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Arkansas Baptist Newsmagazine

1-20-1955

January 20, 1955

Arkansas Baptist State Convention

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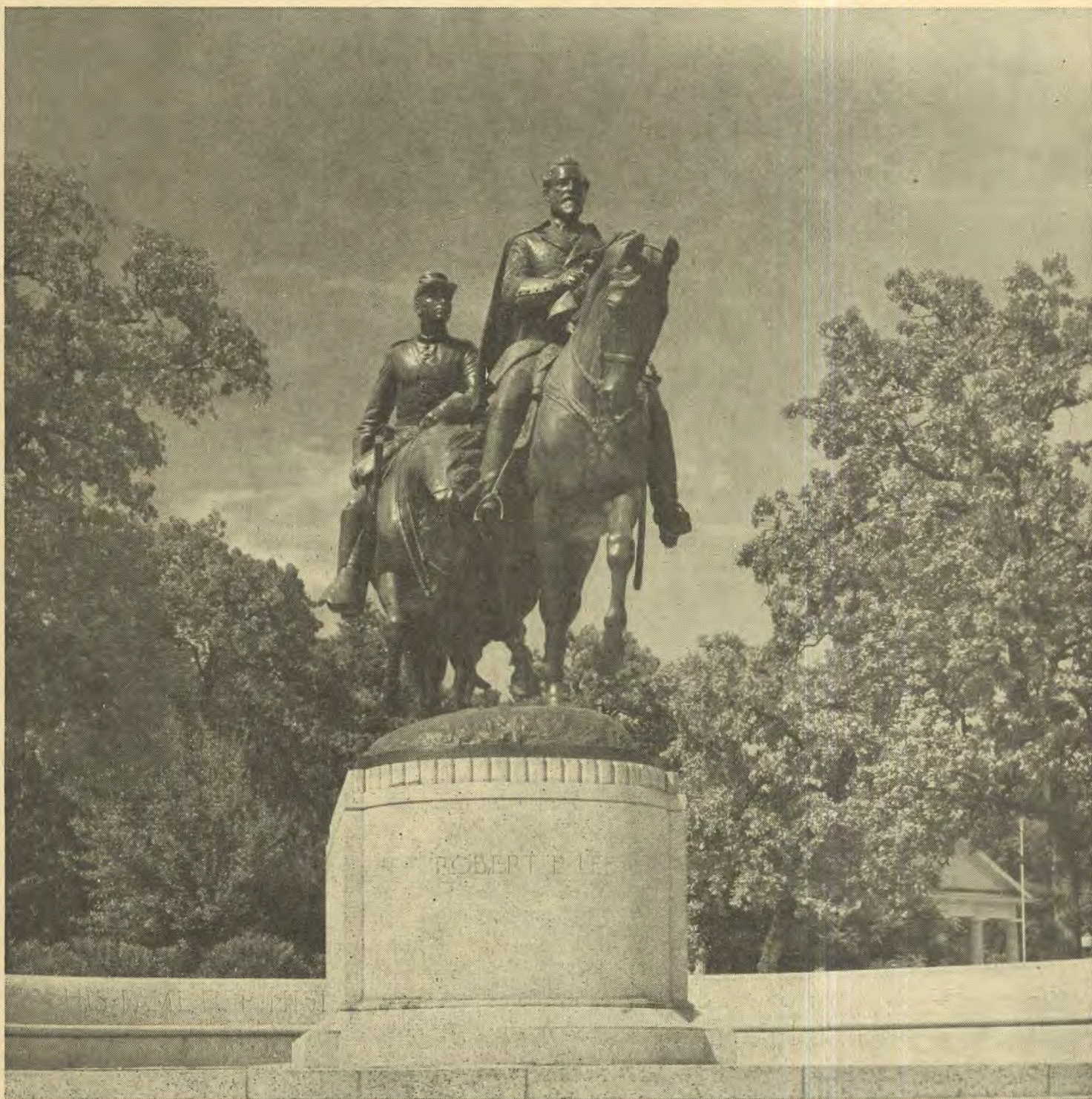
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JANUARY 20, 1955

NUMBER 3



LOUIS C. WILLIAMS

General Robert E. Lee, The Hero of the South

The Lord's Will

By W. ROSS EDWARDS

One night, at the close of a revival service in another community, the pastor and I were invited over to one of the homes for a visit. Soon after entering the house, the mother asked if I knew that her son was a minister. Then, she asked if I knew about the boy's plan to attend - - - College next fall (she mentioned a well-publicized non-denominational school). Then, she asked a pointed question—"What do you think about our son going to - - - College?" With reluctance, I stated that if he plans to be a Southern Baptist minister, I would not recommend it. She proceeded to tell me that they had all prayed very much about the matter and that they had every indication from the Lord that it was His will for him to go to that particular school. "Then," said I, "since it is the Lord's will, you surely must send him there. I'm sorry you didn't tell me that to begin with. I would not knowingly get on the opposite side from the Lord in the matter." But she was not satisfied, and asked for reasons why I did not approve. I stated that as far as I knew, the school served a good purpose, but that it did not serve well for us. I gave two reasons for my position: One: that should her son

attend - - - College that he would be out of touch with future Baptist pastors, and that he would have difficulty making their acquaintance later on, and that both pastors and church would not readily receive him after his graduation.

Two: that his education would not be in the right direction, along the lines for him to be a Baptist pastor. I said something like this, "If a young man wants to be a physician and belong to the American Medical Association, he would be unwise to attend a school for chiropractors or osteopaths." God is reasonable. It makes sense for a Baptist minister, preparing for service with Baptist churches, to attend a Baptist College and a Baptist Seminary and remain with his Southern Baptist denomination. Of course, the program of Southern Baptists is not perfect or final. Anything that is alive is constantly changing. One can do a better job of helping make changes if he knows what the present situation really is from the inside.

—Swope Park Baptist Voice,
Bulletin, Swope Park Baptist Church
Kansas City, Missouri

A Revealing Story

By JOHN W. BRADBURY

All 259 popes in the history of the Roman Catholic Church will be portrayed individually on postage stamps to be issued by the Republic of Panama over the next eight years. The unique project was announced in Panama City by Minister of Government and Justice Catalino Arrocha Graell, who stated the first group of the new pontifical issues will be twelve stamps, each carrying the image of one of the twelve pontiffs who have borne the name of Pius. Subsequent issues will be devoted to groups of popes who bore similar names. All of the paper portraits for the stamps have been painted by a native of Denver, Colorado.

Philatelists believe that this is the first time that all the popes are being portrayed on postage stamps. From the Protestant and Free Church point of view, this is sectarian advertising. However, we are reminded of the fact that these popes are dead, although

they professed while they were alive, to be the vicegerents of our Lord Jesus Christ. Our free faith declares that no man can stand in the stead of God for the human soul. But we are reminded of the Scripture which says, "And they truly were many priests, because they were not suffered to continue by reason of death: But this man (Jesus) because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to also save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Those last words indicate quite clearly that our High Priest is in heaven and is alive evermore. We do not need His portrait on a stamp as an evidence that He existed or exists. Nor do we think there is need to magnify those who would mediate Him to man, since He lives to come to us at any time through His Holy Spirit.

—Watchman-Examiner

Preacher and Hearer

By G. H. O'DONNELL

Too often we think of preaching as the work of one man, the pastor of the church. In reality preaching is a partnership between the pastor and the people. Actually there is no preaching unless there are hearers, and there can be no hearers without a preacher. True preaching is no less the responsibility of the hearers than it is of the man who preaches. There is a mystic, spiritual tie between pastor and people which alone can make possible true preaching. The heart of the pastor must be filled with a love for those who hear; and unless the pastor speaks from a heart filled with genuine Christian love, he is not really preaching. A passionate Christian love must always be the ruling passion in the heart of the pastor. If that genuine Christian love be absent from the pastor's heart, his words will have little effect upon the lives of his hearers.

But this same Christian love must always rule in the hearts of those who listen to the pastor's sermons. A large part of the success and the force of preaching depends upon the way in which the hearers support the pastor during the service—support him by prayer, by receptiveness of spirit, by dedicated lives which offer themselves as mediums through which the eternal Christ and the Holy Spirit can work.

Try supporting your pastor as he preaches; support him in Christian love, in prayer, in dedicated living, and you will discover that he is a far better, more forceful preacher than you had thought.

—Baptist Observer

Rarely does retaliation ever do more than hurt the person practicing it.

—Austin Ingram

Experiences Which Build

A Devotion By The Editor

"Knowing that tribulation worketh patience; and patience, experience; and experience, hope."

It would be instructive and profitable, if, at intervals, we should take an inventory of our stock of life values. We might discover that our lives are cluttered up with a lot of old merchandise which detracts from the best qualities which we possess. Such a personal inventory might lead us to renovate our lives and stock them with a new line of merchandise in the form of new purposes, new goals, new personality traits, and new hopes.

There are two sets of experiences which build life. One may be classified under the general term of HOPE, including desires, aspirations, love, faith, and the like. The other may be classified under the general term of SUFFERING, including sorrow, grief, burdens, disappointments, and the like.

Hope and all related experiences polish the life, they add luster and grace, they make life attractive and winsome; suffering is the fire that refines, burning out the dross so that the life may be polished by hope. Hope feeds the engine of life, stokes the fires of enthusiasm, prods the energies to action; suffering removes the clinkers which would smother the fire. Hope is the compass by which life is steered; suffering often impedes progress lest one should go astray. Hope is the leash by which one is led to the objects of the divine choosing; suffering is the bit and bridle by which one's wild and errant tendencies are held in check. Hope is the motor power by which life is driven to strive and struggle and achieve; suffering is the brakes which prevent one from being carried beyond his own control by the momentum of life.

Search for God's meaning in all life experiences. Only don't whimper and fret and grow peevish and querulous. Seek the revelation of God and you won't be long finding it.

"We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" Romans 5:3-5.

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Columbus, when he started out, didn't know where he was going; when he got there he didn't know where he was; when he got back he did not know where he had been.

—Author Unknown.

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

Publication Committee: Don Hook, Malvern, Chairman; Ernest Baker, Gassville; Byron King, Tuckerman; G. W. Hayes, Conway.

Published weekly except on July 4 and December 25

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word One dollar minimum.

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

From The Editor's Desk

A Significant Court Decision

We publish on pages eight and nine two items which should be of interest to every Baptist in Arkansas. One is a report by Religious News Service that North Carolina's Supreme Court has upheld a decision by Superior Court Judge Malcom C. Paul in the case of the North Rocky Mount Baptist Church, Rocky Mount, North Carolina. Judge Paul had ruled that the minority who remained loyal to the Southern Baptist Convention and to the North Carolina Baptist Convention was the true church and should remain in control of the church property. The Supreme Court of North Carolina upheld this decision. You will note in reading this report that both judges ruled that a majority may not "as against a faithful minority" divert property to another denomination or support opposing doctrines and usages as the records in the case showed Mr. Johnson and his followers had tried to do.

Pledge Broken

The other item to which we call your attention is a letter to the editor in reply to an inquiry of his from A. H. Stainback, president of the Baptist Bible Institute of Graceville, Florida. This letter makes it clear that Mr. Johnson, who became pastor of the North Rocky Mount Church and pledged his co-operation with the North Carolina Baptist Convention and with the Southern Baptist Convention, did so only to get to be pastor of the church and that within three months after he became pastor of the church he proved to be a turncoat and set about to take the church out of the North Carolina Baptist Convention and also the Southern Baptist Convention. He succeeded in gaining a following by appealing to the prejudices of the people and charging Southern Baptists with modernism and disloyalty to the Bible.

The Supreme Court recognized every Baptist church as a "pure democracy." It said that in a self-governing church "a majority of the members is supreme and entitled to control its church property only so long as the majority remain true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions (to a dispute) before the dispute arose."

Fine Point

This is a very fine point and should receive serious thought by our Baptist people before we take issue with the court's decision. Here was church property constructed and maintained by Baptist people who were in fellowship and who co-operated with the local association, the North Carolina State Convention, and the Southern Baptist Convention. While this church considered itself an autonomous body, it recognized its obligation to co-operate with our Baptists of like faith and order. The church property was used not only for the local program of the

church but for purposes of co-operation such as associations and conventions to promote a larger, even a worldwide, program. Therefore, the church property had not only a local church significance, but a denominational significance as well.

False Charges

Now a preacher comes along seeking the pastorate of this church. He pledges his co-operation with the church in its historic alliances with the association, the state convention, and the Southern Baptist Convention. But as soon as he gets on the inside of the church, he begins to agitate and foment division, claiming that Southern Baptists, with whom the church has been allied throughout its history, is "promoting modernism" and has accepted "liberalism, unbelief, and apostasy." This he does in an effort to get the church to sever its historic relations with these other Baptist bodies. The lines are drawn and the issue finally comes to a vote. The pastor is able to win 241 votes for his movement as against 144 who remain loyal to their historic beliefs and practices and alliances. Some 200 members abstain from voting.

