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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 56

LITTLE ROCK, ARKANSAS, JANUARY 10, 1957

NUMBER 2



Louis C. Williams

Look Yourself in the Face

See Page Three

NORTH LITTLE ROCK
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Southern Baptists Must Find God's Resources

By KENDALL BERRY

The purpose of the Capital Needs Survey Committee is to work with every agency of the Southern Baptist Convention, always endeavoring to co-ordinate the efforts of each with all the others.

This committee has no ulterior motives, and shall never attempt to dictate to any group or take sides for one group against another. We shall, on the other hand, enter into our task humbly and sincerely and seek the will of our holy Father in every step. And we believe that we can expect the leaders of the various agencies to do likewise.

With these cardinal principles in mind, we cannot fail; and certainly the Master's cause will be served to the best of our collective ability.

We have a great heritage, just being Baptists. We should ever be thankful for those stalwart leaders who have gone on before us with their far-sighted vision. Truly, they must have been men of God and believers in prayer. They have set the pattern. It is only for us to follow in their footsteps. They have shown us the way. We can do no less than seek divine guidance in our every step, even as they. We can expect great things from God, when, and only when, we have our hearts and motives set attune to His holy will.

We have over thirty thousand churches with a membership of more than eight million, each with his own free will, yet banded together in one great Convention with a primary purpose — spreading the gospel to all corners of the earth. We can expect greater things than we have ever done, if we continue to seek his will and glorify his name, forgetting any selfish interest.

Overall Picture

We must realize that all our churches, state agencies, and Southern agencies are merely channels through which God's will may function throughout the world — that each is an integral part of our great Southern Baptist Convention. If we first get the overall picture in our minds, then we shall be interested in seeing the whole grow.

We must not emphasize one over another. We must keep every link of contact with the world open for Christ. And we can best serve when all agencies of our Convention are treated with proper respect.

Our leaders of yesteryear, in their divinely inspired wisdom, have provided us with the Cooperative Program. As one of them so aptly put it, it "insures the proper perspective of the members of the churches, the officers and officials of the state agencies and institutions, of the Southwide agencies and institutions, and makes possible the co-operation of all in one common task, the correlation of all our forces and the mobilization of our members and means for the fulfillment of the task entrusted to us, beginning where we are and reaching out to the farthest limits of the world, while at the same time taking in every need of every man, everywhere."

All Southern Baptists are quite aware of what the Cooperative Program has done to put Baptists on a solid foundation financially. By the grace of God, we should exploit its use further, even to every member throughout the Convention.

Assuming that we all agree on our mission and the method, let us study a more challenging program, which can only come through stewardship on the part of every member of all our 30,000 churches.

Baptists have accomplished big things. But we have scarcely scratched the surface. The task ahead is tremendous. We have the capabilities and resources with which to move



mountains, if we will only have the faith of a mustard seed. God has urged us to challenge him, and see if he will not pour out on us a blessing we are not able to receive. God is giving Baptists the chance of all times. Let us not fail him, rather let every Baptist worthy of the name rise up and put first things first. Oh, what great things we as Baptists could do! We could literally turn this earth upside down, if we would only practice what we preach.

God's resources are not limited. God's promises are not make-believe for those who truly believe. Are we the generation of so little faith? Shall we in the future let business men who do not even profess to know Christ, put us to shame with their faith? Surely, our leaders need to awaken to the possibilities that lie ahead for Baptists. God is giving us the opportunity NOW; he will not continue to prod us. Shall we go forward for Christ, or shall some other group be forced to pick up the torch?

We, as a committee, have a great task to go about. The degree of success with which we meet it will largely be determined by our willingness to thrust aside the paltry budgets we have striven to hold down in the past, and awaken to the great possibilities that could be ours through faith.

Now, instead of speaking to a total budget for all Southern Baptist causes of \$11,000,000, the figure should be a minimum of \$50,-

WHERE NEGLECT IS NEEDED

We give our troubles a shaking for fear they may go to sleep; we run them around the square that they may not grow weak from lack of exercise; we air them constantly lest they die for want of oxygen; we massage them and train them to keep fit; we bathe them, shampoo them, marcel them, dress them, brush them and do all in our power to keep them always presentable; whereas a little wholesome neglect is what they really need.

—Alabama Baptist

—000—

Too many people treat the deacon with the collection plate like they would a pullman porter. You cannot tip God.

—000—

"Heaping up treasures on earth" without being rich toward God means a billionaire in Nashville can be a bankrupt in Hell.

—W. F. Powell

000,000 per year. This would be only about \$6 per member throughout the Southern Baptist Convention. Such a budget would be more nearly what we should be doing now, if we only had the faith and courage to challenge our membership. Think of the added missionaries in our own fast-growing pagan land, as well as hundreds more that could be sent to all the mission fields throughout the world. Would to God that every Baptist could visit the mission fields of Europe, South America, not to say anything of the great opportunities in Africa and Asia. Let us all pray that the Holy Spirit shall descend on all of us and each of us may be used in a special way this year to advance the Kingdom of God.

There are doubtless those among us right here who would say, "Only another layman spouting off." Maybe the wiser thing would be to have kept quiet; but ever since I first came on the Executive Committee it has been amazing how little we as Baptists are doing. And, if I can provoke our leaders into truly seeking the will of God, I believe my stay will have been justified; for surely God is not satisfied with what we are doing as Baptists; nor will he continue to bless us as a people unless we become better stewards of what we now possess.

It is not a task for any one person. It is not a task for any group. It is a task for all rightful responsibility, the Kingdom of God will go forward and all the problems of mankind will evaporate like dew before the morning sun.

It is the task of our leaders to challenge the people throughout all our churches that they may receive the blessing of serving Christ with their talents and material resources. Yea, it is the task of the leaders of the Southern Baptist Convention to challenge every Baptist with a program that will worthwhile.

It is better to set a goal too high and not reach it, than to set one so low that no one is proud of what is being done in the name of our great denomination. It's all there for the asking. God still directs the universe. Each of us is infinitesimally small, but all of us can receive God's richest blessings if we ask, believing when we ask. If we are willing to put forth the effort, he will direct us when the time comes.

Oh, preachers, listen to the lowly layman, PRACTICE WHAT YOU PREACH.

(Kendall Berry is a layman, of Blytheville, Ark. He is chairman of the capital needs survey committee of the Executive Committee.)

ARKANSAS BAPTIST

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Look Yourself In the Face

A Post-mortem on Amendment 49

By DR. B. H. DUNCAN

It is perfectly obvious that church members, Christian people, united with the gambling interests of the state to defeat Amendment 49, which would have outlawed horse and dog racing in Arkansas. Therefore, this message is addressed to the church members, to the Christian people, who voted to defeat Amendment 49, and thus gave their support at the polls last November to the gambling interests of our fair state.

I would suggest that each one who may chance to read this message will open your Bible at Psalm 1 and read the first verse which goes like this:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

You will note in this verse progress in reverse: walk, stand, sit; ungodly, sinners, scornful.

It is perfectly evident that a great many of our Baptist people as well as people of other denominations were walking "in the counsel of the ungodly." That is, they were listening to the counsel of the ungodly gambling interests of the state in their argu-

ments in favor of race track gambling. They were listening to the arguments based upon the revenue which the state would receive from these gambling operations, and the other arguments that the racing people were making in favor of their operation. And many of these church people actually were attending the races when the races were in operation and will attend the Hot Springs horse races when it opens early next year. These church people are walking in the counsel of the ungodly.

The next logical step is to take their stand with these sinners and not only argue their point of view, but when it came to voting on November 6, they took their stand at the polls and voted with the sinners of this gambling ring. It is an incongruous sight, a contradiction of all that Christianity means to life to see Christian people take their stand with the sinners or moral issues. Yet that is what thousands of church people did on November 6.

The next step follows logically when the claims of Christ and moral uprightness are pressed upon these church people who have taken their stand with sinners, they begin to scoff and scorn the standards of honesty,

uprightness, and integrity. They join the scoffers in their attack upon the moral standards of the kingdom of God.

But the ungodly, the sinners, and the scoffers in turn are scorning the Christian people who joined them to defeat Amendment 49. These ungodly sinners and scoffers have no respect and no confidence in the religion which you profess to have if you voted with them to defeat Amendment 49.

Suppose we create an imaginary scene: One of you Christians who voted to defeat Amendment 49 approaches a member of the gambling ring, the ungodly and sinners, to present the claims of Christ. You tell this sinner that you voted with him to defeat Amendment 49 and now you want to present to him the claims of Jesus and press him to accept Christ as his Savior. In the first place, you wouldn't have the courage to do so. And in the second place, the sinner would turn on you with scorn and contempt. You have forfeited your right to present the claims of Christ to the sinner with whom you took your stand on Amendment 49. You have lost your influence and become the object of scorn from those whom you ought to try to win to Jesus Christ as their Savior and Lord.

Look yourself in the face, fall upon your knees, pray God's forgiveness, confess your sins, and get right with Him. Take your stand with Christ and then you can present the claims of Christ unashamed and with a clear conscience.

Onward and Upward in 1957

By REL GRAY, President

Arkansas Baptist State Convention

The activities of 1956 are now recorded in pages of history. What about 1957? The prospects for spiritual prosperity in this New Year are as bright as the promises of God. Therefore, Arkansas Baptists must press on toward the goal of getting all the message to all the people throughout all the world.

God established the church for a purpose. This purpose must always be pre-eminent in the thinking of His people. What is the purpose? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all way, even to the end of the world." If Satan ever really trembled, it must have been when Jesus said, "I will build my church."

In the year of 1848 God led the Baptist churches of this state to organize what is now the Arkansas Baptist State Convention. Today this body is made up of 1150 cooperating churches with a constituency of some 285,000. The purpose as stated in the Constitution is, "to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God." No doubt Satan and his emissaries trembled again when God's people through the local church voluntarily banded together to extend the work of the Kingdom.

The 1957 program sponsored by this Convention of churches is designed to reach the people, teach the people, and preach the Word of God to the people. The program is composed of Missions, Christian Education, and Benevolences. History reveals

that any program that is not missionary will die. Also, a program that does not provide Christian education will be burdened with ignorance and confusion. Finally, a program that is Christian must be benevolent in mind and in practice.

Arkansas Baptists, 1957 can be, and will be, a great year for our Lord if we will remember our purpose and promote the program with spiritual power.

In order to have the desired spiritual power, we must stay humble, keep sweet, and work hard. This recipe will produce results.

What are the Needs For This New Year?

The first need is to provide information concerning the largest budget in history. A budget totalling \$1,497,000.00 is a challenge that commands our best; 1150 churches with the proper information and determination can make this budget a glorious reality. However, this will not become a reality if it is just passively accepted. It must be actively promoted through the local church. God has enough money in unpaid tithes in the pockets of Arkansas Baptists to pay this budget and to take care of the necessary capital needs of the various institutions.

The second need is denominational loyalty. We face a danger today because of the lack of loyalty on the part of the Baptist people in our state. As Arkansas Baptists we must support our denominational program. Our institutions are among the greatest in the state. The success of God's program through this Convention is going to be determined by our loyalty to the cause. This means sending our students to the schools supported by Arkansas Baptists. This means supporting our own hospital. This means backing to the limit all the agencies of the Convention.

