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### August 16, 1955

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, AUGUST 16, 1955

NUMBER 32



Broadman Films Photo

**Off To College Day**

See page Nine



# We Do Not Need This

By E. S. JAMES

Representative Victor L. Anfuso of New York has made a new plea for a diplomatic representative to the Vatican. His contention is that the lack of one impedes the efforts of Catholicism for world peace. He voiced the feeling that by establishing such relationship with the Vatican America would manifest an interest in peace and at the same time show its high esteem for the Catholic church and its "broad principles for achieving it." He re-emphasized the feeling of many that this church is a major force in the fight against communism. Any fair-minded person wants to see an abiding peace come to the whole world, and most Americans will lend a helping hand to any group that opposes the inroads of communism into American life. However, there are millions and millions who will disagree with Mr. Anfuso in his contention that this step toward uniting church and state will further such cause.

We do not doubt that Catholicism at the present is opposing communism, but some of us can remember the concordats between the

pope and the Mussolini-Hitler combine. The history of the hierarchy leads us to believe that the Vatican is too often moved by expediency. Too many times it has joined hands with any national government that would give it the inside track. Some of us wonder what the Roman attitude would be if Moscow should open the doors to Catholics and shut them to evangelical Christianity. Would the Vatican and the hierarchy then oppose the communistic movement, or would they do the about face again because they could see an advantage for their position?

No, Mr. Anfuso, there are 100 million Americans who are unwilling to risk such a fusion of church and state just because it might offer a temporary expedient. The history of church domination is too well known for Americans to turn back to such a medieval practice. We will oppose communism with all our might, but we will oppose just as violently any movement designed to molest our Christian liberty in our nation.

—Baptist Standard

## Baptist Church Removed To Rhode Island Border

REHOBOTH, Plymouth Colony, October 20, 1667 — Plymouth Colony authorities, unwilling that Baptists should conduct worship services here in competition with the established church, have set aside a body of land near the Rhode Island frontier for use by the minority group.

Unable to enjoy freedom of worship here, the little band is expected to establish a new settlement on the frontier. There they hope to be able to follow their Baptist convictions — principally believer's baptism, separation of church and state, and individual soul liberty — without interference.

Most observers agree that Plymouth authorities were unusually lenient in allowing the Baptists to move into the wilderness. In the past the small but hardy group has been fined, imprisoned, banished, and otherwise persecuted in Massachusetts.

Founder of the Baptist church in Rehoboth is John Myles, who also established a Baptist church earlier in Wales. Myles came to America in 1663 after the Act of Uniformity stripped two thousand ministers of their office for nonconformity.

Myles and his little church thrived here until last July when the pastor and James Brown, another leader of the group, were

summoned before the court to answer to a charge of disturbing the peace.

For their "breach of order in setting up a public meeting without the knowledge and approbation of the court," Myles and Brown were fined five pounds each and Nicholas Tanner, another member of the congregation, was fined one pound.

Declaring that the continuance of Baptists in Rehoboth would be "very prejudicial to the peace of that church and that town," the court further ordered that all members of the church "wholly desist" from their meetings in the township.

Almost as an afterthought, the court observed that if the Baptists should remove their meeting to some other place that would not interfere with the worship of the established church, "we do not know but they may be permitted by this government so to do."

Now, three months later, authorities are speeding the unwanted Baptists on their way by making them a land grant a safe distance away from civilization and the recognized church.

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—17th Century Baptist Press

## Letter From Spain

A Protestant youth in Spain recently wrote to the National Association of Evangelicals in Washington: "Now that Spain is in the UN, I hope that other nations of the world will sympathize with Spaniards who are third-class citizens—the Protestants. I have the honor to be one of them.

"My church has been closed by the authorities. It was constructed by much sacrifice . . . but now it is going to be torn down . . . We had a monthly periodical. It has been confiscated and prohibited . . .

"When we want to hold a meeting, we must ask permission, and this permission is never granted.

"I hope to marry soon, but I shall have to leave my home town to do so because the judge of my city is a very intolerant Catholic and so will refuse me a civil marriage. This

has happened to several friends of mine who wished to marry.

"Suppose I were married and had been blessed with children. My children would carry the same stigma that I do. They could not train themselves for any type of profession. They could not be school teachers or anything that is worth the effort.

"If death should take me, my parents would find it difficult to bury me . . . Only a limited number of persons could attend my burial. The funeral procession would have to be directed through the back streets; no religious service would be permitted at the cemetery."

—Between the Lines

—000—

"We are majoring on minors and letting the major go."

—C. C. Warren

## The Fullness of Grace

A Devotion By The Editor

"Grace for grace."

Language is strained to the breaking point to carry the weight of meaning which Christ unfolded in His life. After exhausting the most meaningful terms in his vocabulary in his effort to delineate the character and work of Christ, John sums up his meaning in a comprehensive term saying, "He dwelt among us full of grace and truth." When he could find no other terms to describe Him and His functions, John gathers up the quantity and magnitude of His life in the word full, and the quality and richness of His life in the words grace and truth.

Paul employs the same words saying, "It pleased the Father that in him should all fulness dwell," and "In him dwelleth all the fulness of the godhead bodily."

After we have used all the words in our vocabulary to tell who Jesus is and what He means to us, we are conscious of the incompleteness of our description and must fall back on these same words — He is full — full of God, full of grace, full of truth, full of everything that means life and wealth of experience.

This fulness of Jesus would have no meaning for us unless we had the privilege of sharing it. In fact, that is why we know He is so full, because His fulness has overflowed into our own lives and we have felt the surge of the tide of life as it has been communicated to us by Him. So John declares, "Of His fulness have all we received, and grace for grace." In Him we tap the springs of eternal life, we discover the mother love of infinite riches, we experience the sweep of the full tide of refreshing grace.

"And of his fulness have all we received, and grace for grace." John uses the word grace here with a twofold meaning: we have shared in the complete fulness of Christ, and the grace of every specific gift of God through Christ.

Did you ever stand on the beach and watch the waves as, in rhythmic succession, they broke upon the shoreline? That is the picture we have here, wave upon wave. Manna was given in the wilderness, fresh every morning and sufficient for the day — so is grace. Or the gifts of grace are stacked, one upon another, as high as our hopes and aspirations shall ever reach. Grace is added to grace in linear sequence just as far as we shall ever travel. The grace of God through Christ is given in successive bestowments and in large measures as each one is able to receive it or has need for it.

## ARKANSAS BAPTIST

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## From The Editor's Desk

# My Rendezvous With Death

(Note: Friends have insisted that I write the story of my experiences as a leukemia patient and my reactions to those experiences. Therefore, the following story. —B. H. DUNCAN.)

The doctor, having completed his tests, came into my hospital room and somewhat hesitatingly began: "I think you would want me to be perfectly frank with you."

### The Dreaded Leukemia

The series of examinations over a three weeks period had indicated his concern about my condition. The words that followed were the pronouncement that I had an early rendezvous with death — a victim of the dreaded leukemia. All victims of leukemia that had come directly under my observation had succumbed to the disease within a few weeks. Suddenly I was brought face to face with the possibility that I had but a few weeks to live.

It was October 7, 1955, that I discovered a lump in my left side. I made an appointment to see my doctor on October 11 for an examination. The lump which I had discovered proved to be the enlargement of my spleen. The doctor ordered a series of tests during the following few weeks, finally committing me to the hospital for an analysis of bone marrow. This was the conclusive test and the doctor made his fateful announcement — leukemia.

### Prospect of Surgery

For the next few days I was trying to adjust my thinking and my attitudes and my life to the prospect of an early death. There occurred an emergency which seemed to bring death even nearer than I had anticipated. Early on the morning of November 7, I was seized with a terrific pain in the area of the left kidney. The doctor was immediately called. He rushed to my home and gave me a shot immediately. In reply to a question from my wife, the doctor said it was probably an internal hemorrhage. An ambulance was called and I was rushed to the hospital. The X-ray revealed that the enlarged spleen was pressing against the kidney which caused the suffering. Several doctors were called into consultation to decide what should be done about the enlarged spleen. There was danger that the kidney might be injured and serious complications might arise. The first decision of the doctors was in favor of surgery to remove the spleen I was scheduled for surgery on the morning of November 10, but because of the low platelet count in my blood there was danger that the bleeding could not be controlled. A second conference of the doctors on the night of November 9 resulted in the decision in favor of X-ray therapy to shrink the spleen.

The X-ray treatments were continued at intervals over a period of approximately two months. These treatments were effective in reducing the spleen sufficiently to relieve the discomfort, but they posed a different problem. The X-ray treatments lowered the white corpuscles to the point that there was dan-

ger of infection. This called for a round of antibiotics and the threat of a blood transfusion.

### The Eye of a Hurricane

Death isn't a stranger to me, a Baptist minister for 46 years. I have prayed with scores of people in their last hours. I have turned from the deathbed to comfort hundreds of others in their hours of sorrow. Standing beside the casket, I have pointed thousands to the Christ I served as the one great comforter in all hours of grief.

I was in the eye of a hurricane of emotional and mental disturbance, yet my situation required calm and deliberate thinking and wise planning during the time that was left to me.

Death isn't a pleasant assignment. It is doubly difficult when it may mean leaving a sick wife, who had recently been a hospital patient herself. Besides her physical disability, there was a mortgage on the home and one of my annuities would not mature for five months. My deep concern was that she might be adequately provided for in the event that she was left a widow. But the prospect at that time was everything but encouraging.

### "I Know Whom I Have Believed"

Also, the question was hurled at me: Will my life in these few weeks be an example of what I have preached? Does death look different, now that it has come so near to me, than it looked when I was counseling with others and praying with them when they faced the grim reaper? Is the counsel I gave to others adequate for myself now that I face the possibility of an early death? Am I willing to rest my case upon the assurances I gave to others through the years? After a thorough heart-searching I found that I could add nothing new for my own counsel.

The same assurances of God's word which had met the needs of others is sufficient for me. The same Christ whom I had held up as Lord and Savior to others in their trials is also my comforter and stay. I can say with the apostle Paul, (II Timothy 1:12) "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

It has been a wonderful experience through which I have gone during the last few months, an experience that tested the anchorage of my life, an anchorage that held firm and steady. This experience has enriched my life by a conscious nearness of my Lord and the sufficiency of His redeeming grace.

### My High Priest

Early in this experience I was reminded of Hebrews 4:15: "For we have not an high priest which cannot be touched with the feel-

## A Challenge to the Christian Conscience of Arkansas

In the November general election the Christian people of Arkansas will be challenged to take their stand on a moral issue. The question facing the Christian people of Arkansas in that election is this, "Will their Christian conscience guide them and determine their vote on the paramount moral issue in the state or will their Christian conscience be subdued to the extent that they will give their vote and their influence to the moral breakdown of the state?"

We will have the opportunity in the November general election to outlaw dog and horse racing and pari mutuel betting in the state of Arkansas. If this act fails it will be an indictment against the Christian people of Arkansas that will be impossible to live down for perhaps generations.

It appears that the gambling interests are seeking to make Arkansas the gambling Mecca of the Southwest area of the United States. The Christian people of Arkansas can stop this movement if they will. If they do not, it should be on the conscience of those who do not stand up for the moral standards which they know to be right and their consciences should whip and slash and sting them until they cry out to God for forgiveness and seek an opportunity to right the wrong that they have perpetrated.

Christian people of Arkansas, go to the polls in the November general election and vote to outlaw dog and horse racing and pari mutuel betting in Arkansas.

ing of our infirmities." To be touched with the feeling means to be moved with sympathetic understanding and helpfulness toward the person whose infirmities have aroused one's compassion. It is significant that it is not said that our high priest is touched or moved by our intelligence, our learning, our position, our wealth, or the society with which we associate. On the contrary, it is our infirmities that move our Lord to act on our behalf. It is my ignorance that moves His wisdom in my behalf; it is my weakness that moves His strength and enabling power toward me; it is my helplessness that moves His helpfulness in my extremities; it is my lack that moves His abundance to relieve my poverty of life and spirit; it is my unloveliness that moves His love toward me; it is my sins, my faults, and my failures that move His forgiving grace and His imputed righteousness.

So it is by the grace of God that a degree of strength has been afforded me during the past several months to carry on my work and maintain the standard of the Arkansas Baptist. The promise of Hebrews 4:15 has not failed us during these experiences. Its trustworthiness has been demonstrated in the crises of the past few months.

The deadly killer is still in my blood stream. It is operating quietly at the moment, but it may start its rampage at any hour. Death may then be only a matter of weeks. In the meantime, I am under no illusions concerning the disease, neither am I despondent and morose. I expect to live a full life while life lasts, be it long or short.