The only question at issue was which group should retain ownership and control of the church property. The group which voted to sever the historic relationship with the local association, the North Carolina Convention, and the Southern Baptist Convention, claimed the property. The trustees of the church before the division brought suit to regain ownership and control of the church property. The claim upon which the suit was based was that the minority who remained true to their historic beliefs, usages, and alliances with other Baptist bodies was the true church and should be awarded the church property.

A Case in Point

We knew a church in another state where the pastor drew up a set of rules and demanded that every member of the church sign this set of rules and got a majority of the members of the church to vote that those who didn't sign the rules would be excluded from the church. As a consequence approximately half of the members of the church were excluded. Among those who remained in the church there was only one or perhaps two who had contributed anything to the construction of the church building. Practically all the people who had sacrificed and given of their means for the construction of the church building even charter members were excluded from the church. To complete the story, these excluded members organized themselves into a church and have grown by leaps and bounds and have built a beautiful church plant, while those who retained ownership and control of the church property have not prospered. The church

has continually lost members and it seems that it is only a matter of time when it will be unable to exist as a church.

Proposed Constitution

Alerted by this North Rocky Mount situation, the State Convention of North Carolina appointed a committee to draw up a proposed constitution and bylaws for Baptist churches. Of course, Baptist churches may adopt this constitution and bylaws or they may not. No convention can force them to. But as an aid to the churches a proposed constitution was presented by a duly appointed committee at the last session of the Convention. This Convention adopted the constitution and bylaws as prepared by a special committee and suggested to the churches for their consideration. We give here the section of the constitution dealing with church property:

Section 4. Property Holding. (It is suggested that one of the following two statements, or a similar statement, be included as Section 4 of Article VI.)

Suggestion one: It is agreed that the securing and maintaining of real property, buildings and equipment by this church shall be for the express purpose of providing facilities for public worship and for the engagement upon the missionary, educational, and benevolent interests of this church, of the character and in the spirit of the Constitution and Articles of Faith of this congregation.

If at any time this church shall determine to alter the quality of its beliefs and practices so as in important respects to be at variance with the character described in this Constitution and in these Articles of Faith, if the decision is by less than unanimous vote of those present at a regular business meeting of the church, it is understood that the rights of the property of the church shall inhere in that part of the congregation which shall agree to continue to use the property for the purpose for which it was purchased and has been to that time maintained.

Suggestion two: This church may withdraw from affiliation with the - - - Association in order to join another Baptist association of like faith and order by a majority vote of the members present at any regularly arranged business meeting of the church.

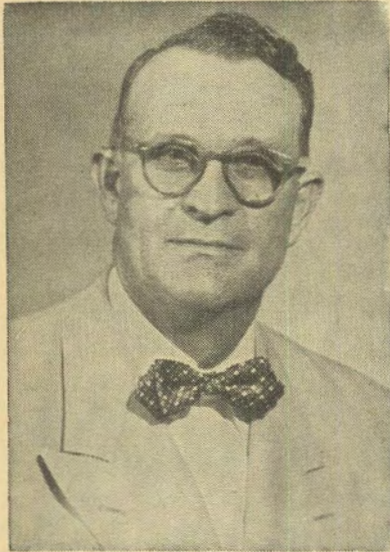
This church may withdraw from affiliation with the association and conventions by a vote of two-thirds of the resident church membership; provided that, in the event such vote is less than unanimous, the property of the church shall remain vested in the group in the church desiring to retain its affiliation with the association and conventions; provided further that in all matters relating to its internal affairs the church remains and shall be an autonomous body.

It is important that Baptist Churches should see to it that their church property is safeguarded in every way possible. All our churches would do well to consider some such section in their constitution as proposed by the North Carolina State Convention.

Kingdom Progress

Book Editor

Poole Goes To Bearden



GUS POOLE

Pastor Gus Poole resigned the First Church of Louann to accept the pastorate of the First Church, Bearden, and assumed his new responsibilities January 1.

Pastor Poole went to the Louann church in May 1953. During his ministry there, 29 persons were received into the fellowship of the church.

The property of the church was improved by providing new pews for the church auditorium, redecorating the church inside and out, and redecorating and repairing the parsonage. On the first Sunday in January, which was Pastor Poole's first service with the Bearden church, there were five additions to the church by letter.

Church Plans Special Service For Legislators

A special service was held at First Presbyterian church Trenton, N. J. on Tuesday, January 11, the day that the state legislature convenes for its 1955 session.

Among those invited to attend were Governor Robert Meyner, his cabinet, members of the State Supreme Court and legislature, and New Jersey's U. S. Senators and Representatives.

The service invoked Divine Guidance for the state government and all those in the public service during the new year. Similar worship services have been held for the past five years at the church, which was designated some time ago as "The Capital Church of the Synod of New Jersey of the Presbyterian Church in the U.S.A."

Dr. Edward Allen Morris is pastor.

Deacons Ordained

The Lebanon Church, Trinity Association, ordained two deacons on Sunday afternoon, December 5. They were Miles Winters and Nolan Stafford.

E. C. Cloud, Trinity Associational Missionary, served as moderator; Currey E. Coker, clerk; the pastor, A. M. Houston, questioned the candidates; T. J. Richardson delivered the ordination sermon, Ben Balcom offered the ordination prayer, and Taft Bailey, the benediction.

Bever Returns To Arkansas

Sardis Bever returns to his native state of Arkansas as pastor of the First Church, Decatur. He comes from the pastorate of the First Baptist Church, Winnsboro, Louisiana.

Mr. Bever is a graduate of Ouachita College. He attended the New Orleans Seminary. While in Ouachita he held student pastorates.

Mrs. Bever is also a native of Arkansas. The Bevers have one son, Ricky Dwain, 17 months of age.

Library Consultant Named For Memphis Store

Mrs. C. L. Randall has been named Church Library Consultant for the Baptist Book Store in Memphis. She has been employed in the store in a sales capacity since January 1953. Her services are available to churches in West Tennessee.

Before going to Memphis, Mrs. Randall served for two years as Church Library consultant in the Little Rock Baptist Book Store.

A native of Kentucky, Mrs. Randall received her education there, in Tennessee and Arkansas, and attended the Southwestern Training School, Fort Worth. She taught in the public schools of Little Rock.

In 1920 she married the Rev. Cleon Lester Randall, now deceased. She has one daughter, Mrs. Wesley A. Lindsey, of Prescott, Arkansas, and a son, Bob Randall, who is an evangelist, of Dallas, Texas.

Begins Fifth Year at Clarendon

Pastor L. Y. Lewis of the First Church, Clarendon, began his fifth year as pastor of the church on Sunday, January 3. Every phase of the church life has made substantial progress under the leadership of Pastor Lewis.

During his ministry at Clarendon, an educational building has been completed, providing an auditorium, ten classrooms, a modern kitchen, and other facilities to take care of 130 people. The new building has a central heating system which is also used to heat the present auditorium. The new educational building is valued at \$28,000. All funds for the construction of the new building except \$6,000 was raised within the period of two years of the worst drought in the history of Monroe County, of which Clarendon is the county seat.

The Clarendon church plans for the construction to include a new auditorium and additional educational space. Approximately \$4,000 has already been accumulated for this purpose.

Pastor Lewis has had a unique experience in leading four men to accept Christ as their Savior. The combined ages of the four men total 310 years. One of the four, who was 73 years of age, was never physically able to be baptized and passed on to be with his Savior about two months after he was saved. The other three were baptized in the White River. Their ages totaled 237 years. The youngest was 73, one was 79, and the oldest was 85.

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Georgetown College, Georgetown, Ky., has opened a new Extension Center in Louisville, Ky., on the campus of Southern Seminary.



MISS MARY CHRISTIAN

Miss Mary Christian has been named mission book editor of the Baptist Sunday School Board. She will work directly with Dr. William J. Fallis, secretary of the Broadman Books Department.

Besides customary editorial responsibilities in handling mission books and some general manuscripts, Miss Christian will be the liaison person between the Sunday School Board and the Southern Baptist Woman's Missionary Union, Birmingham. She will also work the Merchandise Selection Department of the Board in the selection and promotion of mission books through the Baptist Book Stores.

A native of Elberton, Georgia, Miss Christian came to the Sunday School Board in 1948 from the Woman's Missionary Union headquarters in Birmingham, where she was field representative. Before that she was teacher of Missionary Education at the Woman's Missionary Union Training School, Louisville; state Woman's Missionary Union Executive Secretary and Young People's Secretary in Georgia, and Young People's Secretary in Arkansas.

Miss Christian is a graduate of Georgia State Normal School, Athens; Carver School of Missions and Social Work, Louisville; and holds the M.A. from George Peabody College, Nashville.

Minister Ordained

Aubrey O'Quinn was ordained to the full work of the gospel ministry by First Church, Atkins, January 9.

Klois Hargis, pastor of the Atkins church, served as moderator of the ordaining council and delivered the ordination sermon. A. E. Webb, pastor of First Church, Russellville, conducted the examination, and J. D. Seymour, associational missionary, Dardanelle-Russellville Association, delivered the charge. The ordination prayer was offered by James Vestal of the Southwestern Seminary, Fort Worth, Texas. Quentin Murdock, chairman of the board of deacons of the Atkins church, presented the Bible.

Mr. O'Quinn is serving as pastor of the Baker's Creek Church, near Russellville.

Baptist Folks and Facts

W. P. Arnold, for fourteen years pastor of East Sedalia Church, Sedalia, Mo., is the new secretary of the Brotherhood Department of the Missouri Baptist General Association.

—Baptist Press.

Arkansas News Briefs

Dr. L. M. Sipes, the new pastor of Bellevue Church in Pulaski County Association, reports eight additions to the church within the past two weeks, two of whom were received on profession of faith and baptism. He also reports that the church is planning an enlargement program in every phase of the work. He expresses appreciation for the spirit of harmony and co-operation which prevails in the church.

Bellevue Church is located in a rapidly growing section west of Little Rock.

Pastor Jack Hogue, Rosedale Church, Little Rock, reports two inspirational services recently.

On Friday night, January 7, Dr. I. L. Yearby, Secretary of the Department of Evangelism, was guest speaker at a meeting for the men of the church. On Sunday, January 9, Evangelist Henry G. Spraggins, Little Rock, was guest speaker at both the morning and evening services. Pastor Hogue was enthusiastic over the results of these inspirational services. There was one addition to the church on Sunday, January 9.

A coronation service was held for the junior organizations of the WMU of the First Church, Rogers, January 2. The highest honor went to Miss Sharon Patton, who became queen regent. She received her cape, scepter, and pin from Pastor Rel Gray.

Three girls were crowned as queen; three became princesses; four juniors became ladies-in-waiting.

Missionary Presented Check of \$900

As an anniversary gift the churches of the Gainesville and Current River Associations presented Missionary H. W. Johnston with a check in the amount of \$900 as a love offering in recognition of his ten years service as missionary in these two associations.

Pastor Andy Heskett of the First Church, Corning, acted as master of ceremonies at a special service at which the check was presented. Pastor E. Clay Polk of the First Church, Piggott, made the presentation address.

Missionary Johnston, with the help received from the churches of Gainesville and Current River Association, purchased a new 1955 V8 Pontiac with which to better serve the associations and churches.

Someone has said, "Others should do likewise." It is not unusual for churches to assist their pastors in the purchase of automobiles with which they better serve their congregations but "associational missionaries and denominational workers are God's forgotten men in this respect. For a church to do something like this for their pastor isn't news, but for it to happen to a denominational worker, that is news!"

Resolutions of Appreciation

The Executive Board of the Mississippi County Association passed resolutions of appreciation for the work of D. B. Bledsoe in the association, and especially as moderator of the association for the past two years. Mr. Bledsoe goes from the First Church of Wilson to the First Baptist Church of Charleston, Missouri.

The Board expressed appreciation for Pastor Bledsoe's work in the fellowship of the association and the progress made under his administration. They commend him to his new field of labor and to the fellowship of Missouri Baptists. The Board expressed its continued interest in the work of Pastor Bledsoe as he leaves Mississippi County Association to assume his new duties in Missouri.

News From Ouachita College

Scholarship Fund Established

Mr. Birkett Williams of Cleveland, Ohio, Ouachita College alumnus, has set up a scholarship fund for students to attend Ouachita.

The fund is in bank stock currently valued at \$19,000. Dividends from the stock will furnish two scholarships per year for students to attend the Baptist college.

President Ralph A. Phelps, on behalf of the college, expressed gratitude for the very generous gift. He also pointed out that Mr. Williams has made several gifts to the school, including one recently for improving athletic facilities and for building the campus drive.

Mr. Williams stipulated that the scholarships go to a student from Hempstead and one from Garland county each year, provided a student from each county meets the qualifications. A faculty committee will determine qualifications of applicants. If no student from either or both of the counties qualifies, the scholarship may go to one from some other county in Arkansas.

