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### January 12, 1956

Arkansas Baptist State Convention

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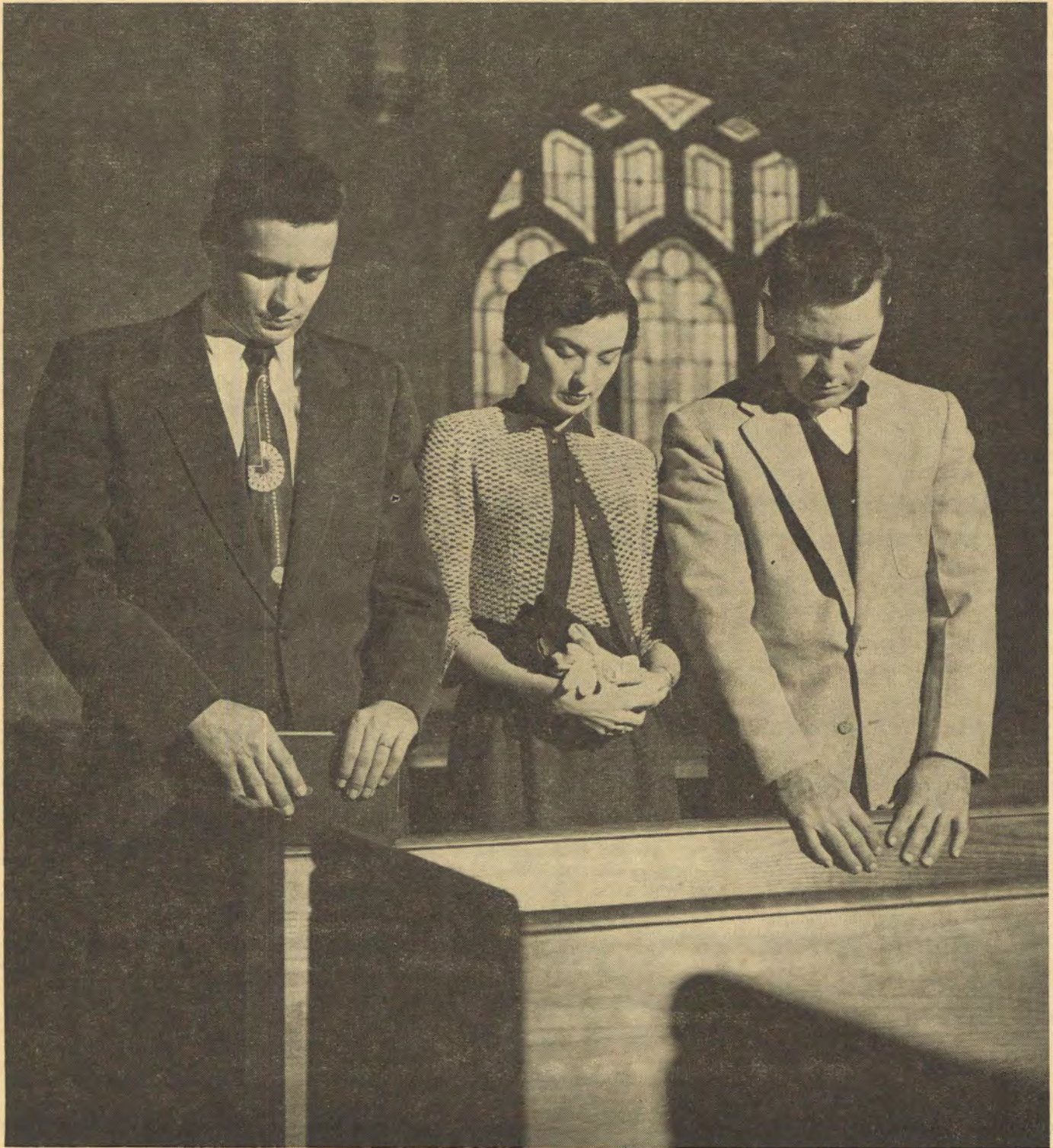
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, JANUARY 12, 1956

NUMBER 2



Bryce Finch Photo

**Consider your young people in February**

See Pages Two and Three

**NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
LIBRARY**

## Young People For A Better Tomorrow

By C. C. WARREN  
President, Southern Baptist Convention  
Charlotte, North Carolina

The cry for a better tomorrow comes from almost everywhere. Pastors, educational directors, Sunday school superintendents, if we are to have a better tomorrow, we simply must dare to do "the extraordinary" to reach, teach, and train our young people. Our tomorrow depends in a large way upon what we do about this today. May I sincerely urge you to do at least five things immediately.

### Determine to Pay the Price

Valuable things do not come cheap. There is no easy way or "painless method" to reach young people. Here is a field where success is spelled out with capitals, WORK. Persistent, loving, understanding, continuous effort will melt indifferent attitudes. Young people can be reached — dare to pay the price and enlist them.

### Select the Right Leaders

We should be very careful in the selection of every worker in our Sunday school, but in no age group should our officers and teachers be more thoroughly screened than when we select them to lead our young people. Characteristics, like characters should be above reproach. Profound convictions, understanding of, and love for young people, attractive personality, energetic resourcefulness, etc., should mark the leader of young people.

### Provide Adequate Space and Attractive Facilities

Commercial amusements and worldly entertainers are our chief competitors for the

loyalties of our young people. They invest large sums of money to provide facilities that are most attractive. Thousands of our churches should wake up and make attractive room for our young people. They deserve the best, give it to them and we will win and keep them.

### Organize to Reach Young People

Any Sunday school that has twice as many Intermediate classes as they have classes for Young People, simply encourages Intermediates to quit Sunday school upon arriving at the Young People's age. Get back to that basic law of Sunday school growth and provide an organization that will reach young people and keep them in our Sunday school and church services.

### Don't Sell Them Short

Some church groups have apparently settled for programs that seek to parallel as closely as possible the attractions of the world. They feel that unless our churches make this type of appeal, we cannot reach young people. I believe that modern youth is serious minded and can be won with greater success through programs which hold high the ideals of our Christian faith. Recreation and entertainment, yes, but Christian recreation at its best — if you please!

Fellow pastors and Christian leaders, there is nothing new in what I have written here, but if you will dare to do these things, there will be something new about your church — New Young People for a Better Tomorrow.

## Preachers Secure Charter Restoring Democratic Government in Rhode Island

PROVIDENCE, Rhode Island, 1654 (BP) — For the second time in ten years, Roger Williams, the courageous preacher-statesman and defender of religious and political freedom, has returned from England with a charter granting his beloved Rhode Island democratic government.

Williams' second trip to England was made necessary by the daring *coup d'etat* of William Coddington, wealthy merchant and politician who in 1651 secured a charter making him governor of Rhode Island for life. Coddington's charter nullified the work of Williams in 1644 when he first secured a charter granting Rhode Island the right of self-government.

When the colonists received news of Coddington's usurpation of power, they requested Williams and John Clarke, a Baptist preacher and physician, to go to England and undo Coddington's plot. Both men unselfishly accepted the difficult assignment.

Williams and Clarke went to England at great personal sacrifice. They had to raise the necessary funds to make the trip, Williams selling some of his property here for passage. Although Clarke's wife accompanied him on the long and hazardous voyage to England, Williams had to leave his wife and children behind.

Colonists received with enthusiasm Williams' news that the charter granted to Coddington has been revoked and Rhode Island is authorized to continue under the charter secured by Williams in 1644. In addition, the English Council of State in restoring the

original charter approved three letters to the colonies, first encouraging the efforts of the Rhode Island settlers, ordering other colonies not to molest them, and declaring that liberty of conscience should be maintained in all settlements in America.

The efforts of Williams and Clarke cannot be fully appreciated without an understanding of present conditions in England. While the emissaries were attempting to present conditions in England. While the emissaries were attempting to present their case before authorities, England was at war with Holland and of course all matters not related to the conflict were of secondary importance.

Further complicating matters for Williams and Clarke were unsettled conditions in the British government. Cromwell and Parliament were at odds, the former finally gaining control by forcefully dissolving Parliament. Throughout the dispute Williams was able to maintain friendly relations with Cromwell.

An important factor in favor of the Rhode Island ambassadors was Coddington's friendly relations with the Dutch. Coddington is suspected of conspiring with the Dutch to wrest control of Rhode Island from the English.

Williams returned to New England alone. Clarke will remain in England to insure that the charter wins final approval and to safeguard the interests of Rhode Island against further intrigue.

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Southern Baptist Convention

—17th Century Baptist Press

## The Holy Spirit Our Helper

A Devotion By The Editor

"Likewise the Spirit also helpeth our infirmities."

In the midst of our deepest confusion and despair "we know not what to pray for as we ought." In the most severe trials of life, when the burdens weigh heaviest and the heart aches as if it would break, we cry, "O God. . .!" And we can go no further, language utterly breaks down and words become futile and helpless.

No words have yet been coined to adequately express the deepest yearnings of the human heart. And how helpless we feel without words! A loved one standing by, also helpless but sympathetic, asks, "What do you want, dear?" And the answer comes back, "I don't know."

That is a dark picture which may truly represent the experience of many a person. Is there no hope, no succor, no release, no power to cope with the situation? Yes, we may bless God that there is: "For the Spirit helpeth our infirmities."

The Holy Spirit lends a hand in our struggles, in our conflicts, in our sufferings and afflictions. He takes over our struggles, He substitutes His strength for our weakness. If we yield ourselves to Him, the Holy Spirit will fight our battles for us, He will stand by us in temptation, He will not forsake us in our sufferings.

The Holy Spirit also intercedes for us before the Father. When we run out of words and our prayers end in a groan, an upward surge of the heart that no words could express or describe, the Holy Spirit takes up our prayers and presents them to the Father in wordless entreaty. He knows what we need and He knows all the rich resources of the Father.

We may be reassured in our struggles, because the Holy Spirit is taking our part and is presenting our case to the Father who rules over all. Though we may not understand, they do; though we may be confused, they are not; though we may feel helpless, they have the situation thoroughly in hand. They will not let us down, they will bring us through to victory.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

## ARKANSAS BAPTIST

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Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

## From The Editor's Desk

### If I Were Old

If I were old I would be interested in young people. I would make friends among young people. I would want to know what they are doing, what they are thinking, what they are planning.

I would remember my own boyhood days and my youth. I would not want to lose the viewpoint of youth. One of the saddest transitions of life is for a person to lose the perspective of youth as he grows older and to think that young people of this generation are the worst ever and going to the devil. Some of them are, but for every young person who goes to the devil there will be an older person who has preceded him and shown him the way.

It is my conviction that there has never been a finer, nobler, more worthy generation of young people than the present generation. The most encouraging thing I have observed in recent years has been the boys and girls, the young people and the young adults, in our churches who are as clean and fine and responsible as can be.

#### Ready Response

I have found that young people will respond to the old person who retains the spirit and perspective of youth. They will respond even more readily to such an old person than the mature adult. Young people want a sympathetic understanding and an interest in their plans and aspirations. They will respond with wholehearted eagerness wherever they find such understanding and interest.

The old person who loses his interest in the young people of his day has, in fact, lost his perspective of life. The old person who is living in the past and always longing for the good old days that are gone by need not expect to attract young people or win their confidence and their respect.

It would be interesting and perhaps instructive to know how these old people who can see no good in the present generation of young people spent their youthful years. If we should hazard a guess we would guess that they were rather wild and irresponsible in their youth. It is entirely possible that old people who can see no good in young people are interpreting the young people in the light of their own youth.

We know that there are many influences which are intended to lead young people astray. Many young people follow such influences. Juvenile delinquency has reached serious proportions and the crimes committed by youth are shocking in the extreme. But percentage-wise these youthful criminals and juvenile delinquencies are a small number compared with the youth of the nation. Our attention is called to the criminal youth by our newspapers, radios, and television sets. Their escapades are publicized out of all proportions to their numbers. At the same time, the boys and girls and young people who are upright in conduct, noble in character, sober and law-abiding, get very little attention

from the press and radio. Perhaps they do not receive the consideration commensurate with their high moral character from their elders.

#### Unfair Condemnation

It is unfair to condemn a whole generation of young people because of the criminal tendencies of a few, and it ill behooves us older people today to find fault with the present generation of young people, seeing we have made such a mess of the world. We cannot boast of our achievements in the world of human relationships. There are tensions throughout the world, tensions which we are passing on to the young people of today. We should encourage them to rise to the challenge which is theirs and to resolve the tensions which we older people of the world have created. Instead of condemning the young people we should set a better example before them.