# Kingdom Progress

## Ground Breaking Ceremonies For El Dorado Mission



Pictured in ground-breaking services of East Main Baptist Mission, El Dorado, July 15, are, left to right: Jack Gullede, Mission Pastor; Ray Owen, former chairman of Mission's committee; Mrs. G. D. Murphy, Sr., Missions Committee; Dr. W. W. Warmath, pastor, First Church; and James Mosley, Chairman of Missions Committee.

Ground breaking ceremonies were held Sunday afternoon, July 15, for a new educational unit at the East Main Mission, which is sponsored by First Church, El Dorado. This new unit will cost \$35,300. It will be used for a temporary auditorium and class rooms.

G. E. Pirtle, music director, led in the singing of hymns, and prayer was led by W. F. Couch, Associational Missionary. Brief messages were spoken by Dr. John L. Green, deacon of over 50 years of service, Dr. W. W. Warmath, pastor of First Church, El Dorado, and James Mosley, Chairman, Mission Committee, First Church.

The first spade of dirt was turned by Jack Gullede, mission pastor. Dr. W. W. Warmath, Mrs. G. D. Murphy, Sr., Ray Owen, James Mosley. The closing prayer of dedication and blessings on construction was led by Jack Gullede.

At the same service, the newly purchased pastor's home and four-room house, that is being used for a children's building, was dedicated. The cost of the home was \$18,000, and the children's building, \$8,000.

The work at East Main was started as a result of a tent revival, August 1953, with Ed Cole of Ft. Worth, Texas, evangelist, and Dr. Carl Clark, then Associational Missionary. Under the leadership of the Missions Committee of First Church and Dr. Sam Reeves, then pastor, the work was begun. In December, 1953, ground was broken for the first unit of the building, at an approximate cost to First Church of \$35,000. The building progressed slowly and church services were not started until the second Sunday of January, 1955. Approximately 40 people began this work.

A Sunday school was organized in March, 1955, with an enrolment of 84 in seven classes. As of July, 1956, the enrolment had grown to 220, with 15 classes.

The present membership is 200, with a steady growth each month. In the very beginning, the East Main congregation voted to support missions through the Cooperative Program by sending ten per cent of the income to world wide missions. The present operating budget will be approximately \$15,000 this year.

## Seager to Colorado



DANIEL A. SEAGER

After three years of service with Ouachita College, as head librarian, Daniel A. Seager has resigned to accept the position of head librarian at Colorado State College, Greeley, Colorado. The position was offered to him a few weeks ago, and a quick trip by plane was at the request and expense of Colorado State College, in order to size up the situation. Mr. Seager went with the knowledge and consent of Dr. Phelps, president of Ouachita, and he states that he deeply appreciates the honorable release subsequently granted by the administration so that he might accept the Colorado post in September.

During Mr. Seager's three years, the Riley Library has expanded its holdings considerably, and much equipment has been added. A second floor level of stacks is planned for installation in the coming year, due to the crowded stack room facilities.

Mr. Seager has been active in public relations, and has been instrumental in securing friends for the Riley Library during his time at Ouachita. Active in library circles, he has served as vice-chairman and chairman of the College Division of the Arkansas Library Association consecutively, and also as chairman of various committees within the association.

Recently, under Mr. Seager's supervision, a military library as set up in the ROTC headquarters; thus another branch library, containing the best in military books, has become an integral part of student and faculty life.

Mr. Seager states that he and his family sincerely appreciate the kindness and friendship of the people of Arkadelphia and the friendliness of Arkansas people in general.

A dinner party was given in honor of Mr. and Mrs. Seager by members of Arkansas Library Commission in Little Rock, August 4.

## Shorewood Hills Receives 18

Pastor Oscar N. Golden of Shorewood Hills Church, Malvern, did his own preaching in a revival meeting recently. Mark Short was in charge of the music.

The meeting resulted in 15 additions to the church on profession of faith and baptism and three by letter.

Pastor Golden states: "We had large crowds each night of the two weeks with as large a crowd on the middle Saturday night as on any other night. We had a high attendance of 169 in Sunday school the middle Sunday and 82 in Training Union."

## Fourth Anniversary of Deese At West Helena

The West Helena Church will hold worship services in the new educational building Sunday, August 19. While the building is not completely partitioned and finished on the inside, the nursery, two beginner departments, a primary department, and an adult department will occupy the building. The space used by those departments will be air-conditioned.

The holding of services in the new building on this particular date has a twofold purpose: To dedicate the building, and to observe the fourth anniversary of Pastor Wilson C. Deese. Mr. Deese came to the West Helena Church on August 17, 1952, after having served the Cabot Church.

## Reed in Pine Bluff

State Missionary Jesse S. Reed was with Pastor Ben Woffard and Central Church, Pine Bluff, in revival services recently. Mark Short Sr. was in charge of the music. There were 14 additions to the church, three on profession of faith and baptism. There were three other professions of faith.

## Second Church, West Helena, Receives Ten

Second Church, West Helena had the services of Pastor Harold Sadler of First Church, Ward, in a revival meeting July 22-29. There were six additions to the church on profession of faith and four by letter. Paul Pearson is pastor of the Second Church.



## Ouachita Looks Toward 75th Year of Service

A capacity enrolment of more than 750 is expected when Ouachita College begins her seventy-first consecutive session with Freshmen Orientation on September 3, President Ralph A. Phelps, Jr. has announced. Enlarged facilities and faculty are being readied to care for the influx.

Advance reservations indicate that all dormitories will be filled to overflowing in spite of the fact that a new dormitory for men will open, Dr. Phelps pointed out. Upperclassmen will report September 5, and classes will begin September 7.

The fall session also marks the opening of the new \$300,000 men's dormitory, O. C. Bailey Hall. It will house 100 men in ultra-modern facilities. The new dormitory is expected to aid in alleviating the crowded condition in student housing of the past two years.

Several new faculty and staff members have been employed to care for the growing student body. These include Dr. Horace Nelson, Associate Professor of Education; Mr. Gail Eldridge, Assistant Professor of Psychology; Mr. W. C. Ribble, Professor of Economics; Dr. Milford Allen, Associate Professor of History; Mrs. Milford Allen, Instructor in Home Economics; Mrs. J. R. Barnett, Librarian; Mrs. C. A. Yeoman, Assistant Librarian; and Dr. James Luck, Head of the Music Department.

Ouachita College was recently notified that the college had been approved as a teacher training institution for vocational home economics. This announcement came as the result of extensive expansion of the entire home economics department, which now has four new teachers.

Expanding teacher training work will see approximately four times as many students preparing for teaching careers as were enrolled three years ago, Dr. Phelps stated. Ouachita was recently admitted to membership in the American Association of Colleges of Teacher Education.

A full slate of intercollegiate and intramural athletics will be offered beginning with varsity football practice on September 3. Ouachita participates in football, baseball, basketball, tennis, golf, boxing, and track for men. Women participate in basketball and tennis. In these sports Ouachita participates as a member of the A.I.C. Besides these intercollegiate sports Ouachita carries on a full time intramural program. Other than the sports already mentioned, badminton, volley ball, tumbling and softball are added.

### Johnson Resigns Woodson

Carl H. Johnson resigned the pastor of Woodson Church in June to enrol in Southern Baptist College, Walnut Ridge.

Mr. Johnson served the Woodson Church for 4½ years. During this time there were 53 additions to the church by baptism and 21 by letter. There were 27 other professions.

The auditorium was remodeled; new pews were purchased; and two Sunday school classrooms were constructed.

Joe Stewart, student at Ouachita College, succeeds Mr. Johnson as pastor. He is the son of C. Edward Stewart, pastor of Hebron Church, Little Rock.

A presentation service was held for the Junior GA's by the WMU of First Church, Berryville, recently.

Each girl was given a GA pin and gold corsage. Eight girls received their rewards as Maidens.

## Michigan Church Enters New Building



*The Columbia Avenue Church, Pontiac, Michigan, Motor Cities Association, recently entered their new church. The new structure provides for a departmentalized Sunday school of 400. It has 12,000 sq. feet of floor space. It is situated on 4 acres of land which provides for future expansion and also off-street parking for 200 automobiles. The building and furnishings cost \$75,000.*

*The next unit in the overall plan is the construction of an auditorium. A third unit like the present one is planned for the future.*

*A. H. Mullins, former Arkansan, is pastor of the church which has a membership of 500. There have been 130 additions during the present associational year.*

### Tiffany Returns to Kentucky

Dr. Ellis L. Tiffany, former pastor of Immanuel Church, Rogers, assumed his duties on July 1 as pastor of the Hillcrest Baptist Church of Lexington, Kentucky. Dr. Tiffany came to Arkansas in March of 1952 from Kentucky, where he was a graduate student in Southern Seminary, Louisville. Dr. Tiffany's first pastorate in Arkansas was with the Dermott church. He assumed his duties as pastor of the Rogers church on August 1, 1953.

During the two years and eight months pastorate at Rogers, there were 93 additions to the church. He was awarded the Doctor of Theology degree by the Southern Seminary in January of 1954, and in 1955 he was elected to the Executive Board of the Arkansas Baptist Convention.

The Hillcrest Church was started in 1941 as a mission of the Porter Memorial Church of Lexington, and has grown from a membership of 18 to a membership of 700. The church already has property valued in excess of \$250,000, owns a parsonage, and operates a full-time mission. The auditorium, with a seating capacity of over 700, was completed in 1955. A residence adjoining the church property has recently been purchased and occupied by the Young People's department of the church. And since the arrival of Dr. Tiffany, the church has purchased a second residence for \$17,000 for further development and future expansion.

Mrs. Tiffany, the former Bettye Jane Stout of Siloam Springs, was an approved elementary worker in the state Training Union department, and was active in Woman's Missionary Union of Arkansas. Both Dr. and Mrs. Tiffany are graduates of Ouachita College. They have three children: Tim, 10 years of age; Dana, five; and an infant daughter, Bettye Lorraine.

### Camp Work in Delta Association

The Delta Association recently conducted a camp for GA's and RA's.

The GA camp was sponsored by the WMU of the association, July 16-20. The RA camp was sponsored by the associational Brotherhood, July 23-27. Twelve girls made profession of faith in Christ; two surrendered for special service. Associational Missionary Noel Barlow and Pastor Harold Elmore of the Portland Church were responsible for initiating the project. Pastor Russell Hunt of Chickasaw served as camp pastor.

### Minister Ordained

Melvin Bateman Jr., pastor of Tipperary Church, Gainesville Association, was ordained to the gospel ministry by Tipperary Church, Sunday, July 29.

E. C. Polk of Piggott served as moderator of the ordaining council and T. H. Hudspeth of Tipperary Church served as clerk. L. E. Ray of Rector conducted the examination; Neil May of Paragould presented the Bible; Mr. Polk delivered the ordination sermon and Herschel Murdock of Knobel offered the prayer.

### Worker Available

Howard C. Langwell, a native of Arkansas and recently returned from California, announces that he is available for the pastorate, revival meetings, or missionary work.

Mr. Langwell attended Golden Gate Seminary, Berkeley, California. His most recent pastorate was Calvary Baptist Church, Los Banos, California.

He may be reached at 310 West 23rd Street, Little Rock, phone FRanklin 5-8315.

"The foundation of God standeth sure"—Paul to Timothy. Government, buildings, society may crumble, but never the foundation of God. It is the one we can trust implicitly.



# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Bill to Ban Liquor On Airliners Defeated

A bill which would ban the serving of alcoholic beverages on commercial airliners was defeated in Congress when the Senate Interstate and Foreign Commerce Committee failed to report the House-approved measure to the floor before adjournment.

The House passed the bill despite objections of the Air Transport Association and the Civil Aeronautics Board, which had contended the legislation was unnecessary as a safety measure.

Religious and temperance groups had urged enactment of the bill at public hearings, as did spokesmen for associations of airline pilots, stewards and stewardesses.

In a last minute concession Stuart G. Tipton, president of the Air Transport Association, announced a voluntary agreement among domestic trunkline air carriers not to serve more than two alcoholic drinks to a customer and not to advertise the availability of cocktails on flights.

## Legislation to Bar Liquor Advertising Defeated

Legislation to bar liquor and beer advertising from radio, television and magazines was again defeated in Congress.

Neither the House nor Senate Committees on Interstate Commerce, which held public hearings on the proposals, reported the legislation to the floor before adjournment. Thus the measure died in committee, the same fate that the legislation suffered in the Republican-controlled 83rd Congress two years ago.