Mr. Williams has lived in both Hempstead and Garland counties. When he was at Ouachita, he lived at Hot Springs, where his father, Dr. A. U. Williams, was a prominent physician. Ouachita's football stadium was named after Dr. A. U. Williams. His son, Birkett, was a football player at the college.

Following his graduation, Mr. Williams taught at Hot Springs a while and then went to Guernsey, where he farmed for a short time.

About 1915 he went to Flint, Mich., where he became associated with a trucking firm. When World War I broke out, Mr. Williams joined his old outfit in the Arkansas National Guard and served with that division.

Following the war, he started in the automobile industry as a dealer and is still in that business in Cleveland.

Men's Dormitory Planned

The Ouachita College Board of Trustees has voted to acquire a loan to build a \$300,000 men's dormitory, it has been announced by Dr. Ralph A. Phelps, Jr., president of the college. The loan application is pending.

"We hope to receive an affirmative answer in time to begin construction around March," Dr. Phelps stated.

The Board appointed a building committee, composed of the following members: Marvin Green, Stephens, chairman; W. P. Jones, Jr., Arkadelphia; Judge Carleton Harris, Pine Bluff; Rev. Lloyd Hunnicutt, Magnolia; Mrs. Ralph Douglas, Little Rock.

The committee is empowered to conclude the contract and plans and to supervise construction on approval of the loan.

Mr. Bruce Anderson, architect from Little Rock, has completed preliminary plans for the new dormitory which will house 100 students and resident counselor. The building will be located near the site of former Wallis Hall.

If the loan is approved and obtained and construction can begin by March, it is possible that the building can be completed by the beginning of the fall semester, according to Mr. Anderson.

Projected plans are for the new building to be three stories high, with accommodations for two men per room. Johnson Hall, which now houses freshmen boys, will become a girls' dormitory when the new dormitory is completed.

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"Night is the Sabbath of mankind, to rest the body and the mind."

Faculty Housing Project

Ouachita College has underway plans for the development of a faculty housing project.

The plan is for a new housing area to be called "Ouachita Heights" on the north side of the college farm, including property north of an old road from Highway 67 to the Ouachita River.

Large lots of about one-half acre to an acre in size will be sold to faculty members for one dollar and certain considerations. This will encourage faculty members to become home owners instead of renting either from the college or elsewhere.

About eight members of the faculty have already indicated interest in participating in the new plan. The next item in the development will be the actual sale of lots, with first choice to those planning to build in the near future.

In the new program, if a teacher eventually decides to sell his lot, the college will have first option to purchase it from him.

The Arkansas Baptist Convention, which owns the college, voted at its last annual session to approve selling the lots to members of the faculty. Following this, a survey of the college farm area was made and already streets in the area have been cut out and are ready for grading and graveling. The Board of Trustees has approved a plan whereby utilities can be provided to the addition.

A road will be built from the area to a point on the road connecting the south and north campuses. This will provide a route from the new addition to the main campus, avoiding the main highway.

Present plans include developing only about half of the available area, but more will be opened later, President Phelps indicated.

New Staff Member

Captain Elton C. Rodgers from Bakersfield, California, will join the Ouachita College Military Staff February 1, as Assistant Professor of Military Science and Tactics, Major Harold W. Gingrich announced. He is replacing Capt. Donald E. Atkinson who was reassigned to the Infantry school at Fort Benning, Georgia.

Capt. Rodgers served in Europe during World War II with the 533rd Anti-aircraft Artillery Battalion. For the past two years he has been serving with the military advisory group on Formosa.

A veteran of 13 years in the service, Capt. Rodgers is married and has two children.

Graves Visits Campus

Dr. Harold K. Graves, president of Golden Gate Baptist Theological Seminary, recently visited the Ouachita College campus to interview prospective seminary students.

While at Ouachita Dr. Graves spoke in chapel assembly on the subject of an expectant, explosive, and expendable world.

Dr. Graves did his undergraduate work at Southern Illinois Normal University. He received the Masters of Theology and Doctor of Theology degrees from Southern Seminary, Louisville, Kentucky.

For twelve years Dr. Graves was a pastor in Oklahoma, serving churches at Chickasha and Bartlesville before becoming president of Golden Gate Seminary in 1952.

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"There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

—Francis Bacon.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Private School Construction Reaches New High in 1954

New construction in 1954 by the nation's non-public schools and colleges hit an all-time high of \$560,000,000 or \$124,000,000 more than in 1953, the Departments of Commerce and Labor reported in Washington, D. C.

Approximately 60 per cent of this amount, or about \$336,000,000, was spent on new college and university buildings and the balance of \$224,000,000 on non-public elementary and secondary schools, the report estimated.

It said that the Roman Catholic school system accounts for about 90 per cent of the private elementary and secondary schools in the nation, indicating the Catholic Church spent about \$200,000,000 on new school construction last year.

A majority of the private colleges and universities in the United States are church-related, but no estimates were available on the amount of construction undertaken by them or by the large, independent, privately-endowed universities.

Construction work by private hospitals, orphanages and other institutions, a majority of which have church affiliations, totaled \$335,000,000, a gain of \$18,000,000 over 1953. Private social and recreational construction projects totaled \$210,000,000 as compared to \$163,000,000 the previous year.

Urges Code of Ethics For Pastors

Clergymen need a code of ethics just like any other class of professional people, T. Parry Jones, pastor of First Methodist Church, Sheboygan, Wis., told the Milwaukee Ministerial Association.

He said such a code should seek to eliminate un-Christian twists in the pastor's mind that lead to jealousies and greatly damage the "service to the Kingdom."

"Jealousy is the minister's outstanding sin," Mr. Jones declared. "We're not greedy, gluttonous, licentious or a bunch of drunkards. But because the sins of the flesh are so infrequent among ministers, sometimes we forget how badly we sin against the spirit..."

"For instance, pity the poor pastor who can't stand to have his predecessor preach in his pulpit for fear he will steal some of the glory. Long standing enmities have developed from situations like this.

"We often transgress in our preaching and public utterances. We are the only people who can stand up once a week and say what we want as long as we want to, without contradiction.

"Now I believe a minister should state his convictions forcefully from the pulpit, but sometimes we do it without love for those who disagree with us. The only way we will be able to keep on preaching our consciences on live issues is to show a genuine love for all our hearers, regardless of whether they agree with us."

Churches Set Building Record in 1954

American churches spent more than \$588,000,000 on new building in 1954, an all-time high, according to preliminary estimates by the Departments of Commerce and Labor.

And government economists predicted that more than \$600,000,000 worth of construction would be undertaken by churches this year.

The 1954 figure exceeded by more than \$100,000,000 the previous record of \$472,000,000 set in 1953. It topped the government's own forecast of 1954 church building activity by 20 per cent.

December church construction set a new record for that month. The total was \$57,000,000 compared with \$45,000,000 in the same month of 1953.

The December building activity was only \$2,000,000 below the record for a single month established in November.

Police Make First Arrests In Drive On Indecent Literature

Police made their first arrest in Jackson, Miss., of persons violating a new city ordinance against indecent literature.

Operators of three newsstands on Capitol Street, Jackson's main thoroughfare, were arrested after detectives visited their places and found what they considered objectionable magazines.

Mayor Allen Thompson has instructed the Chief of Detectives to decide which magazines fall into the objectionable category and "if protests are brought it will be left up to the courts."

Since the ordinance was passed about two weeks ago, police have checked numerous retail outlets and have reported cooperation in the clean-up campaign.

The ordinance provides for a minimum fine of \$50 and a maximum of \$100 and 30 days in jail for each offense.

It defines objectionable literature as "...writings, sounds, or drawings, which show real or fictional characters, human or inhuman, natural or supernatural, and which account so pictorially depicted is reasonably calculated to terrify and produce lasting fears in the minds of children or which contain any obscene or indecent matter calculated to create in the minds of readers or hearers, disgusting, obscene, lewd, lascivious, filthy or indecent thoughts and conclusions in any manner associated with lust or crime."

Mayor Sets Community Drive Against Objectionable Literature

Plans are under way for a community-wide effort to eliminate objectionable comic books and periodicals from the city of Troy, N. Y.

Mayor Edward A. Fitzgerald announced the formation of a committee of religious, educational and civic leaders to direct the campaign.

"We have looked in vain for concrete evidence of the promised self-censorship by publishers and distributors of comic books and other periodicals," the mayor said. "And it has become quite obvious that we can expect no relief at the source from the salacious, indecent literature that has become a public scandal."

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Christ in your life will

- launch a love that is mature.
- prompt a purity that is genuine.
- rally a righteousness that is of God.
- forge a forgiveness that forgets.

—Austin Ingram

A Smile or Two

Texans have the biggest state
To fly or drive or walk through;
And also, subject to debate,
The biggest hats to talk through!

—S. Omar Barker

Officer: "Hey! Where d'yuh think you're goin'?"

Mr. Meeker: "Be easy on me, officer. This is the first time I haven't had my wife along to tell me."

Orville Wright, guest at a dinner, was reproached by a friend for not taking up challenge of some that it was Professor Langley, and not the Wright brothers, who flew first.

"Your trouble," said the friend, "is that you're too taciturn. You don't assert yourself enough. You should press-agentize more. Talk, man, talk!"

"My friend," replied Mr. Wright, "the best talker and the worst flier among the birds is the parrot!"

A bus is a machine that runs twice as fast when you are after it as when you are in it.

—Town Journal

To Ex-Senator Jim Reed of Missouri fell the duty of opening a Democratic State Convention. Down at the press table he discovered William Allen White, a Republican editor. Reed smiled at him.

"In looking over the delegates," he said, "I fail to recognize any clergyman, and so I shall call on my good friend William Allen White to open the convention with prayer."

White arose and, glaring at the chairman, said:

"Really, Mr. Reed, you will have to excuse me. You see, I'm a little out of my element, and the fact is I prefer the Lord does not know that I am here."

An old farmer in Virginia had, by hard work and thrifty habits, got together a little fortune, and decided that the time had at last arrived when he was justified in ordering a family vehicle.

His friends urged him to buy a motor car, but he went, instead, to a carriage builder (there are, it is said, still such to be found) and described in detail the sort of carriage he wished to buy.

"I suppose you want rubber tires," said the carriage man.

"No," said the old farmer in tones of resentment. "My folks ain't that kind. When they're riding, they want to know it."

Joao Carlos Muniz, Ambassador of Brazil, once asked Mr and Mrs John D Rockefeller Jr whether they had difficulty rearing their children in view of their great wealth.

The diplomat wondered how they could deny their children anything, even when they knew that what the children sought might "not be good for them at all."

Smiled Mr Rockefeller: "Whenever such a situation arose, we merely asked the children, 'Who do you think we are, the Astors?'"

—Quote

Sadly the father shook his head. "Son, I promised you a bike if you'd get good grades, but you've never had such a poor report card. What have you been doing all the time?"

"Learning to ride a bike, Dad."

—Quote

News From Baptist Press

TV Series of Films Being Promoted by Baptist Board

The Baptist Sunday School Board is promoting through its book stores eighteen motion picture films from the TV "This is the Life" series currently appearing. Each film is a complete episode.

Themes of the films are: Christian teaching, divine forgiveness, answer to race prejudice, charity and patience, Christian joy, Christian citizenship, stewardship of money, Christmas, marriage, Christian happiness, parental responsibility, temptation, truthfulness, cheating, and envy. All films are 16 mm., sound, black and white, 30 min.

Ridgecrest Folder Ready

A folder announcing the 1955 program for the summer at Ridgecrest Baptist Assembly, Ridgecrest, N. C., is now ready for distribution, according to R. L. Middleton, director of the business division, Baptist Sunday School Board. Copies are available from the Ridgecrest Assembly manager, Willard K. Weeks.

Foundation Increases Payment To Wake Forest College

The Z. Smith Reynolds Foundation has granted the request to increase its annual payment to Wake Forest College from \$350,000 to \$500,000, Harold W. Tribble, president, reported to the college's board of trustees meeting.

Tribble also announced that the foundation had approved — with two stipulations — another proposal that it give the college \$40,000 a year in perpetuity for each \$1,000,000 the North Carolina Baptist Convention provides for capital needs of the college above requirement of the Convention's nine-year program. The foundation agreed to the proposal but stipulated that it be effective up to \$120,000 a year in perpetuity or up to \$3,000,000 in convention contributions and also decided that the \$40,000 rider proposal would not be started until 1960 when the state convention's present nine-year program ends.

The increase in annual payment to \$500,000 probably will become effective sometime next fall after the foundation has completed its payment to the college of a \$1,500,000 challenge gift donation.

The challenge gift proposal was one under which the late William Neal Reynolds and Mrs. Nancy Reynolds Bagley offered the college \$2,000,000 if other friends of the institution donated \$3,000,000. The campaign was completed last January.