Let me say to the young people of today, you have the greatest opportunities the world has ever provided. You have the greatest instruments and facilities to work with. You have access to the most advanced scientific knowledge. You have the greatest Christian heritage. We older people are looking to you to build a better world than we have built and are now passing on to you.

### Evangelistic Conferences

Dr. I. L. Yearby, secretary of Evangelism, has planned an impressive state-wide Evangelistic Conference for January 23-25. The Conference will meet at First Church, Little Rock.

An impressive list of guest speakers is scheduled for this Conference. They include: Dr. Marshall Craig, Dr. W. A. Criswell, Dr. Carl Bates, Dr. Eual Lawson, Dr. E. Powell Lee, Dr. Stanley Williamson, Dr. Jarry Autrey, Dr. Roy S. Hollomon. Besides these guest speakers a number of Arkansas men will appear on the program.

Every pastor in the state would do well to plan now to attend this Evangelistic Conference. The information and inspiration generated at this Conference should give the whole evangelistic program of Arkansas Baptists a tremendous boost.

Supplemental to this Conference are four regional evangelistic clinics planned for February. These clinics are strategically located: First Church, El Dorado, February 13; Grand Avenue Church, Fort Smith; February 14; Second Church, Little Rock, February 15; First Church, Blytheville, February 16. These clinics are a followup to the Evangelistic Conference already referred to.

If our pastors, missionaries, and churches will take full advantage of the Evangelistic Conference and these evangelistic clinics, we anticipate that 1956 will be a banner year in evangelism.

The goal as set by Dr. Yearby for 1956 is 1,136 churches "Winning and Baptizing 16,666 People."

### On Taxing Church Property

There has been quite a bit of discussion going on for the past few years on the question of taxing church property.

We have just read an article in the *Baptist New Mexican* by Roy A. Wiley of Santa Rosa, who advocates the taxing of church property and claims that to exempt church property from taxation is a breach of the historic principle of church and state.

Recently in Richmond, Virginia, they put a number of denominational properties on the tax books, but finally took the Baptist Foreign Mission Board and some other properties off the books for at least one year.

It is readily admitted that revenue producing property, whether owned by a church or denomination or a charitable institution, should pay taxes on their property. Doubtless, there are many cases where the principle of tax free church property is abused. Such abuses, if they exist, should be corrected.

However, we believe that all church property that is used for worship or for denominational purposes, administrative or otherwise, should be free from taxation. Such property is non-profit property. It does not produce revenue, and non-revenue producing property of churches and denominations should not have to pay taxes. This is no breach of the wall of separation of church and state. In our judgment it would be a breach of that wall for the government to step in and say that taxes must be paid on a church building or denominational building which is used solely for religious purposes either for worship, for educational purposes, or for administrative purposes.

It is missing the point entirely to say that for church property to be exempt from taxation is equal to a government subsidy. That is not true and cannot be proven. The only justification for taxing church property would be that it is revenue producing property.

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#### Point of No Return

By CHARLES A. WELLS

No less a military figure than Gen. MacArthur has pointed out that modern war has become total insanity, that all rationality has gone out of the business of making war. Similar statements have been made by other eminent military leaders. Underscoring this predicament of modern man is the knowledge that the two major powers have almost reached the place where their stockpiles of atomic missiles are sufficient to destroy each other's cities twice over.

The millions of little people of the world, whom we seek to win, are frightened; they are becoming more afraid of war itself than they are of communism — a situation that play into the hands of the Reds. Hasn't the time come when we must realize that, having reached such a stalemate of terror, victory over Marxism can only be gained by winning the moral leadership of the world? The battle with communism has gone far beyond the realm of armaments; it is now a spiritual struggle for the mind and soul of mankind. Having mounted our defenses to colossal proportions, we must now stockpile goodwill, understanding and faith, which are the only forces that will draw the loyalty of men toward us.

# Kingdom Progress

## Harvard Ave. Church Float Places Third



Harvard Avenue Church, Siloam Springs, took third place with its Christmas float on December 3. There were eleven other floats. The theme of the float was "A Saviour For All People." Seated around the open Bible, with the familiar scripture verses spoken by the angel in Luke 2:10-11, were six young

women dressed to represent the different nationalities of the world. The general theme of the Christmas parade in Siloam Springs was, "Putting Christ Back into Christmas."

Jerry Hopkins is the pastor of Harvard Ave. Church.

## Oklahoma Baptists to Admit Negroes

Oklahoma Baptist University's board of trustees have opened the school to Negro students. The decision is effective next semester.

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, moved for the admission of Negroes as students to make OBU "conform with the admission policy now in effect in the Oklahoma state institutions of higher learning and accredited senior colleges in Oklahoma."

Hobbs, who was elected chairman of the board of trustees at the meeting, said further, "The trustees of OBU, after long and prayerful consideration of the matter, have taken this step with a sense of obligation to the university, to the Baptists of Oklahoma and to the cause of Christian education. We do so with the strong conviction that it will meet with the approval of those whose servants we are."

OBU is not the first Southern Baptist college to admit Negroes. However, it is the only college in Oklahoma supported by Southern Baptists there. Baptist colleges in a few other states began admitting Negroes earlier, as did Baptist seminaries.

OBU trustees also authorized sale of \$600,000 in bonds to the government for construction of Kerr Memorial Dormitory. The loan will be negotiated through the Housing and Home Finance Agency.

Sen. Robert S. Kerr of Oklahoma made the initial gift of \$250,000 toward construction.

—Baptist Press.

## Promotion Director Plans Orient Tour

Merrill D. Moore, director of promotion for the Southern Baptist Executive Committee, plans to visit Alaska, Hawaii, and several Far Eastern mission areas in 1956 to conduct stewardship and church finance conferences.

The conferences are planned at the request of the Foreign and Home Mission Boards, and in cooperation with them. The Executive Committee will pay the expenses as its contribution to this work on Southern Baptist mission fields, Moore said.

The tour will last approximately six weeks, starting shortly after the June, 1956, meeting of the Executive Committee.

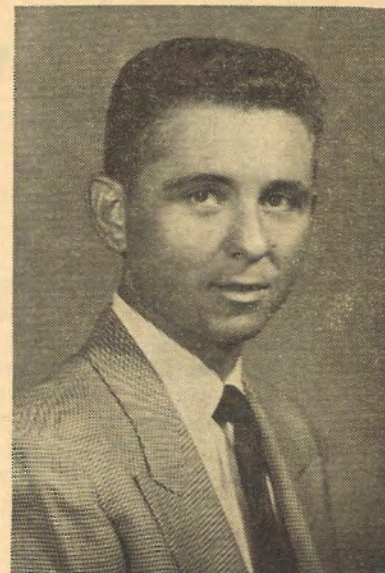
Moore reported that several missionaries have asked for assistance in stewardship and church finance programs for churches in these areas.

He will devote three or four days to conferences with local pastors and leaders, including Convention missionaries, at each stop on his itinerary. They will consider stewardship programs suitable for their particular areas.

Moore said the journey will serve a further purpose. It will enable him to see firsthand the missionary needs of Southern Baptists so these needs can be presented during the Convention's forthcoming program of missionary advance.

The Convention will observe "World Missions Year," beginning in October, 1956, and continuing through all of 1957.

## Choir Director, Russellville, First



HENRY O. FUDGE, JR.

Henry O. Fudge, Jr., a student at Arkansas Tech, Russellville, was called by First Church, Russellville, to direct the Youth Choir and began his work with the Russellville church January 1. His home is North Little Rock.

## Foundations' Role Called Important

Baptist foundations play an important part in the life of Southern Baptist Convention boards, agencies, and schools, according to denominational leaders.

State Baptist Foundation boards and he met recently with the board of the Southern Baptist Foundation and T. L. Holcomb, its executive secretary.

Officers of other Southern Baptist organizations also took part in the two-day session and centered their discussion on the topic "The Ministry of Baptist Foundations." Over 100 persons attended.

"Support for Baptist colleges through the foundations insures greater stability and more denominational control," H. Leo Eddleman, president, Georgetown (Ky.) College declared.

Herschel C. Pettus, executive secretary of the Louisiana Baptist Foundation, told the group that "17 state Baptist foundations and the Southern Baptist Foundation are responsible for administering more than \$32 million dedicated to the endowment and capital expansion of 134 state and 14 Convention-wide institutions and agencies." Pettus also is president of the Association of Baptist Foundation Executives.

"Don't seek funds from only those with larger incomes because the man with the smaller income has just as great a responsibility to God for his money," advised Carr P. Collins, Dallas, Tex., insurance executive, and a member of the Baptist foundation in Texas.

The Association of Baptist Foundation Executives announced a workshop meeting in Louisville, Ky., Feb. 14-16, with the theme, "How We Serve."

## Associational Calendar

Associational Missionary H. W. Johnston of the Gainesville and Current River associations has prepared a calendar for the entire year. This calendar lists the meetings by the month and day for each event within the two associations as well as statewide meetings of various denominational groups.

**Subscription Analysis  
Arkansas Baptist**

**New Budgets:**

Egypt Church, Mt. Zion Association, from club to budget. Oakland Church, Pine Bluff, Harmony Association, Houston E. Austin, pastor. Mt. Pleasant Church, Pitman, Current River Association, R. E. Jones, pastor.

From club to budget, Memorial Church, Waldo, Hope Association, John M. Harrison, pastor.

Buckville Association has no budgets; no clubs; seven churches.

Caddo River has four budgets; three clubs; and seven with neither.

Carey Association has ten budgets; three clubs; and four with neither.

Caroline Association has fifteen budgets; four clubs; and seven 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**.

**News from—  
Home Mission Board**

**HOME MISSION AGENDA FOR  
ASSEMBLIES ANNOUNCED**

Speakers and programs for home mission weeks at Glorieta and Ridgecrest have been announced by Courts Redford, executive secretary of the Home Mission Board.

H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, is principal speaker for the Glorieta conference, June 21-27. E. N. Patterson, professor of homiletics, New Orleans Seminary, Louisiana, will be the Bible teacher.

At Ridgecrest, August 2-8, H. Leo Eddleman, president, Georgetown College, Kentucky, will be the preacher, with Jess J. Northcutt, Director, School of Theology, Southwestern Baptist Seminary, Ft. Worth, Texas, as Bible teacher.

Dual conferences (at both assemblies) will be: city missions, graded mission studies for all ages, chaplains, schools of missions, associational missions.

Special interest conferences are slated in conjunction with both the Ridgecrest and Glorieta home mission conferences. At Ridgecrest only, a conference on down-town city churches will highlight the city mission meet. Also at Ridgecrest are pioneer missions and Good Will Center conferences.

A western missions conference will be held at Glorieta only.

Dr. Redford suggests writing now to E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico, or to Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations.

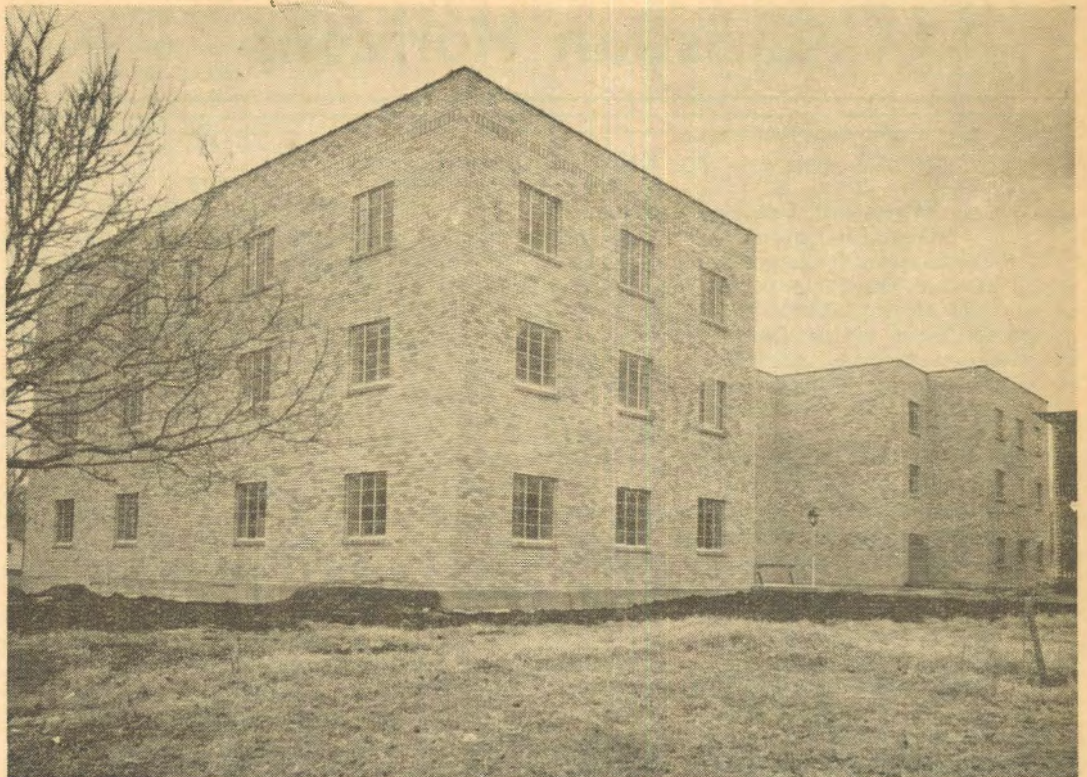
**INDIAN MISSION SETS PACE  
IN STEWARDSHIP FOR 1956**

A New Mexico Indian mission, Laguna-Aco, near Cubero, is setting the pace in stewardship in its area. The church gives fifty per cent of all offerings through the Cooperative Program. Another five per cent goes to the All Indian Camp, and the remainder (forty-five per cent) is for local expenses.