The third need and possibly the greatest need of this generation is more consecrated Christian living. It is my humble opinion that we need to come into a fresh realization of what it means to live a consecrated Christian life. In order to have consecrated Christian living among the people, there must be great gospel preaching — preaching that will condemn particular sins as well as sin in general — preaching that will exalt Jesus Christ and magnify his Kingdom. May God raise up preachers in Arkansas who are not afraid to declare the whole counsel of God.

The fourth need is soul-winning. It should be our prayer that the fires of evangelism shall never die out in the ranks of this great Convention. Many times churches become so obsessed with projects that they overlook the main program, which is winning people to a saving knowledge of Jesus Christ. Preachers many times are guilty of doing many things and over-looking the main thing, which is presenting Christ to a lost and dying world. One of the most pressing needs of this generation is a ministry of personal witnessing. It would honor the Kingdom of our Lord if this could be one of our greatest years in evangelism.

The fifth need is prayer. The efforts of this denomination will be in vain unless they are undergirded with intercessory prayer. The denomination that prays together will stay together and reap a great harvest together. In my opinion, we as Arkansas Baptists, should remember daily our leaders in the Baptist Building as they lead us in this gigantic program. We should pray for our institutional leaders as they carry on their responsibility. We have a great team of leaders in our state and the spirit is good. This could and should be one of the outstanding years of our history. "If ye abide in me my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7. Believest thou this?

As your president for 1957, it shall be my purpose to lead you onward and upward toward the prize of the high calling of God in Christ Jesus.

Kingdom Progress

Union Church, El Dorado, Enters New Building



Union Baptist Church, one of the oldest churches in South Arkansas, now in its one-hundred and tenth year, dedicated the third building to be erected on the present location, December 16. The new building includes a two-story educational building which will take care of more than 300 in Sunday school, and an auditorium which will seat 350.

Dr. B. L. Bridges spoke at both morning and afternoon services on the day of the dedication.

In May 1954 the church began a program of raising \$1,000 a month above the oper-

ating budget, for the building fund. This program was continued until January, 1956, and the goal was reached every month. In May, 1956, construction was started and the work was finished in less than seven months.

The people of Union Church feel that the role of the rural church has never been more important than it is today and that the program of a rural church has to meet the same competition as that of a city church.

—Wm. M. Burnett, Pastor

Floyd H. North Elected To Foreign Board Staff

Floyd H. North, pastor of Kirkwood Baptist Church, St. Louis, Mo., was elected assistant secretary for promotion for the Southern Baptist Foreign Mission Board at its December meeting.

A native of Oklahoma City, he received the bachelor of arts degree from Oklahoma Baptist University, Shawnee, the master of theology from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mr. North served in pastorates in Texas, Oklahoma, Arkansas, and Missouri. He was dean and professor at Southern Baptist College, Walnut Ridge, Ark., for several years before going to Nashville in 1946 to serve as Baptist Student Union secretary for the schools of that city. He assumed his present position in 1951.

Mr. North is married to the former Thelma Harkey, also a native of Oklahoma City. They have twin girls, Sharon Kay and Karen Gay, age six.

In his new position, which he will assume around February 1, Mr. North will be directly associated with Dr. Rogers M. Smith, associate secretary for promotion in the Board's department of missionary education and promotion. His duties will include planning promotional literature, preparing bulletins to the pastors of the Southern Baptist Convention and personalized mailings to local church leaders, and working with the associational leaders throughout the Convention.

Sunday School Tapes Cancelled For Present

Director Paul M. Stevens of the Southern Baptist Radio and Television Commission announces that plans to distribute the International Sunday School lessons on tape for churches and church workers has been abandoned for the time being.

Stevens said unforeseen production problems had arisen, making the cancellation mandatory. He added that there has been no change in plans to make the lessons, taught by Dr. Kyle M. Yates, available to radio stations.

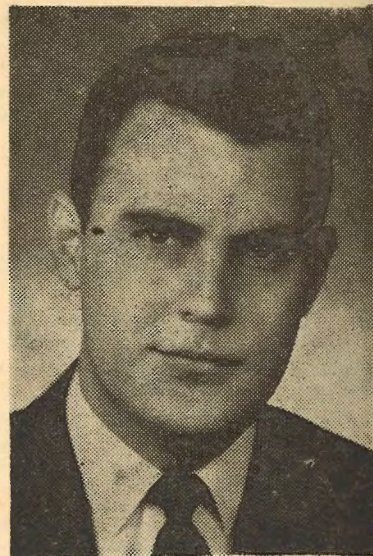
A.A.T.S. Names McCall Accreditation Chairman

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary in Louisville, Ky., has been named chairman of the Accrediting Commission of the American Association of Theological Schools. He was elected vice-president of the Association last summer.

Three Southern Baptist seminaries are accredited members and two are associate members of the Association, which includes about 115 schools in the United States and Canada devoted to education for the Christian ministry.

Clyde Hart, State Director of Negro Baptist Work, was elected to the Advisory Council at the Southwide Conference on Negro Work at Owens College in Memphis, December 10-12.

Robert L. Smith Accepts Call To Pine Bluff, First



Robert L. Smith offered his resignation to First Church, Crossett, on Sunday, December 16, after serving that church for three and a half years, to accept the pastorate of First Church, Pine Bluff.

During his pastorate at Crossett, a new building was completed.

Mr. Smith is a native of San Antonio, Texas, where he grew up in First Baptist Church. He served in the United States Air Force from 1943-45. He is a graduate of Centenary College, Shreveport, where he majored in accounting. Prior to entering the seminary at Fort Worth, Mr. Smith was a commercial artist. He preached as a layman-evangelist three years before entering Southwestern Seminary. He graduated from the seminary in 1953. He assumed his duties as pastor of the Pine Bluff church on January 2.

Mrs. Smith is the former Ethlyn Hughes of Shreveport. There are two children, Robert L. Jr., age 9, and Judy Claire, 6.

Walker In Revival With Texarkana Church

The South Texarkana Church had the services of Evangelist Billy Walker in a revival campaign from December 9-16. There were 22 additions to the church on profession of faith and 11 by letter. Two surrendered for special service. Pastor Leon F. Westberry says, "We can without reservation or hesitation recommend Evangelist Walker to any church or pastor who needs a real Southern Baptist Evangelist."

Earle Church Plans Building

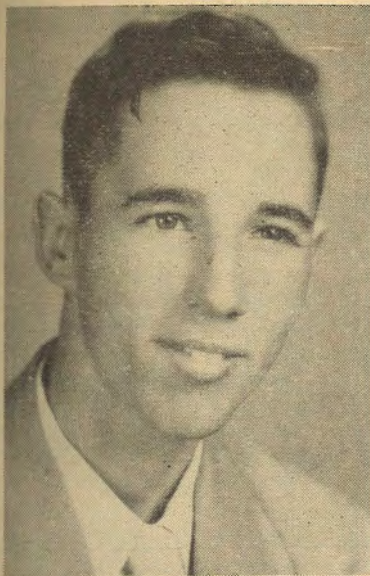
Pastor E. B. Abington reports notable progress being made at the Earle Church during the six months he has been their pastor. He has baptized 46 people. There has been an increase in all departments of the work. The finances have doubled. The auditorium has been air conditioned and repairs made on the buildings. The church has subscribed its budget for 1957 and also \$165,000 for a building campaign to be paid in the next three years. The church is planning to begin construction work in March on their new building.

IDEAS

If we win in the war of ideas, it will be by love, sacrifice and devotion to Christian principles.

—Alliance Weekly

Minister Ordained



ROY CAMPBELL

Roy Campbell was ordained Sunday afternoon, December 13, 1956, at Rayner's Grove Church. Mr. Campbell is the pastor of West Side Chapel, the Mission Church of the First Church, Pocahontas. E. D. Havner, pastor of the Raynor Grove Church, conducted the ordination service, and Jesse Northweather, pastor of Witts Chapel, Maynard, delivered the sermon. Thomas E. Farrar, Jr. of McCrory, First Church, delivered the charge.

Mr. Campbell is working on his Bachelor of Arts degree at Southern Baptist College.

Suggested Motels and Hotels Educational Directors' Workshop February 28-March 1

Rates given for double and single accommodations, in that order.

MOTELS: (4 miles from the Seminary, South on Highway 81).

The Trail Motel, Box 11271, Fort Worth, \$5-7, \$4-5.

The Plaza Lodge Motel, Route 3, Box 216X, \$5-7, \$4-6.

MOTELS: (8 to 10 miles from Seminary, West on Expressway).

Glovers Lodge, 5708 Locke, \$7, \$5.

Desert Village, 6651 Camp Bowie, \$8-10, \$6-7.

HOTELS: (6 to 7 miles from Seminary).

Loring, 3101 Camp Bowie, \$6-7.50, \$5.

Hilton, 601 Main Street, \$7-8, \$5 up.

Texas, 815 Main Street, \$6.50-9.50, \$4 up.

Worth, 310 West Seventh Street, \$5.50-9.00, \$4.50-9.00.

PLEASE WRITE DIRECTLY TO THE MOTEL OR HOTEL FOR YOUR RESERVATIONS

We regret, because of our heavy enrollment, that it is impossible to entertain those who attend the Workshop by furnishing housing on the campus. The above hotels and motels are recommended by AA. Meals may be secured in the Seminary cafeteria and snackery.

—R. Othal Feather

Floyd Sheeks Goes to Hagler

Floyd Sheeks, a graduate of the Rural Theological Seminary of the South, located on the campus of Southern Baptist College, has been called by the Hagler Church in the Centennial Association. He assumed his duties as pastor the last Sunday in December.

While a student at Southern, Mr. Sheeks served as pastor of the Fountain Church in Greene County Association and Rayner Grove Church in Woodruff County Association.

First Workshop For Ministers Of Education

The first Workshop for Southern Baptist Ministers of Education will be held at Southwestern Seminary, Fort Worth, Texas, February 28-March 1, 1957. Future trends and techniques in the field of Religious Education will be stressed.

The first session of the Workshop will be held Thursday afternoon, at which time all who are present will be divided into interest groups for buzz sessions which will be held that afternoon and evening. At the conclusion of the Thursday evening group sessions, Dr. W. L. Howse, director of the Education Division of the Sunday School Board, Nashville, Tenn. will speak on the subject, "Unfinished Business."

Friday morning and afternoon, reports will be heard and discussed from the findings of the various interest groups. This is the type of program our Ministers of Education have been requesting for a long time. A free exchange of ideas will characterize the tone of the entire program with ample time for general discussion.

The closing session Friday evening will be devoted to a panel discussion with the ten department heads from the Education Division of the Sunday School Board serving on the panel. Dr. W. L. Howse will preside. According to Dr. Howse, it is the desire of the Education Division to receive suggestions and answer questions pertaining to the advancement of our Southern Baptist program of Religious Education.