WMU Leader is New Chairman, Missionary Education Council

Mrs. William McMurry, mission study director, Woman's Missionary Union, Birmingham, Ala., was elected chairman of the Missionary Education Council at the Council's annual meeting in Louisville recently. Other officers elected were: L. O. Griffith, director of promotion for the Home Mission Board, Atlanta, Ga., vice-chairman; and Elizabeth Minshew, Foreign Mission Board, Richmond, Va., secretary.

During the three-day session, the Council appraised outlines and titles for books on Japan for the Foreign Mission Board. A similar study was made of Home Mission Board book outlines dealing with the evangelization of the American Indian. Plans were made for graded mission studies in 1956 and 1957.

The next annual meeting was set for Nashville, Tenn., January 9-11, 1956.

Special World Mission Committee Named

A special advisory committee on promotion to make plans for the world mission year was appointed at the recent semi-annual meeting of the Executive Committee of the Southern Baptist Convention.

Members are: J. N. Barnette, J. E. Lambdin, and W. L. Howse, all of the Baptist Sunday School Board, Nashville; Miss Alma Hunt, Woman's Missionary Union, Birmingham, Ala.; George W. Schroeder, Brotherhood Commission, Memphis, Tenn.; Frank K. Means, Foreign Mission Board, Richmond, Va.; G. Frank Garrison, Home Mission Board, Atlanta, Ga.; and Ernest Loessner, Southern Baptist Theological Seminary, Louisville, Ky.

Invitations For 1958 SBC Should Be Filed Now

Formal invitations from cities expecting to entertain the 1958 Southern Baptist Convention should be filed at once. They should be sent to Porter Routh, executive secretary, Executive Committee, 127 9th Avenue North, Nashville, Tenn.

It is understood that two cities, Fort Worth, Tex., and St. Louis, Mo., are considering invitations. The Convention has already set Miami for 1955, Kansas City for 1956, and Chicago for 1957.

The 1958 date will be voted at Miami in May.

Auto Accident Fatal To Tenn. Pastor and Wife

A tragic auto accident cut into the ranks of Tennessee ministers when W. A. Fowler, Jr., and his wife lost their lives near Lawrenceburg, Tenn., on Christmas eve. Fowler was pastor of the Bonnertown Baptist Church. They left three small children.

300 Expected in Dallas For City Missions Conference

Size and vigor marks the Southern Baptist Convention city mission program. This will be seen in the 11th annual city missions conference that will convene in Dallas, Tex., February 21-24, when 300 city mission superintendents will take part in the four-day planning clinic.

S. F. Dowis, Atlanta, Ga., Home Mission Board, is director and T. L. Sasser, Greensboro, N. C., is president.

Kansas Baptist Staff Complete

Kansas Southern Baptists have increased their full-time staff workers to seventeen with the employment of two new district missionaries, Haskell Scott Trask, McAlester, Okla., and Raymond Collier, Wichita, Kan.

Southern Baptists organized work in Kansas began eight years ago with one full-time employee.

Virginia Baptists Mission Gifts Gain in 1954

Total gifts from Virginia Baptists to the Southern Baptist Convention mission causes for 1954 were \$27,753 higher than for 1953, according to Lucius M. Polhill, executive secretary of the Virginia Baptist Board of Missions and Education.

Gifts for 1954 were \$1,053,012 as compared to the 1953 figure of \$1,025,259.

Counselor's Corner

By DR. R. LOFTON HUDSON

Tithing Problem

Question: My husband and I have a small business and we are still in debt for it. We try to make our payments and keep our children in school. However, we have never paid ourselves a salary, therefore we don't know how we are supposed to tithe.

Our problem is twofold: How are we to compute our tithe? And should we put it all through the church? We also donate to Red Cross and other causes.

Answer: Your second question is an easy one. Of course, your tithe should be put through the church. It is not yours to use as you see fit. "The tithe is the Lord's." You have no more right to control it than you have to withhold it. A New Testament Church treasury is the place for a Christian's tithe.

Now about figuring the tithe. You must know about how much you are taking out of your business to live on. If you do not, Uncle Sam may have you before a judge before long. It seems to me that what you are taking out of business to live on is your personal income. Give a tenth of that.

Be thoroughly conscientious in estimating your tithe and the Lord will bless you — spiritually especially. It is a good feeling to know that you are being honest with God.

And remember, you cannot outgive God. So where there is a question, give the Lord the benefit of the doubt.

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Plan New York Protestant Drive Against Legalized Bingo

A marshalling of Protestant churches into a "vigorous, coherent force to stop the legalization of gambling in any sheep's clothing guise" has been declared a prime objective for 1955 by the New York State Council of Churches.

Several bills seeking to legalize bingo under the auspices of religious and charitable organizations have been introduced in the state legislature.

In announcing its legislative program, the Council said it also will fight for more curbs on drunken driving, a ban on additional liquor sale outlets, a curtailment of liquor ads and stepped up anti-alcohol, anti-narcotic instruction in schools and teacher's colleges.

N. C. Governor Backs Church Request For Liquor Referendum

Governor Luther P. Hodges, in his biennial address to the state legislature, endorsed a state-wide referendum on the liquor question, as requested by the Allied Church League of North Carolina.

"This question comes up perennially," he said. "There are those who view the liquor problem as one of revenue; others who view it as a moral problem. Whatever may be the nature of the problem, I feel that the people of the state should have a right to vote on it. I, therefore, recommend that the General Assembly submit this issue to a vote of the people."

—Religious News Service

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They were discussing politics when finally one young German commented, "Well, you'll have to admit that there's just one Germany!"

Replied his opponent, "That's right! I had never before realized how comforting that is."

—Quote

High Court Upholds Property Rights By Baptist Minority

By Religious News Service

North Carolina's Supreme Court upheld a decision of Superior Court Judge Malcolm C. Paul that the "true" congregation of the North Rocky Mount Baptist Church is the minority group of its members who have remained loyal to the Southern and State Baptist Conventions.

Ownership and control of the church property, valued at between \$250,000 and \$300,000, was awarded the minority group by the Supreme Court.

Suit for control of the property was filed by former trustees of the church in the fall of 1953 shortly after the congregation voted 241 to 144 to withdraw from the State and Southwide conventions. Some 20 members abstained from voting.

The vote was initiated by the church's pastor, Samuel W. H. Johnston, who charged the Southern and State Baptist bodies with "promoting modernism" and accepting "liberalism, unbelief and apostasy."

The two groups have been using the church building on a split-time basis at the direction of Judge Paul. This arrangement will automatically terminate when the Supreme Court's decision is officially forwarded to the Superior Court, which under normal procedure would be in late January or early February.

Mr. Johnston indicated he and the majority group might appeal the case to the United States Supreme Court. If such an appeal is filed, the State Supreme Court might extend the split-time church usage agreement until it is settled.

In its decision, the Supreme Court held that "the true congregation in church organizations are those who adhere and submit to the regular order of the Church, local and general, whether (they are) a majority or a minority of the membership."

It said that "the heat of the conflict is over and the time has come (in the Rocky Mount church) for the exercise of the Christian graces of reconciliation, forbearance, brotherly love and unity, according to the admonition given by the Apostle Paul to the church at Corinth."

The court emphasized that it was not attempting to rule on the right of any person to a religious belief or practice or to decide ecclesiastical questions, but was concerned only with the civil issue of church property.

Noting that every Baptist church is a "pure democracy" answerable to no other church or agency, the court said that in a self-governing church "a majority of the membership is supreme and entitled to control its property only so long as the majority remain true to the fundamental faith, usages, customs and practices of this particular church as accepted by both factions (to a dispute) before the dispute arose."

A majority, it added, may not "as against a faithful minority" divert property to another denomination or support opposing doctrines and usages as the records in the case showed Mr. Johnston and his followers had tried to do.

Commenting on the state Supreme Court ruling, the Rocky Mount Telegram, local daily newspaper, said it "establishes an important legal precedent in Baptist church affairs" and "settles a local situation in which there is widespread interest."

"Had the court upheld the right of Mr. Johnston and his followers to secede from the Baptist Convention and thereby acquire title to property previously listed under the general organization of the Convention," it said, "it would have opened the door within the Baptist faith.

"This decision is important in establishing the ascendancy of the Convention because, unlike other denominations, the Baptist organization at the local level is almost autonomous and property ownership within the Convention, like the lines of authority, is not always clearly defined.

"We do not question the sincerity of Mr. Johnston and his followers, they no doubt feel theirs is a just cause. Yet they should remember that the leaders of the Protestant Reformation never advocated, along with their right to form a new church based on different beliefs, that they also had the right to occupy the Vatican or remain in control of Roman Catholic properties.

"We do hope that harmony within this church can now be achieved."

The 1960 Congress Baptist World Alliance

By ARNOLD T. OHRN

No formal invitation for the tenth Baptist World Congress has yet been received at the Baptist World Alliance headquarters in Washington, D. C., but several inquiries have come — by letter or by word of mouth — and a preliminary discussion concerning the meeting place for the 1960 Congress took place during the last meeting of the Executive Committee.

Hitherto all congresses have been held either in Europe or in North America: London, 1905; Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; and Cleveland, 1950. In 1955, of course, we go to London. It would seem wise to hold a congress somewhere else in the world, if possible. Baptist leaders in other parts of the world have expressed a keen interest, prominent among them Australia, Brazil, and more lately, Japan.

The Baptists of a country which receives a world congress take upon themselves considerable responsibility. They

a) "have the responsibility of furnishing the necessary announcements of the meeting and of all local arrangements to those who are entitled to attend, and

b) "are responsible for providing the funds for all expenses incident to holding of the general meeting. These expenses shall not in any degree be a charge upon the general funds of the Alliance."

The words in quotes are taken from the By-laws of the Alliance. It should be added that no honorariums are paid to speakers, nor do they receive help toward their travel expenses, either from the inviting body or from the Alliance.

—The Baptist World.

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It is true that facts speak for themselves, but the trouble is that most of the people are over in another hall listening to propaganda.

—Quote

Letter to the Editor

Dear Editor:

For two and one half years I have been stationed in Wiesbaden, Germany. My family has been with me 21 months, our housing has been excellent. During this time I have had the privilege of serving as Hospital chaplain for the 7100th USAF General Hospital. In addition to this duty I have been in charge of Religious Education for the American Chapel.

This Christmas Season our Sunday school brought "White Christmas" gifts of canned food to prepare 29 Family baskets which Baptist Pastor Gideon Driesbach distributed to refugee families from the East Zone sponsored by the local Baptist Church. Our Protestant Chaplain Fund has donated \$200 toward this refugee relief work through Pastor Driesbach. In January our mission project will be to donate \$250 through the Baptist Church to install a laundry unit in our Baptist Childrens' home in Darmstadt which houses 35 children including 15 refugee youngsters from East Zone.

Due to the increased housing facilities our Sunday school has increased to near 1,000 enrolled with an average monthly attendance of 627 with 32 classes, graded according to the new unified curriculum of the Air Force for Sunday schools. Last summer our (10-day) Vacation Bible School averaged 524 each day with over 1,000 attending the closing exercises. We used our own Southern Baptist materials.

I have been very thankful for the Arkansas Baptist, the regular contact with my home church, First Baptist, Fayetteville, and the personal letters from my pastor, Dr. Andrew Hall. I appreciate Jamie Jones at the University BSU and the prospect of a much needed BSU Center there, and the splendid work of Dr. Edgar Williamson, Dale Spowling and the present BSU leaders and supporters. As a Home Mission Board Missionary and a representative of Southern Baptists in a foreign land among our own military forces, it has been a great help to keep in touch with fellow—Christians and Co-workers stateside.

My family and I will rotate to the states in May or June for a new assignment.

Sincerely yours,
—R. A. Brickey.

Note: Mr. Brickey was the former BSU secretary at the University of Arkansas, from which position he was recalled to active duty as chaplain in June, 1951.

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Do We Have Such Christians Now?

This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see—brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their own souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them.

—A letter from Cyprian to Donatus, about A.D. 250.

—Biblical Recorder.

Additional Light On A Difficult Question

(The following letter from A. H. Stainback, president, Baptist Bible Institute, Graceville, Florida, is in reply to a letter of inquiry by the editor of the ARKANSAS BAPTIST. The nature of the inquiry related to the commitments, both oral and written, made by Samuel H. Johnston, who was responsible for the split in the North Rocky Mount Church in North Carolina. —Editor.)

Dear Brother Duncan:

Thank you for your letter of October 12 and your inquiry about the "mess" at North Rocky Mount Church. Because of the criticism that I have received in this matter, I am trying to prepare some kind of a statement, getting together a few documents and when such is completed I will send you one. Meanwhile, I shall try to answer your question simply and to the point. If the paragraph that I give, as follows, can be of any service to you in quotation, you may use it.