The **Baptist New Mexican**, in saluting this Indian mission, said of the 1956 budget, it "is truly an inspiration."

Missionary William S. Wall is pastor.

**First Church, Paris, Burns Note**



First Church, Paris, and Pastor Dale McCoy, observed a note burning ceremony on January 1, for the educational building shown above. The building is 66 by 143 feet,

with a seating capacity of 966. It includes four nurseries, two Beginners, three Primaries, two Juniors, two Intermediates, two Young Peoples, and two Adult departments.

**ALASKA CHURCH BURNS**

The Native Baptist Church, Fairbanks, Alaska, suffered the complete loss of their church building in late November as a result of a fire. John O. Jeffcoat is pastor of the church.

**NEW MAP SHOWS HOMEBOARD  
WORK IN 41 STATES**

Southern Baptists through the Home Mission Board now minister to people in 41 states, the District of Columbia, Cuba, Panama, Canal Zone, and Alaska.

This fact is pointed out vividly in the new Home Mission Board map showing field of work by the Board. The map is available upon request from the Board. An accompanying study guide amplifies the information given on the map.

**IT'S FOR YOU IS TITLE  
OF NEW FILMSTRIP**

Did you know *It's for You*?

The services of the Home Mission Board are for you and are described in the new black and white filmstrip, *It's for You*, just released by the Board. The filmstrip may be secured for free booking from the Office of Promotion upon request.

In addition to a presentation of Board services, viewers are given a pictorial visit to the Home Mission Board building in Atlanta.

**S. F. DOWIS WED IN  
DECEMBER CEREMONY**

S. F. Dowis, Secretary of Co-operative Missions for the Home Mission Board, and Frances Flury, secretary in the Co-operative Missions Department, were married in Atlanta, December 24.

**Expansion Program**

The Immanuel Church, Paragould, is expanding its facilities to care for their expanding organizations and program.

Recently they have bought a residence adjoining the church property which they are converting into Sunday school facilities. The Immanuel Church was organized in February, 1955, from a mission sponsored by First Church of Paragould. The growth of their Sunday school has made necessary the acquisition of additional property to accommodate their expanding organization.

**Arkansas Baptist Writes For  
Training Union Quarterlies**

Arkansas Baptists will be interested to know that Mrs. Rosalie Stocks Love, of Norphlet (Ark.) is one of the writers of the Training Union Lesson materials for the first quarter, 1956, issue of *The Nursery-Beginner Leader*. This quarterly is one of 14 periodicals prepared by the Training Union Department of the Baptist Sunday School Board.

The lessons which Mrs. Love wrote cover a unit on "Learning About Jesus" for January.

Mrs. Love is the wife of Fred Love, and has taught the First Baptist Church Kindergarten, El Dorado, since 1953. She has had extensive experience as an approved Training Union Beginner worker for the Arkansas state Baptist Training Union Department.

**Education Commission Adds  
Editorial Worker**

Miss Gladys Bryant joined the Southern Baptist Education Commission in Nashville, January 1 as assistant editor of the Commission's publication, *Southern Baptist Educator*.

She will also assist in other editorial work and aid in the Commission's college teacher placement service.

—Baptist Press

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## British Protestant Leaders Against Disestablishment Now

British Protestant leaders adopted a resolution opposing "State control of the Church in spiritual affairs." But they did not favor disestablishment of the Church of England "at the present time" on the grounds that such a move might foster the secularization of the State.

The resolution was voted by the General Purposes Committee of the Free Church Federal Council.

The committee said disestablishment at this juncture also might jeopardize the "existing valuable cooperation" between the Churches and the State and disturb the "growing spirit of fellowship" between the Church of England and the Free Churches.

## Lodge Asks Audible Prayers At U.N. Meetings

Henry Cabot Lodge, Jr., chief United States delegate to the United Nations, has proposed that U. N. General Assembly meetings open with audible prayers.

The prayers, invoking God's help to make the United Nations a successful instrument of peace, would be offered by clergymen of the religions with adherents among U. N. member countries. They would replace the moment of silence dedicated to prayer or meditation that delegates now observe at the opening of Assembly meetings.

Mr. Lodge's proposal was made public a week after he had sent it in a letter to each of the U. N. member states.

## Boegner Hails Church-State Separation On 50th Anniversary

Pastor Marc Boegner of Paris, said there has been a marked spiritual revival in the Protestant churches of France as a result of the separation of Church and State.

The Protestant leader made the assertion in a lecture to the French Academy of Moral and Political Sciences. The occasion was the 50th anniversary of the 1905 law which ended the concordat between Church and State.

Dr. Boegner said any advantages lost from termination of the concordat were largely outweighed by the increased vitality resulting from the independence of the churches. He declared this new vitality had been shown by the Roman Catholic Church as well as by Protestantism.

He cited in particular the "extraordinary movement for a return to the Bible" and the Catholic worker-priest movement.

## German Baptist Seminary Marks 75th Anniversary

Celebrations were held in Hamburg to mark the 75th anniversary of the Baptist Preachers' Seminary in Hamburg-Horn.

There are about 100,000 active Baptists in Germany, 530 congregations and 300 pastors. Some 35,000 Baptists live in the Soviet Zone.

German Baptists also maintain several deaconesses' and youth homes, a Bible school and a printing shop.

The Baptists have attracted wide attention in recent years through their tent missionary program under which teams of evangelists hold services and lectures throughout the country.

## 137,000 Oklahomans Ask Local Option Referendum

Petitions bearing the names of 137,000 persons demanding a statewide referendum on local option in the sale of beer were filed with the secretary of state by officials of the Oklahoma United Drys, a Protestant group.

Only 91,000 signatures were required to make a referendum mandatory.

Gov. Raymond Gary, who backed the campaign and attended the petition filing, assured dry leaders their request that the referendum not be held at the time of a general election would be granted.

Although the sale of liquor is prohibited in the state, 3.2 beer is legal.

Officials of the brewing and beer distributing industry immediately announced plans to fight the local option drive.

## Bradshaws in Manila For Medical Care

Dr. and Mrs. Homer V. Bradshaw, veteran American Presbyterian missionaries in China, arrived in Manila in a U. S. Air Force plane from Hong Kong for medical treatment after nearly five years in Chinese Communist prisons.

They will receive a complete checkup before going on to their home in Pittsburgh, Pa.

Dr. Bradshaw and his wife, both 57, are in extremely poor physical condition as a result of their prison ordeal and had to be helped off the plane. Both are suffering from malnutrition and are dangerously underweight. Mrs. Bradshaw is down to a mere 75 pounds and was still in a mental blackout as a result of her prison experiences.

## Sees Oppressed Peoples Turning Against Communists

Powerful resistance movements, sparked by the moral fibre of oppressed peoples, are bringing near the liberation of countries under Communist domination, Dr. Adolf Prochazka of New York, chairman of the Christian Democratic Union of Central Europe (CDUCE), told newsmen.

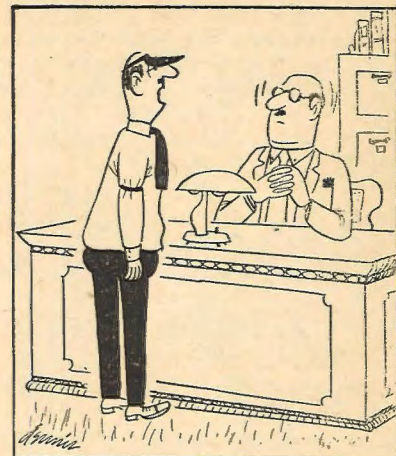
Dr. Prochazka, former Czechoslovak Minister of Health, headed a seven-man delegation from his organization attending a Congress of Latin-American Christian Democratic Unions. Host to the meeting was the Christian Democratic Union of Chile.

Announced purpose of the congress was to achieve in Latin America "coordination of party action against Communism, capitalism, and syndicalism." On the agenda was the question of "winning indigenous masses in Latin America over to Christian Democracy."

Delegates were present from Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia, Venezuela, Costa Rica and Guatemala. Also on hand was a "fraternal representative" of the International Convention of Christian Democratic Unions which has its headquarters in Paris.

Other members of the CDUCE delegation were Janusz Sleszynski, a former official of the Polish Ministry of Foreign Affairs; Rudolf Smersu, Francis Bajlec, Prof. Julius Karkaricka, the Rev. Jonas Kardauskas, and the Rev. Pevilas Ragazinskas.

# A Smile or Two



"Thanks a lot for that Christmas Bonus, Mr. Elberts. I bought something the whole family could use—a tooth brush."

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A little boy wanted to buy his mother a lovely Christmas present. He saw a necklace in a shop, but it was priced \$20, so he wrote a letter to God asking Him to let him have the money — and posted it. The letter came into the hands of the postmaster, who was a member of the local Rotary Club. At the Club meeting he read the letter and the members, touched by the boy's sincerity, raised \$10. This money was sent to the boy, who wrote another letter, which read:

"Dear God: Thank you for sending the money for Mummy's Christmas present. But next time please don't send it through the Rotary Club because they kept half of it for themselves."

Asked to write an essay on water, little Tommy, after chewing his pencil for a long time, wrote: "Water is a colorless liquid that turns dark when you wash in it."

A young matron driving in the city, stalled her car at a traffic light. She stamped on the starter, yanked the choke, flooded the carburetor, and of course, flooded the motor.

An impatient motorist immediately behind her, honked his horn incessantly.

Finally the matron driver got out, and walked back to the other car. "I'm awfully sorry, but I don't seem able to start my car," she explained. "If you'll go up there and start it for me, I'll stay here and lean on your horn for you."

Mother: "Now Junior, be a good boy and say, 'Ah,' so the doctor can get his finger out of your mouth."

Flim: "Bill said you liked to work."

Flam: "Not at all — I said I liked to do nothing better."

She was an exasperating customer and hadn't bought a thing.

"Why is it," she snapped at last, "that I never get what I ask for in your store?"

"Perhaps, madam," said the assistant, "it's because we are too polite."

He had taken his youngest son to the pet shop to pick out a puppy as a birthday present and the lad spent half an hour looking over the assortment of dogs in the window.

"Decided which one you want?" asked his father.

"Yes," replied the boy, pointing to one puppy which was enthusiastically wagging his tail. "The one with the happy ending."

# News From Baptist Press

## State Convention Roundup

### One Major SBC Issue May Have Faded Away

One of the major decisions which faced the Southern Baptist Convention may have faded into the background as a result of business transacted during state Baptist conventions held recently.

This issue — that of building a large teaching hospital near Los Angeles, Calif. — was voted on by the Convention during its 1955 session at Miami.

Since it needed two favorable votes, it was expected to recur on the agenda of the 1956 session at Kansas City. However, in the meantime the proposed project has suffered a major reversal.

The Chamber of Commerce at Alhambra, a community in the Los Angeles metropolitan area, failed to provide a site for the hospital and a substantial cash "down payment." These were two of the provisions to be met by the local people.