Eighty-nine definite and eighty-one tentative reservations from seventeen states have already been received. Education Directors are encouraged to write to R. Othal Feather, Box 6660, Fort Worth 15, Texas, for detailed information concerning the Workshop.

It will be impossible for the Seminary to provide housing accommodations because of the crowded dormitory space during the regular semester. A list of convenient hotels and motels is being sent to the Education Directors who have expressed an interest in this program.

Resolution

The Executive Committee of Central Association passed appropriate resolutions to express the regret of the Association that L. A. Tribble has resigned the pastorate of the Jessieville Church, and to commend him to North Vale Church, Harrison, where he will serve as pastor.

Before going to the Jessieville Church, Mr. Tribble was pastor of Calvary Church, Benton, for three years. He served the Jessieville church two years. He also was part-time missionary in Buckville Association.

The letter of commendation by the Central Association states: "Mr. Tribble is evangelistic in his efforts, sincere in his plans to extend the Kingdom, true to the doctrine and principles of the Southern Baptist Convention, and thoroughly co-operative in all progressive undertakings for the cause of our Master."

Kentuckian Accepts Pastorate Of First Church, Trumann

Harold T. Brown of Paducah assumed his duties as pastor of First Church, Trumann, on Sunday, December 23. Mr. Brown is a native of Kentucky and a graduate of Georgetown College. He also graduated from the Southern Seminary with the B.D. degree.

Mrs. Brown received the Bachelor of Religious Education degree from the Carver School of Missions in Louisville. The Browns have one son, Lloyd, who is 14.

Minister Ordained



BILL MARTIN

Temple Church, Fort Smith, ordained Bill M. Martin to the gospel ministry on November 30, 1956.

Bill is a student at Oklahoma Baptist University. He is serving as pastor at Hoyt and Bokoshe, Oklahoma.

The ordination council was made up of pastors and deacons of Concord and Clear Creek Association. Elva V. Adams, pastor of Temple Church served as moderator. Otha Law of Webb City Church acted as clerk. Mason Bondurant, pastor of Trinity Church questioned the candidate. Audra Martin, pastor of Webb City Church and father of the candidate preached the ordination sermon. Lester Martin of Temple Church and grandfather of the candidate led the ordination prayer. John Crabtree, Haskell Association Missionary, presented the Bible.

Temple Baptist Church
Mrs. Markham Coleman
Secretary

\$10,000.00 Contest Announced

GRAND RAPIDS, Mich. The Zondervan Publishing House has just announced the "Zondervan's 2nd Quarter Century \$10,000 Prize Contest." This contest, which will run until December 31, 1958, is being conducted in answer to the great need for good Christian literature in all fields of endeavor. During their first quarter century of publishing distinctive religious books, they have become increasingly aware of the dearth of truly great literature for the Christian reader and are desirous, under God's leadership, of contributing something toward satisfying it. The awards offered are as follows:

- \$6,000.00—1st Prize
- \$2,000.00—2nd Prize
- \$1,000.00—3rd Prize
- \$ 750.00—4th Prize
- \$ 250.00—5th Prize

Manuscripts in any field of Christian significance, fiction or non-fiction, are eligible to be submitted to this contest. Anyone, not an employee of the Zondervan Publishing House, who is interested in submitting manuscripts may secure all the necessary information by writing:

Book Editor
Zondervan Publishing House
Grand Rapids 6, Michigan

TAXES

It is hard to believe that America was founded to avoid taxation.

—Town Journal

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Methodists Gain 131,542 Members

Membership in The Methodist Church in the United States now stands at 9,444,820, it was announced. This is a gain of 131,542 over the previous year.

The Methodist Church is the largest Protestant denomination in the country.

The Rev. Albert C. Hoover, director of the denomination's statistical office, reported the figures. He said the total does not include 1,285,116 preparatory members — baptized children and others under instruction but not yet received into full membership.

Fundamentalist Southern Baptist Pastors Form Independent Fellowship

The Southern Baptist Fellowship, a new fundamentalist organization of ministers, was officially formed at its first annual meeting in Chattanooga. The group is independent of the Southern Baptist Convention.

A spokesman for the fellowship said 438 pastors from 16 states attended the closed sessions. Of this number, he said, 136 were not previously identified with the informal organization which had its inception last March.

Fellowship leaders said the group was not "a competing organization or another denomination."

In electing officers the pastors decided to have a moderator, rather than a president, thus again distinguishing the group from the Southern Baptist Convention. They chose Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, as moderator for 1957. Dr. Roberson was chairman of a committee which planned the organization meeting.

District of Columbia Not to Tax Clergy

The District of Columbia announced that it will not try to exact a professional license tax of \$25 a year from clergymen.

The Franchise and License Tax Office said that a special interpretative regulation had been issued "specifically exempting clergymen, priests, and rabbis."

The tax law, as approved by Congress, authorizes collection of a professional license tax from all persons who perform any work of a professional nature for fees outside their regular salaried positions.

Sees Protestants Needing 100,000 Churches in 20 Years

About 100,000 new Protestant churches will be needed in the next 20 years, the president of the Methodist Council of Evangelism reported to the first annual meeting of his group.

Dr. George A. Fallon said that, based on the current rate of growth, there will be about 38,500,000 more Protestants in the United States two decades from now.

He arrived at the figure of 100,000 churches on the basis of a present average of 328 members in Protestant congregations.

Dr. Fallon said that The Methodist Church should build at least one church a day for the next 20 years, or a total of 7,300.

House Group Drafting New Bill Against Obscene Literature

Staff members of the House Post Office Committee are drafting a bill that would make habitual violators of the law against mailing indecent books and magazine liable to as much as 20 years in prison.

The measure against "repeaters" is expected to be introduced soon after Congress reconvenes in January.

Four Clergymen to Take Part in Inauguration

Four clergymen, including the head of the Greek Orthodox Church in North America, will participate in the public inauguration of President Eisenhower and Vice President Nixon on Monday, Jan. 21, it was announced.

Three clergymen have traditionally participated in inaugurations, one each from the Protestant, Roman Catholic and Jewish faiths.

Dr. Edward L. R. Elson, pastor of National Presbyterian Church, which President Eisenhower attends, will give the invocation.

Archbishop Michael of the Greek Orthodox Archdiocese of North and South America will deliver the first prayer, immediately before the Vice President takes his oath of office.

Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, New York, will recite the second prayer immediately preceding the administration of the oath of office to President Eisenhower.

Edward Cardinal Mooney, Archbishop of Detroit, will give the benediction.

The formal public inauguration ceremony will take place on Monday, Jan. 21, although the President will take a private oath at the White House on Sunday noon, Jan. 20, when his term of office ends under the 20th Amendment to the constitution.

Congress, by joint resolution of Feb. 16, 1956, ruled that the public inaugural ceremony at the Capitol should not take place until Monday in order that the nation might follow a tradition originating with President James Monroe in 1821.

American Protestants Give \$2,000,000 to Aid Hungarians

American Protestants have already contributed about \$2,000,000 in emergency relief for victims of the Hungarian fight for freedom, Dr. R. Norris Wilson, executive director of Church World Service, reported.

Four Lutheran Groups To Proceed Toward Union

Representatives of four American Lutheran Churches agreed to proceed at once toward a goal of organic union of their denominations.

The 42 delegates voted to form a constitution for a united Church that would include articles of doctrine as well as "practical matters of organization."

Involved in the merger scheme are the 2,270,000-member United Lutheran Church in America; the 536,000-member Augustana Lutheran Church; the 35,000-member Finnish Evangelical Lutheran Church of America (Suomi Synod); and the 20,000-member American Evangelical Lutheran Church.

A Smile or Two



"Let's play Telephone Operator. I'll give you the wrong number and you scream your head off."

On a recent children's-TV program, the announcer asked one little boy what he wanted to be when he grew up.

"I want to be a wild animal trainer," said the child, loud and clear into the mike. "And I'll have lots of wild lions and tigers and leopards," he continued boldly. "And then I'll walk into the cage."

The boy hesitated for a second, then added softly, "But of course I'll have my mother with me."

When a man decides to get married it may be the last decision he is allowed to make.

Tourist: "Is this a good lake for fish?"
Disgusted Fisherman: "It must be; I can't persuade any of 'em to come out."

Some folks are like the little boy who, when asked by his pastor if he prayed every day, replied, "No, not every day, some days I don't want anything."

All husbands have feet of clay. The smart ones keep them off the living-room carpet.
—Noel Wical

A mother told her young son to go to bed and be sure to say his prayers and ask God to make him a good boy. The boy's father passed the door just in time to hear him say, "And God make me a good boy if you can; and if you can't, don't worry about it, 'cause I'm having fun the way I am."
—The Progressive Farmer

In filling out an application blank for a factory job, a man puzzled for a long time over the question, "Person to notify in case of accident." Finally he wrote: "Anybody in sight."

The six year olds of a Sunday School class had finished singing "Soldiers for Jesus" when the teacher asked, "How many would like to be soldiers for Jesus?" all hands went up except one: "Jimmy, don't you want to be a soldier for Jesus?" "Naw," answered Jimmy, "I'm going to join the Marines."

A wise husband never forgets his wife's birthday — he merely forgets which one it is.

Forgive others and keep your blood pressure down.

News From Baptist Press

\$728 Million Is Goal For 1964 Total Gifts

The goal for total Southern Baptist Convention giving in the year 1964 is \$728 million including \$189 million in missionary and benevolence work.

The 1964 goal and goals for preceding years set up by the SBC Executive Committee after being recommended by the promotion committee.

The 1964 goal compares with \$335 million in total gifts for 1955 of which \$35 million went for missionary and benevolence work.

The Executive Committee also approved The Church Finance Program of Southern Baptists which was developed through the promotion committee and the Executive Committee's division of promotion.

Merrill D. Moore, associate secretary of the Executive Committee and director of promotion, said the church finance program proved "very successful" in test campaigns in the Fall of 1956.

By the year 1964, the goal is also Southern Baptist affiliated churches using the recommended Church Finance Program of Southern Baptists.

The goals for total Southern Baptist giving before 1964 are:

1957 — \$364 million, \$43,680,000, missionary and benevolence; 1958 — \$416 million, \$58,240,000, missionary and benevolence; 1959 — \$468 million, \$74,880,000, missionary and benevolence; 1960 — \$520 million, \$93,600,000, missionary and benevolence; 1961 — \$572 million, \$114,400,000, missionary and benevolence; 1962 — \$624 million, \$137,280,000, missionary and benevolence; 1963 — \$676 million, \$162,240,000, missionary and benevolence.

The goal for number of Southern Baptist churches using The Church Finance Program in forthcoming years is 20 per cent in 1957; 30 per cent in '58; 40 per cent in '59; 50 per cent in '60; 60 per cent in '61; 70 per cent in '62, and 85 per cent in 1963.

Professional Group To Aid SBC Survey

The Committee to Study Total Southern Baptist Program voted at its recent meeting to employ professional assistance in carrying forward the survey of Southern Baptist Convention agencies.

It has engaged the firm of Booz, Allen, and Hamilton, of Chicago, management consultants. This same firm has previously done management audits for the Baptist Sunday School Board and the Woman's Missionary Union. It is also working on a survey at Southern Baptist Seminary.