Temperance leaders said they were encouraged, however, by the fact that a much larger number of petitions reached Congress this year from religious and temperance organizations throughout the country, particularly objecting to "beercasting" on radio and television. They said they would try again next year to have national legislation enacted curtailing such advertising in interstate commerce.

## U.S. Church Vigor Lauded

By Britons

Four visiting British clergymen said in New York City they were impressed by the "enthusiasm and efficient organization" of American church life.

They spoke at a luncheon for them sponsored by the National Council of Churches.

The four are members of a group of 10 visitors from Great Britain spending the summer in this country on an interdenominational preacher exchange program under the auspices of the National Council and the British Council of Churches. As part of the same program, 10 American ministers are preaching in British churches.

The British ministers referred repeatedly to the large size of American congregations and the pride they take in the organization of church activities.

These aspects of church life in the U. S. "have stimulated and excited me," said Canon Edward Carpenter (Anglican) of Westminster, London.

## Last-Minute Legislation Aids Rural Church

Congress paused long enough in its adjournment rush to permit the trustees of the West Marks Baptist church of Quitman County, Miss., to execute a bank loan in order to remodel their church building.

The little rural church is situated on eight-tenths of an acre of land which it purchased from the U.S. Department of Agriculture. The Department gave the church a deed in which it retained a reversionary interest in the real estate.

So long as the title to the property was clouded by this clause, the trustees could not obtain a bank loan. So both House and Senate paused in their debate of weightier matters to pass a private bill sponsored by Sen. John Stennis (D.-Miss.) to direct the Secretary of Agriculture to remove the restriction. Without such special authorization from Congress, the Secretary would not have had power to grant the relief.

## Florida Schools to Teach Moral, Spiritual Principles

A state education department official announced that a guidebook for the teaching of moral and spiritual principles will be used in Florida public schools on a test basis during the coming academic year.

Dr. Sam Moorer, director of instruction field services for the department, said he thought an interdenominational committee that prepared the guidebook had worked out "acceptable procedures" for such instruction.

State Superintendent of Schools Thomas D. Bailey made headlines some months ago with the announcement that he was considering some form of religious instruction in the schools. His statement elicited a number of comments that such a move would violate the constitutional principle of separation of Church and State.

Noting these suggestions, Dr. Moorer said the Constitution, the Declaration of Independence, and the statements of leading Americans throughout our country's history showed that "this nation was founded on spiritual and moral values that have their origin in a belief in God."

## Hits Withdrawal of French Catholic School Subsidies

Withdrawal of government subsidies from more than 600 Roman Catholic schools in France was attacked by Bishop Antoine-Marie Cazaux of Lucon as an action "depriving Christian parents of the exercise of their rights."

The subsidies — given in the form of grants to parents of pupils attending schools recognized by the State — were automatically cancelled when the Ministry of Education unexpectedly issued a decree withdrawing recognition from the schools in question.

Protesting the decision, Bishop Cazaux said the schools had planned to recruit the required qualified staffs following the holding of university examinations this summer.

"We cannot understand the evil joy which certain Frenchmen show in trying to drive the private (Catholic) schools to poverty and death," he said in a letter printed in the Catholic daily newspaper *La Croix*.

# A Smile or Two

"Let me see that letter you've just opened," snapped the wife. "I can see from the handwriting it is from a woman and you turned pale when you read it."

"You can have it," returned the husband calmly. "It's from your milliner."

—*Oral Hygiene*

The office man was delighted in displaying his new dentures to fellow employees. Finally someone inquired: "And how does your wife like the new choppers?"

To this the man airily replied: "I dunno; I never open my mouth around the house."

—*Wall Street Journal*

That perpetually bashful suitor was talking to his girl's father. "Sir, I—er—have called to ask you to give assent to my marriage to your daughter."

"Give a cent?" cried the old man. "Bless my soul, young man, if you will take her, I'll make it a dollar!"

—*Nuggets*

Daughter: "Dad, what's the best way to make Willie stop spending so much money on me whenever he takes me out?"

Dad: "Marry Him."

A new congressman flung down several typewritten sheets before his secretary.

"Don't use such long words in my speeches," he said. "I want to know what I'm talking about."

As a certain preacher preached God's judgment against all the sins of the decalogue, old "Aunt Becky" endorsed the sermon with loud "Amen's." But when he applied the same judgment to snuff-taking, she was heard to say to her neighbor: "He's stopped preachin' now and gone to meddlin'."

A 6th-grader's essay on his plays for the future, which included a trip to the moon, concluded: "After going to the moon, I would like to travel."

—*National Parent-Teacher*

One of the shortest distances in the world is between easy and uneasy payments.

—*Dan Bennett*

An office clerk arriving late for the 3rd time in a month told his irate boss, "My wife wanted to drive me to work this morning. After I waited 10 minutes for her to get ready, she took the wheel. En route she drove the car off a high bridge. We would have drowned if a tiny white poodle hadn't jumped in and towed us to shore. Then the poodle dove in again, dragged our car to the bank and trotted off before we could even thank him. We got the car started and I came straight to work."

"Do you think I'd believe such a fantastic story?" the boss asked. "Anybody knows your wife can't get ready to drive you to work in 10 minutes!"

—*Will Jones, Minneapolis Tribune*

Boasted the Texas cattleman to the visitor: "We don't brand them. We have them engraved."

—*Louisville Courier-Journal*

When a child takes no for an answer, he's probably thinking of another way to ask the question.

—*Franklin P. Jones*



# News From Baptist Press

# Counselor's Corner

By DR. R. LOFTON HUDSON

## Good Church Members

**Question:** I know God gives us all our time, but can we be considered good Christians and good church members if we don't belong to every church organization? If I belonged to and attended Sunday school, church, sang in the choir, Y.W.A.'s, prayer meeting, study courses, Training Union, and revivals, I would have no time to spend with my family.

**Do you think I should feel obligated to attend all of these?**

**Answer:** I sympathize with you. There are times when I as a pastor wonder if all of the meetings are necessary. And I feel sorry for my family, at times, and a little sorry for myself.

However, there are some principles involved that I cannot escape.

First, when I joined the church, I joined the whole church. Our program includes worship, teaching, training, fellowship, and evangelism. These are involved in the organizational meeting which you mentioned. I love my church and its leaders. I cannot afford to let them down.

Second, who am I to put my opinion up against the trained leaders of my church? Humility requires that I accept their judgment and cooperate.

Third, I have observed individuals and churches that reduced Christ's program to a minimum. They never seem to get much done. Their reduction goes too far.

Finally, self-sacrifice is a part of my following Christ. If the church costs me in time and money, it seems to me to be a good investment of my little life.

I intend to keep on going to everything. I want to be a good church member.

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## Southwestern Religious Education Association to Meet August 28-30

The thirty-sixth annual meeting of the Southwestern Baptist Religious Education Association will be held at Southwestern Baptist Theological Seminary, Fort Worth, August 28-30.

The first session, with E. W. Westmoreland, Oklahoma City, Okla., president of the association presiding, will be Tuesday afternoon at two o'clock.

Theme for this year's meeting is to be "The Place of Religious Education in Building the Church." Beginning with a worship period, the sessions will include panel discussions, group conferences, and special messages concerning different phases and problems of the religious education ministry.

Program speakers include: John Earl Seelig, Dallas, Tex.; Dr. Joe Davis Heacock, head of the School of Religious Education at Southwestern; Henry Love, Tulsa, Okla.; Dr. R. Othal Feather, Southwestern Seminary; Stanton Nash, A. D. Walthers, and Mrs. Marie Cunningham, Oklahoma City, Okla.; Bob Wideman, San Antonio, Tex.; Bob Bradsby, Little Rock, Ark.; Ray Rozell, Tyler, Tex.; A. V. Washburn and James V. Lackey, Nashville, Tenn.; Roy Lee Williams, Wichita Falls, Tex.; and Charles McLaughlin, Fort Worth, Tex. The closing message will be brought by Andrew Q. Allen, state Sunday school secretary from Dallas, Tex.

Those planning to attend this meeting may make reservations by writing Miss Gracie Knowlton, P. O. Box 6056, Fort Worth 15, Tex.

## SBC Cooperative Program Pass Million Dollar Mark Eighth Successive Month

For the eighth successive month the Southern Baptist Convention part of the Cooperative Program has passed a million dollars. The July report showed \$1,116,512 the highest monthly report in the 31 year history of the mission plan. The previous high was in April, 1956, when a total of \$1,157,504 was reported. Only sixteen times have monthly gifts gone over a million dollars, the first time in May 1954 when receipts climbed to \$1,100,584.

Since World War II progress of the Cooperative Program has been phenomenal. In July 1946, ten years ago, receipts were \$409,343 and in July 1951, five years ago, \$669,997.

The first seven months of 1956 show total Cooperative Program to the Southern Baptist Convention of \$7,791,864, which is more than the total received in 1950 and twice the total received in 1944. The 1956 seven month figure is \$902,577, or 13.10 per cent ahead of the total reported for the same period 1955.

Designated funds, such as Lottie Moon and Annie Armstrong offerings for missions, are

also up with a total of \$7,063,454 received for the first seven months of 1956 as compared with \$5,961,683 for the same period of 1955, a gain of \$1,101,771, or 18.48 per cent.

In commenting on these gains, Dr. Porter Routh, executive secretary of the Executive Committee and treasurer of the Southern Baptist Convention said, "This gain which will make more advance possible in all areas of Southern Baptist life reflects a sense of stewardship on the part of states, churches, and individuals. We trust sincerely that it reflects God's blessings on the people called Southern Baptist, and that we might be worthy of that continued blessing."

The largest dollar gains in state contributions to the Southern Convention portion of the Cooperative Program were made by Texas with a gain of \$254,873; Georgia with \$100,416 and Louisiana with \$81,154. The most significant percentage gains in state contributions were made by Alaska, with a gain of 51.03 per cent, and New Mexico with 34.98 per cent.

Following is a complete listing of Cooperative Program funds for the first seven months showing dollar and percentage gains by states:

## SBC Cooperative Program Gifts First Seven Months, 1956

	Cooperative Program 1956	Cooperative Program 1955	Gain or Loss 1955-1956	Percent Gain or Loss 1955-1956
Specials	1,860.85	1,713.38	147.47	.09
Alabama	343,134.31	308,311.78	34,822.53	11.29
Alaska	3,089.57	2,045.65	1,043.92	51.03
Arizona	21,275.92	23,023.00	-1,747.08	-.08
Arkansas	260,119.30	244,534.47	15,584.83	.06
California	52,826.54	51,651.29	1,175.25	.02
Colorado	7,964.81			
District of Columbia	21,193.24	23,099.80	-1,906.56	-.08
Florida	480,462.24	420,149.18	60,313.06	14.36
Georgia	624,904.53	524,488.25	100,416.28	19.15
Hawaii	2,141.65	932.73	1,208.92	29.61
Illinois	117,837.52	104,849.57	12,987.95	12.39
Kansas	10,468.77	8,618.35	1,850.42	21.48
Kentucky	350,000.00	317,296.15	32,703.85	10.31
Louisiana	380,085.27	298,930.94	81,154.33	27.15
Maryland	73,596.95	63,628.50	9,968.45	15.67
Mississippi	316,817.62	345,015.66	-28,198.04	-8.17
Missouri	372,893.98	349,462.32	23,431.66	6.71
New Mexico	63,865.24	47,315.61	16,549.63	34.98
North Carolina	612,983.15	558,223.49	54,759.66	9.81
Ohio	9,350.84	4,115.41	5,235.43	27.22
Oklahoma	490,764.18	423,301.36	67,462.82	15.94
Oregon-Washington	5,596.17	5,666.44	-70.27	-.01
South Carolina	637,562.64	601,308.30	36,254.34	6.03
Tennessee	594,048.01	520,205.23	73,842.78	14.19
Texas	1,435,625.00	1,180,751.50	254,873.50	21.59
Virginia	501,395.85	460,648.42	40,747.43	8.85
Totals	7,791,864.15	6,889,286.78	902,577.37	13.10

## Home Board Aims For 2000 Missionaries

Two thousand missionaries by 1959. This was only one of several goals set by the Southern Baptist Convention Home Mission Board in its semiannual meeting at Ridgecrest on August 2. At present, according to Courts Redford, executive secretary of the Home Mission Board, there are 1,163 missionaries. The Board also set 1959 for a year of evangelistic emphasis to include a convention-wide simultaneous revival.

It was also decided to strive for 1,000 new churches annually in cooperation with the state boards and to increase, if possible, the building loan fund to five million dollars.