While a student pastor, I became acquainted with the Reverend Samuel Johnston, father of the Samuel Johnston of the North Rocky Mount Church in North Carolina. He was a pastor in the same association as I. Because of this slight acquaintance, his son stopped by to see me while I was a pastor in Rocky Mount, telling me of his circumstances of life. At that time he had been asked to leave a church he was serving and had, according to his own statement, become thoroughly disgusted with independent groups, non-cooperating groups, and the G.-A.R.B. movement itself. He had lost everything that he had—his library, all of his possessions and his wife and children had gone back to live with her people.

He came to me asking that I help him to get before a Southern Baptist Convention church. His reasons were that he was convinced that our Southern Baptist program was right, and that it was wrong to be out of harness with such a large group established and known as a regular church. He seemed thoroughly repentant, and in view of the fact that a neighboring church was interested in a pastor, they were asked to talk with him and to consider him. I then joined them in getting information concerning him and received some very fine recommendations, including some from Southern Baptist preachers that he knew and whose names have not been in the picture, and whose names I certainly would not want to inject at this time. They were satisfied with his preaching and his ability.

Then there was only one thing that was required—an agreement that was given to me very positively and definitely, and given in writing. He agreed that he would be in accord with the program of the Southern Baptist Convention and that he would not give of his time and attention to any independent groups and that he would do all in his power to stay in line with our Convention program. Later, at my request, the church sent him to the Southern Baptist Convention in Miami, and he was well pleased with all that he heard there, coming away, as he said, thoroughly convinced in the program of the Convention.

By that time I felt that he had meant what he said. He made me believe that he had repented of his previous connections and wanted to go in the way that Southern Baptists were going. Being a rather soft-hearted preacher and always susceptible to a sob story, I believed what he had to say and agreed to assist him in getting together the information that was needed to get his name presented to a Southern Baptist church. All of this I did only because of his absolute, direct, and later written promise of agreement with the Southern Baptist Convention program and his pledge of loyalty to that program.

I have not, and will not in any way at any time, recommend to any church a man who is not absolutely committed to our Southern Baptist Convention program.

Furthermore, Mr. Johnston told me that if at any time there were questions in his mind concerning our Convention program that he would come to me and seek advice. It was evident after about three months that he was not interested in seeking advice from me, and I was even dodged by him when we might come into any public meeting place. In addition to my being "taken in", the Baptist Ministers Association itself was "taken in", because he was elected president of that group.

At the very next meeting of our own Roanoke Association, the largest association in North Carolina, the committee for preacher recommended him over some more deserving men of longer service to be the preacher of the sermon for the next year. He made a good impression upon his people and upon the other preachers. He led us all to believe that he was willing to be one with us in the full program of the Southern Convention. There has been no one more disturbed or more heavy-hearted over the failure of this man to live up to his promise than I have been.

I trust that this bit of information may be helpful to you and that you may be able to use it in whole or part. The danger before us is, "What are we going to do when a man promises to be one with us and is not willing to live by his own promise?" It is not only disturbing that the man steals a church from the Convention, or rather tries to steal it, but it is even more disturbing to realize that he is not a man of his word. I believe that his is a reasonable conclusion in view of the fact that he made certain promises and did not live up to them.

You may be assured of one other thing that can be quoted if necessary, and that is that I have learned a very bitter lesson by this experience. I have been far more cautious of any recommendation from that time on than I ever thought I would be, and I will continue to remain extremely cautious in recommending any man that has not already proven himself loyal to the program of the Convention.

Cordially yours,
A. H. Stainback

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**Immanuel, Rogers,
Vs. Hardin, Pine Bluff**

The Immanuel Church of Rogers recently emerged victorious in a three-month attendance contest with the Hardin Church of Pine Bluff. The contest, which ran through the last quarter of 1954 was a close one. Both churches entered the last Sunday of the contest with the same number of points. But the Rogers church won with a total of 4453 points to 4418 for the Hardin church. Dr. Ellis L. Tiffany is pastor of Immanuel, and Rev. E. A. Richmond at Hardin.

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We did not become believers by struggling but by trusting in what Christ had done for us; so we shall become fruitful by trusting the same Saviour to work in and through us.

—Howard Taylor.

On Deacons

By RICHARD N. OWEN

The findings of a survey of 570 deacons in Tennessee Baptist Churches recently compiled by Dr. Herbert J. Miles, is the most informative picture of the deacon which has come to our hand. It should be studied with care by all of us. Dr. Miles is professor of Sociology at Carson-Newman College and was assisted by 40 Sociology students in making this factual survey.

The comparison of deacons in the country and city churches shows some rather unexpected discoveries. A greater number of those in the city than in the country conduct a family altar and have "grace" before meals. A greater number of those in the city churches lead in public prayer than in the rural church. A greater number of those in the city church tithe than in the country church.

These are just a few of the findings which might seem to indicate a stronger religious leadership in the city churches than in the rural churches. To those who contend that there is "more religion in the country church than in the city church" these findings will have to be offset. Of course, it is already admitted that no one can make an accurate judgment upon a limited amount of facts. We do not have an answer to the question as to whether or not these deacons, who seem to show up favorably in the city churches, are the actual product of the city churches or were reared in a rural church, and later moved to the large city church.

There seems to be little difference in the score of deacons, whether in the country or city, as to their attendance on the morning services. But the country deacon is better on Sunday night in his church than the deacon of the large church. And the country deacon has a better score on giving his tithe through the local church than the deacon of the city church.

—Baptist and Reflector.
—00—

"How Great the Darkness"

Our Lord said in His Sermon on the Mount, "If the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23). He is speaking of the eye as the organ of sight, and His point is that if the organ of sight becomes darkness, how great is that darkness! Earlier in the same discourse (Matt. 5:14). He had said to His followers, "Ye are the light of the world." If His followers become darkness, who or what shall be the world's guide?

When the North Carolina law makers legalized gambling in certain parts of our State, I threw up my hands in horror and said in my soul and in the Open Forum as well, "What have we come to, that our law makers are legalizing wrong?" In New York City recently a policeman was demoted for arresting and bringing into court church people who were making money for their treasury through gambling at bingo. The following sentence is taken from the current issue of one of the strongest and most reputable papers in America: "Both Republicans and Democrats will have plans in their platforms favoring legalized bingo for church and charitable causes."

Shades of the regions of darkness! Whither are we drifting? When the politicians started it, I thought it was bad enough. What shall we say when churches begin to provide for their expenses and other financial affairs by gambling devices? Surely, we need an Elijah and a John the Baptist combined into one to cry aloud!

W. R. Cullom
Wake Forest, N. C.

State Associational Vacation Bible School Conference

February 7-8

SECOND BAPTIST CHURCH

February 7-8

Little Rock, Arkansas

What It Is:

A two-day, five-session Vacation Bible School Conference on every phase of the work for 1955. Preparation — promotion — operation — handwork — commencement — and conservation of results. All will be presented and discussed. First session 10 a.m. Monday, February 7. Last session 3:30 p.m. Tuesday, February 8.

Who Should Attend:

Associational missionaries, associational Sunday school superintendents, and associational Vacation Bible School leaders.

Entertainment:

Travel expense for one car in each association to Little Rock and return at rate of three cents per mile — entertainment in homes Monday night — all meals, through Tuesday noon, served free of charge in Second Baptist Church.

Sponsored by the Sunday School Department, Edgar Williamson, Secretary



SIBLEY BURNETT
Nashville, Tennessee

Week of Prayer for Home Missions February 28 — March 4

Effectiveness of the observance of the Week of Prayer for Home Missions is rooted in prayerfully made and carefully executed plans. Last week program material was mailed each WMU organization whose leadership has been registered in the State WMU Office this organizational year. Any failing to receive it by January 25th should report same to State WMU Office, 310 Baptist Building, Little Rock, so duplicate mailing may be made. Master the program and start working immediately upon its presentation. The challenging theme, "Trophies for the King," stirs to action!

One of the most effective pre-observance activities is the study by each organization of the new home mission book for that particular organization and age group. The series includes:

Adult, Under the North Star, 50c.

Young People, Light in Jumuri, 50c.

Intermediates, Through a Cuban Window, 50c.

Juniors, Gold in Alaska, 50c.

Primaries, Tabo in Panama, 50c.

Teachers, Source Book: Alaska, 25c.

Picture posters, maps, leaflets are available without cost from the Home Mission Board, 161

Spring St., N.W., Atlanta, Georgia. All texts are available at the Baptist Book Store, 303 West Capitol, Little Rock.

Arkansas' goal for the Annie Armstrong Offering is \$35,000.00. What will your organization give? Additional envelopes may be secured from State WMU Office.

THE 1955 ANNUAL MEETING

Immanuel Baptist Church, Little Rock, will entertain the sixty-sixth Annual Meeting of Arkansas Woman's Missionary Union, March 16-18. Mrs. J. R. Grant, president, will preside, and Mrs. S. Ladd Davies is program chairman.

The program personnel includes many outstanding speakers. Representing Southern Woman's Missionary Union will be Miss Margaret Bruce, Birmingham, who is the convention-wide secretary of youth work. Some others will be Mrs. Ernest Lee Holloway, nee Ida Nelle Dailey of Arkadelphia, now SBC missionary to Japan, and Mrs. Ira Marks, missionary among the Mormons of Utah. More detailed announcement of program plans will be made at a later date.

Activities are being broadened to include: Executive Board Luncheon, March 16; YWA Banquet, March 16; Breakfasts for

following groups March 17 — Mission Study, Community Missions, Young People's Directors and Counselors; BWC Banquet, March 17.

The meeting is planned for every member of every WMU organization in the state, plus friends of missions. Remember the dates, March 16-18 — Wednesday afternoon through Friday noon.

STERLING OPPORTUNITIES AHEAD

Some of the greatest days of Southern Baptists' history are just ahead and must be planned for! They are those days of Simultaneous Revivals. In Arkansas there will be two periods, March 27-April 10 in the southern half of the state, and April 10-24 in the northern half. To bring glory to the Saviour, there must be an ALL OUT on the part of every Baptist in the state. Through every means — in organizations and by personal participation — enlist co-operation in scheduled plans. May we suggest that Y-O-U —

—Attend church-wide study of "Studies in Hebrews" (Class credit will be given any WMU organization having members completing the study.)
—Attend any soul-winning

training class.

—Attend all special promotional rallies.

—Assist in taking religious census.

—Open your home for cottage prayer meeting (If Brotherhood is not promoting cottage prayer meetings, we urge that the WMU assume that responsibility.)

—Seek out and visit minority groups.

—Co-operate with church plans for visitation.

—Sponsor "Woman's Night" during the revival, and co-sponsor "Youth Night."

Some detailed plans for implementing these activities were mailed WMU presidents. Every missionary organization in every church should be vitally interested in winning the lost NOW. And with all hearts focused on the Crusade may we, members of Woman's Missionary Union, devote ourselves completely and prayerfully to the task of winning the lost of our communities.

Observe YWA Focus Week
February 13-19

Woman's Missionary Union
Nancy Cooper, Secretary

For A Time Like This

By E. N. PATTERSON

It has been my privilege now for nearly a year to observe Baptist churches in action in England and in the East, also to attend a number of lectures and conferences on what the church should be today.

This idea has come to me over and over in these last months: our Baptist people must be informed about the teaching of the New Testament in regards to the church. There is little hope of our churches in the south withstanding the pressure that is sure to come, unless they are better informed about the church.

Along with our emphasis on evangelism it is time to plan for some systematic study of the church. This should be planned in every church every year. There are a number of ways the pastor can promote this. He could plan a series of sermons on subjects that would cover the field. For instance in four Sunday morning messages he could treat the following subjects:

Relationship of Salvation to Church Membership. This message would deal with a vital question before church people today. The popular idea, taught by most organized churches, is that church membership constitutes salvation. In this message the pastor could deal with the New Birth.

Believers Baptism by Emersion. Contrary to what many people think about us, our preachers do not deal with this subject too much. This will answer many questions that our people are going to have to answer in regards to the ecumenical movement today. Only believers should be baptized. There is no other baptism than emersion. Infant sprinkling comes from the Roman Catholic Church. If we teach our people what the New Testament teaches about baptism it will help them to understand why we are so careful to guard the New Testament church.

Government of a New Testament Church. Our people need to know that so many of the churches believe in overhead authority. This is one of the main reasons we have a problem in working with other churches in a co-operative work. A New Testament church is a law unto itself. There is no man or no group of men or no outside ecclesiastical authority that has authority over any Baptist church. This is hard for our friends of other churches to understand, but at least our people need to know and understand this.

Co-operation Between New Testament Churches. The pastor in this message can show the value of co-operation with churches of like faith and order in winning

the lost to Christ and establishing other churches all over the world.

We can teach our people, continue to establish New Testament churches and still maintain a Christian spirit toward those Christians who differ with us.