Douglas Branch, committee chairman, reported Booz, Allen, and Hamilton will undertake their assignment at once and will assist the committee in preparing its report to the 1957 session of the Southern Baptist Convention. The first phase of the firm's work will be preliminary.

The vote to employ professional assistance was unanimous. 19 of the 23 members of the special committee attended the meeting.

The Committee to Study Total Southern Baptist Program expects to ask the 1957 Convention to continue it for another year. If the Convention renews the committee, Branch said that the services of the management consultant firm will be retained until a complete survey has been achieved.

The next meeting of the committee will be Mar. 21-22 in Dallas.

Church Finance Program Forecasts Prosperity

The Church Finance Program of Southern Baptists places the Southern Baptist Convention on the threshold of its greatest period of financial and spiritual prosperity.

This is the opinion voiced by Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tenn., at the December meeting of the Southern Baptist Executive Committee.

Pollard, a member of the Executive Committee, declared "If the church finance program is carried out in all the states, Southern Baptists are facing their greatest period of financial and spiritual prosperity."

Merrill D. Moore told the Executive Committee, of which he is associate secretary, that results of church finance program test campaigns in Phoenix, Ariz., and Jackson, Miss., were "very successful."

He showed the committee a series of film slides entitled "Miracles in Mississippi." In it pastors of the test churches in Jackson reported on the result of the program in their churches.

Material prepared as a result of the test campaigns will be available to all Southern Baptist churches in 1957, Moore added. This includes the chief publication "Guidebook of Fund Raising and Church Budget Promotion."

Seminary, Home Board Ventures Are Approved

Southwestern Baptist Seminary and the Southern Baptist Home Mission Board have secured permission to use future Cooperative Program income for current financial ventures.

The SBC Executive Committee approved Southwestern Seminary's borrowing \$400,000 to build housing facilities at the seminary in Fort Worth.

President J. Howard Williams said the money will be repaid out of Cooperative Program capital funds distributed to the seminary and also from rent received from the housing units themselves.

The Executive Committee approved the Home Mission Board's request to use up to \$500,000 in its church loan operations, the money to come out of future capital needs allocations through the Cooperative Program.

William Denson Joins Virginia State Staff

William B. Denson, pastor of Melrose Baptist Church, Roanoke, Va., joined the Baptist General Association of Virginia Jan. 1 as secretary of associational missions and evangelism.

Denson, a graduate of University of Richmond and Southern Baptist Seminary, succeeds the late Robert L. Randolph. His office will be in Richmond.

Sedberry 'Very Happy' Over Seminary Outlook

"We are very happy over the present outlook at American Baptist Theological Seminary," L. S. Sedberry, secretary of the SBC Commission on American Seminary reports.

"We hope to make the seminary a medium of better race relations and more effective promotion of the Kingdom of God in our country," he adds.

The SBC and the National Baptist Convention, U. S. A., Inc., jointly support the seminary which trains Negro ministers and denominational workers. Sedberry says the National Convention has sent in its check for the year for seminary operation. "We believe the seminary is being placed on their (people

Counselor's Corner

By DR. R. LOFTON HUDSON

JEALOUS WIFE

Question: I am so very jealous of my husband, almost insanely jealous, that I know it is hurting our marriage. I don't know what to do. I don't want to be jealous but I can't seem to help myself. It's almost like a sickness.

Answer: It is a sickness, a disease of the soul. If you really cannot stop this, you must find someone to talk it over with who can help you to overcome it. A well-trained marriage counselor or psychiatrist or minister might be able to help you.

My guess is that you are a very dependent and possessive person. Because you have never become a true self, you try to live by becoming attached (hopelessly) to someone else. This is a very pathetic state and you need to do something about it before it becomes chronic.

Your husband is an individual. If he is preferring someone else to you, if he is stepping out on you, this certainly will not be prevented by your clinging more closely to him. Marriages often go on the rocks because they were not good marriages in the first place.

Try to become more mature yourself. God made you with enough good qualities for you to get along. Respect yourself. Learn to accept the limitations of life. Jealousy is an open confession that you do not value yourself.

Prayer and giving your life to the service of Christ would help too.

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Mississippian Elected President of Foundation

Harry Lee Spencer, Jackson, Mississippi Baptist Foundation secretary, has been elected president of the Association of Baptist Foundation Executives.

He succeeds Herschel Pettus, Alexandria, La., director of the Louisiana Baptist Foundation.

James Bryant, Richmond, secretary of Virginia Baptist Foundation, will serve as vice-president of the group and George Shearin, Dallas, Texas Baptist endowment secretary, as secretary of the association.

The association is an organization representing executives of state Baptist foundations and the Southern Baptist Foundation.

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President Williams Challenges Hearers

President J. Howard Williams of Southwestern Seminary, reporting on a recent trip he took to the Orient, challenged his hearers to help take the world for Christ.

He told how Charles Wells, world traveler and lecturer, heard poorly-shod soldiers, tramping in Russian snows, keep singing, "We may be cold; we may be hungry; but we'll change the world."

President Williams said that Christians, who have the greatest message ever proclaimed, should surpass in their devotion the spirit of militant communism. He coined the word "geo-religion" or world religion to show what should be the scope of Christian planning for universal spiritual conquest.

Swiss Church Members Vote Full Clergy Rights for Women

Members of the Evangelical Reformed Church in the Basle City canton voted to give full clergy status to women theological graduates. Until now, women have been permitted to serve only as ministerial assistants.

of the National Convention) hearts and the hearts of their pastors," he reports.

The General Practitioner

By DR. D. D. SCRIVNER, *Pastor*
Walnut Street Church, Jonesboro

Numerous attempts have been made to define the general role of the pastorate and to prescribe its proper scope. Still, the very nature of the task has demanded flexible boundaries, and no hard, fast rules have been drawn. Most of us began our ministerial work with a high sense of the calling of God. The word of the Lord was a fire in our bones and we burned with a zeal for souls. We had the good news of salvation in Christ and were eager to share the news. We knew nothing but to deal with the souls of men. Yet more and more the "duties" accruing to a pastor are leading him into the realm of "general Practitioner" of religion — a role for which the average preacher is ill-fitted.

The New Role

Originally, the preacher was prophet, priest, and teacher. As prophet he carried the message of God; as priest he heard the confessions of men, and performed the priestly functions of baptism, marriage and burial; as teacher he taught more perfectly the will of God, the understanding of the Bible, and explained its difficult passage. He was known as somewhat of a mystic, aloof and partly unknowable by his flock. But he produced lasting results in the lives of men. Now the role of the preacher has widened: he is organizer; administrator; public relations expert; financial wizard; building genius; politician; psychiatrist; personal counsellor in the fields of (1) domestic relations (2) juvenile delinquency and (3) personal problems of narcotics, alcoholism, sex, employment, and job relations; he is the workhorse for community and civic projects, after dinner speaker, educational adviser, and often a parole officer — all this in addition to his traditional function as prophet, priest, and teacher.



This is the exact reverse of the field of medicine, from which we borrow the term, "general practitioner." The G.P. is becoming increasingly hard to find in these days of specialization. This does not mean that the doctor devoted to general practice cannot be found, but more and more he is realizing that his role is that of medical advisor to the family, and that it is only proper for him to undertake therapy that he is fully qualified to render. The most important word in the preceding sentence is "fully." The simple granting of a license to practice medicine is no guarantee of competence in every field of medicine. All that it confers is a legal right to treat patients. It is accepted in medical circles that the measure of competence to do surgery is the ability to cope properly with any situation that may be encountered in a specific anatomical area. For example: pain in the right lower quadrant may be appendicitis, but just possibly it could be acute Meckel's diverticuli-

tis. The competent surgeon is able to deal fully with the more difficult as well as the easier.

Similarly, the granting of a license to preach, or ordination if you prefer, does not qualify a man in all the areas of religion and related fields. The family physician of souls must have faith in himself and pride in his calling. He displays a lack of pride in his calling when he extends his practice beyond his ability, and, because he knows he has over-extended himself, he loses faith in himself. This is especially true when he loses his patient — when he has done his best to offer guidance in a field in which he is not trained, and finds his desire to help has worsened the situation.

Human Limitations

No preacher has a moral right to undertake any procedure in the field of counseling, for example, who is not competent to deal with any situation he may encounter therein. It would appear that God has recognized the limitations of man, even preachers. He did not call all preachers to fit into a common mold, but called men of varying abilities. He "gave some to be apostles; and some prophets; and some evangelists; and some pastors; and some teachers. . . ." It would appear the time has come for preachers to recognize not only their limitations, but the specialties of others. We have long recognized that some are better evangelists than others. We are learning that some are adept at stewardship, others at new buildings, others are organizers. When we realize that some can handle certain problems in the pastoral relationship better than can others, we will "refer" our "patients" to them, even at the risk of having to cross denominational lines. We are so fearful of losing a "patient" to a neighboring practitioner, that we hesitate to "refer", even though we know he is more capable of handling the case.

When we quit trying to be "all things to all men that by any means we might save some" and begin again to be prophet, priest and teacher we will surely reach more.

The New Southern Baptist Seminary

By DR. MILFORD L. BAKER, *Pastor*
Central Church, Hot Springs

Many Baptists in all parts of the country are wondering where the next Southern Baptist Theological Seminary will be located. Such places as Atlanta, Kansas City, Denver, Seattle, Chicago, Detroit have all been mentioned.

The work is progressing so rapidly in the West and in northern states, where young adults have gone for better employment and living conditions as well as in military centers, until it seems impossible to build one seminary at the time when many new areas are calling for trained leadership.

Extension Centers

The suggestion has been made that the older seminaries sponsor branch institutions in new and expanding areas.

For instance, Southwestern could operate an extension at Denver, Los Angeles, Portland or Seattle, while Southern could operate one at Detroit, Chicago, St. Louis or Kansas City. No doubt, two extensions would be sufficient to begin the program. Should the centers be located near university campuses or large public libraries and museums, the cost could be cut tremendously. Southern Baptists have the teachers and leaders already trained to provide two and possibly four such centers on the diploma, B. D. and M. R. E. levels.

There are some problems connected with the idea of regional seminary extension centers:

1. The matter of accreditation would need to be studied and carefully worked out by the mother school giving credit for the work.

2. The University secular influence would need to be recognized and constantly guarded against to maintain a warm devotional and evangelistic atmosphere among the faculty and students.

3. Unless the new centers get proper backing, the faculties and students could have the tendency to become discouraged as some of the Pastors in new areas who are not able to build adequate buildings commensurate with their communities because of the lack of funds.

4. There would need to be close contact with the main school and the leadership of each center would need to be outstanding.

5. Faculties and students would need to sense the mission of the task. It will not be easy to go into a new territory where others have labored for almost a hundred years and succeed as rapidly as in the Bible belt. There are solid communities of German Lutherans where Baptists are minorities. There are Mennonite communities where they are sectarian in their everyday life. There are Mormon

communities which are sectarian. These people are not easily converted. In fact, they may try to convert the Baptists, and even resort to social, economic and political pressures to succeed. This is a mission field, just as much as South Louisiana was when New Orleans Seminary began its program.

