhood leaders in many of our churches. Materials were mailed to these key people in approximately 10,000 churches, in care of the local church addresses. The difficulty involved in securing complete mailing addresses of many churches has handicapped the outreach of this program, since the Post Office Department assumes no responsibility for delivery unless a full address is provided. In an effort to enlarge our 1956 program with a mailing list to include at least 15,000 local churches, we have decided to enlist the help of the local church clerks. They are right on the field and have fine contact with leaders in the church. We should like very much for your church to be included. The clerks who already made up our mailing lists will receive a letter explaining our plan and asking for their wholehearted co-operation.

Our plan is to send a packet of materials to the local church clerk and ask that person to place them into the hands of the people to whom they are directed. Any effort you can make to encourage your church clerk to render this invaluable service for the Foreign Mission Board will be deeply appreciated. You and he can help us tremendously in getting the message of foreign missions to our people.

—Foreign Mission Board

## Correction

In the Fourth Quarterly Report, Weim Church Trinity Association was credited with \$55.74 designated to the Bottoms Baptist Orphanage, which should have been credited to Fisher Baptist Church.

Expository Outlines on the Whole Bible  
Volume XX, James-Jude

By Charles Simeon  
Zondervan Publishing House Price, \$3.95

### Foreign Board Gets \$1,836,630 From Advance Program Receipts

The advance section of the Cooperative Program brought to the Southern Baptist Foreign Mission Board \$1,836,630.83 for the year just ended, Dr. Baker James Cauthen, executive secretary of the Board, announced to the home office staff in daily chapel service recently. This amount represents 75 per cent of all money received by the Executive Committee of the Southern Baptist Convention since the first week in October.

(The Southern Baptist Convention's annual budget of \$9,200,000 to support its seminaries, boards, and agencies was met the first week of October. All Cooperative Program funds from then through December 31, called Advance Program funds, were shared exclusively with the Foreign and the Home Mission Boards. Under the Convention's 1955 budget, the Foreign Mission Board received \$3,475,000.)

"We enter 1956 highly encouraged because of the growing missionary vision of Southern Baptists," Dr. Cauthen told his co-workers in Richmond. "From the standpoint of missionary volunteers, financial support, and intercessory prayer there is every reason to believe our world mission undertaking will be expanded beyond anything that has yet been proposed.

"This large amount of money indicates the growing determination of Southern Baptists to expand a program of world missions. It is nearly twice as much as the \$998,520.73 received in 1953 and is \$539,507.69 more than the amount received in 1954.

"Every dollar will be spent for advance. It will go to provide funds for evangelism, operation of schools, hospitals, publishing houses, and seminaries. It will make possible the construction of church buildings, hospitals, and schools.

"The Foreign Mission Board expresses appreciation to Southern Baptists for the support of the Cooperative Program. This money indicates that our opportunities for advance are largely dependent upon support of the Cooperative Program."

Then after the reading of Scripture and a devotional thought for the day, Dr. Cauthen led the staff in a prayer of thanksgiving for Southern Baptists who made the money possible and a petition for wisdom in its use around the world.

### Association Opposes Gambling And Designations

The Executive Committee of the Little Red River Association has addressed two communications to Rel Gray, president of the Arkansas Baptist State Convention, and to the Executive Board of the Convention. One urges President Gray and the Executive Board "To pursue the proper procedure concerning the referendum as regards to horse and dog racing with parimutuel betting, by calling together, even if necessary in special session, the Executive Board of the State Convention to form the committee and set it in order to do its necessary work."

This committee has already been set up and held its first meeting recently. The Arkansas Baptist did not receive a report of this meeting or what steps were taken, but it is assumed that the committee is on the job.

The second communication proposes: "That all our institutions, including the Orphanage, should be included in the state budget for all their support in order that all our people can support all our work without being asked for special offerings and designations." This, of course, is a matter for

## State Wide Evangelistic Conference

By L. C. TEDFORD, Pastor  
Grace Church, North Little Rock

The state wide evangelistic conferences have come to be very popular with Baptists. Every state co-operating with the Southern Baptist Convention will have one this year. Last year the total attendance at these conferences was approximately 35,000, and this year the expected attendance is 50,000.

These conferences, often referred to as "revivals for the preachers," have as their purpose the sharing of heavenly inspiration, the teaching of sane evangelistic methods, and the making of disciples as enjoined in the Great Commission. While they are primarily attended by preachers, many laymen attend and are impassioned afresh to witness for the Lord.

The inclement weather cut down attendance noticeably at the meeting last week at First Church, Little Rock, but with only one or two exceptions every speaker on the program was present. The splendid quality of the conference more than made up for what was lacking in quantity of attendance.

Dr. I. L. Yearby, Superintendent of Evangelism in Arkansas and the person responsible for making up the program, should be commended for securing the excellent personnel for the conference. Out of state speakers included Dr. Carl Bates, pastor of First Baptist Church, Amarillo, Texas; Dr. Marshall Craig, evangelist from Dallas, Texas; Dr. W. A. Criswell, pastor of First Baptist Church, Dallas; Dr. Roy S. Hollomon, Superintendent of the Kansas United Dry Forces, Topeka, Kans.; Dr. E. Stanley Williamson, Secretary of the Department of Cooperative Field Promotion, Baptist Sunday School Board, Nashville, Tennessee; Dr. Eual Lawson, Associate in the Department of Evangelism; Mr. E. Powell Lee, Associate in the Department of Evangelism (Music); and Dr. Leonard Sanderson, Department of Evangelism of the Home Mission Board, Dallas, Texas.

"Teaching Them To Observe" was the general theme of the conference. These familiar words from the lips of our ascending Lord was the guiding thought through every speak-

er's message. Special stress was laid upon our observing "His Word"; "His Way"; and "His Will."

Although there is a human side in our great work of evangelizing, this did not get much emphasis. Very little was said about methods, organization, technique, conferences, and committees. But much was said about the authority of the Word; the wealth of His presence; the endowment of the Holy Spirit; and the will to do His will. The challenge of a sinful and doomed world was earnestly laid upon the hearts of all. This writer has been attending similar conferences for twenty-five years, and can honestly say that none of them have stayed on higher ground than this one. The season of prayer which closed the conference after the stirring message by Doctor Criswell was an experience which will not soon be forgotten.

While everyone who attended this conference and heard the wonderfully fine addresses and music acclaimed it a success, we know that the real proof of its success cannot be determined yet. There is a fatal interval between seeing the Transfiguration of Christ on the mount and going down to help suffering humanity in the valley. So the real measure of the worth of this evangelistic conference is in the hands of the pastors, evangelists, missionaries, and laymen who have returned to their various fields of service. It is up to us to keep the glow of evangelistic passion alive in our hearts by prayer, daily devotions, and witnessing to lost people. Let us all resolve to make this our greatest year for evangelism in the history of Arkansas.

Upon good authority we are told there are more than a million people in Arkansas without a saving knowledge of Christ. Surely the fields are white unto harvest, and we must add, too, the laborers are comparatively few. We Baptists have 1,136 churches in Arkansas with a total membership of 277,860. This great army of Christian soldiers, properly led, with the blessings of God upon them, surely can win and baptize 16,666 people, which is our goal for this year.

### Holiman Joins Staff Central, Hot Springs

C. J. Holiman Jr., until recently a representative of the National Cash Register Co., has become the full time minister of music and education for Central Church, Hot Springs. Milford L. Baker is the pastor.

Mr. Holiman is a former deacon and choir member of First Church, Little Rock, and formerly the choir director for South Highland Church in Little Rock, for the past year he has been part time music director for the Hot Springs church.

Mr. Holiman received his education with Little Rock Junior College, State Teachers College, Conway, and the University of Arkansas. He served with the air force during World War II.

Mrs. Holiman was Jeannetta Moyer of Little Rock. The Holimans have three children, Thomas, 6; Jo Ann, 3; and Richard, age 1.

the Executive Board to consider and for ultimate action by the Convention.

### Over \$1½ Million Paid in Benefits

Benefits paid in 1955 by the Relief and Annuity Board of the Southern Baptist Convention totaled \$1,859,691.26, according to Dr. R. Alton Reed, executive secretary.

In Reed's report to the quarterly Board meeting in January, he pointed out that the major beneficiaries were ministers retired under the Ministers Retirement Plan and the (Old) Annuity Fund; widows of members of the retirement plans, and those receiving assistance from the Relief Department.

Of the benefits, \$1,288,100.89 was paid out to retired ministers and widows of ministers; \$219,460.39 to layworkers employed by boards, colleges, churches, and other agencies; \$319,820.87 in relief grants, and \$32,209.11 in other benefits.

Approximately 4,500 beneficiaries were recipients of these benefits.

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- To share a sorrow  
makes it more bearable;
- To share a joy  
makes it more pleasurable;
- To share a life  
makes it more livable.

—Austin Ingram

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Baptist Leaders Fight Deportation Of Chinese Instructor

Baptist leaders are going into action on behalf of Richard Lin, instructor at Oklahoma Baptist University, Shawnee, who faces deportation to Communist China where, he believes, he would be persecuted.