Along with preaching on these vital doctrines every pastor should conduct a class for instructing new Christians about the New Testament church. It is absolutely essential that the new convert should learn these things as early in his Christian life as possible.

If Southern Baptist pastors will see the importance of giving this information to their people, it will be one of the greatest forces for maintaining our present churches and establishing others.

Our people will be under pressure more and more in the years ahead to lay aside their convictions about the New Testament and go in the direction of a community church. The greatest safe guard against this creeping paralysis is our evangelistic emphasis and a well informed membership.

Dr. Patterson is a professor in the New Orleans Seminary and is spending his sabbatical leave in the East.

EDUCATION

Religion, art and science are the three most important means of human education, and they are a trinity which cannot be separated without distorting our viewpoint of whatever we may investigate.

—Quote

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Mealtimes

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

Jesus made much of mealtimes and turned the eating of food into an act of special significance. Usually for us it is a time of expressing our thanks, though there are some who fail to do even that. They remind us of the lad, who visiting in a home where no thanks were given, expressed his surprise, and the man of the house explained that they did not have such a custom. The boy remarked that they did just as his little dog, which plunged right in and didn't even look up.

In days gone by the custom was spoken of as "saying grace", and that probably carried with it the meaning of being favored beyond what they felt they deserved. We speak of "asking the blessing" upon the food, that it may nourish and strengthen us for duties which lie ahead. In some homes mealtime is turned into an opportunity for the family worship, when the Bible is read or passages are recited and when fellowship is expressed by joining hands around the table while one of the company voices the petition.

In many hotels and restaurants and on dining cars people are led to remember the Great Giver by having prayer cards on the tables. In the Southern Baptist Hospital prayer cards are placed on trays and on dining room tables with suggested quotations for morning, noon, and night. There is a Bible passage and a "Now I rise from rest and sleep" for breakfast time, and similarly at noon, a Bible thought and an "O Lord, we thank thee". Then at the evening hour there is a reminder to seek refuge with the Almighty, and a prayer song which says,

"We thank thee, Lord, for this our food,

We thank thee more for Jesus' blood,

For God the Son whom Thou hast given,

The bread of life sent down from heaven."

When Jesus fed the multitudes, looking up to heaven, He blessed and brake the loaves and gave to the disciples and they gave to the multitude. When the Master would teach the disciples as to

the meaning of his death, He made the supper and the table a pulpit for imparting to them and to us great memory lessons.

The two on the way to Emmaus constrained Him to tarry with them and, because of His way of using the mealtime their eyes were opened and they knew Him, and they were reminded of His teaching by the way and of their burning hearts. There at table it dawned upon them that Christ was risen and that He had conquered the last enemy. What a revelation that was which came to them at mealtime!


Dr. Russell H. Conwell used to tell of the custom in his parental home in New England of having at each meal an extra chair, which was placed there for Jesus, or for some guest who would be there in the Master's place. How well the writer remembers, that in his father's hotel dining room there was always the familiar motto for the guests to see and to be reminded that "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

Rudyard Kipling in a dining room in Buffalo watched two reprobrates making some young women drunk, and then disappear with them down a side street. He thought seriously of his own beer drinking, and said, "My own demand for beer helped directly to send those two girls reeling down the dark street to God alone knows what end. It is not good that we should let liquor lie before the eyes of children, and I have been a fool for writing to the contrary."

At mealtime in our homes we may encourage familiarity with the enemies of our own souls and lives, and of those who live with us, or of those who come on occasion to be guests with us. So, at our tables whether we eat or drink, or whatever we do, as Christians and with Jesus as our constant and unseen guest, let us do everything in a way to honor God.

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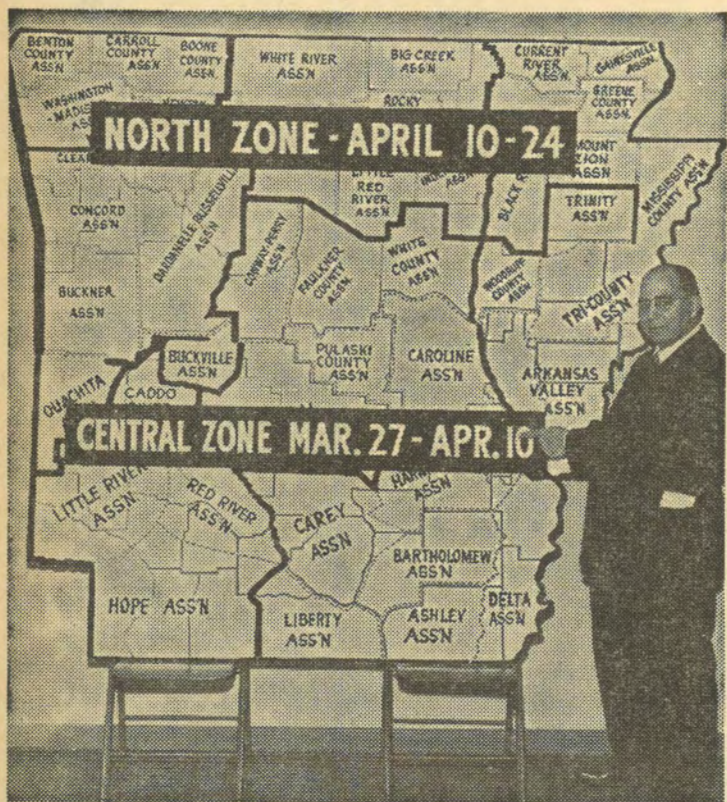
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BE MADE AT ONCE

H. D. Bruce, President

Arkansas Zoned For Simultaneous Crusades



Shown above is a map of Arkansas and Baptist Associations. The state is divided into two zones for the Simultaneous Crusades in the Spring. The north border of the Central Zone, or the southern half of the state, consists of the following associations: Ouachita, Caddo, Buckville, Pulaski, Caroline, Arkansas Valley and Tri-County. Dr. I. L. Yearby, Secretary of Evangelism, emphasizes the date of the first crusade, March 27 to April 10.

Evangelistic Conference Next

One of the most important features of our preparation for the Evangelistic Crusade is the annual State-Wide Evangelistic Conference which will be held at the First Baptist Church, Little Rock, January 24, 25, 26. It is imperatively important that we have a large attendance. Pastors, missionaries, members of the Steering Committee in each association, together with the members of the Evangelism Church Council should be in this meeting without fail. It will be a heart-warming, soul-stirring experience. Please, everybody, be much in prayer for this Conference.

The personalities who will appear on the program are a guarantee that everyone present will be inspired, informed and, we trust, in-filled by the Holy Spirit. It is our prayer that revival will break out in this Conference.

We emphasize once again the pre-conference meeting of all members of the Steering Committees from every association. This group will meet at 2:00 o'clock Monday afternoon, at the First Baptist Church. Come with your heart and soul open to receive what God has for you as His chosen leaders in this supreme effort to reach and win the lost to Christ and to membership in Arkansas.

Department of Evangelism
I. L. Yearby, Secretary.

God Is Not Dead

DR. ELLIS L. TIFFANY
Immanuel Church, Rogers

A little more than four years ago, my professional equanimity received one of its severest shocks. A fellow minister to whom I had looked as a friend of integrity and honesty dropped out of graduate school to begin his work as pastor of a church. But that was not the shock, for it came with the discovery that he had obtained his work partly on the basis of his claim that he held advanced graduate degrees—a claim which I knew to be fraudulent.

Out of disappointment bordering on despair, I went to the study carol of a third graduate student, where I proceeded to interrupt him in his preoccupation. I barked my accusations to him, though he looked as if he was not even listening to what I was saying.

When it appeared to this friend that the worse of the storm had passed, he peered up at me over the rim of his glasses and mumbled, "Are you through?"

Rather apologetically, I replied, "Well, yes, I guess so."

At this he pushed his chair back from his desk, stared blankly a second time at me, and mused almost in a whisper, "God is not dead!"

I have forgotten neither that experience nor its moral, for it taught me that God can take care of life's inequities better than we can: even after death has removed us from the sight and scene of sin, God is not dead!

Another Marshall Book

When one uses the name Marshall now, of course, he is speaking of Catherine and Peter Marshall. I placed Catherine's name first because she is still in the flesh and is making Peter live in a way that could not be true of him if he were in the flesh. This time the book is *The Prayers of Peter Marshall* by Catherine Marshall. It is published by McCraw-Hill Book Company, Inc., New York, Toronto, and London and sells for \$2.75.

In the long ago it was permitted to the High Priest alone to enter the Holy of Holies, and he, only once each year. When Jesus died on the Cross, the veil that separated the Holy of Holies from the other part of the Temple was removed. Since then the invitation to direct fellowship with God has been "Whosoever will, let him come." But even today God has in the earth, certain people who are specially gifted in leading people into this experience and Catherine Marshall is, surely, one of His superlatively elect ones in this all-important matter.

Having said this, I have said the main thing and shall not go into detail at all. My exhortation to my friends is that they shall each find a way to this book in some way and do with it what the angel told the prophet Ezekiel to do with the "Little Book" shown to him (2:8-3:1) — "Eat it and tell your friends about it."

—W. R. Cullom
Wake Forest, N. C.

SMOKE RINGS



Southern Baptists and Higher Education

By ALBERT ROBINSON, JR.

Assistant Professor of Botany, State College, Jonesboro

Baptists, as a denomination, have always felt the necessity of supporting colleges and universities for the training of Baptist young people on the theory that such schools would provide the proper environment conducive to the education of Christian professional people, ministers, and missionaries. In recent years a problem has arisen which has great significance for us as a denomination and must be solved if we are to discharge the responsibilities which are ours. More and more young people are attending college and there are no indications that this trend will decrease. As a matter of record, the majority of young people who are Baptist, or of Baptist preference, are not enrolled in our church schools. There are several reasons for this. Facilities in our church schools cannot care for the vast influx of youth into institutions of higher learning, and many specialized areas of training are not provided by our schools.

What About the Secular

We must always have our denominationally supported schools of higher learning to care for those who are dedicated to some Christian task: the ministry, mission work, and religious education. But the writer is under strong conviction that we have not adequately dealt with the problem facing us in secular education and, unless we solve this problem, we shall be held responsible for our failure. The problem is this: how shall we, as a denomination, minister to the vast number of young people who are now attending secular schools of higher education or who will be enrolled in the future? It is from this group that our future professional people, scientists, engineers, teachers, and many of our religious workers will come. Is it not vitally important that these individuals be Christian?

Pearl S. Buck has summed up one aspect of this need for Christian background on the part of our college trained people. In her article "The Touch of Life," which appeared in the November issue of *The Atlantic Monthly* magazine, she vividly points out that the increasing complexity of our civilization has made it necessary that those who carry on the activities of our civilization and society be highly trained, professional people. But in the process of achieving professional competence, the individual stands in great danger of becoming dehumanized. This should not occur if one has established a sound set of values and human relationships.

The B.S.U. is a partial answer to this problem, but there is no escaping the fact that only a church-centered program can adequately meet the needs of any

local college situation. The B.S.U. program is of necessity of too broad scope to pin-point activity and effort in areas where such concentration is needed since it is forced to carry on a very general program.

For Example

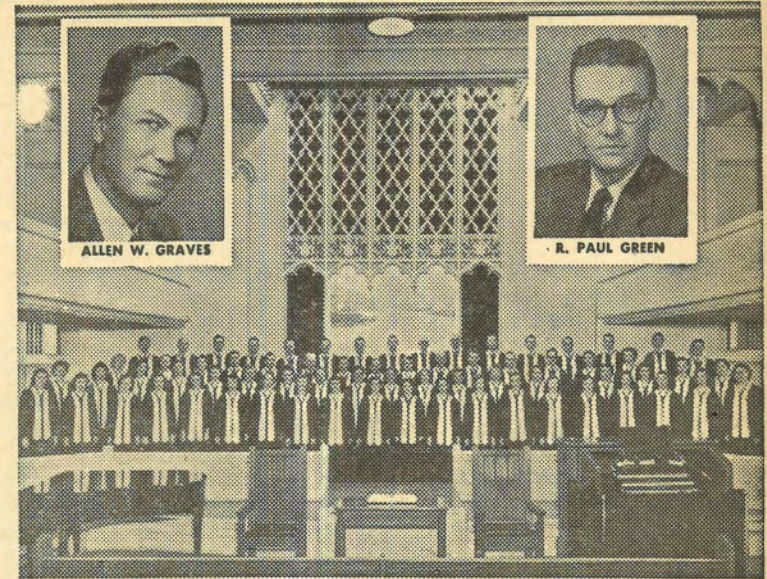
At Arkansas State College, Jonesboro, a typical college town situation exists which can easily be duplicated anywhere within the Convention territory. A.S.C. has a present enrollment of 1270 full time students. Of that number there are 417 students who are Baptists, 114 unsaved students who are of Baptist preference, and 50 who indicate no preference at all. What then is the responsibility of the local church? It is to implement and supplement the efforts of the B.S.U. The rewards are great for the church which undertakes this task. There is no other group that can infuse so much vitality into a church as young people of college age. And there is much that the church should do for them. College people are of the age when vital decisions are being made for life work and values are being formulated and established which will be life long. It is of the utmost importance that these values be of the right sort.