The question remains somewhat alive, as the California state Baptist convention has a committee at work on the matter yet. This committee, however, will not report until the 1956 state convention session.

The 1956 state conventions will not come until several months after the Southern Baptist Convention has held its annual session.

### Theological Education

A second dominant matter before the 1955 SBC session at Miami was that of theological education. This remains a major issue, although action by the Florida state Baptist convention will affect the issue to some degree.

The question facing the Convention as a whole was two-fold: (1) Shall we build a sixth seminary to train ministers and religious workers? (2) Shall we accept Bible schools operating in Florida and Kentucky?

Florida and Kentucky each asked the 1955 Convention to assume operation of Bible schools, which the Convention declined to do. Florida's Baptists have decided to make their Bible school at Graceville a state-operated school.

Two votes of the Florida convention are necessary, however, before their decision becomes final. Therefore, the Bible school can be assumed as a state operation until at least late in 1956, when the state convention meets once more. Kentucky passed up the question.

A committee of the SBC is studying the need for a sixth seminary.

Aside from these two matters, state conventions followed form. Many state conventions put themselves again on record against any tie between government and religion — a strong Baptist principle.

### Racial Decisions

Record budgets for the year 1956 were approved in nearly every state.

Tennessee and North Carolina left racial integration in their Baptist colleges up to be decided by trustees of each school. Several conventions asked Baptists to be cautious in discussing racial matters and to seek the will of God before reaching any decision along that line.

Texas asked that its churches be alert against the evils of communism and urged that the word "Southern" be used more often in speaking of Baptist work done there.

Churches in five western states banded together at Colorado Springs, Colo., to form a 26th state convention within the SBC fellowship. Most of them pulled out of the Arizona convention with a few having belonged to the New Mexico convention.

The liquor problem presented itself at most state conventions, and they adopted resolutions calling for stricter enforcement of beverage laws, election of officials who would enforce such laws and who themselves would refrain from drinking, and for airlines to cease serving alcohol on their flights.

### Hooper Appoints Two Committees

Federal Judge Frank Hooper, chairman of the Southern Baptist Executive Committee, has appointed members of two committees of the agency.

They are:

Committee on State Budgets — James W. Merritt, chairman; M. H. Mabry, J. D. Grey, G. Allen West, Jr., A. Barnum Hawkes, Douglas Hudgins, C. C. Bowles, Kendall Berry, Purser Hewitt.

Committee on Survey of Southern Baptist Agencies — Douglas M. Branch, chairman; A. Judson Burrell, Carr P. Collins, J. Norris Palmer, Lewis M. Smith.

### Chicago, Denver Pushed As Seminary Locations

Advocates of Chicago and Denver have asked that these cities be considered if the Southern Baptist Convention decides to establish a sixth seminary.

However, J. W. Storer, chairman of the Southern Baptist Committee on Theological Education, declared "The committee hasn't decided yet if it will recommend a sixth seminary to the Convention."

Half a dozen cities or more have been mentioned earlier as possible sites.

Denver and Chicago each are in areas where Southern Baptist work is in pioneer stages. Southern Baptists in Illinois suggested the Great Lakes area although they did not mention Chicago by name.

Denver is where the offices of the new Colorado convention of Southern Baptists will be located.

### Dr. Edwin M. Poteat, Raleigh Pastor, Dies

Dr. Edwin McNeill Poteat, prominent Raleigh, N. C. Baptist minister and president of Protestants and Other Americans United for Separation of Church and State, died recently. He was 63.

Dr. Poteat was pastor of Pullen Memorial Baptist Church. He was son of a former president of Furman University, Baptist college in South Carolina.

He died of a heart attack in a Raleigh hospital, although he was first stricken when he went to his church to perform a marriage ceremony.

### Two New Employees

An artist and an assistant editor have joined the staff of the **Baptist Standard**, Texas Baptist weekly newspaper. Joe Novak, education director for a church at Perryton, Tex., became assistant editor, and Miss Marilyn Ligon, a University of Texas graduate from Lampasas, Tex., is the new artist.



### Denominational Calendar

- 7-20—Southern Convention-wide S. S. Clinic, Birmingham, Ala.
- 12 — Executive Committee Meeting, Little Rock
- 15-20 — W. M. U. Focus Week
- 22 — Spring Term Begins at Ouachita
- 23-25 — Annual State Wide Evangelistic Conference, First Church, Little Rock

### Counselor's Corner

By DR. R. LOFTON HUDSON

#### Pulpit Committee

**Question:** Recently I was appointed chairman of the Pulpit Committee of our church, which is without a pastor. This is my first experience at this work but I am anxious to do right. When we hear a minister preach and later meet with him for a talk I'm not sure that I know what questions to ask. Will you please advise me?

**Answer:** You have one of the most important jobs in a Baptist church. Your committee will need the grace of God, the leadership of his Holy Spirit, and all of the good judgment that you can muster.

Remember that it is usually easier to get a pastor than it is to get rid of one that you don't want. Also, that getting a pastor is like buying a victrola record; you buy it for what you want on one side and you have to take what is on the other side.

Questions? Sure, ask him what you want to know and be humble about it.

I would tell him the facts, briefly, about my church; size of membership, building, Sunday school and other organizations, financial condition, spirit of congregation, condition and size of pastor's home, salary of pastor, how we treated last pastor (facts!), and any admitted peculiarities of the church. Be thoroughly honest.

Then I would ask him to tell us: (1) would he consider becoming our pastor? (2) would he tell us frankly whether our situation might appeal to him? (3) what would need to be changed to meet his expectations? and (4) would he investigate our church and then let us know how he feels.

Don't ask him (1) is he willing to leave his present pastorate? (2) does he think that he could fill our job? (3) would he be willing to come for a certain salary? or (4) would he promise to come if we call him?

Get a neighboring pastor to advise you. Preachers know preachers as laymen can never learn them.

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### Sub-Committee Chosen To Suggest Film Topic

Audio-visual and promotional leaders of three Southern Baptist boards are members of a sub-committee to suggest a topic for a major Baptist film production.

Louis E. Newton, chairman of the Southern Baptist Film Committee, chose Earl Waldrup, Baptist Sunday School Board, Nashville; Fon Scofield, Foreign Mission Board, Richmond, Va., and L. O. Griffith, Home Mission Board, Atlanta.

The next full meeting of the Film Committee will be in Kansas City preceding sessions of the Southern Baptist Convention next May, according to Newton.



# The Bible — A Psychological Center for the Home

By A. DONALD BELL

Professor of Religious Psychology and Counseling,  
Southwestern Seminary, Fort Worth, Texas

(Keynote address recently delivered at Christian Home Clinic,  
First Baptist Church, Oklahoma City, Okla.)

Did you have a family Bible in your childhood home? Do you associate it with the strong, old house of your parents? Do you still have a feeling of stability and a sense of security when you think of the house, the Bible, and the well-worn furniture of that home?

The very real spiritual security which the use of God's Word gives in family living is reinforced psychologically by the symbolism of the Bible and the home. That symbolism may serve as a spiritual arm to this day. Thousands of people find security in the recall of that old homestead and that worn Bible even though they know, intellectually, that the house is now occupied by strangers and the old Bible is gone. Somehow, their lives are still influenced by that which those objects represent.

In a recent survey among the coeds of an Eastern university an unsigned questionnaire was filled out by each girl. She was to tell why she behaved herself on dates. Many of the young women credited their childhood homes and churches. One coed added a footnote, writing, "I can't recite the Ten Commandments which I learned out of the old Bible in my home — but, somehow, I still live by them."

## The Scriptures in the Hebrew Home

The seventy-eighth Psalm reads, "Give ear, O my people, to my law: include your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. . . . That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; That they might. . . . not forget the works of God, but keep His commandments." (King James Version)

The Jewish Home offered abundant opportunity for the children to attach their spiritual learning to objects and object lessons. Fragments of scripture were worn on the person, and the law was read frequently at the table. The family table was the center of religious life. Here the prayers were usually offered and the great sacred feasts were celebrated. Through succeeding generations the Hebrew people have had the family table and God's Law linked in their thinking. This tradition has untold spiritual and psychological value which many modern Christians miss. We have been through a period when we have not seen much of the entire family around the table in prayer and using the Bible. Therefore, this association has been weakened.

## Our Changing Homes of Today

Do most of our modern American homes present the permanency and security of these Jewish homes? Many cultural changes have taken place. When our forefathers came to this country they established homes much like those of Europe. That is, large houses were built for two or three generations. Spacious dining rooms and kitchens enabled them to read the family Bible (often brought

from abroad) and family devotions were a part of family living. Yet, in recent generations we are building smaller houses, and each generation lives unto itself. The family has been disintegrated in its work and interests. A recent architectural trend away from separate dining rooms and large kitchens has definitely made Bible reading and family devotions more difficult. This writer is strongly in favor of a revival of the old in this area.

Also, we change houses and furniture so frequently that our children do not build up a sense of security and stability as they live in these changing homes. Added to this is the trend toward packing the old family Bible away! Thus, we have broken down the traditional associations of Bible and home; family life and devotional periods; the "worship at the table." The activity of yesterday's home centered around the Bible. The activity of today's home centers around the telephone.

## God's Book of Love Becomes Central in the Home

God's love and His Word is the Book of love. When the Bible is in the center of the family there's a stronger bond of love between members of the group. Most individuals need a spiritual tie to enhance love. It is interesting how people are united when they focus their attention in a single focal point. Members of a congregation in a church are knit together by worship of one God in a service. Thus, a family will feel closer to each other at the family altar.

In family worship love between man and God sets the pattern for love between members of the family circle. For example, Christ's love must be returned in that He first loved us. Now that love must be returned. So must love between members of a family be returned.

Second, after the pattern of man's love for God the family learns that love can not be forced. Even as God will not make us love Him, so must our love for one another be freely given.

Third, as we gather together to worship we find that our love must be expressed to God daily. Thus we learn to express our love to one another regularly and freely. Then we feed our love of God by reading His Word; so we begin to feed our love to others by little things we do for other family members.

Finally, we learn in our devotional life that love of God must be personal and so we love each one in the family circle in a more personal way on the basis of his own worth. Reading God's word of love will surely increase our love.

We visited in Holland a few years ago and were greatly impressed with its families. The Dutch divorce rate is very low and the homes are so often deeply Christian. While spending some time in the home of Mrs. Sigi Boes, authority on Netherland culture and customs, we had a meal at her table. As we were seated, Mrs. Boes opened a very large and ancient Bible. She read a lengthy passage in the native tongue. As she read we were emotionally moved by one fact: we could not understand the language, but her family and mine were somehow united before God!

# Finally Had Something To Say?

By R. T. SKINNER

One of the most absurd things we've seen in a long time appeared in a United Press release November 25.

For 32 years the Marquess of Cholmondeley had remained officially silent in the British House of Lords. Never a word. Through out the great depression years he was silent. All through World War II, when men were dying by the millions and when England was being devastated by German bombs, he had nothing to say. Two atomic bombs fell on Japan and Russia invaded Manchuria, but no comment from the peer. Socialistic lines swayed back and forth, but nothing crossed his lips. International issues which involved the very life of the British Empire arose, but never a chirp from him. Yet, all that time he was a man responsible in government matters.

But on November 25 the Marquess of Cholmondeley said something. Or did he? The subject of rabbits came up, and up came the 72-year-old peer. Who knows? Perhaps it took rabbits to start him hopping. Anyway, he was reported as saying: "My Lords, at long last I have been brought to my feet by my wish to do something about the rabbit . . ." He wanted them exterminated. They were a nuisance. The only speech he ever made (four minutes long, and quite long enough) was about rabbits.

The story may sound foolish. Perhaps that's why it was sent out by United Press. Or, could there be a deeper meaning, one the whole world needs?

## Peer Not Alone

The British peer does not stand alone (or sit alone) in his silence when great issues are at stake. Nor is he alone in funneling his energies into non-essentials when they should be directed into channels involving great principles, world needs, human destinies. He talked of rabbits while the world was on fire. He by-passed matters of world-shaking importance, and climaxed his 32 years in the House of Lords with a short address on rabbits; but have not others done the same, in principle? Are they doing it right now? Has the British peer some American cousins?

We're glad to note that the House of Lords, with matters of tremendous importance facing them, turned away from rabbits to look world needs in the face and do what they could about them. If only we can be as wise in America!