Sen. Robert W. Kerr of Oklahoma, Baptist lay leader and former Democratic governor of this state, has introduced a bill in Congress to permit Mr. Lin to remain in the country.

Dr. John W. Raley, president of the university and of the Oklahoma Baptist Convention, is leading the movement to organize support for the bill.

Mr. Lin, choir director of Capitol Hill Baptist as well as vocal instructor at the university, was born in China but educated in France and the U. S. He came back to this country with his wife three years ago on a visitor's visa to work for a master's degree at Louisville, Ky.

The visa expired in October, 1954, and his application for a permanent residence visa was rejected. He then sought permission to remain in the U. S. under the Refugee Relief Act of 1953. Last December at a hearing in Dallas, Tex., immigration officials told Mr. Lin his stay here was "impossible under present laws."

A few days later he was advised by letter that he must leave the U. S. by Jan. 21 but a subsequent letter informed him the exit date had been extended to March 21.

Two sons born to Mr. Lin and his wife, Julia, since they came to the U. S., live with them in Shawnee — Stephen, 2, and Joseph, 1. An older son, Richard Jr., now nearly 5, had to remain with his grandparents in Hong Kong, British crown colony on the China coast, when the Lins came to this country.

"We believe the Lord has led us here and has made a place for us in this country," Mr. Lin says. "But if He chooses to send us back to China, we will go. I have God on my side. Isn't that enough?"

## Negro Baptists Approve Joint Evangelism Campaign

The National Baptist Convention U. S. A., Inc., voted at its midwinter meeting to cooperate with other American Baptist bodies in a united evangelism crusade from 1959 to 1964.

The Convention is the largest body of Negro Baptists in the world.

The 2,000 delegates were told that at least four Baptist groups, representing about 14.5 million churchgoers in the United States, are expected to join in the effort.

The three other cooperating bodies are the Southern Baptist Convention, the American Baptist Convention and the North American Baptist General Conference.

The crusade is to culminate in 1964 with the 150th anniversary observance of the first triennial convention held in Philadelphia in 1814, the first example of Baptist cooperative effort on a national level in North America.

## Washington Officials Still Hopeful On Religious Census

A spokesman for the Bureau of the Census said the idea of a 1957 census of religious

bodies is very much alive even though no provision was made for it in the fiscal budget now before Congress.

Walter Kehres, deputy director of the bureau, said a request for funds for a religious census might be included in supplemental budget proposals later this year.

## Graham Cancels Bombay Revival Meeting

Evangelist Billy Graham cancelled the first scheduled revival meeting in his six-week India crusade, which was to have been held at the Vallabhai Patel stadium in Bombay, because of widespread rioting in the city.

The rioting was believed to have been touched off by plans of Prime Minister Jawaharlal Nehru to carve Bombay state into three new linguistic units.

Although the Bombay public was denied the opportunity to hear the American evangelist, he addressed some 2,000 religious leaders at a three-hour meeting before leaving for Madras.

Mr. Graham was deeply affected by the rioting and visited some disturbed areas, appealing to incensed crowds to desist from violence and destruction.

When he asked a group of agitators why they were burning buses they could only answer, "We don't know."

## Ministers Asked to Preach Safety Gospel

A plea to local ministers to "preach the gospel of safety" was made by a state highway officer.

Harry B. Cargile of the state safety education department urged the clergymen to help in the fight against traffic deaths.

"We simply can't seem to cope with a situation in which people ignore not only the laws but the rules of safety," he said. "The highway patrol and police are doing everything possible. Maybe ministers and civic club leaders can try to impress the people, or maybe the figures themselves will show them the slaughter.

"At least, I think it would help if the ministers urged safety."

## Sees Religious Freedom In Sight For Italian Protestants

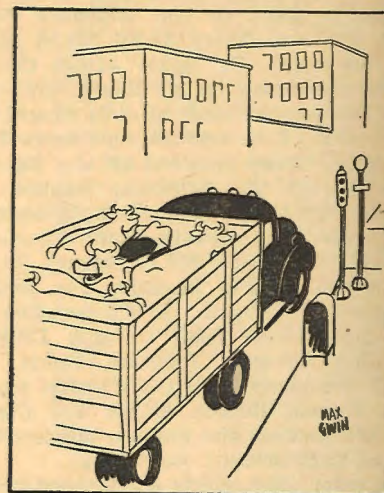
Complete religious freedom for Protestant groups in Italy is within sight, Achille Deodato, moderator of the Waldensian Church of Italy, said in New York City.

Speaking at a dinner marking the 50th anniversary of the American Waldensian Aid Society, he declared that the efforts of Protestant groups in Italy will make the freedom a reality. "Our task is to be ready for that time," he said.

"Freedom was curtailed under Mussolini's regime when the Lateran Pacts were signed in 1929," he said. "Pastors were under strict control of the police, most of the Protestant schools were closed and youth activities were made very difficult.

"The Republican Constitution of 1948 contains articles which assure a considerable degree of religious freedom to individuals but these liberties have never fully been put into effect."

# A Smile or Two



Off, please! This is my stop. Off, please!

Father: "Susan, that young man of yours stays too late when he calls. Hasn't your mother said anything to you about it?"

Susan: "Oh, yes, daddy. Mother says men haven't changed a bit."

"Do you suggest he's a thief?" asked the attorney.

"I wouldn't say he's a thief, suh," said the witness. "But if I was a chicken, I'd sure roost high."

"You're sweet enough to eat,"

He said in accents warm and low;

"I do eat," said the sweet young thing,

"Where do you want to go?"

Sen. Lyndon B. Johnson (D-Tex) told the story last week of having two suits and no place to go — at least not immediately.

Johnson was fitted for two suits, a brown and a blue one, the day he suffered his heart attack last July. His tailor read in the newspapers about Johnson's attack and phoned the hospital to find out what to do about the suits.

"Tell him to make the blue one up," Johnson instructed his wife. "I'll need that one whatever happens!"

—Quote

A beautiful Hollywood starlet's braininess was somewhat in question. One day she visited some friends and asked to be shown through their new greenhouse. Pausing a moment before one plant, she asked its name.

"It belongs to the Begonia family," was the host's answer.

"Oh," gushed the actress, "how nice of you to look after it while they're away!"

—Kablegram

"Now can anybody tell me," asked the geography teacher, "where we find man-gees?"

"Yes, miss," replied a knowing little boy, "wherever woman goes."

—Atlas News

The great Berlin physician Dr. Helm once examined a hysterical actress. "There's nothing wrong with you," was his diagnosis. "You only need rest."

"But just look at my tongue," the actress interrupted in disgust.

"Yes," said the doctor, "it needs rest too."

—Quote

# News From Baptist Press

## Evangelism Story Rated 1955's Most Important

Announcement that the Southern Baptist Convention will join other Baptist groups in the United States in a six-year, soul-winning effort was the most important Southern Baptist news story in 1955, according to members of the Baptist Press.

Twenty-six editors of Southern Baptist weekly newspapers, to receive the news service, and staff members of the Southern Baptist Executive Committee, which sponsors it, balloted on the "Top 10 Stories" of the Convention.

Ballots were counted on a preferential basis. Each member voted for 10 stories and listed them in order of their importance. In counting votes, stories that rated first places received more points than those assigned lower ratings by the members.

The evangelistic effort news story received 205 points, including seven first-place votes. The Baptist World Alliance Congress, which met last summer in London, received 10 first-place votes but only 192 points and second place in the final counting.

The evangelistic effort story received more second and third-place votes, however, which augmented its point total.

Representatives of the Southern Baptist Convention, American Baptist Convention, National Baptist Convention, Inc., and North American Baptist General Conference met in Chicago in December to discuss preliminaries for the six-year program. These groups have a total of 15 million members, more than half of them belonging to Southern Baptist churches.

The Baptist World Alliance holds its Congress every five years. More than 2,000 Southern Baptists visited the 1955 Congress in London in July. Highlight of the Congress was the visit of Russian Baptist leaders.

### BARELY RATED SECOND

The Congress barely rated second place in the final counting because the number three story received 191 points, only one less than the Congress. It was the news story that in 1955 Southern Baptists for the first time in their 110-year history had more than 1,000 active foreign missionaries.

The Southern Baptist Executive Committee, which recommends annual budgets for adoption by the eight million members of the Convention, proposed a record-breaking \$11 million budget for 1957. This was rated the fourth best story of 1955.

It and the story of 1,000 active foreign missionaries each received two first-place votes from Baptist Press members. The budget story rated only 164 points, however.

Ford Foundation grants to Baptist colleges and hospitals was the year's number one story to three members. It rated fifth in the final counting with 148 points.

Colleges of the Convention may receive more than \$5 million and Southern Baptist hospitals more than \$3½ million, the Ford Foundation announced.

### AGENCY SEEKS CHANGE

One of the Convention's largest agencies, its Sunday School Board, with offices and publishing facilities in Nashville, Tenn., will ask the Convention to approve a change in its name to the Board of Education and Publication of the Southern Baptist Convention.