Need Qualified Workers

The greatest need for meeting the situation which now exists in secular schools is that of properly qualified workers. And only a full-time campus worker can effectively carry on a church directed campus program. What qualities should these workers have? These attributes appear paramount. The person selected should have training in some academic area and preferably have advanced degrees in that area. College teaching experience and the ability to understand the college student are vital. Some one trained in secular institutions of higher learning would have certain advantages in dealing with the situation. This individual should be such, because of his training and experience, that he would command the professional respect of the faculty, be able to work with the college administration, and have the character to draw out the student. And certainly he should have those spiritual qualities which would enable him to counsel and guide the student when the need arises. Specific duties would vary from one locality to another.

We know that college enrolment will continue to increase rapidly through the next several decades. Are we as Baptists prepared, ready, and willing to meet this need which will become more pressing each year? In the past our denomination has confronted

NBC Television Features Baptists



"Frontiers of Faith," a religious program produced by NBC Television each Sunday, will feature Dr. Allen W. Graves, Pastor of Immanuel Baptist Church, Tulsa, Oklahoma; as preacher, January 30, 1955, at 1:30 p.m. (EST).

Originating from NBC television studios in New York City and co-produced by the Radio and Television Commission of the Southern Baptist Convention, "Frontiers of Faith" will be seen "live" over more than 50 NBC-TV affiliates across the nation, and by delayed broadcasts over more than 25 other stations.

A former chairman of the Radio and Television Commission, Dr. Graves has been pastor of the 2800-member Immanuel Baptist Church for the past four years.

R. Paul Green, minister of music for the Tulsa church, will direct his choir in presenting the

music portion of this nation-wide telecast.

A native of Arkansas, Dr. Graves is an alumnus of Southern Illinois University and the Southern Baptist Theological Seminary, from which he holds the degree, Doctor of Theology. For two years he headed Baptist Young People's work in the Training Union Department of the Baptist Sunday School Board, Nashville.

Green is a native Oklahoman with the distinction of being the first full-time Baptist minister of music in the state. The graded church music program at Immanuel includes 450 individuals.

This is the second time in less than a year that the Southern Baptist Convention has been featured on "Frontiers of Faith."

For station and time in your community, consult your local newspapers.

problems which have arisen through the passage and change of time. It is the sincere hope of this writer that we will not fail this obligation which is now becoming more pressing day by day. This is an area for intelligent, aggressive, spiritual pioneering — a new frontier on which to carry out the Great Commission.

ARE YOU WILLING?

To close your book of complaints and open the book of praise?

To believe other men are quite as sincere as you and treat them with respect?

To stop looking for friendship and start being friendly?

To be content with such things you have and to stop whining for the things you have not?

—Selected.

The sum total of the common sense of the common people is the greatest and soundest force on earth.

—Thomas Jefferson.

A FATHER'S PRAYER

Dear God, my little boy of three Has said his nightly prayer to Thee;

Before his eyes were closed in sleep

He asked that Thou his soul would keep.

And I, still kneeling at his bed, My hand upon his tousled head, Do ask with deep humility, That Thou, dear Lord, remember me.

Make me, kind Lord, a worthy Dad That I may lead this little lad In pathways ever fair and bright, That I may keep his steps aright. O God, his trust must never be Destroyed or even marred by me. So, for the simple things he prayed With childish voice so unafraid, I, trembling, ask the same from Thee,

Dear Lord, kind Lord, remember me.

When you see a good man, think of emulating him; when you see a bad man, examine your own heart.

—Confucius.

Two Give Christmas Dress Money to Foreign Missions

Two women of Second Baptist Church, Little Rock, Ark. — one a member of the young married people's class, the other a feeble old lady — couldn't enjoy the new dresses they had purchased for Christmas after they heard Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, tell of the need for money and missionaries to tell the story of God's love around the world. Both sent their new Christmas dresses back to the stores on Monday after Dr. Cauthen spoke at the morning worship service of their church on Sunday, December 12.

Pastor Dale Cowling wrote: "I learned of two interesting and inspiring decisions made in the service. A feeble old lady in our church, who does not spend much money for herself, purchased a beautiful dress for Christmas. But after the morning service she decided to send the dress back to the store and give the money for foreign missions.

"The other decision was made by a girl from the young married people's class. She did practically the same thing. She is the wife of a medical student. She bought a lovely Christmas dress but sent it back Monday in order to give the money to foreign missions."

Sadler Hopeful Madrid Church Will Be Opened

Jose Maria de Areilza, Spanish Ambassador to the United States, has indicated that he will do what he can to bring about the reopening of the Second Baptist Church, Madrid, Spain, which has been closed by Government order since July 17, according to Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board.

Dr. Sadler, accompanied by C. Emanuel Carlson, executive secretary of the Baptist Joint Public Affairs Committee, talked with the Ambassador in Washington, January 7.

"He was most gracious," Dr. Sadler said. "He is going to Spain within the next 10 days and would like to meet with Charles W. Whitten, Southern Baptists' senior missionary in Spain. He is going to try to get the church opened. It is his opinion that its closing should be temporary. He believes that there can be coexistence between Protestants and Catholics in Spain."

The Ambassador asked Baptists to co-operate by helping their people to keep the civil laws of Spain, Dr. Sadler said.

—000—

"God has never put anyone in a place too small to grow."

"Rural Church Of The Year" For Arkansas Baptists

The Department of Missions is sponsoring something new for 1955. It is a development program for rural churches, with the plan to select the rural church of the year for special recognition.

The purpose of this program is to help challenge the rural churches to endeavor to do a better job in every phase of church service, and also to give due recognition to the one that seems to be rendering the most fruitful service and making the greatest progress in the local church program. The "Rural Church of the Year" will be selected in each association and then from the associational winner, the "Church of the Year" for its entire state will be chosen.

Rules to Follow

1. Any church affiliated with Arkansas Baptist State Convention, which is located in the country or in a village of less than 500 population, may participate in the "Rural Church of the Year" program.

2. Churches desiring to participate must send application blank to the Associational Missionary not later than March 1, 1955.

3. Judging of the winner will be on the basis of work done and progress made during the Associational Year.

4. Reports on work done and progress made must be in the hands of the missionary or moderator not later than September 1, 1955.

Judging the Winner

1. The winner in each association will be selected by a committee composed of the heads of the associational organizations: S. S., T.U. W.M.U., Brotherhood, etc. — with the missionary and moderator ex-officio members.

2. The winner as "Church of the Year" in the association will be recognized in the annual meeting of the association, and some ban-

ner or certificate given.

3. The state winner will be selected from the associational winners by the State Missions Committee.

4. The winner as "Church of the Year" in the entire state will receive proper recognition at the State Convention and State Wide Rural Church Conference.

Seven areas of development will be stressed. They are: Worship services, church's prayer life, church organizations, stewardship, evangelism, pastoral leadership, building and equipment.

We are looking to the missionaries to enroll as many rural churches as possible in this special program. It may be possible for each association to give a special award to the church that makes the best record. When the "Church of the Year" for the entire state is selected, there is a possibility that some cash award may be given.

If the churches would like to also enroll in the inter-denominational plan, they may do so and if first place is won, a cash award of \$500 will be given.

It is our hope that churches will enter this program with enthusiasm. It will certainly be interesting to know which church in each association makes the greatest progress during the year.

Department of Missions
C. W. Caldwell, Supt.

—000—

"Of all books the most indispensable and the most useful, the one whose knowledge is the most effective is the Bible. There is no book like the Bible. In every controversy the Bible contains the right answer and pleads for the right policy."

—Charles A. Dana.

—000—

The look to Jesus is always up, even by the best of men.

—Austin Ingram.

—000—

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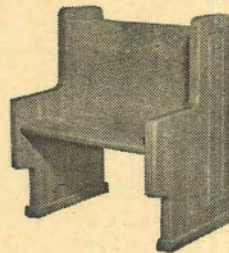
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Power of the Holy Spirit

By BURTON A. MILEY

The Trinity consists of Father, Son and Holy Ghost. Previous lessons have dealt with God and the Son. Today the person of the Holy Spirit is the subject. These lessons are so related that it is well for one to strive to be present in class discussion every Sunday. Absenteeism is always costly to the absentee, but is particularly so during this series.

The renowned Shaw's Botanical Gardens have two large trees in an area. One of these trees will not live without the other. They complement each other. The Christian is dependent upon the Holy Spirit. He can neither produce nor stay glowingly warm toward God without the Spirit. The inner man is not matter but spirit. The Holy Spirit comes to that inner man and indwells him. The two spirits have life together.

THE PURPOSE OF THE HOLY SPIRIT

When Jesus was on earth His disciples looked to Him to settle all their difficulties and answer all their questions. Jesus in the flesh was limited to time and space laws, yet He wished, longed and planned to minister to all people at the same time. He was limited in contact to those with whom He dwelt. That limitation could be overcome through His leaving and the Spirit's coming. The Spirit could minister to all through dwelling in them. Visible companionship with Jesus gave way to inner communion with the Spirit, who speaks not of Himself, but of God. Jesus' departure would be a sad experience to His followers, but the Holy Spirit would be their Counselor and Comforter and would do God's work through them.

The Spirit was to be an advocate (one who is called to the aid of another). However, this was not all His work. He was to counterattack the world and convince it of the major sin of unbelief. The Holy Spirit makes it hard for a man to continue in unbelief. That man must resist, quench and disobey the Spirit's promptings constantly. Many who have started an avowed life of unbelief against Christ have later turned to Him. Give the Holy Spirit credit for that reversed action. Witness Paul and a multitude of others from your acquaintance. The Spirit also convicts of righteousness after the life of Jesus. The Holy Spirit will teach what is right. If a particular action is questionable, and that act is submitted to Him, He will give instruction concerning it. Many Christians have done things that "they did not feel right" about. It was the Holy Spirit working within them for the sake of Jesus. He also convicts of judgment.

Sunday School Lesson

January 23, 1955

John 16:7-11;

Acts 2:1-4, 4:8-12

THE HOLY SPIRIT'S INAUGURAL DAY

The Holy Spirit had his inaugural day on Pentecost. He came in answer to the prayer and promise of Jesus (John 14:16). He was also evidence that Jesus had been received at the Father's throne after His work of redemption. The spirit came to a unified group of followers in Jerusalem with outward evidence. The ear caught the sound of a rushing wind and the eye, the sight of cloven (split) tongues of fire. Men spoke in other than their native tongues. Mark that these men spoke a message which witnessed of the Lord. This is the business of the Holy Spirit through Christians today.

Will Pentecost be repeated? What do you mean by that? If one means will the outward signs of His coming be repeated, probably they will not. They belong to His beginning the same as the manger, angels, shepherds and wise men belong to the first advent of the Lord. These will not be repeated in any further ministry of Christ. But the purpose and work of Christ goes on. The purpose and work of the Holy Spirit continues today I think as effective as it ever was on the day of Pentecost. Has not God used notable men, dedicated instruments, in this day who can rightly and humbly claim "three thousand souls" added within a day to the Lord? I haven't heard of the sound of rushing wind or the sight of cloven tongues of fire in these masterful meetings, but the power of the Spirit has been there.

THE CHRISTIAN AND THE HOLY SPIRIT

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This refers to the name of Jesus and was spoken by one "filled with the Holy Ghost" (4:8). This is the witness expected from Christians and prompted by the Holy Spirit who dwells within.

God made His greatest and most understood revelation by placing His Son within a human body. He housed Him so that he could and would be grasped and heeded by members of the human race. Christ had His individual body. The Holy Spirit has no individual body so He borrows and uses the body of the believer through

which He might express Himself and His work for God by magnifying Christ. The Holy Spirit is limited to the use of the believer's faculties. He can work to get into the heart of an unbeliever but He can work from the heart of a believer.

The highest work of the Christian is that of permitting the Holy Spirit to use His body and faculties. Compensations come to the Christian in this work. The Spirit helps the individual in His communion with God. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought. But the Spirit maketh intercession for us with groanings which cannot be uttered" (Romans 8:26). The Spirit has the ear of God. The Spirit reveals the great things of God. "But God hath revealed them unto us by his Spirit" (1 Cor. 2:10).

One who does not understand God can be brought to a fuller understanding by honoring the Spirit's ministry within his life. Again the Spirit bears fruit which is the joy of Christian experience and life. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). These are the virtues which add joy to the individual's life and make him most effective in his witness for the Lord.

PRACTICAL LESSONS

The Holy Spirit is a Person. He should be treated, thought of, and used as a person. Sometimes the Spirit is thought of as an abstract, impersonal power in operation. He is a power, but neither abstract nor impersonal. One might as well refer to God as "It" as to use neuter gender in speaking of the Holy Spirit.