Recognizing the tremendous population gains, the Home Mission Board hopes to add an average of six new cities annually for the city mission program and to greatly step up the rural church program. The Annie Armstrong mission offering for 1956 is now \$1,584,929.77, considerably over the goal of \$1,500,000.

The next meeting of the Home Mission Board will be in Atlanta, Georgia, on November 27-28.

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One doesn't usually have to tell all he knows in order to be honest. Silence has its recompense.

Jesus never fails.



## "Four Minutes Until Death"

By BRUCE H. PRICE  
First Baptist Church  
Newport News, Va.

On a recent visit to South Carolina I was impressed with the thought that time is relative. It is a striking paradox but four minutes may be a very long time, and eighty years may be very, very short.

During a conversation with a woman whom I had not seen for several years, she remarked, "Four minutes may not seem very long but they can be a long, long time. I know because often since the Second World War, I have watched the hand of the clock move for four minutes.

Continuing, she told me concerning the beginning of her interest in four minutes. It was the day when she received word from India that her oldest son had lost his life in a flaming plane crash. Briefly she related the details because I was interested. I had been his pastor when he was a junior boy, and watched him grow to be an intermediate. A finer boy I have never known. As his mother talked to me, with tears in her eyes, there was in my mind a picture of a happy school boy, always neat in appearance, kind, considerate, and courteous. It seemed I could see him at Sunday school, worship services, and Training Union. It was hard to believe that more than ten years ago in far-away India, he was gone in four minutes.

The chaplain wrote her that it was just four minutes from the time the plane took off until the crash. So you can understand why the grieving mother has often sat before her clock and watched the seconds run by.

### Or Eighty Years

As we talked, in the adjoining room lay the corpse of a good woman who had lived over eighty years. Looking up, the mother added, "Eighty years is not long in comparison with eternity."

The psalmist reminds us that in the sight of God a time is brief: "For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night."

Whether four minutes is long or short depends on how we look at it. The same is true of four hours, four years, and four thousand years. It is certain that we do not have four thousand years, neither do we have four minutes. We just have the present moment. That is all, but it is as much as anyone else has.

All men may not be equal in the amount of education, talents, wealth, or many other things which they possess, but all stand on a level in the presence of time. The young have no more, and the old have no less, than the present moment.

Jesus had a word to say which emphasizes the value of the present moment. "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

This verse does not refer to yesterday nor tomorrow, but it does declare the value of the present.

The past has gone and will never return. The poet cried, in vain, "Backward, turn backward, O time in thy flight." This does not mean that the past is worthless. The experiences of the past are very valuable in guiding us in the present. However, to live in the past is impossible, and those who try it are most miserable. Therefore, may we let past burdens go with the day, because they are too much when added to those of the present.

## Youth Revival Held at Immanuel, Little Rock



Pictured above are the chairmen of the various committees who served during the Youth Led Revival at Immanuel Church in Little Rock July 22-29. Bill Cook, Ft. Worth, Texas, was the evangelist for the meeting, and Ed Nelson, Minister of Music at Immanuel, directed the music. "This meeting brought to a close one of the most successful revivals ever held in the history of the church," said Pastor W. O. Vaught. There were 49 decisions made during the week.

SEATED, from left to right: Brenda McClenney, Breakfast Committee Chairman; Judy Gay, Book Display Committee; Sarah Hill, Visitation Chairman; Joan Rae Dodd, Fellowship Committee.

STANDING, left to right: Mack Ferguson, Publicity Committee; Martha Seaton, Jacque Hultsman, Music Committee; Marty Redcay, Ushers Committee. Not pictured: Edna Halley, Hospitality Committee.

The advice of Jesus about the future is "Take no thought of the morrow, for the morrow will take thought of itself." The great Teacher does not say that we are not to prepare for the future, old age, the education of our children, or for a rainy day. God has placed in the minds of the little squirrels and other creatures the importance of using the summer to prepare for the winter. The thought of Jesus is for us to have faith in God, and not to worry about the future. We do not have the future and we have no assurance that we shall ever possess it. The present moment is enough, because we can live only moment by moment.

So, don't put off the good deeds you plan to do, the kind words you purpose to speak, the gifts you intend to give, the witness for Christ that you hope to make, the church letter you contemplate moving, or the faith you expect to profess.

"And so we are nearing our journey's end.

"Where time and eternity meet and blend."

—Rollin Wells

Big Ben steadily ticks away the seconds, sand continues to stream through the hour glass, and the shadow quietly but surely moves on the sun dial. Time marches on, dribbling out to us only a second at a time. Let us not lose it, nor abuse it, but use it for the glory of God. Remembering that it is not how long but how well one lives that is important.

The Christian should not worry whether there are four minutes or eighty years remaining, because this life is a portico, a vestibule, a foyer, through which we pass to the great hall of eternity where a thousand years are but as yesterday.

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### "He Careth For You"

Therefore the invitation: "Cast all your cares upon him," I Peter 5:7.

Some people go through life with very little human affection extended them. Many use that for an excuse to degenerate to the gutter and become criminal or delinquent. The "nobody loves me" angle has been overworked.

God loves you and me, and has gone all out to save us. Does it matter too much about the world? Isn't their love often fickle? Why not cast our cares on him who is willing to listen while we tell him all about it. He doesn't interrupt either, like most people do. He will hear you through.

### ARE THEY WORTH IT?

The entire cost of Abraham Lincoln's first nomination and election ran to only about \$700. The bill, in 1956, for nominating and electing a President will run upwards of \$10 million. The best guess is that the price of electing some 270,000 public officials in the nation this year will come to about \$200 million.

—Survey Bulletin



## College Students Break Home Ties

By WILLIAM HALL PRESTON

One of the greatest opportunities a student who goes away from home has is to replant the taproot of home into new soil. The "new world" entered by the young person introduces him to a host of initial experiences and personal problems.

At college the student has a chance to determine whose religion he has. He has to do some thinking on his own. Here he has a free chance to exercise his faith and his religion. Here, free from parental care and, in some cases, domination, he has a chance to establish a life that is his own. Our Baptist colleges especially, along with the Baptist Student Unions on all campuses, working through the churches at college centers, seek to safeguard and strengthen the student's spiritual life.

If our son or daughter were entering college this fall, we would seek to have him understand how to choose friends, how to make the best use of his time and money, and also how to prepare and adhere to a budget. We would endeavor to make him realize that he is "drinking from wells he has not dug" — that he is enjoying privileges for which others have sacrificed to make possible. We would assure him of our delight in investing some of our own "stored-up self" — our money in his education. We would anticipate some of his (or her) problems and speak frankly concerning social temptations — especially in regard to a wholesome attitude toward friends of the opposite sex. Sympathetic counseling and a good book on the subject would prove of real worth.

The alert Christian parent can help the college student meet the crisis which he faces when he breaks home ties by making their son or daughter realize that they love them just as much while away as when at home.

One way is letter writing — not necessarily long letters but newsy, optimistic, encouraging notes which come regularly. Students thus favored are the envy of their less fortunate comrades. Love missives help hold families together.

Because of their unpreparedness for break-

ing home ties, countless young people suffer from homesickness. Sometimes they silently yearn for the family circle and oftentimes fail to make the required adjustments. Many of these go home for a visit and never return to finish their college course.



One of the most important decisions to be made by a student entering college is that of church allegiance. His first loyalty should be to Christ and to the local church during his college days. He should join outright at the college center. The influence of parents and the home should have full play in this area.

A letter from the home town pastor to the pastor of the church in the college center is helpful. The Baptist church is the student's answer to the perplexity that comes in the transition from high school to college, from the local home town to a strange place, from their private family life to the larger group-living of a college campus. No one can give the counsel which the pastor has to offer; and no source can supply the support and leadership available through the local church.

Students must be challenged to assume their responsibilities of church membership. The students of today will be our church leaders of tomorrow. Their leadership should make our churches more positively Christian.

OFF-TO-COLLEGE DAY in the home church is fast becoming a Convention-wide observance sponsored by the State and Convention-Wide Student Departments.

Write your state Baptist Student Department for suggestions.

## Why Do I Tithe?

By JOHN W. MCCALL

I married in 1911. My bride was a devout believer in the Bible and a faithful tither. I was a Christian in word, but certainly not a faithful steward. My bride began telling me that if a man would tithe his income, God would never fail him.

At the time of our marriage, my wife had, among other things, \$1,000 in bank stock. From the very first our bank account has been in our joint names and she has always been welcome to draw on it at her pleasure.

One day soon after our marriage, I received our bank statement and found that my wife had written a check to a Woman's Missionary Union offering for the sum of \$500. That amount literally erased our cash reserve. At the same time I learned that the bank in which my wife had her \$1,000 capital stock had gone into bankruptcy.

I said to myself, "Gave \$500 to missions and at the same time lost \$1,000, and she says that God doesn't let you down! I'll teach that young lady a lesson tonight."

At home that evening I said, "Dear, I have a problem that I want you to explain to me. You say 'give and it will be given unto you.'

Now you gave all that we had in the bank to missions, \$500, and at the same time we lost \$1,000 in bank stock. Why did that happen? How do you explain it in light of your belief in being a faithful steward?"

In a flash the young lady answered. "That is easy," she said. "I felt when I wrote that check that it should have been for \$1,000 instead of \$500. If it had been, and we had sold my stock to cover the check, then God could have had that part which was lost on the capital stock. Then at the same time we would have had a balance of \$500 in our account."

This true story emphasizes one point: my bride taught me a great basic truth that all men need to know. That truth is written so prominently throughout the Bible stories that men all too often miss it. No place in the Bible does God promise to bless an unfaithful steward. He does, however, say, "Moreover it is required of a steward that he be found faithful." Last year the queen of my heart and I gave 30 per cent of our income to the work of our Lord, and we would not take a penny of it back. To tithe is the way to prosperity, but more it is the

## A Magnificent Plan

By JOHN W. BRADBURY

Preliminary plans for the third jubilee celebration of the century and a half of organized Baptist work in America, in 1964, were outlined in Washington, D. C., April 30, by a Central Committee representing various Baptist groups in the United States and Canada. It is proposed that a five-year evangelism emphasis, beginning with 1959, will lead up to the one hundred-fiftieth anniversary of the Triennial Convention, in Philadelphia, in 1814. This organization supported the missionary work of Adoniram Judson, in Burma, and eventually developed into the American Baptist Foreign Mission Society.

The Committee voted to recommend to their respective conventions, for consideration, the following themes for evangelism emphasis: 1959 — evangelism through cooperative witness; 1960 — evangelism through teaching and training; 1961 — evangelism through stewardship and enlistment; 1962 — evangelism through church extension; 1963 — evangelism through world missions; 1964 — Third Jubilee celebration. Each Baptist group participating in this observance will develop its own five-year evangelism program relating it to the above themes.

The Committee adopted the name for the project, "Baptist Jubilee Advance 1814-1964." It will embody a concerted effort of Baptists of North America to celebrate their impressive history on this continent. It is not to be considered a step toward uniting all Baptists in one organization or as a reopening of discussion of past differences between Baptist groups in the United States. It is an adventurous plan in Christian fellowship, which aims to serve our Lord Jesus Christ in the most complete and effective manner. We are certain that the members of Baptist churches in all parts of the land will rejoice that they can have a part in such a mighty endeavor.

—The Watchman-Examiner

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## Book Review

The Rise of The Cults

By Walter R. Martin

Publisher: Zondervan Publishing House

Price, \$2

This is a book that should be read by every evangelical pastor and every interested church worker.

We evangelical Christians have largely ignored the cults, thinking perhaps that they would soon run their course and pass out of existence. The tremendous growth of Jehovah's Witnesses and the Christian Science cult and Mormonism should have before now aroused us to the menace of these and other cults.

In his book of 114 pages, Dr. Martin, who is the director of the Division of Cult Apologetics of the Zondervan Publishing House, has rendered a real service if only his book can widely enough be distributed.

Following a brief survey of the cult problem, he discusses the following cults: Jehovah's Witnesses, Theosophy, the Mormon menace, Christian Science, the Unity cult, Father Divine.

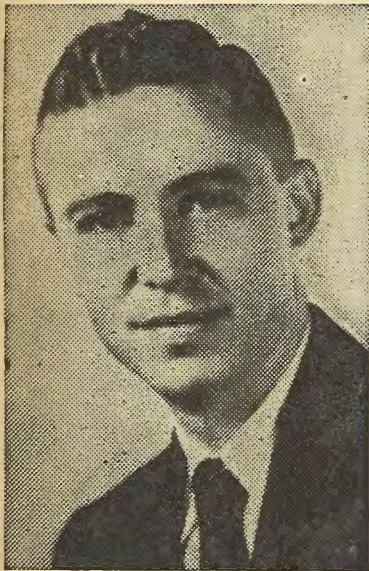
Concluding his discussion he offers certain suggestions for orthodox Christianity to meet the menace of the cults.