This move to change a name it has carried since 1891 was considered important enough to receive a single first-place vote and 91 points for sixth place.

Only one other story rated a first-place vote — that of three Negro churches joining associations of Southern Baptist churches. The associations, in Texas and New Mexico, previously had only churches with white members. This story earned 82 points and seventh place.

The remaining three stories in the "Top 10" were the move of the Convention's Radio and Television Commission from Atlanta to Fort Worth, eighth place, 80 points; organization of a new state convention within the Southern Baptist Convention, in Colorado, ninth place, 73 points, and ground-breaking for a new campus at Golden Gate Baptist Seminary, Convention-operated seminary in Berkeley, Calif., tenth, 67 points.

## Ray Accepts Call To Colorado Convention

Willis J. Ray has accepted the position of executive secretary of the Colorado Baptist General Convention. He will assume his new duties March 1.

Ray made known his decision in a letter to James R. Staples, chairman of the executive board of the Baptist General Convention of Arizona, and to E. J. Speegle, chairman of the executive board of the Colorado convention.

He is presently executive secretary of the Arizona convention.

Elected unanimously by the executive board of the Colorado convention and by the convention itself, Ray at first declined the position. However, the Colorado board met Dec. 22 and again unanimously elected Ray.

As Arizona secretary, Ray led efforts to organize Southern Baptists churches in Colorado and adjoining states.

The Colorado convention organized last November and has churches in Colorado, the Dakotas, Montana, and Wyoming. Churches which formerly were affiliated with Arizona and New Mexico state conventions joined the new convention.

"Since God has spoken distinctly, thrice, to go to the five states in the new Colorado Baptist General Convention, we feel it is his will for us to resign our present position as of Feb. 29 to begin life anew in the new convention," Ray said in his letter of resignation.

## Mississippi Launches Education Fund Drive

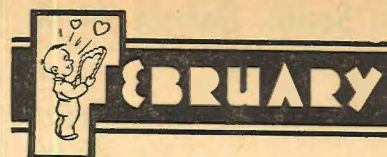
Southern Baptists in the state are launching a five-year education building fund campaign to raise \$2½ million for immediate building needs at Mississippi Baptist Convention educational institutions.

G. Earl Guinn, president of Louisiana College, Baptist school at Pineville, La., was inspirational speaker at a kick-off campaign luncheon.

The funds will be divided six ways, with Mississippi College, Clinton, receiving \$990,000. William Carey College, Hattiesburg, will get \$550,000; Blue Mountain College, Blue Mountain, and Clarke Memorial College, Newton, each \$310,000; Kittiwake Baptist Assembly, Pass Christian, \$250,000, and Baptist student center, Mississippi College, \$90,000.

## Official Colorado Paper

The executive board of the Colorado Baptist General Convention has designated the Rocky Mountain Baptist, an unofficial Baptist newspaper published in Denver before the convention was organized last November, as the new convention's official publication.



## Denominational Calendar

- 5 — Baptist World Alliance Sunday.
- 6-7 — Vacation Bible School Clinic.
- 6-12 — Boy Scout Week.
- 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. R. LOFTON HUDSON

### Chain Letters

**Question:** I am interested in knowing what is right about chain letters. I receive so many through the mail. You are supposed to read Matthew 17:20, and if you don't and write four letters sending them to your friends you are breaking the chain and bad luck will follow you in three or four days. They tell of Mrs. So-and-So who got a pile of money for answering one, etc.

What do you think of this?

**Answer:** Pure bunk! Downright superstition and ignorance! Sin and shame! That's what I think, that is printable.

Do people really fall for that stuff in the twentieth century? And in the midst of Bible reading Christians? It is hard to believe.

If Mrs. So-and-So actually received a pile of money, it was dishonest. She got it at the price of stupidity. She preyed upon the childish fears of simple, unthinking people, and that was wrong.

If you are a Christian, for heaven's sake don't let anyone frighten you with "bad luck" threats. All sorts of superstitions—refusing to walk under a ladder, knocking on wood, fear of black cats crossing the road, and all the rest — grow out of a sense of guilt. They are based on the feeling that God is against us. The Gospel of Jesus Christ will deliver us from these fears.

Throw chain letters in the fire. Pray for the conversion of their senders. And thank God for peace and love and faith.

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## Southern Baptist Editors Have Mid-Winter Meeting

Southern Baptist newspaper editors will meet in Mobile, Ala., Feb. 7-9, to discuss common editorial problems, including their responsibility in the racial segregation-integration issue.

The newspaper editors will be joined by editors of a few other Baptist periodicals in the annual, mid-winter session of the Southern Baptist Press Association.

Reuben Alley, editor of the **Religious Herald**, newspaper of Virginia Baptists published in Richmond, will present a paper on "The Editor's Responsibility in the Segregation-Integration Issue."

Purser Hewitt, managing editor of the **Clarion-Ledger**, Jackson, Miss., and a Southern Baptist layman, will be special guest speaker four times during the association's meeting.

Other special program personalities include C. Penrose St. Amant, professor of church history, New Orleans Seminary, and Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta.

New associational officers will be elected at the meeting.



## South Dakota — A Southern Baptist Mission Field

By L. H. ROSEMAN

Pastor, First Southern Baptist Church  
Rapid City, South Dakota

Two years ago last summer we left Arkansas with the intention of settling in Denver where our younger daughter lives and where many new Southern Baptist churches were springing up in this fast growing city of over a half million souls. For many months we had been in touch with our missionaries in Colorado and with our Home Mission board about mission work in the West, and we felt that Colorado was the place where we wanted to go. But God had other plans for us.

Missionary L. A. Watson, whose headquarters were in Denver, asked us to come over to Rapid City, South Dakota, and look over a new situation that had opened up. At first we hesitated, as we had wanted to stay in Colorado. And South Dakota! About all we knew about South Dakota was that it was one of the 48 states. And who would want to settle in such a far-off place? But as we prayed it over we felt that we should come and see. Maybe this was God's place for us. And we drove the 420 miles from Denver over here to see.

### Fast Growing City

Here we found a fast growing city of over 35,000 people with only one small American Baptist church in it. A little group of Southern Baptists, stationed at the nearby Ellsworth Air Base, had organized a Southern Baptist church a few weeks before, but they had never had a pastor. Major Maurice Murdock, who had helped get Southern Baptist work started in Alaska, was here doing the same thing, along with some other families of the Air Base. All they had was a little house that Major Murdock, who by the way is from Dardanelle, Arkansas, had bought and turned over to them to use for their services. They had borrowed some chairs from the Air Base, made them a home-made pulpit, and started services. Major Murdock did some of the preaching, but was assisted by Chaplain Solomon Carpenter, a Southern Baptist chaplain from Texas.

We decided this was the place God was leading us to, and accepted the call of the young church to be their pastor.

Although there were less than 50 members then, they bought a nice new three-bedroom house for us to live in and moved our furniture up here and we began our work in earnest.

First, we had to build a church building, and we had no money saved up, as most churches have when they begin to build. But we bought 15 lots in a good location, borrowed \$28,000 from the Texas Baptist Church Loan Corporation, and finally got started on our new church building, which was completed a year ago last September.

Today, we have a good substantial and comfortable church building that is as attractive as any church building in the city, if not quite as large. Our men did much of the work, and we have a building of which we can be proud, and which could not be replaced for less than \$50,000. Our equipment is complete and is all paid for.

### Investment Repaid

The Home Mission Board put \$850 into the work here in the form of salary supplement for the pastor during the first year of our work. But while our Home Mission Board was doing this, we were contributing a total of \$1,360 back into our mission agencies, \$903 of

which went to our Cooperative Program. This was during our first year. Last year, our second year, we contributed \$1,912 to all of our mission agencies, of which \$1,031 went to the Cooperative Program. So it can clearly be seen that what investment our denomination made in the work here to get it started has been more than twice paid back during the first two years. We receive no outside assistance now. The total gifts of this mission church last year was over \$16,000.

Since our membership is constantly changing, as our military families go and come, our growth has been slow as compared with the additions to the church that we have had. But our membership now is 175, and our Sunday school enrolment is approximately 200. But we had 103 additions to the church last year.

We have three other Southern Baptist churches in South Dakota at the present time. Those are at Sturgis, Lemmon, and Pierre. But there are scores of cities and towns in South Dakota where Southern Baptist churches ought to be organized. Many cities and towns in South Dakota have from 3,000 to 6,000 people, but have no Baptist church of any kind. In fact, there are less than 30 Baptist churches in the entire state, with a population of over 700,000 people.

### A New Convention

A new Convention was organized in November at Colorado Springs, comprising the five states of Colorado, Wyoming, Montana, North Dakota, and South Dakota. In these 5 states there are now nearly 100 Southern Baptist churches, whereas 5 years ago there was not a one. We have three area missionaries working these states, helping to get churches organized, and guiding the work as it develops. They are all working in close co-operation with the Home Mission Board's Western Mission Program, but are all employed by the new Colorado Convention and its Executive Board. We confidently expect that very soon another missionary will be appointed to work South Dakota and develop churches in all parts of the state.