For Working Students

Experience teaches us that college and theological students are compelled to work part-time while in school. Well located Theological Extension Centers or branch schools in different parts of the country could allow more students to attend without too much financial strain.

A student trained in an area where he plans to labor may be better prepared to understand the thinking of the people and accomplish more.

Because of the urgency of the Home Mission work to project Baptist work in new housing areas and in communities without a Baptist witness, it is possible that branch theological schools are the answer. Some could be established later with adequate ground, buildings, facilities and libraries of their own. By that time the self supporting churches will be better able to maintain them, for they are now concerned with adequate buildings and facilities for themselves, however, there are no more cooperative and missionary churches than these new ones.

New Effort Under Way For Ambassador to Vatican

The stirring of religious controversy in American life by those who seek to re-open the issue of diplomatic relations with the Vatican was decried by Glenn L. Archer, POAU executive director, in a statement issued on December 11.

"I am shocked," Archer said, "that responsible leaders of one of America's largest churches would deliberately provoke inter-confessional strife at this delicate and dangerous moment in our nation's history.

"President Truman's appointment of an ambassador to the Vatican in 1951 created a furor among our people. They were torn by a bitter dissension which pitted one religious group against others. That unfortunate appointment, which later had to be withdrawn, left a sad entailment of anger and resentment. All this should have taught our leaders the folly of such a move. The controversy which raged in 1951 made this fact plain — that the American people do not want a diplomatic representative to the head of any church.

"Now this issue is being raised again by the leaders of the same religious group that raised it before. Their appeals for religious favoritism and discrimination are a grave disservice to our churches and our country. At a time when cruel tyranny bestrides half the earth and threatens the rest, it ill behooves these people to resurrect this divisive and incendiary issue. I call on them in the name of our common freedom, in the name of the country we mutually adore, to forego these selfish, sectarian ambitions."

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Recipe For Success

Psalm 37:3-7

"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." What have we here? **Faith plus service equals security.**

"Delight thyself in the Lord; and he shall give thee the desires of thine heart." Serve the Lord joyfully, be happy for the privilege of serving Him, and He will show you how to achieve the desires of your heart. Thus we have, **joy plus service equals accomplishment.** (The definition of service is "hard work.")

"Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass." That vocation in life you so desire may look impossible to attain, but it isn't. Sincere commitment plus faith and "thy way is brought to pass." Perhaps because God is the only one who knows how to bring your desires into achievement.

When the above is done faithfully, then we assume one has done all one can do, so the next step is to relax and wait. "Rest in the Lord"; That is part of trusting. "Wait patiently for him."

This simple recipe should be easy but it isn't. We want to do instead of trusting; we would dream instead of serving; we can become so involved in service that it can become a burden rather than a privilege; our own will often gets in the way of committing ourselves to God. And too often we cannot rest and wait — we have not the patience. But upon the authority of God's word, you have just read a sure recipe for success if you care to try it.

—Mrs. Homer D. Myers

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DECEMBER

While children eagerly await
The Twenty-Fifth's arrival,
Parents eye the twenty-sixth
And hope for their survival.

—Helen Lemmon, Farm Journal

Baptist Converted By Own Sermon Elected Pastor of New Church

DUBLIN, Pennsylvania, January 15, 1688 — A Baptist minister recently converted by his own sermon has been named pastor of the Pennepack Baptist Church, the second Baptist church to be organized in the state.

Pastor of the Pennepack church, at present consisting of only twelve members, is Elias Keach, son of Rev. Benjamin Keach of London, renowned English minister and author. Elias Keach only recently arrived in this country from England.

Although he was not ordained, Keach dressed in clerical garb after reaching America and passed himself off as a minister. Because he is the son of the famous Baptist preacher, Keach soon received several invitations to preach.

The little group of Pennepack Baptists was eager to hear the son of Benjamin Keach and it was for them that the imposter attempted to deliver his first sermon — actually one which he had pilfered from his father.

In the midst of his discourse, Keach suddenly realized the extent of his error and was seized with remorse. He confessed his trickery, asked for the forgiveness of the congregation, and experienced genuine conversion.

Keach promptly was baptized and ordained to the ministry by Rev. Thomas Dungan, pastor at Cold Springs, the first Baptist church

organized in Pennsylvania. Following his ordination, Keach was selected as pastor by the same congregation which he so recently attempted to deceive.

The new Pennepack church is somewhat typical of Baptist churches in this section today. There is no church building or meetinghouse, members meeting for services in the homes of members. A large meeting hall is not necessary as attendance is comparatively small.

Apparently the Pennepack congregation knew more about Keach's potentialities than the minister himself. He shows promise of following in the footsteps of his illustrious father. His sermons already have proved effective in strengthening the church and winning converts.

The future of the embryonic Pennepack church also is bright. Absence of a state church, and religious liberty in the Middle Colonies have attracted many of the freedom-loving Baptists to this section. With the capable and energetic Elias Keach as pastor, the Pennepack church is likely to become the mother of a number of churches in Philadelphia County within the next few years.

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Southern Baptist Convention

—17th Century Baptist Press

Why Down in the Dumps?

By W. B. O'NEAL

To worry is human. To ponder probabilities and to set one's nerves on edge at the prospects of possible turns of fortune is as much in our makeup as it is to anticipate great outcomes and revel in ecstasy over such visions.

I submit that it is just as easy to count our chickens before the eggs hatch as it is to assume the chicks will all die before they are a week old. But why do either?

Abram, (Genesis 15) was an early example of one who gets into the "Slough of Despondency". Following a wonderful victory he became despondent over what might happen next. This led him to question God's ability to give him descendants and to so fulfill his promise to him. From a conquering hero he became a cowering soul grasping for some solution to his self-made problems. It was God who came to his rescue with assurance and a renewed promise. And no one ever saw stars brighter than Abram saw them that night.

Later, Elijah, having defeated the prophets of Baal on Mt. Carmel, fled from the threats of Jezebel and soon found himself sitting under a juniper tree begging that he might die. Again it was God who came to the lonely soul and led him to where he could hear the "still small voice," and to know that God has not forsaken him.

John the Baptist, having baptized his Lord, seeing the Spirit descend upon him, and having pointed him out as "the Lamb that taketh away the sin of the world," also got in the dumps. He sent to Jesus to know, "Art thou he that cometh, or look we for another?" If John's disciples bore the message of Jesus back to John in prison, and especially if they told him of the tribute Jesus had paid him, then that prison became a paradise to John.

Why do we not always seek the Lord to settle our doubts and to assure our hearts? Is not God the answer to all our perplexities?

"Things They Understand Not"

By S. H. JONES

This phrase occurs in Second Peter, Chapter 2, verse 12. The full verse reads: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of things they understand not; and they shall utterly perish in their own corruption". This passage of Scripture presents a strong statement about wicked people. We fear, however, that even Christians might be misled and "speak evil of things they understand not" at times. Lack of understanding can cause a terrible wrong.

We note, however, that understanding is itself, in one sense, largely a matter of attitude as well as of mental ability and knowledge. It is somewhat akin to sympathy. One must want to understand and withhold judgment until he does understand in order to be fair and just. People who are very intelligent and quite sound in moral principles can fail to be understanding, in this sense of the term. It is very difficult, in some cases, to get a person who has already passed adverse judgment to understand a matter because his mind is closed and his attitudes are established.

It is frightening to contemplate the wrong a person might do by speaking evil through lack of understanding. To speak against a work of God would be a grievous wrong, but a person with good intentions might do so by speaking beyond his understanding. Also, good people might be hurt by unkind and hurtful remarks made by those who "understand not."

Two things, it seems, every Christian should strive to do: (1) Avoid very carefully any temptation to express unfavorable opinions without full understanding of all that is involved and (2) cultivate patience and forbearance toward those who do speak evil, on the assumption that they would probably say less if they understood more.

—Baptist Courier

Students from Thirty Countries Attend International Retreat

A student from Nigeria met a student from Pakistan, and students from Iraq met students from Colombia at the recent International Student Retreat, held by the Arkansas, Oklahoma, and Missouri Baptist Student Unions. Some 100 students from over 30 countries spent the Thanksgiving Holidays together on the Drury College campus, Springfield, Mo. In the group were 40 from Arkansas. Program personnel included Dr. Paul Geren of Baylor University, Dr. John Newport of Southwestern Seminary, and Miss Eunice Parker, International Student Worker for the Texas Student Department.

Some of the students were Christians, such as the student from Nigeria (front right) who was reached in his homeland by Baptist mission work. Many of the students, were Mohammedans and Roman Catholics, and there was one Sikh present.

At the Retreat several of the students were able to meet students from their home land for the first time in months. In a testimony service on Wednesday night prior to the Retreat, a Chinese boy stood in one of our Arkansas Baptist churches and said, "I am thankful to the Lord that this week-end I will be able to be with some of my countrymen, and we can speak the same language."

It is hoped that good shall



come from the Retreat not only on our campuses but in many countries of the world in the years ahead.

Tom J. Logue
State Director

The Trend Is Evident

By THEO SOMMERKAMP

A trend toward establishing Baptist colleges in large cities will result in establishment of perhaps a dozen new schools in the next 15 years, it is predicted.

R. Orin Cornett, executive secretary of the Southern Baptist Education Commission, forecasts the appearance of new colleges and universities in 10 or 12 cities.

Dallas, Tex., Baptists recently voted for a junior college. Louisville, Ky., Baptists petitioned the state Baptist Association for a branch of Georgetown College, the state's senior Baptist college.

Atlanta Baptists are seeking a school. Mobile, Ala., Baptist Association is the latest to join the group, planning for a four-year college.

Cornett says it costs only about half as much per student to operate a college in a city over 50,000 population than in a smaller city.

"Records show it costs the state conventions \$63 per student to operate seven senior Southern Baptist colleges in cities over 50,000," he reports. The seven schools — Baylor University, University of Richmond, Howard College, etc. — have 16,722 students.

"On the other hand, 20 senior colleges located in cities under 50,000 population require \$120 per student from conventions to op-

erate," he adds. These colleges have 16,060 students.

There are at least three other factors which reduce the cost of a college in a large city:

1. More students live at home and commute to college each day. This eliminates much of the cost of building and maintaining dormitories.

2. Baptists give more money to Christian higher education when a Baptist college is in their city. The larger the city, the more money therefore.

3. Colleges in small cities often must create non-essential jobs to aid students. In large cities, students have plenty of bona fide work opportunities off the campus.

Why the sudden interest in new Baptist colleges? Cornett says the prediction of doubled enrolments by 1970-75 has spurred it in many cases. "People who have wanted Baptist colleges all along see from this prediction that there will be student demand for a college. They feel now is the time to begin one," he continues.

The existence of a Baptist college in a large city will result in more Baptist young people going to college, and particularly a Baptist college.

"The percentage of Baptist young people from large cities who

go to any college at all is low," Cornett declares. Louisville, a typical city, has 11 per cent of Kentucky's Southern Baptists. It provides only nine per cent of the students at state Baptist colleges. A Baptist college in Louisville would alter that pattern.