—Editor

crown of happiness. That is the truth I learned from this experience early in my married life.



## New Orleans Professor



DR. W. M. PATTERSON

Dr. W. Morgan Patterson, native New Orleanian and graduate of Stetson University, has been appointed assistant professor of church history at New Orleans Baptist Theological Seminary, according to Dr. Roland Q. Leavell, seminary president.

Dr. Patterson, who holds the BD and Th.D. degrees from New Orleans Seminary, will begin his teaching duties in September in the school of theology.

## First Biography of Kathleen Mallory To Be Published

The first full story ever to be published of the life and work of Kathleen Mallory, who was executive secretary of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, for 35 years, will be published by Broadman Press, Nashville, early in 1957.

The book is being published at the request of the Woman's Missionary Union, who asked Mrs. Gordon Ussery of Roanoke, Ala., to prepare the manuscript, as her mother, Mrs. Carter Wright, was perhaps Miss Mallory's closest friend, according to Miss Mary Christian, mission books editor for Broadman Press.

"Mrs. Ussery has combined factual information with skill in writing to give a human, realistic picture of one whom most people have thought of only as Miss Mallory, the executive secretary.

"The Story of Kathleen Mallory" is more than biography; it is also a history of Woman's Missionary Union during the organization's years of greatest growth and expansion," Miss Christian said.

"This story is world missions, too, for it relates the spread of the gospel around the world through the Woman's Missionary Union's co-operative efforts with other denominational agencies."

## Stewardship Revivals Should Be Planned Now

By J. W. BUCKNER

It takes planning and prayer to have a really great Stewardship Revival and both planning and prayer take time. Usually, it is best to set our date well ahead of time and secure the evangelist early so that the deacons, finance committee and others can think and pray long about it. Also, we should think, not in terms of just another revival or even another Stewardship Revival, but in terms of a really great Stewardship Revival.

Most preachers who hold this special type revival find that it produces best results when preparation actually begins at least first weeks ahead along with advertising. Posters, bulletins, tracts, special Sunday school lessons should all be used in these weeks of preparation. If the people see and think, they will act. Also, if you are going to secure the evangelist you desire, you must act soon for there are not too many preachers who specialize in this line.

Early planning for the Stewardship Revival will mean early thinking by the officials of the Church who are to be responsible for the budget for the following year. If possible, the budget should have been planned, at least tenta-

tively, by the time you have the revival.

It is well to have a week for the Stewardship Revival for it takes time to project a program that will last through the years and time to impress people. Every member of the church should be reached one way or another during this revival and can be. If the evangelist comes on Sunday night or Monday night and stays through the following Sunday morning, he can successfully put on Demonstration Day which will actually demonstrate the possibilities of the church financially.

A Stewardship Revival is not HIGH PRESSURE in any sense of the word but a program of preaching and teaching that reaches all the people with the program of the church and the denomination. Perhaps there is nothing that will lift the average church so well and so quickly as such a revival.

A Stewardship Revival may successfully be held any time of the year but we think of the fall months. So, if we plan to have one this year at all, we should plan now. However, if one cannot be arranged for the fall months, it can be done just as well in any other month if planned for in time.

## TV-Radio Workshop

Here's the chance you've been waiting for!!! An opportunity to see on the screen that terrific idea for a television program you've been creating in your mind.

The second "work" shop of the summer will be conducted by the Radio-Television Commission at Ridgecrest August 23 through August 29. The first three days are for private conferences with workshop members who have production problems in radio or television.

But the following three days will be spent in actually producing a radio or television program which can be sponsored by a church, an association, or an individual in one's own local community situation.

A closed circuit television system has been obtained for use at this workshop and tape recorders will be set up in the classroom in an effort to achieve realism in both the television and radio productions of the workshop members.

Faculty for the Ridgecrest workshop, in addition to the Rev. Theodore Lott, workshop director, will be Dr. Charles McGlon, Louisville, Ky., professor of speech at Southern Seminary; Luther Adkins, Fort Worth, coordinator of religious programming for Station WBAP-TV; Ken Yarbrough, Fort Worth, technical engineer for the Commission; and Dr. Vernon Richardson, Baltimore, Md., pastor of University Baptist Church and a member of the Commission.

## READING IS FUN—

### SEE THE YOUNG READER

Reading Is Fun is the sub-title of the latest catalog, now in Baptist book stores, produced by the Baptist Sunday School Board. It's titled *The Young Reader*, 1956. Books are listed for ages two through thirteen; for the pre-school child where pictures tell most of the story; easy-to-read and I-can-read-it-myself books for Primaries; and books to capture the varied interests of Juniors.

Books are classified as adventure, courage-bravery, co-operation, helping others smaller sharing, entertaining, nature, perseverance-resourcefulness, racial understanding, thoughtfulness, and unselfishness.

## THE DOOR

There's just one way the lost may go

To reach the golden shore,  
You must come in through Jesus Christ

He is the only door.

I gave my heart to him one day  
To save for evermore,

He led me in the great sheep fold  
God shut and sealed the door.

When Jesus took my life to keep  
T'was weary, sick and sore,  
He cleansed it with His precious blood

God shut and sealed the door.

No one can steal that soul of mine

Away from heaven's shore,  
For God will keep it safe always  
He shut and sealed the door.

—Maude Peters

## S. S. Workers Pledge Loyalty

The following statements were adopted by the Sunday school workers gathered at Ridgecrest, North Carolina, for the annual conference. These statements were read by Dr. T. L. Holcomb of Dallas, Texas, and Dr. T. W. Tippett of Atlanta, Georgia.

"We register our concern and pledge our participation in the recent action of the Southern Baptist Convention to urge Southern Baptist forces to organize 30,000 additional churches and Bible teaching stations by the close of 1964.

"We also register our concern and pledge our participation in the World Mission Emphasis which begins October 1 of this year and continues through 1957.

"We register our concern for a support of the commission on teaching and training of the Baptist World Alliance as the commission seeks to carry out the plans of enlargement and evangelism throughout the Baptist bodies of the world.

"We further register our concern and pledge our participation in a proposed plan to call September "Harvest Month," culminating on Sunday, September 23, as "Harvest Day" — the purpose being to win to Christ the approximately 800,000 lost people enrolled in our Sunday schools.

"Realizing the urgent need for trained workers in our existing churches and foreseeing the necessity for a large number of new workers in the new churches, Bible teaching stations, and mission fields, we urge each church to redouble efforts in an enlistment and training program.

"We are conscious that this work cannot be accomplished by might or the cunning of men. We are assured that this work is in obedience to the will of God. We, therefore, agree to pray the Lord for victory that can come only from him."

—000—

## "M" NIGHT RECORDS BROKEN

A suggested program for "M" Night, which is set for December 3, 1956, has been announced by R. Maines Rawls, director of associational work, Baptist Training Union Department, Baptist Sunday School Board. It will be presented in detail in the fourth quarter issue of the *Association Bulletin* of the Training Union Department.

The 1,059 associations which observed "M" Night last year had a total attendance of 383,848. This represents the largest increase in the history of "M" Night.

The largest number of churches ever to be represented at "M" Night totaled 16,512. Pastors attending the 1955 "M" Night meetings were 11,798, the largest number ever to attend.

The attendance goal for the 1956 "M" Night is 450,000.



## Siamese Twins

By R. J. HASTINGS

"Just get the man, and he will do right with his money" says one pastor. "No," says another just as conscientiously, "lead him to give systematically, a tithe if possible, and you will automatically get the man."

Which approach is correct? What comes first, dedication of life or liberality in giving?

Both attitudes, if taken separately, can be carried to extremes. They should never be separated. They go together. Trying to separate them may lead to dangerous consequences.

For example, someone believes so strongly in consecration with a "let the money take care of itself" attitude that he fails to preach the gospel of giving. One pastor recently confessed (name withheld), "It is with great hesitation that I write my personal conviction on tithing. In nearly forty years of tithing . . . I have always felt so humbled and unworthy that I never felt able to preach a sermon on Scriptural tithing. I believe this is a very personal matter between each individual and God." This pastor, although sincere, may have to give account to God some day for failure to preach the whole gospel.

The other extreme may be just as fatal, the attitude that if one leads his people to give, this of itself will insure consecrated living. Matthew 6:21 is often cited, "For where your treasure is, there will your heart be also."

The difficulty here is identifying the tithe, or systematic giv-

ing, with "treasure" as used in Matthew 6:21. Jesus used the word "thesauros," meaning "the place in which precious things are laid up . . . a casket, coffer, or other receptacle in which valuables are kept." The same word is used in Matthew 2:11 to describe the treasure out of which the wise man gave gold, frankincense, and myrrh to the Christ child.

In this year of 1956, which for many Americans is the most prosperous they have ever known, it is doubtful if the tithe ordinarily can be identified as one's treasure. Jesus' definition of treasure is a man's valuables, his life savings, the material objects nearest and dearest to him. It is near these treasures that you will find a man's heart interests.

So it is possible to get a respectable offering, even a tithe, from an individual without getting his heart. To aim only for a man's money, thinking this will insure consecration, can lead to disappointment.

Which leads to this conclusion: "You can lead a man to tithe without getting his heart, but you can't get his heart in his church without getting at least a tithe providing he has been taught the Scriptural demands on his pocket-book."

So it is not a question of consecration or giving, but a matter of consecration and giving. They go together. They should never, and can never, be separated. They are the Siamese twins of the Christian life!

## Religious Freedom In Spain

Most book reviews have little news value, but one was published recently that will startle both Protestants and Catholics. It commends highly a book by a Baptist on the problem of religious freedom in Spain.

The Catholic Herald for June 1, 1956, a highly respected paper published in England, carried a fifteen-hundred word review by A. C. F. Beales of *Religious Freedom in Spain* by J. D. Hughey. Here are a few of its paragraphs: "The recent seizure of Protestant Bibles in Madrid is but the latest in a long series of unhappy incidents that have irked Protestant feeling in England since the end of the Spanish Civil War seventeen years ago. . .

"At last there has appeared in English a balanced and scholarly treatment of the whole subject, written by an American historian and theologian, John David Hughey, professor at the Baptist Seminary of Ruschlikon-Zurich, Switzerland.

"Its objectivity and balance must command the highest praise and gratitude. The authorities on which it rests inspire full confidence; not only the standard Spanish histories, from Altamira

and Menendez y Palayo to Madariaga, but original sources on all sides — laws and decrees, encyclicals and pastoral letters, the yearly reports of the Protestant missionary bodies, the Spanish Press, and for key-points a full analysis (from the archives) of the debates in the Cortes.

"Dr. Hughey uses all this with a quiet impartiality lacking in so many of his compeers on both sides (e. g. in the otherwise scholarly impressiveness of Mr. Paul Blanshard). This is not to say that he is neutral, but he is for the light without heat, and thoroughly eirenic."

Dr. Hughey is a native of South Carolina and a graduate of Furman University, Southern Seminary, and Columbia University. He was appointed as a Southern Baptist Missionary in 1943. His Book was published in England by Carey Kingsgate Press and in this country by Broadman Press.

## RELIGION

Some people not only want to keep religion out of politics — they want to keep religion out of religion.

—Jack Herbert

## How to Decide

By CHAPLAIN W. W. HAMILTON, *Southern Baptist Hospital*  
*New Orleans, Louisiana*

"Is there any harm in it?" How can we decide as to these things which may have in them no real moral quality? If we can base our conduct each time on some worthy principle, then we will not be swept away by some fad of the day, or by the conduct and opinions of others. These five Bible ideals will help us with our decisions.

1. I will not engage in anything which tends to enslave me. That which may be allowable does not always contribute to our welfare. We must not abuse our freedom, and be led into slavery, and must if we wish to be free not to do what others are doing. Paul says (1 Cor. 6:12) that though I may have the right, it does not follow that it is expedient, and "I will not be brought under the power of any"! If I say, "I just can't quit," then I am already a slave.

2. I will not bring anything into my life which is not constructive. Is it profitable? Is it constructive? Is it in agreement with my purpose? Is it edifying? The Bible says (1 Cor. 10:23) "All things edify not," and though they may be allowable they may not be helpful. Into the edifice I am constructing is it well to use this material? Poor lumber and poor hardware should not be accepted.