With the completion of the system of dams on the Missouri River within the next year, providing an abundance of water and electric power, it is expected that there will be a vast industrial development in this area. Already, there is a growth in all our South Dakota cities and towns far above the national average. Rapid City has doubled in population within the last 10 years, and continues to grow very fast.

Baptist churches need to be organized now in scores of towns and communities where there is no church for people to go to but possibly a Catholic or a Lutheran church.

### Ripe Field For Missions

Within the next few years we shall need scores of good sound capable Southern Baptist pastors in South Dakota. We can't use the misfits and untrained men out here. We need the best men there are in our Baptist ministry. It is not an easy ministry out here in these mission churches. At first and until the work is established a pastor may have to do the preaching, the janitor work, the secretary work, the visitation work, and in many cases be his own choir and music director. But eventually, as the work grows, there will be others to assist him. And there is the

thrill of seeing a church grow from a small beginning to a great church sounding out as a witness for Christ until He comes again.

South Dakota is a ripe field for Southern Baptist mission work. And unless Southern Baptists give these cities and towns an opportunity to hear our Baptist message they will never hear it. Other Baptist groups have claimed South Dakota as their territory for generations back, and have done little about it. It is now time for Southern Baptists to come in and occupy this state for Christ.

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## The \$64,000 Question

By PORTER ROUTH

Executive Secretary, SBC Executive Committee

EDITOR'S NOTE: This is the third in a series of articles from the Baptist Press on the Crusade for Christian Morality.

There are many people who are in a position every day to obtain \$64,000 just by giving an answer to a very simple (?) question:

To steal or not to steal?

To lie or not to lie?

To be honest or dishonest?

The answer may deal with the change received at the grocery store, or the amount spent for lunch money at school.

The answer might involve a house allowance.

The answer might become involved in the arithmetic of an expense account, or a daily sales report.

The answer might involve a figure on a tax return.

Recently, the treasurer of a small church in an eastern city shared with me his disturbed mind over the fact that some of those who indicated they planned to tithe were lying when they marked their card. He felt, with some reason, that the decision to lie was much worse than the decision not to tithe would have been—especially, since it did not seem to be in good faith.

The white lie has seemingly become so much a part of daily living that it has gotten dirty, and has almost turned black.

The decision to be honest, to be truthful on every occasion is a significant decision. It will bring far greater riches than any \$64,000.

The Bible has a great deal to say about letting the words of our mouth be acceptable in God's sight. "Thou shalt not bear false witness," is one of the 10 Commandments. Jesus certainly believed and taught honesty and truthfulness.

This Crusade for Christian Morality should give all of us an opportunity to re-examine our dedication to truth.

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## Tour Organization Has No Official Connection

An organization called "Baptistours" has sent advertisements to some Baptists offering several tours.

The American Baptist Convention received some queries about it from its membership, replied that the organization is not officially related to the convention nor are the tours sponsored by any of its agencies.

The Foreign Mission Board of the Southern Baptist Convention reports that "Baptistours" has no official connection with it. The Foreign Mission Board is planning some tours but is not operating under this name.

—Baptist Press.

## What Makes Southern Baptists Tick?

*Editor's Note: The following article is by Erik Ruden, general secretary of Swedish Baptists. Mr. Ruden made a recent trip to the United States, visiting Southern Baptist agencies and institutions and the annual Convention. These are his impressions of Southern Baptists, published in Sweden.*

When the Southern Baptist Convention annual meeting discussed the matter of places for their annual meetings to come, realizing the delegates always increase in number, they did not only mention the big cities in the Southern states, but even places farther north as Chicago, Philadelphia, and Denver.

The President replied: "We like that very much. Any place from pole to pole." A soundly big hand followed. The Southern Baptists are a fellowship with ambitions reaching all rooms of the world and their influence gets farther and farther.

### Why Do They Succeed?

How can that be? What is the reason for this success? I am not able to give a fairly good answer, for is it possible to analyze and explain spiritual manifestation of power? However, some things of interest may be pointed out that immediately show when confronted with Southern Baptists.

They have not a shadow of doubt of their task being given to them by God. The Gospel must be preached and churches founded at every place. In several places this causes troubles and problems, but it is true indeed that the Southern Baptists work with an enthusiasm, which sometimes is violently expressed and in the belief that no one can ever overcome them.

### Belief in Human Being

To make the expansion possible they raise a lot of money year after year to be put into new areas. They believe in their task and they stay together in their fellowship.

It seems to me that another reason is the so-called belief in human beings and God's work in their hearts. Both pastors and other leaders of the church life count upon results by the Gospel preached. When the

invitation is extended at the closing of the morning service, a couple of deacons step forward to assist those who want to accept Christ or join the church, and it is a great astonishment if no one comes.

The preaching of the Gospel has a definite awakening purpose. Those expressing their wish to join the church by baptism in the morning service are not seldom baptized in the evening service the very same day. It is not up to me to judge if that is right or not. I just state that this is the way for one who believes in an honest will of a human and the work of the Spirit in his heart.

### Fellowship of Laymen

It also appears that the Southern Baptists successfully have kept their nature of being a fellowship of laymen. The personal activity is striking. One day after the morning service I met a Swedish-related person. That is not so common here as it is in the Northern states, where there often are big groups of Swedish people or relations to these.

This particular person did not belong to the church, but she had many friends there. During Saturday she had received not less than six telephone calls from different friends in the church informing her that a Swedish pastor was going to preach there on Sunday.

Another important thing is the methodically building up of the local church and fellowship. The main part is the Sunday school work and the youth groups and Bible classes meeting on Sunday afternoons. The church is a center for the whole family.

### Comparison With Sweden

About faith and enthusiasm, it is true that nothing can be taken unless given. How-

ever, when it comes to methods and instruction, then we can do our part in the building of the church life by hard work and with a fixed purpose.

Several times I was struck by the thought that we in our work have the same honesty and devoted faith in God as they have here. Sometimes I think we have more affection. On the other hand, they are far ahead of us when it comes to good fruit-bearing methods both for making contacts and developing a Christian's possibilities to make a spiritual influence.

What the Southern Baptists now are reaping is the fruit of a silent and truthful work for many years. The man who clearly saw the importance of guidance and education met with many objections and had to suffer much personal sacrifice to make his ideas into effect.

He did that by making a center for literature and other good means of help which now is located in Nashville, Tennessee. After many misfortunes and troubles he raised \$5,000, but only a few people did believe in the investment. Now the Sunday School Board in Nashville has an enormous work and \$5,000 will be enough for just five minutes.

### Found Less Secularism

Another matter ought to be mentioned here. The Southern states seem to have a more homogeneous nature than those in the North. The force of secularism has not reached as far down in the South as it has in the North. Neither have the strong religious contrasts been so noticeable.

Personally, I have had many rich experiences from acquaintances with many leaders of the Southern Baptist Convention. All directors of different departments in the publishing center, with executives Dr. (Porter) Routh and Dr. (Clifton J.) Allen, took their time to show me around and explain their work to me.

In many ways I was granted generous hospitality and helpfulness. They also were generous enough to send some of their materials to our disposal and advantage.

## What Does World Evangelism Mean?

By H. GUY MOORE

Pastor, Broadway Baptist Church, Fort Worth, Tex.

The term "world evangelization" has been making frequent appearances in Southern Baptist circles recently and is destined to be much in the forefront in the months ahead.

What do we mean when we say "world evangelization"?

We are talking, of course, about a particular emphasis being made at present in the over-all Southern Baptist program. But back of that is a deep, driving, inescapable meaning.

We mean by "world evangelization" exactly what Jesus meant when he came to redeem a world that was lost from God. His death and resurrection stand at the heart of that purpose to win men back to God. Christ himself is the gospel, the "good news," the evangel.

That good news is for all men. Christ set geographical boundaries when he said, "The field is the world." He drew the limits in the marching orders of the great commission: "Go therefore and make disciples of all nations. . . ."

He left no doubt as to the scope of every Christian's responsibility when he said, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the

earth."

Nor do I think that Jesus had in mind geographical limits alone. His gospel is for all men. It acknowledges no artificial barriers of race or class. It was a gospel for every man that Paul carried to the capital of the Roman Empire. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Paul declared.

It is a gospel, also, for every area of a person's life. Jesus would recognize no part of life as "off limits" to his redeeming and transforming grace. He came to claim man's whole life in all his relationships.

Further, it is a gospel designed and adequate to stay with man until the job is finished. Christ would not only save man from his past; he would stand by man in Christian fellowship today; he would see him through to the end.

It would be Christ's gospel, then, for all men, for the whole life, for all the way. That, as I see it, is what we must mean if we are to evangelize or win to Christ, the world from its center to its circumference.

There is another kind of totality we must never forget. The task of world evangeliza-

tion will demand the total support of our churches, our denominational agencies, our financial and our personal resources. No partial commitment will be adequate for such a challenge.

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### Episcopal Bishop Cites Southern Baptists Gains

The presiding bishop of The Protestant Episcopal Church, Henry Knox Sherrill, used Southern Baptist Convention growth as an illustration when he declared that evangelism heads the list of 1956 needs of his denomination.