The Holy Spirit Empowers the Christian's Witness. "But ye shall receive power after the Holy Ghost is come upon you." This power is for the purpose of witnessing to Christ. The Spirit never calls attention to Himself. The true witness is equally self-effacing. John said: "He must increase, but I must decrease" (John 3:30). Talk about Christ is sterile until the Holy Spirit fertilizes it with His power. Then it becomes productive.

The Holy Spirit is the Christian's Daily Guide. He teaches, He recalls, He brings all things of Christ to the Christian's consciousness. The Holy Spirit is practical and should be used daily which will result in spiritual usefulness and fulness to the individual life.

Figures To Inspire

| | S.S. | T.U. | Add. |
|---------------------------------|------|------|------|
| Fort Smith, First | 1586 | 789 | 12 |
| Including missions | 1730 | 836 | |
| Little Rock, Immanuel | 1559 | 463 | 8 |
| Including missions | 1725 | 585 | 9 |
| No. Little Rock, Baring | | | |
| Cross | 1039 | 335 | 9 |
| Including missions | 1157 | 359 | |
| El Dorado, First | 1036 | 263 | 1 |
| Little Rock, Second | 994 | 275 | 5 |
| Including mission | 1125 | 363 | |
| Little Rock, First | 991 | 430 | 12 |
| Fort Smith, Grand Avenue | 835 | 346 | 61 |
| Little Rock, Baptist Tabernacle | 702 | 228 | 4 |
| Blytheville, First | 700 | 213 | 2 |
| El Dorado, Immanuel | 675 | 282 | 1 |
| Magnolia, Central | 669 | 188 | |
| Including mission | 754 | 251 | |
| Pine Bluff South Side | 663 | 219 | |
| Little Rock, Pulaski Heights | 624 | 162 | 4 |
| Pine Bluff, Immanuel | 622 | 228 | 1 |
| Camden, First | 619 | 204 | 2 |
| Including missions | 769 | 293 | |
| Booneville, First | 615 | 135 | 2 |
| Texarkana, Beech Street | 601 | 208 | 1 |
| Malvern, First | 578 | 154 | |
| Conway, First | 578 | 142 | 5 |
| El Dorado, Second | 559 | 201 | |
| Warren, First | 555 | 147 | |
| Springdale, First | 543 | 276 | |
| Russellville, First | 525 | 317 | 1 |
| Paragould, First | 524 | 235 | 1 |
| Including missions | 741 | 374 | |
| Helena, First | 513 | 167 | 8 |
| Jacksonville, First | 463 | 242 | 11 |
| Including mission | 538 | | |
| Fordyce, First | 462 | 138 | 2 |
| Including mission | 551 | 216 | |
| Hot Springs, Park Place | 461 | 163 | |
| Jonesboro, Walnut Street | 460 | 142 | 7 |
| West Helena | 458 | 178 | |
| Cullendale, First | 456 | 209 | 5 |
| McGehee, First | 455 | 169 | |
| Little Rock, South Highland | 455 | 208 | 1 |
| Fort Smith, Calvary | 454 | 178 | 5 |
| Hot Springs, Central | 453 | 159 | 4 |
| Including mission | 512 | 191 | |
| Bentonville, First | 447 | 156 | |
| Siloam Springs, First | 428 | 242 | 3 |
| Monticello, First | 422 | 219 | |
| Clarksville, First | 417 | 167 | 1 |
| Smackover, First | 415 | 172 | 3 |
| Including mission | 487 | 203 | |
| Paris, First | 415 | 164 | |
| Fort Smith, Immanuel | 410 | 155 | 2 |
| Including mission | 426 | 171 | |
| No. Little Rock, Park Hill | 403 | 129 | 7 |
| Fort Smith, Trinity | 386 | 140 | 2 |
| Jonesboro, Central | 385 | 181 | 1 |
| Waldron, First | 385 | 199 | |
| Including mission | 416 | | |
| Fort Smith, South Side | 379 | 118 | 2 |
| Piggott, First | 376 | 147 | |
| Searcy, First | 356 | 124 | 4 |
| Levy | 350 | 169 | 2 |
| El Dorado, West Side | 346 | 118 | 1 |
| No. Little Rock, Central | 332 | 117 | 1 |
| Mena, First | 327 | 130 | |
| Including mission | 369 | 163 | |
| Warren, Immanuel | 317 | 160 | 10 |
| No. Little Rock, First | 284 | 85 | 1 |
| Springdale, Caudle Avenue | 279 | 128 | 4 |
| Fort Smith, Spradling | 277 | 109 | 2 |
| DeQueen, First | 265 | 103 | 1 |
| Calvary, Rose City | 263 | 94 | 5 |
| Ozark, First | 257 | 101 | |
| Fort Smith, Temple Avenue | 252 | 148 | |
| No. Little Rock, Pike Avenue | 252 | 95 | 4 |
| Little Rock, Tyler Street | 252 | 95 | 1 |
| Paragould, East Side | 244 | 155 | |
| Berryville, First | 235 | 137 | |
| Including mission | 280 | 160 | |
| Texarkana, Immanuel | 234 | 115 | |
| Hot Springs, Piney | 229 | 159 | |
| Fort Smith, Bailey Hill | 201 | 138 | |
| Smackover, Joyce City | 198 | 106 | |
| Fort Smith, Mill Creek | 179 | 106 | |
| Pine Bluff, Hardin | 111 | 63 | |
| Siloam Springs, Harvard Avenue | 110 | 67 | 2 |
| Rogers, Immanuel | 106 | 52 | |

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When distant horizons cease to challenge us, we ought to examine our bases; for, ceasing to be missionary, we no longer have a reason to exist.

—A. Ben Oliver.

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Executive Board STATE CONVENTION

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

Harvard Ave. Church Siloam Springs

"This is a report from one of the newer churches in Arkansas. Harvard Avenue Church was begun as a mission of the First Church in Siloam Springs in November of 1953. It was organized in March, 1954, with 100 charter members.

"The Lord has blessed us with 45 professions of faith and baptisms in eight months time. Our Sunday school enrolment a year ago Sunday, December 26 was only 30. Now we have 175 enrolled in Sunday school and 90 enrolled in Training Union.

"Our church in conference last night adopted our new budget for the year. The overall budget adopted was \$252.25 per week.

"The church voted to give 10 per cent to the Cooperative Program. This is an increase of 5 per cent over our last Cooperative Program gifts. Another 6 per cent has been designated to missions. Our goal is for at least 50 per cent to the Cooperative Program.

"May the Lord bless you as you continue to lead Arkansas Baptists in such a way.

*Yours in His service,
Jerry W. Hopkins*

"P.S. Billy Henry is our very capable Sunday school superintendent. There's none better in any state as far as we are concerned. We thank the Lord for him and his devotion to Christ."

Evangelists Available

We call attention to the fact that we have some good evangelists in Arkansas that are available for revival work. In addition to the many fine pastors and missionaries that are good in evangelistic work we have Homer E. Kirkpatrick, P. O. Box 1211, Hot Springs, who has been a general evangelist for 10 years or more. Kirkpatrick is a preacher with power and can conduct a fine revival. His wife helps him. Dr. Joe Hankins of Little Rock is also a general evangelist and his services can be obtained for revival meetings. He is a power in the pulpit. In addition to these two general evangelists there are others that do evangelistic work at various times. Henry G. Spraggins, 6415 Longwood Road, Little Rock, came from California recently and is available for evangelistic work. P. A. Stockton, of South Martin Street, is well known among our people. W. J. Morris, of Pine Bluff, is available also for evangelistic work and has held some very fine revivals. He is sound and solid in his preaching. Tommy Voyles of First Church, Little Rock, is also available for evangelistic work and so is Raymond Strickland of Little Rock. There are other evangelists we are sure and if they will drop us a note and remind us of their availability we shall be glad to mention their names in this paper.

Mount Olive in Ashley

Mount Olive Church near Crossett under the leadership of Pastor Keahey is going forward. This rural church will give \$43.50 more this year for the Cooperative Program than it gave in 1954. The budget has been increased from \$9,521.50 to \$10,305. They will do more than that next year if they are able to keep Keahey as their progressive pastor.

Ashdown and Allen

We have been impressed with the progress of the First Baptist Church in Ashdown under the leadership of Don Allen. During 1954 the total receipts amounted to \$13,551.38, but their budget for 1955 is \$14,208.48. They have increased also the allocation for the Cooperative Program as much as 5 per cent. They are also giving more for Associational missions and they have increased the pastor's salary 33 1/3 per cent. Jesse Reed, one of our State Evangelists, assisted the Ashdown pastor in a Stewardship Revival in November and the church has never been the same since. Allen is proving to be a leader that can produce results and conserve results.

Money Handled in Two Years By the Executive Board COOPERATIVE PROGRAM

| | |
|------|----------------|
| 1954 | \$1,140,481.98 |
| 1953 | 1,080,708.66 |

Increase \$ 59,773.32

DESIGNATED

| | |
|------|---------------|
| 1954 | \$ 104,609.72 |
| 1953 | 100,213.70 |

Increase \$ 4,396.02

OTHER RECEIPTS

| | |
|------|---------------|
| 1954 | \$ 120,740.10 |
| 1953 | 89,747.36 |

Increase \$ 30,992.74

TOTAL RECEIPTS

| | |
|------|----------------|
| 1954 | \$1,365,831.80 |
| 1953 | 1,270,669.72 |

Increase \$ 95,162.08

Cotton Plant Also

The Baptist Church in Cotton Plant has increased its contribution from 20 per cent to 23 per cent for the Cooperative Program in 1955. This is a fine example for many other churches who are still milling around 8 to 12 per cent for the Cooperative Missionary Program. Brethren, the burden of the Lord's heart as He gave the Great Commission was to go into all the world and preach the gospel to every creature. We can not do it on one thin dime out of the dollar. Cotton Plant Church and Pastor Daily are making their missionary zeal felt and they are leaning heavily upon the Randalls and other fine leaders in their church.

Newberry and Almyra

The little town of Almyra reports 235 population but the enrolment in the Baptist Sunday school is 264 and averages 165. There are 204 enrolled in the Training Union. They will average 100 in their weekly prayer meetings. Pastor Newberry is a mighty leader for this fine church in Almyra. The church gives 25 per cent of its receipts through the Cooperative Program and they are alert to raise that each passing year. This fine church also takes part in the regular special offerings. This winter they gave nearly \$2,000 to the Lottie Moon Fund. A high spiritual tide sweeps over the church at this time.

Pastor Carl Sanders and Matthews Memorial Church in Pine Bluff

We notice that the contributions for the Cooperative Program from Matthews Memorial Church have been stepped up. If we remember correctly what they have been doing this will make an increase of 33 per cent of their contributions. We do not know exactly what percentage of their budget it will be but it is a good increase. Sanders is a fine leader and a dynamic preacher. The Lord is blessing the work of Matthews Memorial Church under his leadership.

Clyde White and White City Church, Cullendale

The White City Church in Cullendale is stepping forward. They have begun to send \$25 per week for the Cooperative Program. This church is growing remarkably under the leadership of Brother White. He is a vigorous, progressive, faithful, prayerful, young preacher who is in Ouachita College at the present time.

Commendation

The following commendation of Dr. Joseph T. McClain of Ouachita College comes to us from Pastor John E. Byrd of Norman. Brother Byrd is a member of our Executive Board. Here is what he says:

"I would like to recommend to Arkansas Baptists, Baptists Associations, and Baptist Churches of Arkansas, Dr. Joseph T. McClain, Head of Bible Department, Ouachita Baptist College.

"He was our speaker on 'M' Night. I have never heard more zeal and fervor and love and yearning for Missions.

"Arkansas Baptists are fortunate to have him. Let's use him. He will do you good."

Charles A. Thompson

Many of our preachers, and others too, will remember Charles A. Thompson who finished Ouachita College sometime ago. He has been a student of the New Orleans Seminary and has been doing pastoral work in connection with his Seminary work. Brother Thompson is pastor of the Lexie Church, Tylertown, Mississippi, and since August, 1953, there have been 65 additions to the church. Brother Thompson was one of our best student pastors while he was in Ouachita.

Mrs. Thompson is the daughter of Mrs. B. H. Traylor and the late B. H. Traylor of Mt. Vernon, Arkansas. Their friends in Arkansas will be happy to know of the blessings that the Lord is giving this fine couple. Maybe someday He will bring them back to Arkansas.

Benton, First, and Bernes Selph

First Church in Benton has increased its Cooperative Program allocation for 1955 in the amount of 5 per cent. This church has been, for a long time, one of our leading contributors for the Cooperative Program. Through the year 1955 they propose to give a 5 per cent increase for the Cooperative Program. One of the greatest preachers in the land is Pastor Selph.