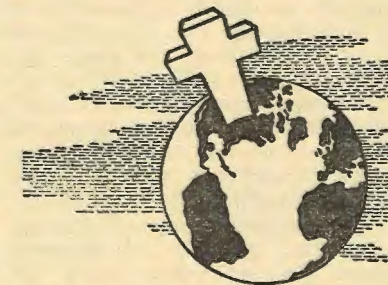
3. I will not do anything which I know will cause another to stumble. It would be despicable in me to put a stumbling block in the path of a blind man. The Bible says (1 Cor. 8:11-13) that if I wound the weak conscience of another I am sinning against Christ, and my superior knowledge may cause another to perish, one for whom Christ died.

4. I will refrain from anything upon which I cannot ask God's blessing (1 Cor. 10:31-33), but will bring that which may be in question to the prayer test, doing all

## BELIEF

The men who move the world are the ones who do not let the world move them.

—Baptist Herald



"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

(Isaiah 52:10)

to the glory of God. "Happy is he that condemneth not himself in that thing which he alloweth." The Arab story is that the miller permitted the camel to put his nose in out of the cold, and that this was followed by the head and neck and the whole body. The miller complained later that there was not enough room for both, and the camel said, "If you are being bothered, you may leave, but I am here to stay."

5. In case of doubt take the safe side, for he that doubteth is being warned (Romans 14:23). When the conscience hesitates, then a Bible principle will be sure to choose the right. The railroad man says, "Stay on the side track rather than risk a collision." The druggist warns, "Be sure of the label before taking the medicine." The smoker decides since there is so much doubt as to cancer, "I will not take the risk." The business man chooses the safer of two lines of trade. The young man dons the suit and the tie which he thinks will please her. The wife has the menu which the beloved husband prefers. The Christian takes the course pleasing to his Lord.

When invited by friends, or when surprised by circumstances, these five principles will enable us to be strong, and to assure others that we are not desirous of offending but are following a course long since found safe and satisfying.

A young boy, on the famous "Fool Hill," spoke to his playmates about "the old man," and was amazed when someone nearby asked, "What was that you said?" He turned and looked into his father's face, and there saw a look of grief which he has never forgotten. The great and good Adoniram Judson told us, that his all controlling desire and ideal and principle was to do always the things which were pleasing to the Saviour.

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## Nigerian Missions

By R. PAUL CAUDILL, Pastor  
First Church, Memphis, Tenn.

If anyone doubts the importance of Christian missions let him come to Nigeria. Here as in few other places in the world one beholds the impact of the Christian missionary in every area of life. In Government, in public schools, in laboratories, in the commercial world — everywhere you turn, you find people who say, "Yes, I was once a student at a Mission School."

The Honourable S. L. Akintold, former Minister of Health and present Leader of Opposition in the Federal House, who is a devout member of the Ebenezer Baptist Church, Lagos, and frequently supplies the pulpit in his church, is a direct product of a Baptist school.

Chief Obafemi Awolowo, currently the Premier of the Western Region, whom I visited this morning, is a devout Christian. It is said that he reads the Bible daily even during his busiest days in Parliament. Moreover, two years ago he stated that every member of his cabinet was the product of Christian missions.

The Honourable Peter Achimugu, Minister of Natural Resources of the Northern Region, with whom I had a pleasant visit on Thursday of last week, is a noble Christian gentleman — another product of Christian missions.

All of this bids well for Nigeria, for Nigeria is today on the threshold of a new day. Home rule is expected to come to the entire country soon. The transition will probably be gradual, particularly in the North, but it is coming nevertheless, for that is the wave of the future.

The forces of Christianity in

Nigeria are deeply cognizant of strategic opportunities that lie in the days ahead, and are busying themselves as never before to the end that the best possible leadership may be supplied in this era of transition. Freedom of religion, human rights, and all other matters that relate to the dignity of man, will receive strong support at the hands of Christian leaders as the new Constitution is framed.

The largest group of Christian missionaries in all Nigeria is perhaps those of the Roman Catholic faith. There are said to be more than a thousand in Eastern Nigeria alone — more than the collective total of Southern Baptist missionaries in all parts of the world!

Numerically, the Church of England probably has the second largest following, with Baptists and Methodists as contenders for the third place. Presbyterians also are found in considerable numbers, as are the Qua Ibos (Evangelical Church of Ireland), representatives of the Sudan Interior Mission, Sudan United Mission and Assemblies of God. The Moslem strength is very great in some areas — there are perhaps as many as 12 million in all of Nigeria.

Perhaps fifty per cent of the population is uncommitted as to religion.

In a recent Government census, in Lagos only two per cent of the people were willing to acknowledge themselves as pagans in belief. This means that the people of Nigeria are reaching for someone higher than their pagan gods, and my guess is they will keep on reaching until they find him.

## Powell Speaker at State Brotherhood Encampment

Dr. W. F. Powell, Pastor Emeritus of First Baptist Church, Nashville, Tennessee, will be the chief speaker at the State Brotherhood Encampment scheduled for August 30 and 31, at Ferncliff.

Dr. Powell was for thirty-three years pastor of the great First Church of Nashville, and has been a Southwide denominational leader of the first rank. He is known over the Southern Baptist Convention both for his wonderful speaking ability and for the quality of his messages. To know Dr. Powell is to love him; and to hear him speak is to know something of the heart-beat of one who is a great Christian and a great preacher.

The Brotherhood Department is planning to make the State Brotherhood Encampment an annual affair. Only one such meeting has ever been held in Arkansas, and that was in 1953, at Carey Selph's Boys' Camp, near Mt. Ida. The Brotherhood Department has been handicapped in planning a state encampment, because of the lack of a place to meet. However, the Second Baptist Church of Little Rock has this year graciously surrendered a part of its week of annual church encampment at Ferncliff; and thus made room for the State Brotherhood Encampment.

Ferncliff is located just off Twelfth Street Pike, at Ferndale; and is about 15 miles west of the Little Rock city limits. Just get on Twelfth Street Pike and drive west to the Ferndale Store, take the left-hand road, and go for another half-mile.

All of the Encampment activities are planned for Thursday afternoon and evening of August 30. For those who desire a place to spend the night, a bunk will be provided in one of the Ferncliff cabins. The afternoon, from two o'clock on, will be given over to recreation: Mountain climbing, volley ball, ping-pong, Chinese checkers — and what have you? Supper will begin to be served at about 5:00 o'clock, and will continue until about 6:30 for late arrivals. The evening program will begin at seven o'clock and last until 9:15 — no longer!

There is no registration fee for the camp, but the Brotherhood Department is asking that all men who plan to come shall let us know in advance. Write a note to the Brotherhood Department, 302 Baptist Building, Little Rock, and let us know. Or, better still, get your name on one of the Registration Sheets which are being mailed to your pastor and your Brotherhood president and your R. A. Counselor.

Cost of the camp is one dollar for supper; and for those who want to spend the night, 50 cents for a bunk. If you want a bunk, say so when you let us know

you're coming. Bring a pillow, pillow-case, a couple of sheets, and a blanket, and you'll be well equipped to spend the night at Ferncliff.

Now get busy and get the word around to the men of your church and plan to get a worthy number of them to the State Brotherhood Encampment!

### Regional Brotherhood-Royal Ambassador Clinics

Last fall, the Brotherhood Department, pledged itself to make available to every area of the state, within reach of every church, a Brotherhood-Royal Ambassador Clinic, during 1956. Seven of these clinics have already been held. Four more are scheduled, as follows:

**Monday Evening, September 3,** Immanuel Baptist Church, Little Rock, for Pulaski County, White County, Caroline, Faulkner County, and Conway-Perry Associations.

**Tuesday Evening, September 4,** First Baptist Church, Harrison, for Boone County, Carroll County, Newton County, White River, and Stone-Van Buren-Searcy Associations.

**Thursday Evening, September 6,** Central Baptist Church, Hot Springs, for Central, Caddo River, and Buckville Associations.

**Friday Evening, September 7,** First Baptist Church, Clarksville, for Clear Creek and Dardanelle-Russellville Associations.

The purpose of these clinics is to train Brotherhood leadership and Royal Ambassador leadership. The boys are invited, too. There will be nine groupings, as follows:

1. Pastors and Brotherhood Presidents
2. Membership Vice Presidents and Secretary-Treasurers
3. Program Vice Presidents and Song Leaders.
4. Activities Vice Presidents and Committee Chairmen
5. Boys
6. Royal Ambassador Counselors
7. Men from churches without Brotherhoods, and men who are not Brotherhood officers
8. Young Men, 17-24
9. Associational Brotherhood officers

Every grouping will be led by a capable man. And the Clinic will provide a fine stimulus toward better Brotherhood work and better Royal Ambassador work in your church and association.

Plan to be there with your men, your young men, and your boys!

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

—000—

### SABBATH

A man's Sunday self and his weekly self are like two halves of a round-trip ticket; not good if detached.

—Quote

## Catholic Chlorophyl

By EVANGELIST BEN BORDERS

(EDITOR'S NOTE: For 24 years Evangelist Borders was a devout Roman Catholic, serving the Knights of Columbus as Grand Knight and Council Editor and Lecturer.)

The world at large was introduced to chlorophyl less than a decade ago. Today we find it in many products such as toothpaste and deodorants. Its primary function is to drown stench.

Holy water has been a Roman Catholic chlorophyl for hundreds of years. The devout Catholics are encouraged to use it for the remission of venial sin, for the remission of temporal punishment due to sin, for the expulsion of demons, for the healing of the sick, and for the averting of dangers which menace their spiritual and temporal life, claiming all these effects in one drop of holy water. The Roman Catholic can think of nothing any more powerful or precious or more worthy of his acknowledgment and respect.

Pope Pius IX wrote to Monsignor Gaume concerning this Catholic chlorophyl as follows: "It is a wonderful idea, and we do not hesitate to say so, to recall to the mind of the faithful the sanctity, the virtue and the advantages of Holy Water, which holds such an eminent place among the sacramentals, so that being mindful of it, they may be stimulated to use it more frequently, and more fervently."

Catholic chlorophyl and its usage will be news to a follower of Christ, who has learned from God's Word that water cannot cover the stench of sin or stand in the judgment for sin. Through faith the born-again believer knows that the shed blood of Christ remits sin, doing away with the necessity of searching for a deodorant.

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### PURPOSE

It is not the talented but the consecrated who serves the best.

—Liberator



# Children's Page

## Why Judy's Heart Began to Sing

By GRAYCE KROGH BOLLER

Judy felt cross with the whole world that sunny afternoon. Mother had scolded when she tore her second best dress on the fence. She had dropped half her ice cream cone when she stumbled on the curbstone. Nothing seemed to go right.

"Hi!" Marcy, the new little girl from down the street came running up. "Want to play? I have a new story book to look at."

"Okay," Judy made room on the step, and Marcy sat down.

Together they looked at the picture book from first page to last. Then Judy scrambled up.

"I'll get my new ones, too," she offered, and came out a minute later with several of her books.

"Oh, I never saw these," Marcy smiled. "I like new story books, don't you?"

"I guess so," Judy was not sure she liked anything today.

Just then, Marcy's mother called her. Marcy got up. She looked wistfully at the books Judy was holding.

"Could I take one of your books home to look at tonight?" Marcy asked. "You could take mine to look at again, Judy."

"No, you can't!" Judy grabbed the books and hid them behind her, as she frowned up at Marcy. "They are mine! You should stay and look at them now if you want to see them."

"My mother called me," Marcy looked as if she could cry, Judy's tone was so mean.

Marcy ran off toward home. Judy sat and frowned. She liked Marcy. She was glad when Mar-

cy came to play. But she had to go right back home again. It was like losing her ice cream.

Even on Sunday morning, Judy still felt cross. She got dressed and had breakfast. She hurried to Sunday school. Marcy was there. Judy sat on a little chair by herself. She did not speak to anybody. She did not even speak to Miss Ruth, who told them such nice Bible stories.

"We are all so happy to come to Sunday school this beautiful day," Miss Ruth smiles. "Let us sing a happy song to begin our worship. Let us sing, 'In My Heart There Rings A Melody'."

Miss Ruth played the tune on the piano. Then the boys and girls all sang. Judy sang out good and loud. She liked that song. Then she stopped singing. She knew there wasn't any melody ringing in her heart. Her heart felt all flat and dull. It was not skipping with any happy melody of love. It was not singing at all. It was only Judy's lips singing the words.

Across from her, Marcy was singing happily. She smiled at Judy. Judy just blinked. She did not smile back. She felt just terrible.

"I was mean to Marcy," she thought. "I could have been nice to her. Then I would have a singing heart."

As soon as Sunday school was over, Judy hurried to catch up with Marcy.