In an interview with Episcopal Church-news, published in Richmond, the bishop had this to say about Southern Baptists:

"The Southern Baptists are evangelists who take their religion very seriously, and their growth has been phenomenal." He also spoke of mission work done by Mormons.

Speaking of The Protestant Episcopal Church, he added, "If everyone in the church was an evangelist, think of the growth we would realize."

—Baptist Press.

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Proverbs 17:5: "Whoso mocketh the poor reproacheth his Maker." It's a gross injustice to a child to teach or allow one to grow into a snob. We've seen childhood snobs make life miserable for a less fortunate one, while the ones who "got snobbed" turned out much better in life.

## WMU Youth Secretary Chosen

Miss Sara Ann Hobbs was recently elected by the Executive Board of Arkansas Woman's Missionary Union to serve as state WMU Youth Secretary, and will arrive to take up her duties on February 6.

Miss Hobbs is a native of Alabama, a graduate of Judson College and Carver School of Mission and Social Work where she held important places of leadership in Young Woman's Auxiliary and in other student activities. Her major interest has long been missions, and she has a deep conviction about her place in the missionary education of youth. Miss Hobbs will come to Arkansas from the First Baptist Church of Williamsburg, Kentucky, where she has been educational and church secretary for two years.

As a warm welcome is accorded Miss Hobbs, there goes to co-workers a plea for prayerful interest in her as she becomes "acclimated" in this new field of work and in our state.

### WEEK OF PRAYER FOR HOME MISSIONS

March 5-9 are the dates for observance of the WEEK OF PRAYER AND ANNIE ARMSTRONG OFFERING FOR HOME MISSIONS. Our homeland stands in a strategic place of world leadership which makes this week more significant than ever before. Learn of spiritual conditions within our boundaries. Pray for them. Give of self and money to change them.

An offering goal of \$36,000 has been adopted. It takes \$5.91 per minute, twenty-four hours a day, seven days a week, to support the cost of the Home Mission Board's work for one minute. How many minutes will you support through your offering this year? Prayerfully determine the amount of your offering.



MISS SARA ANN HOBBS

### BRAZILIANS JOIN MISSIONARY IN THANKING WOMEN OF ARKANSAS

There was great rejoicing and giving of thanks in the interior state of Mato Grosso, Brazil, when word arrived there about the generous offerings designated in the recent WMU District Meetings for the furnishing of the Baptist Clinic and Nursing Home under construction in the town of Cam-po Grande.

Ann Wollerman says, "My own heart is so grateful for your interest in my work, your faith in me as one of your missionaries, and for your generosity in linking hands with us down there to provide a place where the sick and needy Christians can find help and where through such a ministry as this, we can reach many with the gospel of Christ.

"I am translating a letter which came from the Brazilian woman

who is President of our Board of Directors for the Clinic."

To the Woman's Missionary Union of Arkansas

Dear Sisters:

It is with immense satisfaction that I acknowledge receipt of a letter from our missionary, Miss Ann Wollerman, who is there on furlough in her own country, telling me that you had given offerings amounting to \$1,200 for the furnishing of our Baptist Clinic and Home. This is truly a generous offering and it comes to encourage your Baptist sisters in this state to carry on in the work of building this institution where we will be able to present the gospel by ministering to the sick and needy.

I thank you in the name of the officers of our Board and for all of our Brazilian Baptists and express my most sincere wishes for spiritual and material blessings for all of you who have shown such Christian love and compassion toward us.

With all my heart, I call your attention to Hebrews 6:10.

In Christian love,  
Dionina Jatoba de Vasconcelos

"So, as I return now to my field, I take with me this expression of your love and interest and ask you to pray that He shall bless this project that many souls shall be won. Do pray for me.

Gratefully,

Ann Wollerman"

Woman's Missionary Union

Nancy Cooper, Sec'y.

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### ABERNATHYS ON FURLOUGH

Mr. and Mrs. John A. Abernathy, Southern Baptist missionaries to Korea, are now in the States on furlough and may be addressed at 1224 North Osage Drive, Tulsa, Okla. They are the only Southern Baptist missionaries now on fur-

### BROADMAN BOOK TELLS ABOUT RELIGIOUS FREEDOM IN SPAIN

If you think of Spain only in terms of the Inquisition or of General Franco, you are in for a surprise when you read *Religious Freedom in Spain*, a recent Broadman Press release.

Written by John David Hugh Jr., professor of practical theology at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, much of the book deals with the establishment and practice of religious freedom or toleration in Spain. It shows that religious persecution is not the key to the political or economic destiny of Spain.

It begins with the origin of Catholic unity in the fifteenth century, and closes with the account of Spain's return to Catholic unity under General Franco and Cardinal Segura during the last fifteen years.

The author, a native of South Carolina, was appointed to the Seminary faculty in 1952. He has made intensive study of Spanish history and after a four-year residence in Spain while a representative of the Foreign Mission Board in 1947-1951, he writes with authority and objectivity.

This book has been printed by the Carey Kingsgate Press in London and was released under their imprint during the Baptist World Alliance in July. It is being released in the United States and Canada by Broadman Press.

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It's so much easier to sit down and blame others for our life's failures than to get up and go forward for God and good.

lough from Korea. Mr. Abernathy is a native of Statesville, N. C., and Mrs. Abernathy, formerly Jewell Leonard, is a native of Huntington, Ark.

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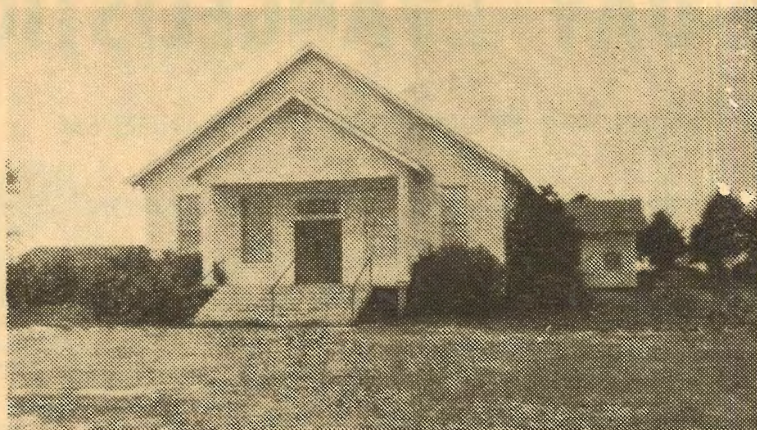
Order From Your Nearest Baptist Book Store

## Anniversary of Pastor Hughes With Trinity, Texarkana

The Trinity Church, located in a rural community four miles south of Texarkana, will observe the second anniversary of Pastor Leo Hughes on February 5.

The Trinity Church, under the leadership of Pastor Hughes, during the past two years, has re-decorated its auditorium, purchased new pews and pulpit furniture, built a baptistry, provided rest rooms, and a water system, and air conditioned the church. Also the church has purchased the adjoining school property valued at \$5,000 and ultimately plans to build a new church and pastor's home.

During Pastor Hughes' ministry of the past two years the Sunday school enrolment has increased to 200 with an average attendance of 125; Training Union attendance, 75. Also a Brotherhood has



been organized. Financial receipts have increased 30 per cent; 115 persons have been added to the membership, 37 of these coming on profession of faith and baptism; 45 juniors and primaries have been organized into a choir. One young woman, Miss Janet

Mobley, has surrendered to full time Christian service.

Pastor Hughes served as associational Brotherhood president in Hope Association. He has also attended classes for the past year at Southwestern Seminary in Fort Worth, Texas.



PASTOR LEO HUGHES

### This Sunday School Year— October, 1955 - October, 1956

**Aim: Every Family in Sunday School**

**Theme: Bible Study for Every Member of Every Family**

The aim and theme for this Sunday school year go together and are parts of a desirable condition in every church. The enrolment in a Sunday school should be balanced with provision for every member of every available family.

These suggestions are offered to the Sunday school workers as they plan the work for the year. See the July, August, and September, 1955, issues of "The Sunday School Builder" for detailed suggestions concerning Preparation Week.

**All That You Can See is Yours**

All that you can see is yours, provided your plans are big enough and definite enough to encompass your vision. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). How much can you see for this year? Can you see:

One baptism for every eight church members?

All of your Sunday School workers personal soul-winners?

Every member of your school giving every Sunday through your church financial program?

A Vacation Bible school in your church, plus one or more mission schools?

125 in your Sunday school for every 100 church members?

A 20 per cent increase in your enrolment?

Your Sunday school move up from a class to a department basis?

One to six more classes for men?

A department with two or more classes for your married Young People?

One or more new Sunday schools?

A 30 per cent increase in the number of workers?

All workers completing the study of at least four books in the Sunday School Training Course?

A good weekly meeting of the officers and teachers?

All of your Sunday school workers visiting every week?

Jesus said, "According to your faith be it unto you" (Matt. 9:29). The accepted purposes of your Sunday school, the means of achieving these purposes, and the rate of speed made in achieving them wait upon you!