—Western Recorder

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## Books Received

These Things We Believe  
By J. Clyde Turner

Convention Press

The Southern Baptist Program of Evangelism  
By C. E. Matthews  
Convention Press

The Road to Happiness and Other Essays  
By Percy John Newton  
Chapman & Grimes, Inc. Price, \$3.50

Victorious Christian Living  
(Studies in the Book of Joshua)  
By Alan Redpath  
Fleming H. Revell Company Price, \$3.00

# Damaged Souls

By H. H. SMITH, SR.

Gamaliel Bradford, distinguished New England biographer, was the author of an exceedingly interesting book entitled, "Damaged Souls." Among the damaged souls mentioned in this book are: Benedict Arnold, Aaron Burr, John Brown, Thomas Paine and others.

At the beginning of the book the author says: "This is not a book of damned souls, but of damaged souls. Neither you nor I know whether they are damned, and I can't help hoping that every one of them has just a wee chance of heaven."

After mentioning some things that account for "spiritual damage," as alcohol, sex, money, ambition, the author says — and note this: "But with every one of them, the love of glory was an essential and controlling motive and most of them made it manifest in an idle and misplaced vanity." (From DAMAGED SOULS, by Gamaliel Bradford. Houghton Mifflin Co., Publishers, by permission).

What is meant by "the love of glory?" The dictionary meanings of the word "glory" that best fit here seem to be "splendor," "magnificence," "renown." These are some of the things which the human heart so often craves, but they are the things that Jesus said we should not set our hearts upon. One should not seek praise or renown as an end in itself. The Pharisees were condemned because "they loved the praise of men more than the praise of God." (John 12:34).

In every walk of life, there may be found some whose "love of glory," — love of splendor, magnificence, renown would cause them to be classed as "damaged souls." For example, a soldier, a statesman, a reformer, a social worker, a business man, were included in Bradford's book mentioned above.

No minister was included in the list, but not because ministers are in no danger of being numbered among those classed as "damaged souls." The so-called grosser sins of life, or even the love of splendor, magnificence and such things as gold can buy, may have slight appeal for the average minister. His temptation may be along another line — an undue craving for high position or renown that may greatly weaken his ministry — or even be his undoing.

## Shocking Letter

It happened a good many years ago. A minister received a letter from another minister whom he had never seen, which read as follows:

"Write a nice story of me and my work for the last 25 years for the church press and I will show 'my appreciation' of same in a 'very substantial way.' You can get my record in part from WHO'S WHO IN AMERICA."

That was the whole letter, with no explanations, but the words in quotation marks were doubly underscored.

That's a shocking request for one minister to make of another. Note that he wants a "nice story" — was that a hint that there would be no stint of superlatives? It was to be about "me and my work" — perhaps a reminder that neither should be slighted. Moreover, he was no "run of the mine" preacher, he was in "WHO'S WHO." For such service he would pay well, by showing his "appreciation" in a "very substantial way" — was that a hint that a good-sized check would be forthcoming?

## How Did He Get That Way?

A minister doesn't fall into a temptation like that in a day. In part, this might be an explanation: In ability and achievements it appears that this man was above the average minister of his day. As a gifted young preacher did he get off to a wrong start, because some of his parishioners unwisely and extravagantly complimented his ability as a "boy preacher," and after testing the "pleasures of praise" he found himself hankering after worldly applause — and hinting for it when it was missing — until finally he was unable to do his best work unless he was being continually boosted?"

Perhaps some one may say, "Why mention such a matter as this? Not one minister in 10,000, worth his salt, would write such a letter as that quoted here."

Quite true perhaps — but one in 10,000 is one too many, and after all, the subject might be worth bringing to the attention of young preachers, some of whom may not be too keen about observing Paul's admonition to every man "not to think of himself more highly than he ought to think."

Damaged souls!

"Write a nice story of me and my work for the last 25 years for the church press and I will show my appreciation of same in a very substantial way. You can get my record in part from WHO'S WHO IN AMERICA."

"And they came to Capernaum; and when He was in the house He asked them, 'What were you discussing on the way?' But they were silent; for on the way they had discussed with one another who was greatest. And He sat down and called the twelve; and He said to them, 'If any one would be first, he must be last of all and servant of all'" (Mark 9:33-35-RSV).

This subject of "damaged souls" brings us to the heart of the Gospel. It deals with sin and salvation. We are all "damaged souls," for the Word of God declares that "all have sinned and fall short of the glory of God" (Rom. 3:23-RSV). But sin need not — and must not — have dominion over us. The apostle (Paul) who emphasized the universality of sin, also said: "Where sin increased, grace abounded all the more" (Rom. 5:20-RSV).

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## Texan Donates \$1,000 To Ouachita

A 1908 graduate of Ouachita College, Mrs. Cleve C. Nash of Dallas, Tex., gave \$1000 to the college endowment fund, it was announced by Dr. Ralph A. Phelps, president.

Mrs. Nash, the former Jewel Middlebrook of Hope, presented the gift in memory of her father, the late Rev. T. A. Middlebrook, one time pastor at Hope.

"We are very pleased to receive this gift to the endowment fund; Ouachita is woefully short on endowment," Dr. Phelps stated.

The Middlebrooks have long been staunch supporters of Ouachita College. Mrs. Nash has had several brothers and sisters who attended Ouachita through the years, among them Mrs. J. E. Berry of El Dorado, wife of Mr. J. E. Berry, chairman of the board of trustees of the college, Miss Frances Crawford, registrar, explained.

# Why the Hearings Were Postponed

By W. BARRY GARRETT

As time moves on more light is shed on the real reasons why the announced Senate hearings on religious liberty and the First Amendment, scheduled to begin October 3, were canceled. The reason given by the Senate Subcommittee on Constitutional rights was that it did not have "opportunity to thoroughly study the data in the religious questionnaire replies."

According to the opinion in the Capital Report of the National Association of Evangelicals Office of Affairs in Washington, D. C., "Most observers in Washington felt that this was only a small part of the real reason for calling off the hearings." The NAE report in the November 1 issue of the United Evangelical Action gives one of the clearest analyses of the situation that we have seen.

Here is what happened. On September 17 the Subcommittee held a preliminary hearing at which 11 speakers were invited to give their opinions on constitutional rights. Dr. Eugene Carson Blake, president of the National Council of Churches, presented the Protestant position in a very able manner. Following his testimony the Knights of Columbus spoke for the Catholics.

According to the NAE report the Catholic testimony evaded the issue and dwelt on the need of government to root out Communism wherever it may exist. By clever maneuvering the Catholic Church chose not to have its position revealed and recorded.

Thus you see one of the problems of the Subcommittee with the Catholic Church not only reluctant but willing to put on record its full position regarding the expressions of religious liberty set forth in the Constitution of the United States. The Catholic position is at variance with the First Amendment and it knows that at this time a statement of this fact would not sound good to American ears. Thus the Catholic Church elected to leave its position out of the picture and not enter the arena of real controversy.

By having only one side of the issue given at the hearings the Catholics could then label the whole project is bigotry against the Catholic Church.

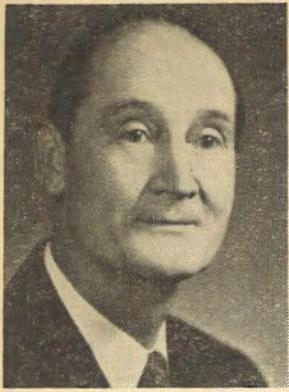
Another problem pointed out by the NAE is that caused by radicals and extremists such as atheists and hobby-horse riders who wanted to parade their views before the Subcommittee.

The NAE report observes, "The decision of the Subcommittee to postpone its hearings did not come as a surprise to most of those who were familiar with these problems. Many had wondered what the Subcommittee originally intended to accomplish anyway."

On the other hand a dangerous tendency is revealed by the postponement of the hearings, states the NAE report. That is the tendency to avoid any discussion of religious freedom for the sake of political expediency.

The NAE office explained, "Many politicians have long ago decided to steer their way around every issue involving religion, including the issues which surrounded the constitutional guarantee of separation of church and state and the guarantee of complete religious freedom. But American freedom is based on free discussion of matters just such as these. If the principle of separation of church and state is to be tucked away in a closet of non-discussion, there may come a day when Americans will return to find that the principle itself has been stolen."

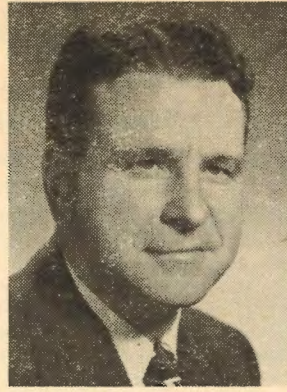
—Baptist Beacon



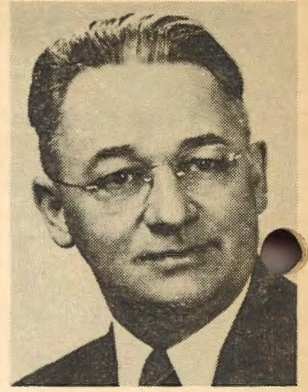
Marshall Craig



Carl E. Bates



W. A. Criswell



E. Powell Lee

# ANNUAL STATE WIDE EVANGELISTIC CONFERENCE

## January 23, 24, 25

FIRST BAPTIST CHURCH, LITTLE ROCK

Sponsored by Department of Evangelism  
I. L. Yearby, Secretary  
Arkansas Baptist State Convention

PROGRAM PERSONALITIES INCLUDE SOME OF THE  
OUTSTANDING PASTORS, EVANGELISTS, AND  
DENOMINATIONAL LEADERS OF AMERICA

Many State Pastors, Missionaries, Singers, Will Also Appear  
On the Program

*This Conference Will Be a Heart-Warming, Soul-Stirring  
Preacher-Transforming Experience*

*We Are Looking For a Pentecost*

A SPECIAL PRE-CONFERENCE MEETING IS CALLED FOR  
MONDAY AFTERNOON, 2-4 P.M.

Especially for Pastors, Missionaries, Associational Chairmen of Evangelism  
and All Steering Committee Members

Eual Lawson Will Lead in a Very Important Conference Dealing With  
"How We Can Win and Baptize More People in '56  
Than Any Previous Year"

*More Than a Million Lost Souls in Arkansas Wait to Be Saved  
They Are Our Responsibility*

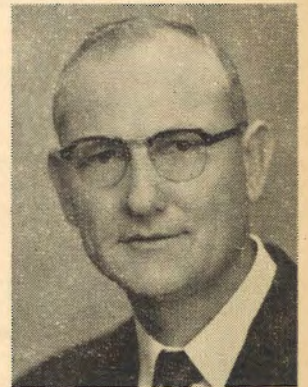
### OUR GOAL IN BAPTISMS FOR '56 IS 16,666

Come With Us For This Holy Spirit Enduing Experience

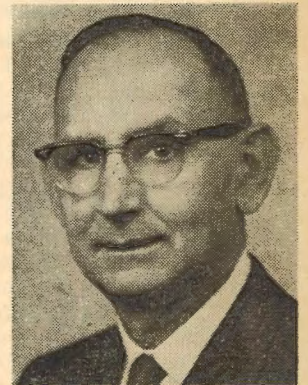
**DON'T MAKE EXCUSES—MAKE GOOD**



Stanley Williamson



Eual F. Lawson



Roy S. Hollomon



Ben L. Bridges



Leonard Sanderson

## Looking Into 1956

As we are starting this new year I am sure that very many of us are making resolutions, seriously thinking about and laying plans for our personal programs for 1956—how we will live, what our aims and attainments will be, and about our jobs and business for the coming year. How we do need to lift our hearts in earnest prayer to God for His leadership, His direction, and His motivation of our lives in 1956. When we have thus prayed, let us then in faith expect to receive His directions and be willing to follow them. Let us keep listening ears and watchful eyes that we may discern His answer to our prayers, that we may recognize His leadership.

I am sure that many of our plans, much of our thinking, will be in connection with our work, our business, our making and handling of money. As I think about this practical and very important phase of Christian living, it appears to me that our first duty is the all-important realization that we are STEWARDS of our possessions, of what we already have and what we may receive in the way of profits, wages and earnings of all kinds. And then we should remember that to us as stewards comes that plain and definite statement in God's word, "Moreover it is required in stewards, that a man be found faithful."