"I'm sorry I was so mean yesterday," she told her new playmate. "You may take all three

of my books home to look at if you like, Marcy. I want to share and be friends. Will you forgive me for being so mean?"

"Of course," Marcy smiled gladly. "I hope you weren't mad at me, Judy."

"No!" Judy skipped happily. "I was just cross with myself, but now I have a singing heart."

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### GOD'S WONDERFUL WORLD

Did you know that we get our ideas for instruments of warfare from animals, birds and fishes? Inventors and scientists have always borrowed their ideas from nature.

Airplanes are patterned after the body and wing structure of birds. Birds have long been the perfect example of smooth take-off, steady flight, and sure-glide landing.

Ocean-going ships follow the basic structure and propelling motion of ducks and other water fowls.

Submarines and submerged guided missiles have a marked similarity to sharks and other swift-moving fish whose broad fins act as oars in throwing their bodies forward.

The man who brought forth the military rockets, guided missiles, and pioneered space flight, Dr. Robert Goddard, studied the wing structure of chimney swifts. Month after month he analyzed their methods and ability to launch their flight and sustain their speed and movement in the face of heavy winds and air currents.

It has been claimed that man in developing his mechanical equipment, has worked out only one simple principle which is not used by animals — that of the wheel.

There is no handiwork of God, other than His creation of man, quite so wonderful as His masterpieces of nature! The psalmist knew this when he wrote: "The heavens declare the glory of God; and the firmament sheweth his handiwork."

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(Is there something about God's Wonderful World you would like to see described in this column? If so please send your suggestions to Baptist Press Syndicate, 127 N. Ninth Ave., Nashville 3, Tenn.)

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### SERVICE

At the close of life, the question will be not, how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; how much have you loved and served, not how much were you honored.

—Nathan C. Schaeffer

—000—

### SPEECH

A speech is like a bad tooth; the longer it takes to draw it out, the more it hurts. —W. E. Suter

### Figures to Inspire

SUNDAY, AUGUST 5, 1956

\*Indicates Missions Included

	S.S.	T.U.	Adns.
Alma, First	204	84	
Benton, First	*633	*144	
Camden, First	*678	*221	1
Conway, First	568	127	14
El Dorado, First	1027	*293	
El Dorado			
Immanuel	717	299	
El Dorado, Second	421	164	
Fordey, First	398	119	
Fort Smith, First	*1499	*617	7
Fort Smith			
Grand Avenue	*762	311	
Fort Smith, Immanuel	349	133	
Fort Smith, Spradling	218	88	1
Fort Smith Temple	246	103	
Fort Smith, Trinity	287	126	
Hot Springs			
Park Place	398	134	
Jacksonville, First	479	199	3
Jacksonville, Second	155	102	17
Jonesboro, Central	337	149	
Little Rock, Immanuel	1488	537	
Little Rock, Pulaski Heights	548	133	1
Little Rock, Second	*899	*336	6
Little Rock, South Highland	626	192	
Little Rock, Magnolia, Central	*680	*230	
Malvern, First	490	114	1
Mena, First	*391	*141	2
Nashville, First	283	117	
North Little Rock, Park Hill	445	153	5
Paragould, First	680	323	10
Pine Bluff, South Side	560	170	1
Rogers, First	346	108	
Searcy, First	395	114	
Smackover, First	311	144	
Springdale, Caudle Avenue	158	74	1
Springdale, First	486	143	1
Warren, First	478	181	

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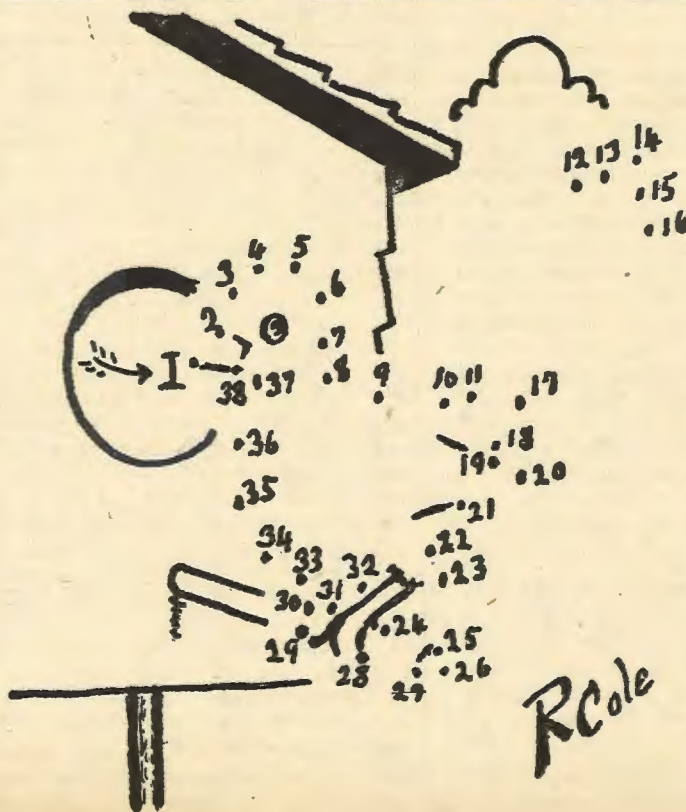
Pastor Clarence Walker says:

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## Jamie Jones Begins Sixth Year, Student Director at University of Arkansas

Jamie L. Jones, Jr., Baptist Student Director at the University of Arkansas, recently began his sixth year of service in this capacity. A native of Alabama, Mr. Jones is a graduate of Auburn College, and Southwestern Seminary. While in college he was elected State President of the Alabama Baptist Student Union.

Between college and seminary training, Mr. Jones served three years in the United States Army. Most of this time was spent in Europe in an Ordnance Evacuation group. He is married to the former Beverly Childs. The Jones have three children: Jamie III, Suzanne, and Rusty.

The long tenure at the University has given stability to the Baptist Student work there, and the results are apparent. Through the student work, many have felt the call to special service and have attended our seminaries. Hundreds of other students have taken their places in the church and society as more useful Christian laymen because of the influence of the Baptist Student movement on the campus of the University of Arkansas.

The dream of Mr. Jones, countless hundreds of students, and the Baptist leadership of Arkansas for



JAMIE L. JONES, JR.

a new Baptist Student Center at the University is soon to become a reality. The preliminary plans have now been accepted, the architect employed, and construction will soon begin.

Congratulations, Mr. Jones!

*Tom J. Logue*

*B. S. U. Director*

## Summer Student Missionaries Doing Great Work

Eight college students, volunteers for mission work, are working in Arkansas this summer getting some practical experience and at the same time rendering valuable service to the cause of missions. The Home Mission Board provides their salaries and the associational missionaries are directing their work. Space will not permit to give to the readers of the *Arkansas Baptist* the thrilling reports which these young people have given in regard to their experiences on the field. The associational missionaries, with whom they have been working, have been very high in their praise of these students. Letters from the student missionaries have also commended, in the highest of terms, the missionaries with whom they are serving.

Paul Meadows, who has served in Buckville Association under the direction of L. A. Tribble, writes to state that this has been one of the greatest summers that he has ever experienced. He tells how, in some of the small churches, Vacation Bible Schools were conducted along with revival services and that he has had the privilege of winning a number of young people to Christ. In one church which is pastorless, he was authorized to baptize a convert. He states that when he administered the ordinance of baptism, "I was the happiest young man in the world."

Miss Reta Jackson of Oklahoma, who has worked during the summer in Ouachita Association, states she has witnessed 28 conversions and four rededications. She commends Missionary James Sanders as follows: "Working with Mr. Sanders has proved to be an inspiration to my life. He is a wonderful servant of God. It has been a blessing within itself to know and work with him this summer."

Earl Carroll, a Florida boy, has been serving in Stone-Van-Burien-Searcy Association. He has supplied some pastorless churches, conducted Vacation Bible Schools, and led in daily visitation programs. He tells of going to a little church for a Vacation Bible School and saw the attendance of the Sunday school increased from 40 to 63 as a result of their visitation and the Bible School. He adds, "However, the greatest results were evidenced when six Juniors came forward accepting Christ as Saviour, and over a dozen rededicated their lives to Christ."

Edna Hunter, who came to us from Virginia, writes of her interesting experiences in Bartholomew Association. She states, "This summer has been an education to me. The lessons I have learned and the work done have presented never-to-be-forgotten experiences."

It was through this young lady

## Change in Policy for State Speakers' Tournament and Sword Drill

### SPEAKERS' TOURNAMENT

1. Each church may select two speakers—one from the 17-18 year group and one from the 19-24 year group plus college students. The church elimination tournaments will be held the first half of February, 1957. Two young people may be sent to the associational tournament.

2. Each association will have two speakers' tournaments on one night during the last half of February, but before February 25, 1957—one for 17-18 year olds and one for 19-24 year olds plus college students. Two young people (one from each age-group) will be selected and sent to the district tournament.

3. Each district will have two speakers' tournaments on one night during the week of February 25 (presided over and promoted by the district Training Union Convention Vice-president), and will select the best speaker from the 17-18 year group and the best speaker from the 19-24 year olds plus the college student group. These two young people from each district will go to the State Convention at Immanuel Church, Little Rock, March 15-16, 1957.

4. At the State Training Union Convention, March 15-16, 1957, there will be two sections for young people, one for the 17-18 year group and one for the 19-24 year olds plus college students. In each section, the elimination tournament will be conducted Friday afternoon and the best two will be selected from each section. The finals will be held that night. In each group, the first place winner will be selected, one to go to Ridgecrest and one

to Glorieta. In 1957 the winner in the 19-24 year group will make the choice of the place he wishes to attend. In 1958 the 17-18 year winner will make the choice. It will be alternated each year.

### Sword Drill

1. Each church will select one Intermediate sword driller during the first half of February, 1957 (using materials in the Intermediate quarterlies from July 1, 1956 through March 31, 1957).

2. Each association will have one sword drill elimination during the last half of February, but before February 25, which will be held at the same time the speakers' tournament is held. One sword driller will be selected to be sent to the district sword drill.

3. Each district will have one sword drill during the week of February 25 (presided over and promoted by the district Training Union Convention Vice-president), on the same night that the speakers' tournament is held. One winner from each district will be selected and sent to the State Training Union Convention finals.

4. The finals for the eight sword drillers from the eight districts will be held on Friday night, March 15, 1957, at the State Training Union Convention, Immanuel Baptist Church, Little Rock. First, second, and third place winners will be selected. First and second place winners will represent Arkansas at Ridgecrest and Glorieta. Each year the first place winner may choose the assembly he wishes to attend. The third place winner will be the alternate.

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

that we learned Missionary Marvin Jaggars, with whom she has been serving, had suffered a stroke and that his right arm and leg are paralyzed. We immediately went to visit Missionary Jaggars and found him very cheerful and optimistic about his recovery. He began to enumerate the places where Miss Hunter and her partner have been, and told of the fine results in each place.

If all our Baptists could get first-hand information of the mission work that is being done, they would have a higher appreciation of our great mission program carried on in the state, southwide, and world wide.

### Churches Should Increase

Within a few weeks, churches will be adopting budgets for 1957. We make an appeal now for an increase in gifts to associational missions. Year by year, churches have increased their giving to the Cooperative Program. Many, however, have not increased their giv-

ing to associational missions. Next year, it is going to be necessary for the Department of Missions to reduce much of its supplementary aid. It may be that most of the associations will have a decreased allocation in our state mission budget.

A committee from the Executive Secretaries of our Southern Convention, together with representatives of the Home Mission Board, have recommended that all churches include in their undesignated receipts, a minimum of 2 per cent and a maximum of 5 per cent for associational missions. We hope that all the churches will increase their gifts to associational missions next year, so the mission program in the 45 associations will not be curtailed. Please, brethren, when you make up your church budget, consider an increase for your associational missions as well as a good increase for the Cooperative Program.

*Department of Missions*  
*C. W. Caldwell, Supt.*



# The Grounds of Christian Assurance

By BURTON A. MILEY

Many wage a relentless battle with doubt on the question of individual salvation. Some seem never to be fully assured that salvation is lastingly theirs. It is not uncommon to learn of those who rotate between "feeling" they are saved and lost. This inconsistent and unstable approach to assurance of salvation resides on two major grounds. The first is a misunderstanding of the plan of salvation. Many feel that salvation is at least partially earned. Therefore, if there is a period when Christian activity recedes, doubt and uncertainty arise about eternal salvation. It is not easy to determine the quantity and quality of works necessary to salvation which is earned.