**Objectives and Means**

**1. Special Emphases for this Year.** Get the men by providing as many classes for men as for women. Provide teachers and class officers who are church-centered in attitudes and practices.

Get Young People under twenty-five years of age by providing departments and classes for this group.

Get the babies by providing a Cradle Roll department and adequate Nursery rooms and workers.

Make provisions now for each advancing age group. There will be at least 35 per cent more Intermediates, ages 13-16 years, within the next three years and at least 40 per cent more Young People during the next few years.

Move up your organizational pattern from a class to a department school.

Organize one or more new Sunday Schools.

**II. Purposes in Sunday School Work for This Year.** Increase soul-winning results in your church

with one baptism for every eight church members as the minimum objective.

Help provide a Christian home for every child by enrolling in Sunday school every member of every available family in your community, beginning with the men. Make your goal 125 enrolled for every 100 church members, and strive for a 20 per cent gain in enrolment this year.

Develop a full stewardship attitude with the practical objective of every Sunday school member giving regularly through the financial program of your church.

Give full participation in the Crusade for Christian Morality.

**III. Means of Achieving These Purposes.** Provide enough departments and classes to enrol and hold every member of every available family.

Secure needed space by building new space, adjusting present space, and acquiring temporary space.

Provide at least one worker for every ten total possibilities.

Make your goal: Every worker holding at least a Sunday School Worker's Diploma and studying at least four books in the Sunday School Training Course.

Provide Bible-study opportunities for one or more communities in your association where the people are not now in practical reach of an existing church.

Enlarge your Bible-teaching program; make full use of one hour and fifteen minutes each Sunday morning; provide a two-week Vacation Bible school; hold at least one week of study in a Bible or doctrinal book in the training course; observe special Bible Study Week the first full week in January; promote daily family Bible study (suggested readings carried in lesson periodicals).

Measure your efficiency by using the Standards for school, de-

partments, and classes, and the Six Point Record System for all members.

*Sunday School Dept.*  
*Edgar Williamson, Secretary*

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### Making a Motion Picture

Making a motion picture involves a lot of people and a lot of work would be the comment of the Sunday School Board's film production crew.

Furthermore, last summer while in Arizona on location for the "shooting" of the Home Mission Board's new motion pictures on Indian and western mission work, the thermometer got down to 110 degrees one day!

The Sunday School Board's film staff, in co-operation with the Home Mission Board, produces all of the Home Board motion pictures. Earl Waldrup is secretary of audio-visual aids for the Sunday School Board.

Truett Myers, production supervisor, Ralph Rogers, cameraman, and Mary Kittrell, production assistant, compose the film production staff on location.

The three motion pictures filmed last summer are now available for rental in Baptist Book Stores. These films include: **Indian Children**, a 14½ minute presentation of Indian child life; **Indian Missionary Dairy**, an 18½ minute personal report of one mission situation; and **Frontiers in the West**, a 21 minute presentation of the western mission challenge.

The Indian motion pictures coincide with the 1956 home mission graded study series on the American Indian.

# FOUR ONE-DAY EVANGELISTIC CLINICS

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ARKANSAS BAPTIST STATE CONVENTION

**TWO SESSIONS EACH DAY — 9:00 A. M. and 1:00 P. M.**

PLACE AND DATE	HOST CHURCH
Ft. Smith, February 13 .....	Grand Avenue Baptist Church
El Dorado, February 14 .....	Second Baptist Church
Little Rock, February 15 .....	Second Baptist Church
Blytheville, February 16 .....	First Baptist Church

**WHO SHOULD ATTEND?** All Pastors, Associational Missionaries, Associational Chairmen of Evangelism, Members of Steering Committees, Members of Evangelism Church Councils. Indeed, Every One Who is interested in Revival and Evangelism Should Attend.

**Attend the Meeting Nearest You or Most Convenient**

For benefit of host church, please return self addressed post card to Secretary of Evangelism indicating which clinic you will attend.

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**REV. JESSE REED,**  
Evangelist, State Mission Department.



**I. L. YEARBY,**  
Secretary Department of Evangelism Arkansas Baptist State Convention.

Material in the new revised Edition of "The Southern Baptist Program of Evangelism" will be basis of discussions. Latest methods, plans and means of promotion of present day evangelism will be presented.

There will be an hour of illuminating, stimulating, soul-enriching Bible exposition by one of America's greatest Bible teachers, Dr. J. P. McBeth, at each session.

**Come and Learn How You Can Lead Your Church to Win More Souls to Christ in 1956.**

Regardless of whether your association plans a simultaneous crusade this year or not, representatives from every church should be in these clinics.

**DON'T MAKE EXCUSES — MAKE GOOD.**

I. L. Yearby

# Children's Page

## A Windy Day in China



By  
GLADYS CLEONE CARPENTER

Pear Blossom, her brother, Fu Lee, and his friend, Ling Wang were raking leaves. When the winds were blowing hard the school was closed for the boys. (Girls did not go to school). Many families had no winter fuel except the leaves.

Suddenly from Pear Blossom's mound of leaves leaped a little brown puppy. Pear Blossom put him in the front of her coat to keep him warm.

Just then they heard the peddler's bell. Each child bought a Tsen's worth of peanuts.

The puppy, smelling the peanuts, wiggled out of the coat. He fell to the ground and scampered off.

The three children chased him, but a neighbor boy caught him.

"This puppy belongs to the mission," the boy declared.

"Then we must take him home," Pear Blossom said.

The three started out. A lady met them at the door of the mission.

"Come in," she invited. "School is nearly out for noon."

She led the children to where Miss Reed, a teacher, was telling a Bible story.

"You may sit here and listen," she said. "Then Miss Reed will talk to you."

Pear Blossom, listening to the wonderful story, wished that she could come here to school.

When the teacher had finished, she greeted the three children.

"Oh, you found the puppy! Would you like to keep him? We have more puppies."

"If my father says that we may," Pear Blossom declared.

Now Miss Reed invited the children to have some hot soup. But Fu Lee said they couldn't wait. They must gather leaves. They had lost much time coming to the mission.

"I know that you burn cornstalks as well as leaves," Miss Reed said. "There are many old cornstalks back of the school you may have. They will make more fuel than the leaves you can gather today."

So the children stayed for lunch. Before they left, Miss Reed invited them to attend school at the mission.

As they hurried home, Ling Wang said, "If you two go to the mission school, I can go, too."

The children's father was very pleased about the cornstalks. He would get them with a cart. He said that they might keep the puppy. And that they might go to the mission school.

The boys believed that the puppy had led them to the mission school. But Pear Blossom believed that it was God.

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### BOOKS RECEIVED

- The Heart of Peter Marshall's Faith
- Two Inspirational Messages by Peter Marshall from Mr. Jones, Meet the Master — \$1.00.
- Grains of Gold
- By Thekla Hollingsworth
- Vantage Press \$2.50

# Student Missionary Finds "White Fields" At Home

By ZONA EATON  
Lequire, Oklahoma

*EDITOR'S NOTE: In this, the second in a series of Baptist Press stories on world evangelism, a student who served as a summer missionary in the Pacific Northwest last year tells of her experience and impressions. Several hundred students serve at home and in foreign countries each summer.*

Mountains covered with giant trees and frosty snow-caps; Streams of water rushing down the mountains from melting snow; Clear blue skies: Surely God has shown his handiwork here. These people are very fortunate to live in a place where God has manifested himself so beautifully.

These were my first impressions of the Northwest.

All the student missionaries who were to work in the Northwest met on Wednesday afternoon at Jennings Lodge, near Portland, Oregon for a series of inspirational, informational periods. There were 37 of us.

Some were sent by their Baptist Student Unions; some came, paying their own expenses, and the remainder of us came under appointment of the Home Mission Board.

After our Vacation Bible school clinic ended, from four to eight of us went with each of the six associational missionaries of the Oregon-Washington Convention to our fields of service on Saturday.

As I began my work, I was reminded again of John 4:35. . . "Look unto the fields for they are white already unto harvest." In spite of the physical evidences of God's beauty I saw people steeped in sin. I found adults disinterested in Christianity. Religion is prevalent, but not Christianity. Student missionaries found many 75-and-80-year-old people without Christ.

The adults are very difficult to reach; therefore, our hopes lie in the youth of the Northwest. Many of these were reached last summer through VBS, youth revivals and youth camps.

An example is Rita, a 15-year-old girl whose father was a Catholic, (having studied for the priesthood). She accepted Christ as her Saviour, (against her father's wishes), after talking with three summer workers. Rita's was a victory but this is not always the case. There are many problems to be faced. Among these problems are a multitude of indifferent parents, but perhaps our greatest problem was the lack of trained, Spirit-filled workers.

How can you help in this? You can continue to give of your income that student missionaries and permanent missionaries may be sent. You can pray for those who labor as Christian workers and pray that God will send forth more laborers. And if God calls you, you can go.

Remember John 4:35. . . "Look unto the fields for they are white already unto harvest."