### GOOD STEWARDS IN EARNING

This stewardship means first, that we must be good stewards of the way and manner in which we get these possessions. We need to keep in mind that we are to get wealth, to come into possession of money and goods in the right way, the Christian way. As Christians, we are to deal "fairly and squarely" with our fellowman, giving full measure. "shaken down and running over" for all we receive. The fact that one is going to tithe and otherwise be a good steward in the use of what he gets does not in the least justify him in using questionable methods in getting it. What is classed as "sharp practice" or "shady deals" cannot be justified; such is not good stewardship.

This means that as laborers, whether hired hands or salaried workers, or as operators of our own business, we as Christians should give full value in time and effort for the pay we receive or the profit we make. "A just weight and a just balance" should be the fixed motto of the Christian. I think a laborer, or anyone who receives wages or pay for his work should feel that as a Christian steward he is compelled to render his full and best service for the pay he receives, in order that he, as a workman, might be "worthy of his hire." It appears that in these days there is a prevalent

tendency for workers and laborers to get all the pay they can for as little work as they can get by with. We Christians cannot, we must not follow that method. We cannot afford to set a bad example, or have it said of us that we have worked or acted in business or elsewhere not in full harmony with proper Christian conduct and principles.

### GOOD STEWARDS IN USING

Much could be said about good stewardship in using money, but space will permit only a brief statement here. Suffice it to say that being a good steward in the use of what we have involves at least two points. First, we should be generous and Christian in sharing what we have with the Lord, who has given us "the power to get wealth," being careful to pay Him the full tithe and then make over-and-above gifts and offerings for the support of Kingdom work. If all Christians would meet this one requirement there would be in the Lord's "storehouse" full and sufficient funds to carry out the teaching, healing and evangelizing commission of our Lord.

The second point is that what we have left, what we may count as ours after we have made our Christian gifts, must be used in right and honorable ways and for good and legitimate purposes. No Christian can be justified in spending or using any of his possessions in a reckless, extravagant manner, or in "riotous living." Here again it is required of a steward that "he be found faithful."

The work of the Baptist Foundation is to help people be good stewards. This the Foundation can do by pointing out the many needs for more financial support for our Baptist causes and institutions, and then by receiving, managing, investing and distributing those gifts and the earnings according to the wishes of those making the gifts. Let the Foundation help you be a good steward in 1956. Call on us for information about the many ways the Foundation can help and the many types of gifts that can be made through the Foundation.

W. A. Jackson, Secretary,  
Arkansas Baptist Foundation

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### BUDDY COOPER TO RECEIVE MEDICAL CARE IN STATES

Mr. and Mrs. William L. Cooper, Southern Baptist missionaries to Argentina, have returned to the States on furlough earlier than scheduled so that their 11-year-old son, Thomas Richard (Buddy), may receive necessary medical care. Buddy lost his left leg in an electric train accident in Buenos Aires on October 14. The Coopers arrived in the States December 17 and may be addressed at 1533 Godwin Street, Houston, Tex.

## Facts and Figures That Might Be Helpful In Showing What Is Happening to Young People

This material may be used in connection with Young People's emphasis during February, 1956. It might serve as source material on any editorial or article written regarding this emphasis.

"At the present rate of increasing delinquency, one of every five boys coming of military age 'in a very few years' may have a juvenile court record, a nationwide meeting of prison and correctional officials was told today," — *New York Times*, October 27, 1954.

"Young people drink most beer. Persons between 21 and 40 are believed to consume 61 percent of the product," — *Advertising Age*, April 4, 1955.

"Young People who take part regularly in church activities have fewer problems at home, in school and with themselves than do youngsters who attend church rarely or not at all, a study of 5,279 high school seniors and college students indicates.

"In general those who attended church functions frequently showed more fondness for their communities, had a more optimistic outlook on life and were less likely to be self-centered. Many more girls than boys were active in church programs," — *New York Times*, August 18, 1954.

"Today there are more than 50,-

000 youngsters under 21 yrs of age who have been caught in the vicious dope habit." — Mrs. Arthur Crom, GFWC Narcotic Chmn, "Our Teen-Age Dope Crisis," *Gen'l Fed'n Clubwoman*, 2-'55.

"In Dane County, Wisconsin, of which the state capital, Madison, is the county seat, 628 persons were involved in divorce in 1954, and only ninety-four, or less than one in every six, had a church affiliation." — *The Survey Bulletin*, November, 1955.

"One-quarter of all brides at ages 25-29, in 1950, had already been divorced. In the age range 35-44, almost one-half of the brides had previously been married and divorced. Figures naturally vary in different states; thus in New York the percentage of divorces among all women marrying in 1950 was 8.6; in Wyoming 28.3." — *Family Life*, November, 1954.

"Americans are getting married at a younger age. In 1890, the average age at first marriage was 26.1 years for men, and twenty-two years for women. This year the average has been estimated to be 22.7 for men and 20.2 for women." — *The Survey Bulletin*, November 7, 1955.

### BSSB STUDENT DEPARTMENT PLANS CONVENTION-WIDE CONGRESS

At the recent annual meeting of the state Baptist Student Union secretaries, detailed plans were completed for a Convention-wide Congress to be held in Nashville Dec. 27-30, 1956.

Dr. G. Kearnie Keegan, secretary of the Student Department of the Sunday School Board, and department staff served as co-ordinators in planning the meeting.

The object of the Congress will be to give Southern Baptists' 1957 world missions emphasis a real boost on every college campus touched by organized Baptist student work.

Dr. Keegan said the attending group will be "hand-picked." "Not more than 2,000 carefully selected Baptist students from the more than 200,000 now in colleges in the Southern Baptist Convention will be invited to the Congress. We hope the program will enable them to return to their campuses and spark the missions emphasis and interest," he said.

Among program personalities already enlisted are: Dr. James L. Sullivan, executive secretary, Sunday School Board; Mrs. Billy Davis, outstanding lecturer and writer of national reputation; Howard Butt, the Corpus Christi grocer-evangelist; Dr. Theodore F. Adams, Baptist World Alliance president; Dr. Baker James Cauthen, Southern Baptist Foreign Mission Board; and Dr. Culbert

### NEW TRACT TITLES ADDED TO BSSB LIST

New titles added recently to the Sunday School Board's list of free tracts include: *Saved and Sure*, by D. C. Crawford, an evangelistic tract majoring on the assurance of salvation; *You Can Win Others*, by M. Ray McKay, a step by step instruction in methods of personal evangelism; *Is It Right for a Christian?* by John E. Barnes, Jr., written to help in recognizing the rights and wrongs of Christian behavior; *Where There's Life There's Growth*, by Nathan C. Brooks, a pastor's statement on the musts and methods of Christian character development; *What's Wrong With Gambling*, by M. O. Owens, Jr., which exposes the evils of gambling; *Baptists, Roman Catholics, and Religious Freedom*, by Henlee H. Barnett, a solemn warning concerning threats to that freedom and offering a challenge to constructive action.

A complete list of general tracts is available from the Tract Editor of the Baptist Sunday School Board, Nashville. The Board makes free tract grants in reasonable quantities to churches and agencies of the Southern Baptist Convention.

G. Rutenber of Eastern Baptist Theological Seminary.

A study guide is in preparation for study by those who will attend the meeting, and will be used as the basis for discussion groups during the Congress.

## Baptist Memorial Hospital, Memphis, Adds Building



**ENTRANCE TO EXPANDED HEALTH CARE**, and the nation's most modern hospital building—the new Madison-East Addition of Baptist Memorial Hospital in Memphis.

The new \$8,250,000 Madison-East Building of Baptist Memorial Hospital received first patients last week. Some are new patients and some are being transferred from the present, main building.

Dr. Groner, Administrator, said Baptist Hospital, including both buildings, is the largest Baptist Hospital in the world and the biggest Baptist institution in the world, exclusive of the Baptist units of Baylor University at Waco, Houston and Dallas. He said the new Memphis Baptist Memorial Hospital will be the biggest non-governmental hospital in the South.

The entire Baptist Hospital plant is valued at \$14,150,000 but

it would require about \$20,000,000 to replace it, he said. Practically every modern service innovation for the comfort of the patient and the efficiency of operation is included in the new addition, which, he stated, is now the nation's most up-to-date hospital building.

The new building will virtually double the size of the present Baptist Hospital, with a total at first of 756 beds plus 50 bassinets in both buildings. Dr. Groner said plans are for 850 to 860 beds in both buildings by the middle of 1957.

Dr. Groner announced a new policy of admission which becomes effective immediately. "We are not

asking patients for a deposit on admission," he stated. "This is strictly on an experimental basis. If it works out satisfactorily, it will become a permanent policy of the hospital. If it does not, we will return to our former policy of requiring a deposit on admission."

Simultaneously with the opening of the new building, too, is the announcement by Dr. Groner that rates will be lower. He says that cost of rooms actually will be cut, averaging out 54 cents a day cheaper than the present rates in the annex and pavilion sections of the present building. This will be possible thru the efficiency of the new, modern build-

ing.

He will cut rates on about 150 rooms in the present hospital building, and plans to have rates generally four per cent lower than they are now.

The new hospital is dedicated to service of the ill and afflicted, Dr. Groner said, and its charity program — which is mainly for the indigent of the Mid-South as John Gaston Hospital takes care of the needy patients of Memphis and Shelby County — will be continued.

The public will be invited to tour the new building during the formal opening with dedication planned for week starting February 12.



**NUMBER ONE**—Wayman Wilbanks, 10, of Middleton, Tenn., was the first pediatric patient to enter the new Madison-East Addition to Baptist Memorial Hospital. He was moved from his room in the main building through connecting walk-way which joins the two buildings.

### FOREIGN MISSION NEWS

Mr. and Mrs. Donald L. Orr, Southern Baptist missionaries to Colombia who are in the States on furlough, have a new address in Hot Springs. It is 308 Main Street. Mr. Orr is a native of Hot Springs, where they make their permanent American home.

Rev. and Mrs. Tom C. Hollingsworth, Southern Baptist missionaries to Argentina who are in the States on furlough, may now be addressed at 4008 James Avenue, South, Waco, Tex. Mrs. Hollingsworth, formerly Marcellie Sullivan, is a native of Monticello, Ark.

### SHEPARD BABY DIES

Mary Carolyn Shepard, one-year-old daughter of Mr. and Mrs.

John W. Shepard, Jr., Southern Baptist missionaries to Japan, died December 23 after a brief illness. Now in the States on furlough, the Shepards were in Camden, Ark., spending the Christmas holidays with relatives when the baby died. Their furlough address is Box 547, Southern Baptist Theological Seminary, Louisville, Ky.

Mr. and Mrs. Lowell E. Ledford, Southern Baptist missionary appointees to Peru, have left for San Jose, Costa Rica, where they will attend language school. Their address will be Apartado 4035, San Jose, Costa Rica. Both are natives of Arkansas, Mr. Ledford of Conway and Mrs. Ledford, formerly Shirley Stephan, of Little Rock, where they make their permanent American home.

### BSSB RELEASES THREE NEW FILMS

The Audio-Visual Aids Department of the Sunday School Board, has announced the release of three new films produced by Broadman Films for the Home Mission Board.

**Indian Children**, a 15-minute color film for children for use during the W. M. U. Week of Prayer for Home Missions, is also for special use in camps and study classes.

**Indian Missionary Diary**, an 18-minute color film for adults, gives typical situations on all Indian reservations, as related through a diary kept by a Southern Baptist missionary to the Papagos Indians in Southern Arizona.

**Frontiers in the West**, a 20-minute color film for adults, deals

with Southern Baptists' rapid expansion and growth in the western states. It gives vital statistics and information about population increases and spiritual needs of the Western states, and shows what Baptists are doing to meet those needs.

The films are available at Baptist book stores at a nominal rental fee.



# Children's Page

## The Neal Family's Special Box

By CARRIE LOU GODDARD

It was Sunday morning. Marilyn Neal skipped down the hall to the second-grade room at church.

One boy was reading a story from a book on the library table. Other children were finishing the drawings they had started last Sunday.

Marilyn stopped to look at pictures of Indian Americans on the wall. Then she remembered that this was the day her group was to share their play.

"Oh, dear," she thought, "I must hurry."

"Here's Marilyn," she heard Tom say to the others. "Now we can practice our play before we share."

Quickly Marilyn slipped on her costume. With her dark hair and eyes she really looked like the little Navaho girl whose part she was taking in the play.