Another ground fertile with insecurity is broken fellowship from practice of doubtful doings. A failure to measure up to the Christian standard raises doubts about eternal salvation. The purpose of John in writing his first epistle was to assure his readers that they had the new life in Christ (1 John 5:13). This assurance must be determined by each individual and generation of believers. The battle is ceaseless, but the individual Christian will never be much of a soldier until he is assured.

## SPIRIT OF OBEDIENCE

Salvation produces responsibilities. Faith never excuses from obligation. John taught that any Christian, or group of Christians, could test life in Christ by how responsible they felt toward Christ. The key verse is 1 John 3:22, "Whatever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." This is the spirit of obedience that resides within a Christian.

The Christian who has this spirit of obedience seldom doubts his salvation. He carries assurance within his heart day by day. Seasons of unfavorable circumstances or periodic adversity never cause him to falter in assurance. He has the spirit to obey. This spirit is honored by God. His Holy Spirit abides within the believer to lead and direct, to counsel in prayer and petition, and to offer petitions which cannot be uttered (Romans 8:26). Assurance is seldom found unless the spirit to obey is present.

Individual, why not test yourself? If troublesome doubts exist, why not test first at the point of willingness to obey. Are you willing to obey God? Have you placed your trust in Christ as Saviour, sincerely, definitely? Have you attempted to obey him by "not forsaking the assembling of yourselves together" in public worship? Are you honoring God with

## Sunday School Lesson

August 19, 1956

1 John 3:19 to 4:6

stewardship of means? Have you striven to be responsible for the existence of another Christian through personal testimony and work? Willingness to obey drives many doubts out and leaves one upon favored ground for assurance.

## THE SPIRIT OF FAITH

The existence of many spirits within the world is readily acknowledged by John. Not all these spirits are of God. Some arise from false prophets. Now how can one know the spirit of God and thereby exercise faith, and gain assurance? John gives the test that every spirit that confesseth that Jesus Christ is come in the flesh is of God. Those who deny this relationship in Christ's mission are not of God. They are anti-God or anti-Christ. The group of Gnostics which were in existence in John's day denied Christ this relationship. They were false, and John warned against them.

Faith carries discernment. Faith searches. Faith inspires. The spirit of faith is ground for the assurance of an individual's relationship with God. Without faith it is impossible to please God (Heb. 11:6). Faith sorts, but when the culling is over, faith attaches to that which is accepted as truth with fervency and tenacity. It is well to remember that John was not writing his epistle to produce faith, so much as to assure faith in the hearts of those who had believed.

## SPIRIT OF HEARING

The third ground which John offers for assurance is that of hearing. People hear much within the house of God, part of which is dull to the ear and never registers. This dullness can be prompted by bad presentation or by the dullness of reception on the part of the individual hearers. One that is of God with the spirit to obey and of faith, has tutored the spirit to hear. He does not wish to cut God out from his life. At no time does he feel that he has exhausted God through his much learning. Therefore he is open at all times to the voice of God. One who is reluctant to hear is likely to doubt. His ground of assurance has been faulty, and he stands back and is abased by the demands of God.

Christ spoke a parable on hearing. Some hearers are totally deaf against the voice of God, as the turnrow or path is hard, and seed can find no entrance. Other hearers have a superficial capacity,

but they cannot withstand the noon day heat of application. Others have capacity to hear well, but they are so occupied that what they hear fails to produce within life. It is choked out and thrust aside. There are some who hear and give an hundred fold increase from that which they have heard. John realized the need for a true child to hear, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." It is discerned through hearing. How would you classify the non-attending, non-studying professor?

## PRACTICAL LESSONS

The assured Christian is stronger. Doubt within a Christian life is like a weak link within a chain. It destroys the strength of the entire chain. Doubt, therefore, should be routed from life and assurance brought in. Assurance saves a Christian life from being lived by feeling alone. Paul said "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," (2 Tim. 1:12). This is a full assurance, not a hope that is overshadowed by a doubt. Check workers in your church. Are the workers of the doubtful or assured numbers? Doubt always minimizes God.

Christian attitude toward brethren helps assurance. A critical attitude developed and displayed against all people will react against the owner. Jesus never entertained a harsh attitude against those of His day. Though He may not have agreed, with them, He remained charitable toward them. This left Him in a position to serve. Love is the basis of right attitudes and foundational in the Christian cause. Relationship toward God is colored by relationships with men.

The attitude toward brethren is one of the strongest tests of a Christian. Christ asked, "If ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:46). The Christian loves as Christ loved — regardless of a returned love. Are you that strong?

—OO—

## POWER

A small boy was trying very hard to lift a heavy stone. His father, happening by and noting the son's failure, said to him, "Are you using all your strength?" "Yes, I am," the boy exclaimed impatiently.

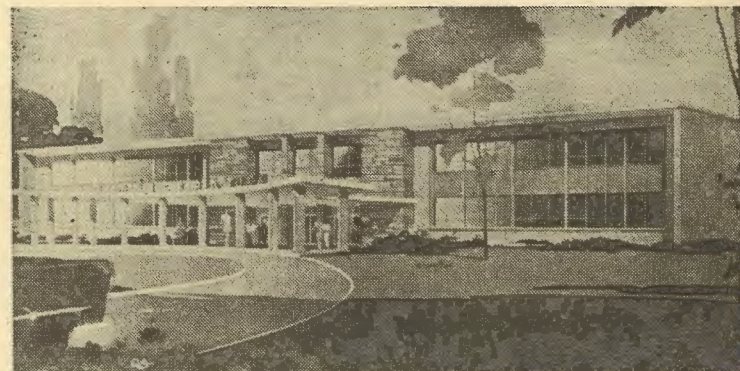
"No," the father replied, "you are not. You haven't asked me to help."

—Christian Economics

—OO—

Poise consists of lifting the eyebrows instead of the voice.

—Personnel Journal



## DON'T GIVE UP— —Going to College Until You Have Tried SOUTHERN BAPTIST COLLEGE

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FALL TERM OPENS SEPTEMBER 10

Write for catalogue

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Walnut Ridge, Arkansas



# ★ Executive Board STATE CONVENTION ★

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

## Executive Board Formulates Budget

The annual budget making meeting of the Executive Board resulted in the formulation of a very large budget for 1957 which is about 12½% larger than the one for 1956. The Board will recommend this budget to the Convention in its meeting next November. Churches are earnestly requested to give 12½% more than they are giving in 1956 for the Cooperative Program, and if they did not increase 11% in 1956 over the 1955 budget, they are requested to make the increase 23½% above the 1955 figures. Here is the proposed budget:

### 1957 State Budget Operating Budget

#### Division I

#### NON-DISTRIBUTABLE ITEMS:

Administration .....	\$ 40,000.00	
W. M. U. ....	31,000.00	
Retirement Plans .....	62,000.00	
Bookkeeping Machine .....	6,000.00	\$139,000.00

#### Division II

#### STATE CAUSES:

Dept. of Evangelism.....	\$ 10,000.00	+ \$2,000 (Home Board)
State Missions Dept.....	105,000.00	+ \$6,000 (Home Board)
Southern Baptist College	30,000.00	
"Arkansas Baptist".....	20,800.00	
Orphanage .....	62,000.00	+ Thanksgiving Offering
Hosp. School of Nursing	30,000.00	
Hospital Charity Fund.....	25,000.00	
Sunday School Dept.....	22,200.00	+ \$6,575 (Sunday School Board)
Training Union Dept.....	20,400.00	+ \$5,725 (Sunday School Board)
Church Music Dept.....	11,000.00	+ \$3,180 (Sunday School Board)
B. S. U. Department.....	42,000.00	+ \$4,400 (Sunday School Board)
Ouachita College.....	175,000.00	
Brotherhood Dept.....	20,000.00	
Foundation Dept.....	9,500.00	
State Assembly .....	5,000.00	
Promotion and Convention Fund.....	11,000.00	
Emergency Reserve Fund	7,000.00	
Ministerial Education .....	7,500.00	
Memphis Hospital.....	10,000.00	
Memphis Hospital Charity .....	10,000.00	\$633,400.00

#### Division III

#### SOUTHERN BAPTIST CAUSES:

\$518,871.95      \$518,871.95

#### Division IV

#### CAPITAL NEEDS:

Siloam Assembly .....	\$ 15,000.00	
For Reconversion of Office Bldg.....	7,000.00	
Bottoms Baptist Orphanage .....	25,000.00	
Ouachita College.....	67,000.00	
B. S. U. Department.....	30,000.00	
Arkansas Baptist Hospital .....	45,000.00	
Camp Grounds .....	7,500.00	
Memphis Hospital.....	10,000.00	\$206,500.00

**TOTAL BUDGET** ..... \$1,497,771.95

### They Would Not Join a Non-Missionary Church

We have just received a letter from one of our real good pastors who lost two members by removal and whom he exhorted to join one of the Baptist Churches in the town to which they were moving. They visited all of these churches and found that one of them had not made a contribution for the Cooperative Program. They scratched that church off their list. We have many people who believe in missions and do not want to link up with a church where their contributions are all used on the local program, none going to the Cooperative Missionary Program. This is another proof and another way of showing that a church will not grow in favor with God and man if it is purely local and selfish. —B.L.B.

## Relief and Annuity

Any pastor of a church affiliated with the Southern Baptist Convention, is eligible to participate in the Relief and Annuity Protection Plan, but the church must join the pastor in participation. The earlier one joins the plan, the earlier the family will have protection, and the larger annuity the preacher will have at retirement.

If the pastor is not a member of any plan, he is only eligible to join the Southern Baptist Protection Plan. The cost of the plan is 5 per cent of the salary (maximum \$4,000) paid by the pastor. That is matched by the church. After the participating member reaches 60 years of age he pays 5½ per cent.

In the Protection Plan, if hard times should come, the member has the privilege of continuing to pay the 5 per cent on a lower salary basis, and still retain coverage. Too, it is possible under the Protection Plan to retire at 60 years of age, under a commuted annuity. The disability annuity has a \$900 maximum.

The young preacher will find the Protection Plan especially beneficial to him. He can create an annuity far in excess of 50 per cent of his salary. There is absolutely no ceiling on the annuity which can be built. For example, the annuity can be 60 per cent of the salary for 40 years of participation.

There is no ceiling on the Widow's Annuity. In the event of the husband's death before retirement, she receives 40 per cent of his potential annuity. Should he die after retirement, she receives 40 per cent of her husband's annuity. The annuity is payable as long as she remains a widow, or until her remarriage.

The preachers of early America waded the swamps, preached the Gospel and organized churches. These churches erected their rough-hewn places of worship out in the wilderness. The people walked along dusty rails and traveled over rough roads to attend the churches. The pastors had the help of men and women who were willing to sacrifice prestige and suffer ostracism in order to bring salvation to the early pioneers.

The passing of the years has brought vast changes. These little churches, out in the wilderness, have become the First, Second or Third churches of throbbing cities. These rough-hewn church buildings have become great Christian plants which radiate the Gospel on busy streets. The obscure churches have become light-houses and the center of live, modern, prosperous farm communities.

These churches, for the most part, are served by men who receive a salary or honorarium for their service. All agree that these changes have made life a little easier for all of us. Therefore, it is difficult for many to visualize a time when, because of disability, or age, activity must decrease, bringing with it reduced income. But every year, there are those who must slow-down, or step aside from the busy road of life and see someone else fill their shoes. Now, any preacher, who is forced to the side-lines, can live in a comfortable "house beside the road and see the race of men go by." This is possible through the Relief and Annuity Board Plans. We are in one of the plans! Are you? —R. D.

### "Doctor Hicks"

A signal honor was recently placed upon Pastor W. H. Hicks of the Pulaski Heights Baptist Church in Little Rock. Baylor University extended him the honor of a D. D. degree. We believe that this honor was merited and well placed. Dr. Hicks has been pastor of Pulaski Heights Baptist Church for the last decade. The growth of the church has been remarkable indeed. This church had found the going very hard through the years and there was not too much development. During Brother Hicks' administration two fine new buildings have been erected, including the sanctuary. This church house would be a credit to any congregation. It is outstanding, commodious, beautiful, and serviceable. Dr. Hicks is a great leader of men. There is fine harmony in the church and the men of the church as well as the rest of the membership, delight to follow Dr. Hicks' leadership. We congratulate Dr. Hicks on his recent recognition and honor but we also congratulate Baylor University on being able to place an honor on a man like Dr. Hicks.—B.L.B.

"Unless the Holy Spirit can find a habitat in the human soul, there is no way in the world it can give everlasting peace."

"If we are to save the flesh, it must be by the spirit."

"If we will put regeneration before reformation, we'll settle all of our problems."

—C. C. Warren