The Ford Foundation and other grants have created more public interest in church-supported and other private colleges, according to Cornett.

The educator sounds one warning. "I hope there's no trend for a local association to start a school on its own," he says. "The association should work through the state convention."

If a local Baptist association wants to establish a Baptist college, Cornett recommends a procedure like this:

1. Form a local school committee.

2. Evaluate the potentialities for a Baptist school in the area. A competent survey agency should determine the demand for a Baptist college and Baptist resources available.

3. Decide how local Baptists will demonstrate their potential. This means an offer to raise a certain amount of money for campus, operating expenses, and endowment.

4. Contact the state Baptist

group. Ask it to consider starting a college as a part of the state Baptist system of higher education. Unless there is enough potential to warrant the starting of a school under auspices of a state Baptist group, it is not likely the association could start and maintain an institution with high standards.

5. Interested groups should remember that the way in which a college is started is very important. Allow four or five years planning before opening a school. The waiting period permits Baptists to sell the people of the community on the school, results in more public financial support, gives the school a better reputation, and permits development of good library and research facilities.

6. Consider starting a branch of the best established Baptist college in the state (instead of an entirely independent school). Let later developments prove whether the school justifies becoming a separate institution.

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RELIGION

When I was a boy I was taught that a person ought to put something into religion. Today the idea is to get something out of it.—Dr. Marcus Bach, "What's Happening on Church Street, U. S. A.?"

—Better Homes and Gardens

Principles are Not Limited by Geography

By GAINES S. DOBBINS

Professor of Church Administration
Golden Gate Seminary, Berkeley, California

"But this is California! It won't work here!"

These are familiar words which one hears on coming to the Golden State. It seems that nearly everybody in California has come from somewhere else! By the tens of thousands the people have poured into the state and continue to pour in. It is estimated that California's population will have increased from thirteen million to twenty-three million by 1975. More babies are born, old people live longer, and the tide of immigration is swifter than in any other state of the union. No wonder many say, "Ours is a peculiar situation."

At London, in the sectional meeting on Bible teaching and training of the Baptist World Alliance, Dr. James Sullivan of our Sunday School Board spoke on "Growing Churches Through the Sunday School." Impressively he told the story of Southern Baptist growth and the role of the Sunday School and the Training Union in this amazing growth. In the conference that followed, there came the familiar cry: "This is England! You can't do it here!" Others joined in the chorus, substituting France, Italy, Spain, Switzerland, Germany, the Netherlands, South America, for England.

Dr. Sullivan, Dr. Benjamin Browne of the Publication Society, and the writer, who led the conference insisted (convincingly, we hope) that the success of Southern and American Baptists has not been due to local circumstances but to fidelity to New Testament principles. The New Testament church, we affirmed, operated as a gospel school. Churches were grown then as they are grown now through a program of preaching and teaching, witnessing to win, and teaching and training to enlist and develop. Out of the London conference came the Commission on Teaching and Training of the Baptist World Alliance, charged with responsibility to share these principles and make them effective among all the Baptist bodies of the World.

Recently, a "Bible-teaching Clinic" was held at Berkeley, California, in the buildings of Golden Gate Baptist Theological Seminary. Under the general direction of Dr. A. V. Washburn, the clinic brought together a group of Sunday School specialists in teaching and administration who had led many such Convention-wide meetings in the east and southwest. To the meetings came pastors and Sunday School officers and teachers from Washington, Oregon, British Columbia, Canada, and from many sections of California. The general sessions filled to overflowing the auditorium of Calvary Baptist Church.

The "clinic" idea is to deal with actual situations on the basis of tested principles. To be sure, adaptation of methods must be made to a great metropolitan center such as Los Angeles or the Bay Area, where there are teeming millions unenrolled in any Sunday school, and relatively few and small churches as yet with which to meet the needs. "Ours is a peculiar situation!" was met with the reply, "All situations have their peculiarities, but principles are not limited by geography." I have been in these Sunday school clinics in all parts of the Convention territory and have been privileged to help develop them. Never have I seen a clearer demonstration of the universality of our Southern Baptist principles and methods than in the discussions and outcomes of the meetings held here at Golden Gate. An indication of the rising tide of interest is that the high point of attendance was reached at the last meeting on the last night! California Southern Baptists immediately set a goal of 50,000 training awards for the year ahead! Plans are being discussed for a repetition of the clinic annually. My confident prediction is that the Sunday Schools of this area will double their enrolment within the next three years.

Principles are not limited by geography. Jesus said, "Go . . . teach . . . baptize . . . teach to observe . . ." He himself "went about . . . teaching . . . preaching . . . healing . . ." We shall win, in the east or the west, in the north or the south, at home around the world, as we obey his command and follow his example.

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RELIGION—POLITICS

This fall a lot of people are saying: "Religion and politics don't mix."

They ignore the fact that the minute we take "religion" seriously, we've got to be concerned about our fellow men. And in our kind of world, concern for fellow men inevitably means concern with the political arena in which men live. Since the "Gospel" is concerned not only with individuals but with individuals in their social relationships, it must be relevant to the way people order their social relationships in politics and government. —Robert McAfee Brown, "Biblical Faith and Politics."

—Presbyterian Life

—000—

Name me moments rarer,
sweeter,
Than those left on a parking
meter.

—Caroline Clark

—000—

We can never win the world to Christ until somehow we come to lose ourselves in loving its people.

—Austin Ingram



H. C. SEEFELDT
Superintendent



VESTAL DEAN
Field Rep.

THANK YOU VERY MUCH

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THANKSGIVING AND

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47 Came Into the Church

We Had a Wonderful Christmas

Happy New Year to All

BOTTOMS BAPTIST

ORPHANAGE

Monticello, Arkansas

Royal Ambassadors at State Convention



In the picture with Rev. Rel Gray, President of the Arkansas Baptist State Convention, are six of the ten Royal Ambassadors who served as pages at the November meeting of the State Convention. From left to right they are: Bill Hunt, John Lacy, Bill Knabe, state ambassador-in-chief, President Gray, Danny Fowler, Eugene Elmore, State Recorder; and Dink King. Not present when the picture was made were: Douglas Coney, Assistant Ambassador-in-chief; Don Hunt, Larry Hogue, and Dee Spann. This is the first time that a full staff of Royal Ambassadors have served as Pages at the State Convention. They did a fine job. We appreciate their fine spirit and joy in being able to render this service to the officers of the Convention. They are looking forward to the opportunity to be of service again. Royal Ambassadors are always eager to be of service anywhere they are needed.

A golden opportunity is being presented every Royal Ambassador in the State, through the Area Congress. Every Counselor and Pastor should put forth every effort possible to help the boys take advantage of the opportunity. There will be mission information, direct from the missionaries. Visitors from other countries will be there to tell some of the needs and opportunities in their lands. A discussion of personal soul-winning will be a feature of the meeting. There will be inspirational messages to fill the hearts of all present. The fellowship and fun with other Christian boys is indeed a choice

privilege. Why not make plans to have the boys from your church present at the Congress in your area? See the December 20, issue of *Arkansas Baptist* for a complete list of dates, place of meeting and associations in each area.

Every Counselor and Pastor will receive a packet of material regarding the Congress. The State Congress will meet on May 3-4, at Immanuel Baptist Church, in Little Rock. Mark this date on your calendar now and make plans to have your church represented.

Attend Your Regional Convention!

Fifteen Regional Brotherhood Conventions, covering all of our State, are now underway. Scheduled for January and February, these Regional Conventions are preparing the way for a great State Brotherhood Convention in Little Rock, on March 4 and 5.

The Regional Brotherhood Conventions are being organized as projections of the State Brotherhood Convention into all areas of Arkansas. Their purpose is primarily promotional; and they will function in a perennial program involving:

1. Planning and holding an Annual Associational Brotherhood OFFICERS' CLINIC
2. Planning and holding an Annual Regional Brotherhood ENCAMPMENT
3. Planning and holding the Annual Regional Brotherhood CONVENTION (with the assistance of the State Brotherhood Convention and the State Brotherhood Department).
4. ASSISTING IN PROMOT-

A "New" "Different" "Better" Convention!

In many ways the State Training Union Convention which will meet at Immanuel Baptist Church, Little Rock, March 15-16, 1957, will be NEW, DIFFERENT, and BETTER. Notice a few highlights of the convention:

1. On Friday night Dr. Ralph Phelps will award the two scholarships to the two speakers' tournament winners. The value of these scholarships will be \$200 each. This will cover the \$100 cost of tuition each semester for a year.

2. General sessions will be different. Don't miss the Friday morning session which will include such features as "What Happened at Hoxie," and "Dr. Lambdin, Arkansas Is Curious."

3. Juniors will have something to look forward to. Of course, there will be the Junior Memory Drill Saturday morning. On Friday afternoon the Juniors will make a notebook, because all materials handed out will be punched to fit the convention program. This will be of great help to all departments. On Saturday morning the Juniors will have a real party with refreshments!

4. Intermediates will not have any elimination sword drills on Friday afternoon due to the district drills. Their sectional meetings will be in the form of personal interest conferences. During one part of each of the two sectional meetings, the Intermediates may ask the panel any questions pertaining to the problems being discussed.

5. Young People on Saturday morning will have two sectional meetings, one for single young people. Special emphasis will be given to the home with such outstanding conference leaders as Dr. Joe Burton of Nashville, Tennessee, Dr. Ralph Phelps of Ouachita College, and Mrs. James Street of Conway.

6. Dr. Donald Ackland and Dr. Joe Burton will bring outstanding messages at the general sessions. The theme of the convention will be "Serving the Lord Christ."

7. Another unusually good feature will be the 20-minute devotional periods at the beginning of each session under the direction of Mr. LeRoy McClard of the State Church Music Department

ING, through the year, Brotherhood ORGANIZATION AND WORK, on the Regional level, the Associational level, and on the Church level.

The Brotherhood Department strongly urges the attendance of every Brotherhood at its particular Regional Convention, and also the attendance of every Baptist man whether or not his church has a Brotherhood.

Help build Brotherhood in your area of the state!

Brotherhood Department
Nelson Tull, Secretary
C. H. Seaton, Associate
Secretary

and Mr. and Mrs. Edwin Irey, Ministers of Music at Second Church, Little Rock.

8. Adults, general officers, and associational officers will find that interesting conferences will be planned for them.

9. State sword drill, speakers' tournament, and Junior men drill will again be held.

10. Bed and breakfast will be furnished free. A 50 cent registration fee will be charged for all who are nine years of age and above.

Do you need materials on the sword drill, speakers' tournament, and Junior memory drill? Write for what you need immediately. The church elimination must be held before the associational tournaments, and these must be held before the last week in February. The district tournaments will be conducted the week of February 25.