The play told the story of a little Indian girl who was quite ill and who needed to go to the hospital for medicine and proper care. Her parents did not have enough money to pay for her stay in the hospital and were very anxious. They heard there was a hospital where she could go and it would not cost very much. Over the door of this building were the words "Baptist Hospital." The doctors and nurses were very kind and helpful. They not only helped the little girl to be well again but also showed her happier ways of living and working with others. She loved the stories they told her of a man named Jesus who went about doing good.

Marilyn practiced with the other boys and girls in the play. They were a little excited when it was time to share with the others. Soon, however, each one took his place and the play began.

Near the end of the play Marilyn stood straight and tall. She looked like an Indian girl as she said her last lines, "I am glad for my church. It is their money that builds hospitals like this and pays the doctors and nurses."

The other boys and girls liked the play. It showed them another way their church was helping others. Marilyn was very thoughtful during the remainder of the Sunday school session. She had not thought much about the work of her church.

That afternoon Marilyn's family was gathered in the living room. Brother David was working with a new puzzle and Daddy was watching. Mother sat by Marilyn on the divan. Marilyn was thinking about the play that morning and remembering the last words of the little Indian girl.

"Daddy," she asked, "how does our church get money to build hospitals and pay doctors and nurses?"

"That's easy," said David before Daddy could answer. "People give it."

"What people?" Marilyn asked.

"People like you and me and Mother and David," Daddy answered. "We know the story of Jesus. We want others to know about Jesus, too."

"We cannot go all over the world to tell the story of Jesus and to help people as he did," Mother added, "but through the Cooperative Program we can share our money so others can go."

"Then money from the people of our church really did help the little Indian girl be well again," Marilyn exclaimed.

"Sure it did," said David. "It probably helped build a school, too. We had a story today about an Indian boy who went to a Baptist school."

Marilyn's eyes began to shine. A very happy thought had just come to her mind.

"Mother! Daddy!" she cried. "Could we give the money in our special box for the Indians?"

Mother and Daddy looked at each other. David came a little closer. Each week the Neal family divided its money as it was needed. There was some for the groceryman, some for the electric company, some for clothing, and one-tenth for the church. Every Sunday the family gave this money when the offering plate was passed. The "special box" was placed in a little box in one of Mother's desk drawers.

It was fun deciding what to do with this money in the "special box." Sometimes it was given for something exciting like the beautiful new window in the church. Sometimes it was given for something not very exciting but greatly needed like the new boiler for the furnace last winter. Now Marilyn listened eagerly for the answer to her question.

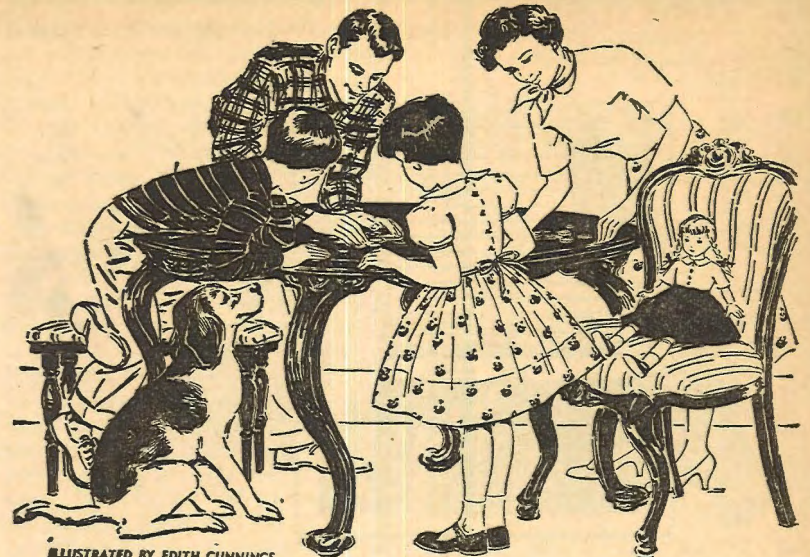
"That is a very good idea!" Mother exclaimed.

"Sounds fine to me," added Daddy. "How about you, David?"

"Sure," David nodded, "we've been learning about Indian Americans, too. I'd like to help that school we heard about this morning."

Marilyn ran quickly and brought the little box from Mother's desk. She emptied its contents onto the living-room table and they all began to count.

"Here is a large envelope," said



ILLUSTRATED BY EDITH CUNNING

Mother. "David can do the writing on the outside and Marilyn can take it to church."

David wrote these words in big letters across the envelope: "To the Cooperative Program to tell the story of Jesus to our Indian American friends."

Soon it was Sunday again. Marilyn walked down the hall to her class. She held tightly to the big white envelope in her hand. She opened the door and walked straight over to the table where the offering basket was setting. Very happily she dropped in the big white envelope with the oney from the Neal family's special box.

"This will help my church tell the story of Jesus," she said softly. Then she began humming a happy tune as she went busily about her work in the room.

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### You and Your Neighbor

By EDITH KENT BATTLE

Your neighbor may be someone near,

Or far across the sea.

A neighbor's one you think about, Wherever he may be.

Good neighbors learn each other's ways,

And share their treasures, too.

Around the world, in friendly thoughts,

Their hopes and plans come true.

A neighbor shares the things you know—

Clear skies, or storm winds whirling,

The birds that fly about and sing, Gay summer flowers uncurling.

And neighbors who share friendship's gifts,

Have happy times together.

They help each other have good days

In any kind of weather.

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### Correction

A typographical error in last week's *Arkansas Baptist* made MRS. James Smalley B.S.U. director at State Teachers College, Conway. But that isn't so. Mr. Smalley is the B.S.U. director there.

### Owls

By GLADYS CLEONE CARPENTER

Mention of owls in fiction seems to make stories more thrilling. But perhaps the call of the screech owl is more welcome in literature than in life, for it is a cry to make one shiver. It is the smallest owl that has the ear tufts called "horns."

The great horned owl is the only large owl with "horns." He is a handsome bird but vicious looking. As he eats a greater variety of food than some owls, he is more disliked for he sometimes helps himself to chickens and rabbits.

The barn owl is much more helpful to the farmer for he likes to catch the barn mice and rats. He is easily recognized by his white heart-shaped face.

Belonging to this family of birds who sleep daytimes and fly about noiselessly at night are the snowy owl, the hawk owl, barred, spotted, and a number of others.

Owls are mentioned several times in the Bible. In Psalms 102:6 it reads: "I'm like an owl of the desert." This shows that God knows about owls. He certainly should because He made them.

He made them all even the desert owl, called elf owl which is the smallest one and just about as big as a sparrow. This tiny creature nests in the giant cactus plants usually using holes made by woodpeckers. Just think how God plans things out.

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## DID THE POPE SEE CHRIST?

Read the article by a converted priest, who just returned from the Vatican, in the *Convert* magazine—subsc. \$2.00 per year—

THE CONVERT, P. O. BOX 90, CLAIRTON, PENNA.

## Counterfeits

By CHAPLAIN W. W. HAMILTON,  
Southern Baptist Hospital, New Orleans, La.

"Did you ever see a counterfeit Christian?" "Yes, indeed, I have seen more than one, only we call them hypocrites." "Did you ever see a counterfeit bill, for five, or ten dollars?" "Yes, I think so, and have tried to remember statements made about how to know when they are not genuine." "Why do some people risk making counterfeit money?" "Well, I would say because it is worth counterfeiting."

Then came the question, "Was the real money to blame for the fact that it was used by counterfeiters in deceiving people?" There could be only one answer, "No, certainly not. How could it be to blame?" "Why do you suppose the Christian is counterfeited?" "Well, because he is worth being counterfeited, I would say." "Was the true Christian to blame? Was it his fault?" Surely the same answer would have to be given, for he was not to blame, and was in no way involved.

How about counterfeiting a piece of brown paper? Would it be worth it, and would it amount to anything? "Did you ever see a counterfeit infidel?" "Well, hardly, for that would be just as meaningless as seeking to make counterfeit brown paper." The Bible has much to say about false prophets, and about hypocrites, who go about deceiving and being deceived, and who have the form of godliness but deny the power thereof.

Everyone of us must give account to God, and he who hides behind a hypocrite must be smaller than the object which shields him. Jesus said of those who thus counterfeit the true, "Thou hypocrite," for if we say that we know what a true Christian is and then

do not exemplify it, we ourselves are the counterfeits. If we say that we have fellowship with him, and then stumble along like blind men, we lie, and are not living the light of the truth. God is light, and we are to walk as children of light.

Blessed assurance comes to us when we are of the truth, and we can rejoice in saying with Paul, "I know whom I have believed." Jesus is our Saviour and our example, and to follow him is to be in the narrow way, which not only leads onward, but also upward. The still small voice bears witness with our spirit, that we are children of God, heirs of God and joint heirs with Jesus Christ, and not counterfeits.

Let us make sure that we accept no false hope. By grace are we saved through faith, and there is none other name under heaven given among men whereby we must be saved. He is the way, the only way, and he is the truth, the whole truth and he is the life, the eternal life.

"My faith looks up to thee, Thou Lamb of Calvary, Saviour Divine.

Now hear me while I pray, take all my guilt away. O let me from this day be wholly thine.

"My peace I give unto you," says the Master. It is not the peace of the quiet rural scene, with sunshine all around, and the suggestion of nothing but leisure and contentment. It is rather the pure gold of assurance which is enjoyed in the cleft of the rock. The little bird is unperturbed by the storms of life, because it hides itself in the Rock of Ages. "Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine! Heir of salvation, purchase of God, born of his Spirit, washed in his blood."



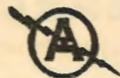
### Like to close your windows this way?

Some day you will. Electrically, just by pushing a button—right from your warm bed if you wish. Your lights will go on automatically as rooms grow dark. You'll cook meals in seconds. Electric clocks and lamps will work without cords.

You'll need more low-price electricity for this wonderful electric living—and it will be ready and waiting for you. Because the more than 400 independent electric light and power companies don't have to wait for an Act of Congress or tax money from the Treasury to build ahead for your future needs.

That's one reason why you benefit most when you are served by independent electric companies like this one.

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# Jesus Calls for Repentance

By BURTON A. MILEY

## Sunday School Lesson

January 15, 1956

Luke 13:1-35

Repentance is good for our neighbor. We believe in it for him. We would delight to see him repent because it would profit us. Our neighbor would be easier to live by. But Jesus said that repentance is good for us. The Golden Text expresses this fact. "Except ye repent, yet shall all—perish" (Luke 13:5). Repentance can be done only by the individual who is conscious of his sin and is deeply sorry for it. Our neighbor may be as eager for us to repent as we for him. The surest way to gain his repentance is to set the example by our repentance.

### WARNING FOR REPENTANCE

Disaster which overtakes individuals does not prove that these people are sinners above others. Was Hiroshima a city greater in evil than any other in Japan when atomic bombs fell and killed 100,000 people? Was the twenty-four year old man whose car crashed into a bridge and killed him immediately worse than other twenty-four year olds? Calamity should serve as a warning to all people. However, despite popular thought calamity and disaster are not units of measure in the field of evil. Christ never said that the slain Galileans and tower-killed victims were worse than others. In fact, He failed to express any judgment upon them but rather used their fate as a warning for His questioners to repent ahead of final destruction.

Evidently some Galileans had come to worship. They were busy with the sacrificial animals. Pilate interpreted their motive to be that of insurrectionists instead of sincere worshippers. They were slain for political expediency and safety. Blood of men and animals mingled in the same flow. Since they were in religious task it seemed that the calamity was all the greater. People supposed them to be rank sinners. Jesus gave indication that they were not greater sinners, but that the thing which fell to them was a warning that others should repent.

Then Jesus introduced another case. Eighteen people had a tower fall upon them. It was current news. Were these eighteen unfortunate ones sinners above all that dwelled in Jerusalem? Jesus again interpreted the current happening as a warning. Will repentance avert disaster? Is repentance a safety measure for the providences of God? "Except ye repent, shall likewise perish" is not a prophecy for political purge or falling towers. Repentance can and does avert disaster at the day of judgment. The calamity of physical loss is naught compared to the "perishing" of the soul (Matthew 10:28).

The common mistake is that comparison is made between man

and man instead of God and man. One man is not as bad as another. One excells another in socially accepted deeds. One would not do the overwhelmingly evil act that another does. Therefore the superior one feels no need to repent for he is above the average. Repentance is not motivated by comparisons among men but is based upon the demands of God to fallen, failing men.