—Baptist Press.



## The Lost Eskimo

By VIOLET M. ROBERTS

This Eskimo girl has lost her way, "Please help me," she's trying to say.

"Path A, B, or C? I wish I knew; "Where, oh, where, is my igloo?"

ANSWER: Path B

### WHAT AM I?

By ENOLA CHAMBERLIN

I have no tongue, but night and day

I have two words I say and say Over and over and over, and then I start right in and say them again.

I never play, I never work, And yet you'll find I seldom shirk. I run and run, and yet my face Stays always in the selfsame place.

I have two hands, yet it is true No finger will I point at you. Sometimes I'm fast, sometimes I'm slow.

Now you can guess me quick, I know.

ANSWER: A clock  
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### Lincoln Church Has Groundbreaking Service



First Church, Lincoln, held a groundbreaking service Sunday morning, January 1, immediately following the morning service. The occasion was the beginning of a new auditorium, 74x36, construction to be of concrete blocks.

The deacons were in charge of the services, and are pictured above. Reading from left to right are: Bert Hembree, Walter Finley, David Wells, Chairman; R. B. Barton, and the pastor, Jesse Coleman.

### Groundbreaking Service



The First Church, Nettleton, broke ground for the construction of the new auditorium on January 1.

Guest speaker for the morning service was Carl Bunch, associational missionary in Mt. Zion Association. The groundbreaking ceremony followed the 11 o'clock service led by Pastor R. D. Harrington. Mr. Pearl Jones, oldest male member, and Mrs. Belle Pate, oldest woman member, were honored by the actual breaking of the ground. They were assisted by the Board of Deacons, the pastor, and two former pastors, B. W. Christopher and Carl Bunch.

Estimated cost of the new building including furnishings is \$45,000.



## DECEMBER REPORTS Of Church Music Departments

Church Reporting	Dept. Enroll.	No. Choirs	Choir Enroll.	No. Rehearsals	Avg. Attend.	No. Appear.	Special Events
First, Bauxite	101	3	84	14	46	10	Carol Sing
Immanuel, Little Rock	342	7	262	20	161	18	Messiah and Carol Sing
First, Siloam Springs	104	4	76	18	71	13	Four Choirs in Christmas Cantata
Calvary, Texarkana	92	3	78	16	70	11	Training Course 31 awards and Christmas Musicale
First, Waldron	192	7	172	17	153	13	Christmas Music

#### First Standard Music Department For 1956

Calvary Church, Texarkana, is the first church to make application for Standard recognition for 1956. They did standard work for the first fiscal quarter, October, November and December, 1955.

Congratulations to Music Director Coble, Pastor Mears and the Choirs of Calvary Church. Our goal is one standard department in each association.

#### Bus to Glorieta Music Conference

The Church Music Department plans to sponsor a bus to Glorieta Music Conference if there are enough people who would be interested in this type transportation. The bus will leave Little Rock, Wednesday morning, July 18 and return Thursday evening, July 26. All interested in making the trip should write the Church Music Department today. Now is the time to make reservations. Transportation on this 1800 mile round trip would run approximately \$18.50 per person. Registration is \$2.50, rooms run from \$4.25 to \$7 per day. Dormitory space runs \$3.25 per day. The round trip could be made for approximately \$50 per person.

#### Music Schools

Hillside Church, Camden, has just completed a Music School. They had an enrollment of 29 and a total of 19 awards earned. Elson

Herndon is pastor of Hillside Church and Mr. Paul Oden is Music Director.

The State Music Director also just completed a Music School at First Church, Hazen. E. O. Martindale is pastor of this church and Mrs. Juanita Gammill is Music Director. There were 33 people enrolled in the school with a total of 24 awards earned.

#### Hymn Sing Reports

**Faulkner County:** The Faulkner County Association Hymn Sing met December 18 with the Pickles Gap Church. There were 140 present with 11 churches represented. Theme of the program was "Love" from Thirteenth Chapter of First Corinthians led by Jay W. C. Moore. Special numbers were rendered by Beryl, Cadron Ridge, Oak Bowery and Pickles Gap.

**Arkansas Valley:** The last Hymn Sing held in Arkansas Valley Association met with the Marianna Church. There were a total of 48 present with 3 churches represented. Director was H. S. Coleman, theme of the program was Christian Living. Special numbers were rendered by First Church, Helena.

**Newton County:** There were a total of 48 present from three churches in the Boxley Church for the Newton County Association Hymn Sing. Mrs. Bill Fowler was director and Miss Jimmie Luallen was accompanist. Theme of the program was "A Saviour Is Born." A. W. Psalmonds led the devotional and Boxley rendered special numbers.

Church Music Department  
LeRoy McClard, Director

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Paraphrase, Proverbs 25:24: It is better to live in an attic in peace, than with a nagging woman in a mansion.

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Proverbs 25:18: A man that beareth false witness against his neighbor is a maul, a sword, and a sharp arrow. A maul is a hammer — for beating; a sword is sharp, cutting weapon of destruction; an arrow pierces deeply whatsoever it strikes. And chances are the neighbor pretended to be a friend, for the wise man continued: "Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint!" — a liability, certainly not an asset.

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Controlling juvenile delinquency is a community activity, involving the home, church, and school in providing youth with personal standards of decision and sense of individual worth.

—Austin Ingram

# Jesus Teaches Gratitude

By BURTON A. MILEY

## Sunday School Lesson

February 5, 1956

Luke 7:11-19

Gratitude is the memory of heart. The expression "it touched my heart" literally means it made a deep impression. Things for which one is most grateful are those which touched his heart. To be healed of leprosy surely would be a touching event to the leper! This passage is most appropriate to teach the ministry of gratitude.

The healing of the ten lepers is recorded only by Luke who does not give it proper sequence with other events. Dr. Robertson in his "Harmony of the Gospels" places the raising of Lazarus with its attendant results between verses ten and eleven of the 17th chapter of Luke. The raising of Lazarus stirred things up so that Jesus went away into the wilderness of Ephraim with His disciples until opposition quieted down (John 11:54). Jesus is now coming out of this solitude. He passes through Samaria and Galilee to join the people going to Jerusalem for the last Passover He would attend. Samaria is specifically mentioned because one of the healed lepers was a Samaritan (vs. 16).

### THE TEN LEPEERS

Leprosy was a dreaded disease of the ancient world. The disease was infectious. It started with a swelling or "raw flesh" which oozed over and turned white. Physical discomfort was intense at stages of the disease. The leper suffered socially. He, by law, was separated from his family. He was without attendant and medical ministry. He became a scavenger and professional beggar to meet physical needs. Oftentimes lepers would band together for the comfort and help one would be unto the other. Such a band with ten members met Jesus outside a village. Their camp was near so that they could "work" with village and travelers for alms. They were well known to all local people. The news of Jesus had come to these men. News has a way of reaching those that are in desperate circumstance, particularly if it is news of health and release. The ten lepers hailed Jesus from a distance and begged His mercy.

Two points about the healing are noted. The first is that Jesus sent them away to the priests. Each was to go to his own priest to fulfil Leviticus 13:12-17. He did not promise them healing. He commanded them to go unto the priests. Is this a test of their faith? Jesus did not come in contact with these lepers. He did his healing from a distance.

The second thing is that these men were healed "as they went." Evidently they started away in a body. They had no visible signs of being healed at the time they turned away, but as they went

they noticed healing signs one on the other. One rejoiced with the other. Shared misery was turned to group joy. In the gladness of the hour, nine of them continued on their journey. These nine could have been Jews thinking of the legal freedom which would be theirs as the priest pronounced them cleansed and restored to their family and place in society. Jesus did not overlook the wise laws of man. He honored them by sending the lepers to the priests.

### ONE RETURNS

There was a Samaritan in the group of lepers. Racial, creedal, national and social boundries are overruled by disaster and disease. They were bound men in common affliction. This Samaritan dropped behind the group to return to Jesus to express gratitude. Did he not go to his priest? Was he the one disobedient member of the band? Did he fail to fulfil the command of Jesus? What was the reason for his turning back? Must the others be condemned as ungrateful because they continued on the mission to which Jesus sent them? These are interesting questions. Jesus did not rebuke the Samaritan for returning, but he answered "were there not ten cleansed? But where are the nine?" Jesus would expect an expression of gratitude for the miraculous work of healing. The one expression came from a foreigner. Since Luke was a Gentile he might have had particular interest in other aliens who encountered the blessings of Jesus.

The nine went on their way with healed bodies. They rejoiced in their good fortune. The Samaritan was one that was healed in body and soul. He realized the magnitude of the soul-healing ahead of his body and turned from the priest to the Messiah to express gratitude. The thought has been advanced that the other nine being Jews were willing to receive from Jesus all physical blessings but they were not ready to bow to Him as Messiah. Therefore, they wanted no further contact than that necessary to be healed of body.