Training Union Department
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

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Sects—

And United Funds

By JNO. W. BRADBURY

A growing protest is manifest in many cities over the exploitation by sects, principally the Roman Catholic church and its institutions, of community fund raising. An illustration is the action of eight ministers of four Protestant denominations have petitioned the board of Albuquerque, New Mexico Community Chest to "eliminate sectarian institutions from the United Fund" before the annual budget for agencies is drawn up next year. While it was temporarily withdrawn because of its timing, which would interfere with the recent campaign for funds, the petition will undoubtedly be renewed next year. The four Protestant denominations represented by the ministers are Methodist, Baptist, Presbyterian and Disciples. This action was the latest in a series of protests, extending over the past two years, by Protestant leaders who object to inclusion of Catholic charities of Albuquerque in the United Fund on the grounds that it restricts its services to Roman Catholics. William D. Wyatt, pastor of the First Baptist Church, Albuquerque said the purpose of the petition was to ask the Community Chest to set up a criterion which would eliminate agencies whose purpose was the propagation of a particular denomination or faith. This is a pattern others might copy.

—Watchman-Examiner
—000—

DEMOCRACY

Everything for which democracy stands is based on religious faith. Neither enlightened self-interest nor practical ethics can make an effective substitute.

—Elmer D. Thomas
quoted in
Good Business

Children's Page

Fingers Can Be Eyes

By R. J. HASTINGS

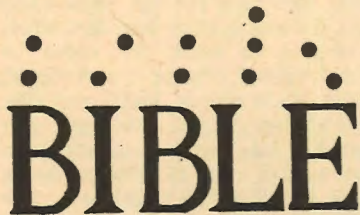
Would it sound silly to ask how you read your Bible? Naturally you would say, "I read my Bible with my eyes." But what if you were blind? Could you read your Bible then? Of course you are not blind, or you wouldn't be reading this story. But many children have lost their sight, and can never hope to read with their eyes.

Yet there is still a way for these children to read their very own Bibles. They can "read" with their fingers. How is that possible? It is very simple. There are several "raised-letter" systems whereby blind people "feel" the letters or symbols that make up words or sentences. Instead of letters being printed, they are "raised" so that as one passes his fingers over the page, he can actually read the meaning by the feeling of the letters.

The most popular system of this type is known as Braille. It uses only six raised dots, but these six are arranged in sixty-three different combinations to form words. Here is how Bible is "spelled" in Braille:

Braille books are large and bulky, as one page cannot contain many sentences. A single page printed in Braille would take over five feet of space on your book shelf!

Braille Bibles also require a very special paper. If the paper is too soft, the dots will wear down



too quickly with constant use. But if the paper is too hard or brittle, the dots will make one's fingertips sore and tender.

Blind children who have not learned to read Braille can hear the Bible read on records. Of course it takes a lot of records. How many would you guess? A thousand? No, not hardly. But it does take 130 for the Old Testament and 40 for the New Testament.

The American Bible Society has done much to provide Braille Bibles as well as talking records for blind children. They have mailed over one-half million volumes and records around the world to blind people of all ages and races.

We who can see to read the Bible should be grateful for this privilege. But whether we see with our eyes or feel with our fingers, the important thing is that we remember what we read and profit from it. "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:11).

God's Wondrous World

By THELMA C. CARTER

If you hear a sound, you are alerted to attention! Your mind responds to whatever association you have made with a particular sound. A siren reminds us of a fire or an accident.

Sounds make up our day, such as: A dog's bark, the school bus, a school band playing, rain on a window pane, jet planes overhead.

Sounds are of two kinds, airborne and percussion. Airborne sounds are caused by the human voice and by string and wind instruments. Percussion sounds set up vibrations which are carried to our ears by solid materials such as floors, ceilings, walls and pipes.

Heavy, harsh or piercing sounds are unpleasant to us. We listen to low, controlled sounds of friendly voices, sweet music, muted organ tones, etc.

One day, make a little test of the sounds that alert your attention. You'll find yourself listening for particular sounds that bring pleasure to your life. A naturalist hears bird song — the sound of a cricket. The mechan-

ic, the sound of a motor. A musician, the enchantment of a love-song.

Christians hear another sound — the voice of God who speaks to our hearts! Sometimes we have to deliberately shut out all other sounds to hear Him. "Be still, and know that I am God" we read in Psalms 46:10.

(Copyrighted)

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Some people get so much joy out of being petty it would seem pitiful to grow them up.



Letters to an Ex-Priest

By EMMETT McLOUGHLIN

From a former Franciscan:
"Unitarian friends passed on to me for reading a copy of 'People's Padre.' You are to be congratulated on the approach given to so delicate a subject. No one can accuse your work as being offensive in any particular.

"Having been a member of the Franciscan family for a period of seven years (Order Minor Conventuals) I found myself chuckling at many of the anecdotes vividly portrayed by you. Unfortunately your association with the Franciscan hierarchy contained your experiences solely within the provincial level. You might have added then, I am sure, a few more colorful pages to 'People's Padre' if your experiences had included living abroad, particularly in sunny Italy, to enjoy the company of the high brass living in the Casa Generalitia in Rome, Italy. However I feel certain that the average layman even though unfamiliar with ecclesiastical trappings and with the Franciscan esprit de corps has had brought to him the meaning of the message contained in the colorful chapters of your book.

"The moral and spiritual bankruptcy of Roman Catholicism soon became apparent to me during my theological days at the Collegio Internazionale, Rome, Italy, 1927-1929. I was present in Rome at the time His Holiness in consideration of material gains entered into a pact with Il Duce. The Roman Church was jubilant with their success and the Frati Minori enjoyed an extra glass of wine with which to celebrate the event."

A franciscan missionary and former classmate of mine wrote to me as follows upon his return

trip to the Eternal City, October 26, 1954:

"The Franti (the brethren), at least on the surface of things, seem more picayune than before. They are all troubled about the little accidentals while the important issues seem to be either ignored or unseen. The size of the tonsure, the thickness of the American cord, its length, the pants we wear, all take the gravest aspect of our visit to the seat of Christianity. I still have to hear any conversation regarding the vital issues of the day; still have to hear even the mention of the word communism. This Marian Congress all treat of the past and the glories of Mary throughout the centuries. No mention of her part in the present day needs."

(Emmett McLoughlin, former priest at St. Mary's Catholic Church, Phoenix, Arizona, is now superintendent of Memorial Hospital, Phoenix. He is author of the book "People's Padre," available through the Baptist Book Store. This series of articles are taken largely from letters received by Mr. McLoughlin. They give an insight into the thinking of many Catholics, and also they serve to illustrate the dangers faced by the growing power of the Roman Catholic hierarchy.)

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A NEW YEAR'S THOUGHT

By BETTIE HOLLIS

and ROWENA CHENEY

With the New Year now before us
And the old year left behind,
We make our resolutions
To be thoughtful, good and kind.
And we'll keep those resolutions
All through the New Year, too,
If we obey the Golden Rule
In all we say and do.

What a man does with his money goes into his character. Accumulation makes the money; distribution makes the man. The man who gives most to God makes most of his money and of himself.

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HOW TO CHOOSE AND USE HEARING GLASSES

Chaplain Finch Tells Interesting Experience In Booneville Sanatorium

"Some days ago I was called up to see a patient who was so disturbed because he was a lost man. I talked and prayed with him, and he was saved. His room mate had told me for some time that he was a Christian but when I started to leave the room he broke down, wept, and said, 'Chaplain, I am a lost man.' We prayed with him and he was converted. I was back up to see them last Friday and they were doing their daily Bible readings. The man who had been telling me that he was a Christian said he had just been doing that so I would let him alone. Then he said, 'Just as soon as I get home, I am going to join the church.'"

hope all of you are. I am going to Sunday School every Sunday and really enjoy it. I really did enjoy your preaching while I was down there; and also church and Sunday School. Brother Richmond, I will try to send you couple of dollars for the Chapel Fund. I sure hope the school gets it in the near future. I will be praying for it. Tell Mrs. Richmond hello for me, and all the boys. Sincerely, Billy Strickland."

WE MUST SAVE OUR NEGRO BAPTIST COLLEGE

The daily papers have already given publicity to the fact that our state convention, in its recent session, voted to take a special offering the second Sunday in next June in an effort to raise \$100,000 for Arkansas Baptist College, Little Rock. The school has been struggling under adverse circumstances for a number of years and unless some substantial aid is given it cannot continue much longer. The convention seemed to be definitely interested in doing something special for this school. It is hoped that next June, all of our churches will respond in making a liberal offering for this worthy cause. If Arkansas Baptist College closes its doors, where will the Negro Baptist boys and girls go for their college education?

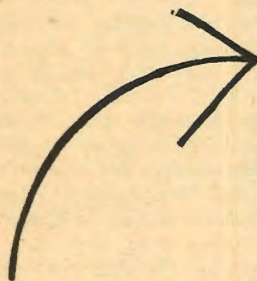
A committee of ten men has been appointed to work with Dr. Clyde Hart in setting up plans and giving publicity to this campaign for the college. Every association will likely be organized and every church will be urged to do its part. We just want to keep this cause on your minds and assure you that Dr. Hart will be giving wide publicity to this work in the months that lie ahead. Be praying for this program.

Missions Department
C. W. Caldwell, Supt.

RICHMOND'S REPORT IN BOYS INDUSTRIAL SCHOOL

"In my November report, I believe I will show the largest number of re-dedications ever shown. We baptized 17, had 34 re-dedications, and two that were not baptized. We visited the hospital four times, gave out 9 New Testaments, distributed 141 pieces of Christian literature and tracts, counseled with 19 boys and 12 parents. We also talked with others but not enough to say that we had counseled with them. We worked with three different Young Peoples groups from three different churches in putting on programs here, and showed groups around the school. Served on program at State Convention and carried boys to the convention two different days."

A letter from a boy who spent some time in the school also shows the value of the Chaplain's services: "Dear Brother Richmond: Thought I would write you a few lines to let you know how I am doing. I am just fine and



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Jesus Baptized and Tempted

By BURTON A. MILEY

Sunday School Lesson

January 13, 1956

Matthew 3:16-4:11

One hears often the expression "that one church is as good as another." If this premise is accepted, it also means that one baptism is as good as another. Many churches actually sanction this because they will receive members where any type of baptism in mode and motive has been practiced. This lesson teaches conviction at three points. The first is baptism. The second regards temptation and sin. The last conviction is the ultimate power of God and His Word over the devil.

Jesus was baptized by John the Baptist in the river Jordan. This was His transition from the quiet, unpublished life in Nazareth to His public ministry which was to last about three years. Immediately after His baptism, Jesus went by the spirit's leadership, into forty days of meditation and fasting. At the close of the forty days the devil tempted Him. Forty days with God gives strength to anyone. The Son of God defeated the devil and refused any short cut to His purpose in life.

THE BAPTISM OF JESUS

The first example given by Jesus was His baptism. All followers should be careful to walk in His footsteps at this point. Both baptism and temptation show how closely Christ was related to God and man. He was so related to God that God spoke audibly at His baptism "This is my beloved Son, in whom I am well pleased." When He was crucified the veil in the temple was rent in twain to show the access all men had to God. The heavens "were rent" at His baptism to show how near God is to Jesus and Jesus to God. Luther said that the baptism of Jesus dealt with the highest things. It had the highest preacher, God, who spoke from the highest pulpit, heaven, about the highest person, My Son.