Repentance is a personal obligation. The individual should repent of his failures toward God and not because he has fallen below human standards. One must look at God directly to produce this motive for repentance. The hardest face for one to look upon is that one which an individual is out with. A sinner dislikes to face God and will do so only when he is convinced that God is the only way out of his sins.

Sinners dislike their growing sins and the remedy for them. It is the Holy Spirit who operates in the heart to convict of sin and urge surrender to the one sinned against. Only through individual repentance can men experience fulfillment of the purpose of God.

### PARABLE OF WORDS

The cursing of the barren fig tree was a parable of action (Matthew 21:19). Jesus spoke a parable of words in the record of the fig tree in today's lesson. It does not take much imagination to identify the actors in this parable of words. "The certain man" was Jehovah. The fig tree is the Jewish nation in God's vineyard of peoples. The Vine Dresser is Christ, the Redeemer. The work of each pieced together pictures Jehovah coming often to His people for fruits of repentance. (I come means I have kept coming.) He failed to find the desired fruits. Each visit found the Dresser requesting a bit more time that the fruits might be produced. More attention would be given to fertility and culture. "After that thou shalt cut it down" is foundation for sermon.

The startling matter in life is not that disaster overtakes our transgressions, but that disaster is as long delayed as it is. God is marvelously patient. "This year" in the Intercessor's plea is an index to God's grace. Christ always held confidence that man could make a new start. His initial message was "repent and believe the gospel" (Mark 1:15).

### THE TURNED-AWAY CHRIST

One should read the works and teachings of Christ in the full les-

son. It was the Pharisees in the 31st verse who requested Jesus "to go away because Herod will kill you." The question of motive is raised. Did these Pharisees want to get rid of Jesus because of friendliness? Were they attempting to move Him for His safety? One can assume that the Pharisees came as friends. They were the puritans of the time. Jesus had much in common with them. Nicodemus and Joseph of Arimathea could have been representative of a considerable number of Pharisees who believed in Jesus. Or did they wish to scare Jesus from their midst and used Herod as the "bogey man?" Herod saw Jesus as a trouble maker who could be the central figure in a revolution. Certainly Jesus was a friend of John the Baptist. Herod would hold no friendly thought toward Jesus. Herod then could be a great threat to the safety and life of Jesus.

Jesus showed His courage in a remarkable manner. "Go, and tell that fox what I am doing and will do." The word "fox" is used for one who is cunning and filled with slyness. Also it is used as a very stern contempt. Jesus intimated "I am here to do my work. I am doing it. I shall go forward unto the end and what is the weakling fox to stand against me with threats to stop me in my march to fulfill the purpose of God."

This seemed to be the basis for the lament of Jesus over Jerusalem. The depth of the words, "O Jerusalem, Jerusalem" are matched only by the agony of Gethsemane and the cries on the cross. Divine love has been spurned and a favored city and people have turned from God. The yearning and sob of life are embodied in this call to Jerusalem.

Two of the greatest contrasts of all life are brought into sharp focus. They are the "I would" of Jesus and the "I will not" of man. How lovely would all the providences of God fall out, if only these two sharp contrasts could be brought out of opposition. Man's willingness to follow the Christ who would receive them should be the unity of this hour. Repentance is bedded in the willingness of God for man to come and the willingness of man to go.

### PRACTICAL LESSONS

Repentance is hard. It requires the grace of God and all the powers of man. It is not easy for man to summon all his power to one focal point. Repentance deals with the entire life of man; his will; his emotions; his intellect; all these are drawn to God and surrendered to Him in repentance.

Repentance or perish is man's alternative. Man should know the alternative. He is a creature of choice. He has the power to decide. What if he doesn't decide for God? What if he wills against repentance? At least he should know his only alternative. The

## Figures to Inspire

SUNDAY, JANUARY 1

\*Indicates Missions Included

	S.S.	T.U.	Admn.
Alma, First	197	86	
Blytheville, First	*598	*263	4
Camden, First	*636	*267	
El Dorado, First	*975	*333	
El Dorado, Immanuel	636	234	
El Dorado, Second	444	205	
Forcyce, First	402	146	2
Fort Smith,			
Bailey Hill	175	109	
Fort Smith, First	*1,507	*677	9
Fort Smith,			
Immanuel	352	129	3
Fort Smith,			
Spradling	224	88	1
Gurdon, Beech Street	244	101	
Helena, West	367	116	3
Hope, First	522	179	2
Hot Springs, Central	341	130	
Hot Springs, First	354	124	2
Hot Springs,			
Park Place	437	182	3
Levy	336	147	1
Little Rock,			
Immanuel	*1,369	*470	*8
Little Rock, Second	*835	266	5
Little Rock,			
Tabernacle	584	146	6
Malvern, First	556	142	
McGehee, First	388	189	1
Nashville, First	302	148	
North Little Rock,			
Baring Cross	*988	*395	4
North Little Rock,			
First	299	105	2
North Little Rock,			
Park Hill	443	179	2
Paris, First	328	104	5
Rogers, Immanuel	105	55	
Searcy, First	360	125	2
Siloam Spring, First	374	196	2
Smackover, First	333	155	
Springdale,			
Caudle Avenue	173	96	
Warren, First	515	174	1

mission of the church, the missionary program of the gospel, and the faithful in salvation are consecrated to the task to make this alternative known. It is presented in love with persuasion. The man must decide for himself.

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# Executive Board STATE CONVENTION

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

## Nashville Workshop

Just before Christmas we went to Nashville, Tennessee, to attend a workshop on church finance. This workshop was under the direction of Dr. Merrill Moore, Dr. Porter Routh, Dr. Albert McClellan and Dr. Robert J. Hastings. It was under the leadership of the Promotion Committee and attended by the State Secretaries and Associate Secretaries from the twenty-two State Conventions.

This was truly a workshop where ideas and suggestions were presented and studied relative to God's money. Not only did we study plans for securing God's tithes and offerings for the church, but the matter of just and equitable distribution of those tithes and offerings were discussed.

In this study we learned that the average Baptist church member keeps \$7.34 of God's tenth and gives the church \$2.66 of his tithe. Of this amount the church keeps \$2.20 and gives .46 to world missions through the Cooperative Program.

In other words, only forty-six cents out of the Baptist tithe ever gets beyond the local pocketbooks. If our people will figure how much of their total income goes to the church and how much of the church's income goes to world missions through the Cooperative Program, they can readily see why Kingdom causes suffer.

It is a fearful thing for a church member to be blessed with God's prosperity and then not be a good steward of that prosperity. But it is also a fearful thing for a church to receive the Lord's money, in the Lord's name, for the Lord's work and then not make a just and equitable distribution. This can be carried on through the State Convention and the Southern Baptist Convention.

It would be well for all of us to resolve at the very beginning of this year to be the best stewards possible of all that God gives to us.

It might be well to remember that one Baptist group in the United States lost 6,000 churches during the past forty years. One of their pastors said, "That happened because we lost our mission spirit."

One of the best ways to keep a mission spirit going in a church, is to continue to urge the people to give their money for Kingdom causes around the world. — R. D.

## Stone-Van Buren-Searcy Association

The saints in Stone-Van Buren-Searcy Association are aggressive and busy. We were in a Dirt-Turning Service in Marshall on the first day of the year. The church is united and is pulling together and is anxious to get this new annex done, which includes the remodeling of the sanctuary and giving more space in the auditorium. The church needs these enlarged facilities. We were impressed especially with the large number of children and young people who were in the services on January 1, which was the "morning after the night before." By this expression we mean that a lot of people stay up until after midnight to see something that they never do see, and that is the old year go out and the new year come in. Pastor Hogan and Mrs. Hogan are strong in the hearts of the people and they are planning and accomplishing worthwhile developments.

We are elated over the fine outlook over

## Our State Prayer Calendar

Each week your denominational workers in the Baptist Building at Little Rock pray for the pastors, churches and officers of our associations. Those pastors, churches and officers are notified that they are on the prayer calendar and are asked to pray for the denominational work and workers. The names of all the churches, the pastors, and the associational officers are put on a blackboard in the chapel at the Baptist Building. At the prayer meeting hour each name is called and all are prayed for during that time.

Last week Arkansas Valley association, with Brother Jesse Porter as moderator; Brother D. Hoyle Haire as vice-moderator; Brother J. D. Rains, clerk; Brother B. F. McDonald, treasurer; and Brother H. S. Coleman, missionary were remembered in special prayer.

This week, Ashley County association with Brother Robert L. Smith, moderator; Brother Jimmy Linder, vice-moderator; Brother Clarence Allison, clerk; and Brother Jesse Braswell, treasurer, are on the prayer list.

Next week, January 15-21, Bartholomew association with Brother Gerald Trussell, moderator; Brother J. P. Burgess, vice-moderator; Brother Quincy Mathis, clerk and treasurer; and Brother M. S. Jaggars, missionary, will be on the prayer calendar.

Already many favorable comments have been received pertaining to this Prayer League. We sincerely believe that this can be a most fruitful project. We know that it is in keeping with God's word, because James said, "Pray one for another" — "The effectual fervent prayer of a righteous man availeth much in its workings." Jesus said, "Men ought always to pray." Paul said, "Continuing instant (steadfastly) in prayer." — R. D.

## Comparison of Churches

Members of city churches gave more money each year than did members of churches in open country. However, the percentage of churches giving more than 50 percent of their total church receipts to missions was higher among open country churches than among city churches.

Forty per cent of Southern Baptist churches — 12,000 — last year reported total receipts of from \$1,000 to \$5,000. Another 5,000 churches reported their total receipts were less than \$1,000. There were 5,000 churches in the range from \$5,000 to \$10,000.

Six thousand churches had total receipts between \$10,000 and \$50,000 while only 1,000 churches in the Southern Baptist Convention had total receipts above \$50,000 during 1954, according to Routh. — B. L. B.

the fine work in Leslie where Pastor Dale Barnett is running true to form. The church is finishing up the remodeling of its building and its facilities will be far better than ever before. Dale Barnett would not be content if the work did not show advancement.

The Missionary, Thurlo Lee, is blazing the trails where work needs to be started and is keeping the various churches in the Association informed and inspired. There is marked unity with common objectives in the associational work. — B. L. B.

## The "Rush Job" and the "Hurry Bug"

From thirty-eight to forty-thousand people are killed on our streets and highways every year. But, still people start their trip behind time or start to work late.

On the freight trains, in baggage cars, on buses and in airplanes, there are many boxes, packages and items with the word "rush" stamped all over them.

Every person dealing with the public has been agitated by "rush job" orders.

Many a telephone line is "tied up" right now by long distant, expensive telephone calls demanding a "hurry up" job that could have been carried for more efficiency by a post card, or at most, a letter.

In a measure, we are all guilty of giving "rush job" orders in all phases of life. Could it be possible that all of this is the result of bad planning, inefficient management or inadequate vision?

These lines, which recently came to our desk, adequately describe the "rush job" and the "hurry up bug":

I am a rush job.

I belong to no age, for men have always hurried.

I prod all human endeavor.

Men believe me necessary—but falsely.

I rush today because I was not planned yesterday.

I demand excessive energy and concentration. I override obstacles, but at great expense.

I illustrate the old saying "Haste Makes Waste."

My path is strewn with the evils of overtime, mistakes, and disappointments.

Accuracy and quality give way to speed.

Ruthlessly, I rush on for—

I AM A RUSH JOB.

Why not sit down, now, in the early part of the year, and take stock of your planning? It may be that you are the one agitating all of this Rush! Rush! business that is taking as its toll, precious lives, lost time and costly delays. — R. D.

## We Go Over

We are closing the 1955 books. The churches have supplied the full amount of money that the unified budget called for in 1955 for which we thank all the brethren and the churches. In a short time the contributions that went through the books of the Executive Board will be published in the **Arkansas Baptist**. We are a bit disappointed in a few of the churches, but for the most part it has been a triumphant year with Arkansas Baptists in our denominational work.

We believe that every church ought to grow. It ought to grow in mission gifts as well as along other lines. If a church gains in membership, why shouldn't it make an increase in its giving and why shouldn't part of that giving be reflected in its support of the Cooperative Missionary Program?

We here and now make an earnest appeal to the brethren for the Cooperative Program for 1956. The budget is much larger than the preceding one and it will take all of us to do what ought to be done in 1956. Sometimes a slogan from other sources is a good one. John Wesley had a slogan as follows: "At it, at it, at it, all the time." Suppose we observe that slogan in 1956. — B. L. B.

N 22-A-B  
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