Too many people are interested in what Jesus can do for them more than in what they may be able to do for Him. The 19th verse poses a problem. Why does Jesus pronounce a cure that is already in effect? The release to the Samaritan is what he needed. The priest on duty at the temple never passed on his liberty, but Jesus spoke it saying: "Arise, go thy

way, thy faith has made thee whole." This man had the High Priest to pronounce him clean. He was more fortunately blessed than all. The scripture does not reveal what happened later. The cleansed man surely went onward with a ringing testimony for Jesus. The New Testament cannot give a life history of every disciple.

### PRACTICAL LESSONS

Ingratitude is noticeable. Ingratitude is a sign of selfishness. It is the feeling of self-sufficiency where no debt is owed to anyone. Gratitude is double-rooted, one root of which nestles in man's insufficiency, and the other in a source outside his person. God wants a humble spirit and a contrite heart. Gratitude produces this quality within life.

Decay in worship makes ingratitude. The ten lepers had been separated from worship for an unknown time. The mellow services of the temple had not been theirs to enjoy. If they maintained any group worship it was of poor form. Their minds had become cloudy with current thoughts that leprosy was the curse of God. They were bound by the curse in their unprofitable group. Attitudes had been developed and gratitude was not a noted quality of professional beggars and scavengers. People who neglect public worship and fail to come in contact with God are inviting an ingrate spirit to dominate them.

Expressed gratitude prompts gratefulness. One of the best ways to have more gratitude is to express what is possessed. It costs so little to say "thank you" or to write a note of appreciation. It



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may produce a disastrous effect to fail these courtesies. Any time one feels the urge to express gratitude, he should do it for his own sake. The seed of gratitude must be cultivated before it becomes native to the individual.

Gratitude encourages. There are good players on the bench because gratitude was not expressed. Many fine potential Sunday school teachers, Christian workers and soul-winners are idle in the pews because when they tried in earlier effort no one seemed to appreciate it. Probably your teacher could stand a word of appreciation from you. Care to give it a trial?

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### Dr. Crawley Reports Progress in Orient

The January report of Dr. J. Winston Crawley, which he called a "picture of remarkable progress against a background of uncertainty," was a summary of Southern Baptist mission work in the Orient during 1955.

"The uncertainty in the Orient background situation was expected," Dr. Crawley said, "for Asia is continuing to feel the effects of social revolution; and the very uncertainty itself has been a major factor in making possible such rapid progress of the gospel."

Dr. Drawley said the development of greatest encouragement has been the 43 new missionaries appointed for work in the Orient during the past year.

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# Executive Board STATE CONVENTION



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

## January — Test Month

January is the first month of the 1956 State Convention Cooperative budget. In order to meet the \$126,034.09 increase, which the budget calls for, each church must send 11 percent more money this January than it did, during the same month, last year. Let's put it this way: if your church sent \$100 through the Cooperative Program last January, in order for your church to assume its proportion of the 1956 budget, it should send \$111 this month. If your church sent \$1,000 last January, then it would send \$1,110 this January. If each church can do this, we can reach our goal for this test month of January.

Perhaps many people get tired of hearing preachers and Christian workers talk about money. No doubt many of you have asked, "Why do they use so much of the space on the back page of the Arkansas Baptist writing about money?" The answer to that question can be found in the life and teachings of Jesus. He was concerned first of all with man's spiritual welfare, but He was not indifferent to man's material welfare. Jesus used at least twelve parables to probe the consciences of the people about how they obtained their money, how they used their money, how they kept their money, and how they spent their money. He also had much to say about what money could do to people.

Thus, the church that is concerned with lost souls has a concern of the first magnitude about stewardship. That church tries to formulate its program and adjust its budget to include the whole world. It is not enough for a church to be propitious to the Cooperative Program in order to be a Cooperating Baptist Church. That church is to recognize that it is a steward of God's property and give Kingdom money through the co-operative program (the channel where Baptist money will count most for God.)

Through every test conceivable by man the Cooperative Program of Baptists has proved to be the best plan ever devised by man for churches to "go — teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost." This is the reason the writings on giving through the Cooperative Program are voluminous.

As Baptists, we are fundamental on the great Bible truths of the Virgin Birth, New Birth, Repentance, and Faith, and that is well and good. But, when we realize that Jesus had more to say about money and the things money can buy than about these outstanding and soul-stirring doctrines, we will not let any opportunity pass to heed the teachings of Jesus about the giving of our money. Too, when we realize that approximately one out of every six verses in the Gospels of Mark, Matthew and Luke deal with the Christian's use of money, we will thank God for the preacher and the writer who has the courage to probe us about the stewardship of our substance.

Need we write more about the increase that your church should give this January? We think not, but we would ask you to read these lines of the poet about the dead sea. I looked upon a sea, and lo, 'twas dead,

Though by Herman's streams and Jordan fed,

Whence came a fate so dire? The tale's soon told;

All that it got we kept, and fast did hold. All tributary streams found here their grave. Because the sea received and never gave. Oh sea of the dead! Help me to know and feel That selfish grasp and greed my doom will seal.

Help me, O Christ, myself my best to give, That I may share their blessing, and like Thee live. — R. D.

## Covetousness

If every Baptist tithed, all Kingdom causes could be adequately financed. But that, as wonderful as it might be, is not the main thing in tithing.

A dedication of the tithe to God helps the individual to combat one of the greatest enemies to holiness and happiness — Covetousness. The tither usually grows in grace and uses increased blessings to increase happiness and good in the world.

A young business man walked down the aisle of his church and said to his pastor, "I have already rededicated my life, but I come today to dedicate my pocketbook. I want to begin tithing." That young man not only became a tither, but has since been ordained to the deaconship, elected to teach a Sunday school class and is happy and active in every phase of church life. Such a man will not soon become a grouchy, criticizing, covetous miser. Jesus said, "Give and it shall be given unto you."

On the other hand, many an individual has joined the church, received the warm welcome and fellowship of the other members, but regarded all this as a matter of course. They have been receiving so long — without giving anything in return — that now, they are ungrateful to God, and unmindful of others. Many of them go so far as to get insulted when reminded of their opportunities of service and obligations to give.

That is what the Apostle Peter was writing about in II Peter 2:14, when he said, "A heart exercised with covetous practices." They had hearts that were trained in covetousness. The word exercised is *gumnasmenen*. It means exercised or trained and comes from the word *gumnao*, originally the word meant to exercise or train (*gumnos*) half-naked. The Greeks trained or exercised for their games half-naked. Here Peter is saying, these people laid themselves bare by refusing to give and thereby trained their hearts in the act of covetousness. They went through a special course in covetousness and became strong athletes in that particular sin. (Gymnastics in covetousness).

Getting and refusing to give caused Achan to steal; it made a liar of Gehazi; it produced the death of Ananias; and made a turn-coat of Judas. The tragedy of tragedies is that these people were totally unaware of their sin and if someone had charged them with covetousness, they would have been insulted. — R. D.

## What Does the Cooperative Program Do?

1. The Cooperative Program carries out the missionary commands of the Lord Jesus Christ.

2. It embodies the fundamental and basic doctrines of the New Testament.

3. It is established and administered by a thoroughly democratic process.

4. It is a plan for fair and equitable distribution of mission money according to the proportionate needs of all our Baptist causes and agencies.

5. It is a plan of participation by every individual in every church, each according to his own ability and willingness to give.

6. It is in a plan of participation by every individual in every church, each according to his own ability and willingness to give.

6. It is in the hands of competent and consecrated men and women in whom our churches can have complete confidence.

7. It is the key to Southern Baptist unity and progress. The Cooperative Program is what makes a Southern Baptist a Southern Baptist.

Every church is urged to increase its contributions and send a check immediately for January to B. L. Bridges, Secretary, 401 West Capitol, Little Rock, Arkansas. —B.L.B.

## Board Camp Increases Mission Gifts

The church at Board Camp in Ouachita Association has voted to increase its Mission Gifts nearly 100 per cent over the preceding year. They will give a minimum of 10 per cent of their total receipts and this will be a great step-up in their giving to Mission. J. O. Perkison is their new pastor and he is happy in his efforts to lift the cause at Board Camp. They are a great people and they have a splendid leader. — B. L. B.

## Sparkman Increases Mission Gifts

First Church in Sparkman has stepped up its mission contributions. The fact is, the entire budget of the church is increased for 1956. The Cooperative Program is listed for \$300 per month. As we understand it, the church is on a percentage basis, 30 per cent for the Cooperative Program. The entire budget will be nearly \$13,000 for the year. Pastor Maxwell Baker is one of the happiest men in Arkansas and is contented with the ministry that he has in the town of Sparkman. He was happy when the church increased its mission gifts another 5 per cent. Brother Baker is very valuable for all that section of the county. We thank the Lord for his coming to Arkansas. — B. L. B.

## Look at Almyra

On the closing of the year the Almyra Church gave \$1,700 for the Lottie Moon Offering. This included the gifts of the W. M. U. and of the entire church. Brother Fuller, the unfailing, faithful treasurer, also sent us \$514.41 for the Cooperative Program, and another offering for the Orphanage. Remember that this is the church that has more enrolled in Sunday school than is shown in the population of the town. It reaches out far beyond the city limits in its influence and work. — B. L. B.

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