Jesus was baptized to fulfill all righteousness. John came preaching repentance and the gain therefrom of the Kingdom of God. All who believed were baptized and found their identity in the Kingdom. Jesus was to be identified with the Kingdom and though He had no personal sin or guilt, and though there is never a suggestion that He needed to repent personally from any sin, He provided the example of baptism. Righteousness comes from obedience to the Father-God. It was in God's plan for John the Baptist to prepare the way for Christ and Christ obeyed through His baptism. Christ came with no need for repentance and John hesitated to baptize Him but certainly did not refuse to do so. The Pharisees and Sadducees came without repentance and John turned them aside with harsh denouncement. Jesus identified Himself with man by baptism and

God approved the relation by His proclamation from heaven.

There is no irreverence to think that consciousness of His mission came upon Jesus gradually. It is not the thought that He was placed in the manger with full and mature knowledge that He was the Son of God. The flight into Egypt was made without the child-boy knowing that His destiny was to be the Saviour. However, gradually the thought unfolded upon Him in normal growth. The idea surely was gaining in His consciousness and directed some of His actions when he was twelve years of age. His speech in the temple reveals this fact while His mother and Joseph sought Him frantically with concern. But He increased in wisdom and stature after that experience which would indicate that the thought daily unfolded until such a time as He left the carpenter's shop with the burning desire in His heart to do God's mission. His first public act was to be baptized at the hand of His forerunner. From this time onward, the consciousness never left Him and He never compromised His mission. The devil tried hard to get Him to do so in the temptations.

THE TEMPTATIONS

There is human need and divine profit for anyone to meditate upon an unusual spiritual experience. If he does not, his zeal may consume him unwisely. Paul found his way to Arabia after his Damascus-road-experience and for three years adjusted his life and thought to his new found life.

Is it wrong to try to imagine what went on in the mind of the growing Jesus? Events and experiences in normal life fanned the growing consciousness that He was to be God's Saviour to men. Possibly He sat under the stars at night wrestling with the great, burning thought. The cares of the next day crowded back the thought but it was insistent. It would return at every opportunity. During this questing period there was no divine manifestations recorded of affirmation. His choice to come to John for baptism was made and afterwards for the first time God confirmed audibly His relation. He needed time to meditate upon so great a matter. The Spirit led Him into the wilderness — away from business and people — for the meditative time. After forty days the devil "broke" in with his temptations. There is no conflict in

the scripture "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

The first two temptations were projected from the same premise. It was designed to raise doubt. "If thou be the Son of God" was the premise of approach. Could Jesus either be made to doubt that He was the Son of God, or that He could presume upon His power because He was the Son? Either would prove fatal to His mission. The first temptation was designed to use Messianic power for self-preservation. "Turn these stones into bread" would mean power used to convenience self which never could have been saving power. Jesus did not save others by saving Himself. A spectacular leap from the high temple would do two things. First, gain attention and secondly, show God's power to protect. The first would have been presumption to flesh and the second upon God's providence of protection. Jesus escaped both temptations by steadfastness to purpose and use of scripture. Two strikes were registered against the devil. The third temptation changed premises. Its projection was that the devil had accepted the fact of His sonship and was ready to help Him gain His goal of a Kingdom. The catch lay in the fact that this kingdom would be gained through subordination to the devil instead of obedience to God. Scripture once again was used to oust the evil one. Jesus would not compromise.

The temptations were no mock

battle. Guesses of what form the devil took or whether the trip to Jerusalem and the high mountain was in vision or reality are of no consequence to the narrative. Jesus met and conquered His foe. Angels came to minister to Him. The angels were God's silent testimony of acceptance and pleasure in the Son. Surely the Son was better qualified to step out before His earthly enemies because He had encountered and routed His arch enemy, Satan.

PRACTICAL LESSONS

Short cuts are disastrous in God's work. Nadab and Abihu took short cuts and offered strange fire to God. This was disastrous for a strange fire from God consumed them. The way of compromise of conviction is deadly to God's glory at any time. People carry the power of God because they have proved ability through days by steadfastness to purpose. Short cuts now are to leave off prayer, meditation and personal witness.

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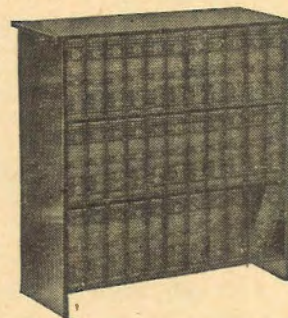
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Executive Board STATE CONVENTION



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Schools — Public and Private

Through our own Baptist literature, we can promote, not only our own work, but also civic and political righteousness. We can tell the truth about matters which the daily newspaper does not touch. One of these subjects which the daily press shies away from is the school question.

The Catholic hierarchy of America has been working day and night to make our nation Roman Catholic. To do this, they have put Catholic nuns in public schools as teachers in thirty states. In these states, public tax money is being used to help teach Catholic dogma.

Many of our leaders believe that the Catholics can take over in our country if they ever break down our laws on public school education. Therefore, we need to be alerted on the different approaches which the Catholics are making to this problem of making America Catholic.

In a recent editorial the P.O.A.U. News Bulletin had this to say: "The Sunday visitor reports a conversation between a layman and a cleric at the White House conference on education. When the cleric spoke of the parochial schools and the public schools, the layman, sect not specified (though it could be imagined) corrected him to suggest that both classes of schools were public and that those commonly referred to as 'public' should be properly designated as 'tax-supported'.

"Let us examine this interpretation more closely. A utility or service is 'public' when it is available to all within the sovereignty on the same terms. All have the same rights on a public street, at a public park, in a public library. Everyone can call for the same service in police and fire protection, garbage disposal, education, etc. Each utility or service is paid for by the public, organized by the public, and rendered to the public.

"On the other hand, private businesses serve the public, but that does not make them public. A private school is not set up by the public nor controlled by it. The private school may receive all applicants, but it is not compelled to do so, just as a business may refuse to accept some as customers. In practice, about the only requirement made of a private school by the public are those to satisfy health and safety. Make no mistake! A 'public' school is the only one organized, supported and controlled by the public and open to the public. No other is entitled to the name."

A Threat to Freedom

The threat to freedom, as we know it, is from the ecclesiastical totalitarian power of the Vatican City State and the Holy See. These forces are bent on world control of mind through control of education. The most complete slavery is that of the mind, through domination of teachers who are forced to teach children half truths. Then, when these children become adults they are shackled with closed minds, out-moded ideas and medieval theories of who and what is important.

In 1947, the late Justice Robert H. Jackson had this to say on the New Jersey bus case. "Catholic education is the rock on which the whole structure rests, and to ren-

der tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself."

Commenting on the same case the St. Louis Lutheran magazine took this position. "For what is a parochial school? It is an instrument by which a religious body establishes, confirms, and propagates its religious beliefs. It is not the primary purpose of a church school to serve the public good, but to serve its own purposes, i.e., the perpetuation of its own beliefs — religious, social, scientific, economic, for it is no longer a religious education principle that geography or mathematics may be divorced from religion. All subjects taught in a parochial school are properly religious teaching."

The Lutherans believe that they must control the education of their children, if they are to maintain a strong Lutheran religion. Therefore they explore the meaning of all parochial schools. (The Lutherans operate their schools at their own expense).

Why This Article

There is a constant pressure, by the Catholic hierarchy, to gain for their parochial schools the same standing as the public schools. If they did that, there would be the economic waste of setting up a competitive school system. But, that would be only a minor result. The Baptists and protestants would be taxed to support a system that would ultimately enslave the minds of the people. Therefore, we oppose any Dogmatic System which has as its goal, power and domination, whether it be in the name of the church or the name of the state.

Because there is a recognized threat, by all our leaders, the budget of the Southern Baptist Convention includes money for public affairs. While in Nashville, Tennessee, December 10-13, to attend the Promotion Conference and the Executive Committee Meeting of the Southern Baptist Convention, we saw that group vote to recommend a Cooperative Program budget goal of sixteen and one-half million dollars for 1958. In that budget was a substantial sum labeled "public affairs". This money labeled "public affairs" money, is to be used to keep the public informed on any political threat to our way of life. So, it is for us to keep our eyes open and our ears to the ground during the days ahead.

Personally, we are glad that some of our Cooperative Program money goes for this worthy service. This should prove again, (if we need any further proof), that the Cooperative Program of Southern Baptists includes all causes which promote Kingdom affairs.

Mountain Home Steps Forward

The new pastor, James Birkhead, of First Church in Mountain Home, is rejoicing in the fine spirit and the victorious attitude of his church leadership. Pastor Birkhead says, "It would have thrilled your heart to see and feel the unity of the spirit as we saw our deacons challenge our people with a program for advancement for the cause of Christ." The church in Mountain Home is one of our strong dependable churches. We thank God for their ministry. — B. L. B.

Do You Know, Brother Deacon?

Brother Deacon, do you know that the Relief and Annuity Board cannot give a stipend to all our old preachers and widows of old preachers? We are not talking now about the Retirement Plan. That is funded and comes under a different set-up. We are talking about the relief grant that the Relief and Annuity Board has been giving to old preachers and their widows. Some of our old preachers could not get into the Retirement Plan because they had retired from the pastorate before the Retirement Plan began operation. To these old preachers and to widows of old preachers the Relief and Annuity Board has been giving a check quarterly in some amount. The Relief and Annuity Board is having to purge the roll because of a lack of money. It takes money to finance these things and you cannot pull money off the trees.

If you remember, last year we made an appeal through the columns of this paper and also directly to each pastor in the state asking for a collection to help finance this grant to the old preachers and widows of old preachers. A few of the churches took a collection and sent it to us, but the majority of the churches did not respond. The result is that the Relief and Annuity Board will not be able to continue to help many of these old people after the first of January.

If you know of someone of these old preachers or old widows who needs help maybe your church would be willing to take a collection and enlist in trying to help these old people. What can you do about it? We made continued earnest appeals about it last year. Did you do anything about it? — B. L. B.

A Rural Church Steps Forward Again

The Piney Baptist Church on Route 4 from Hot Springs has voted to raise its Cooperative Program giving, as much as 2 per cent. This will be in keeping with the 12½ per cent increase in the state budget. During 1956 this splendid country church, under the leadership of that missionary soul, William West, gave 15 per cent of its income. God blessed the church under this sort of giving. They bought a new church bus costing more than \$4,000, they bought a new Hammond organ, and put more than \$3,500 in their building fund during the year. They gave more than \$3,000 to Missions. Did God bless them? They baptized 52 people during the year and had 34 additions by letter. The pastor says that "the amazing thing about our church people is their attitude toward missions. Not one family in our church is wealthy — they are wage earners but they have a compassion to share with a lost world." —B.L.B.

Pastor Howard and Beebe

Word comes to us that the Beebe Church has adopted its budget for 1957 and will give \$840 for the Cooperative Program which is \$120 more than they are giving in 1956. Pastor Howard has been at Beebe several years and he and Mrs. Howard are leading that group of Baptists in a wonderful way. Brother Howard was a member of the Executive Board when the new state budget was adopted and he is keeping faith with his vote. —B. L. B.

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