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February 3, 1955

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, FEBRUARY 3, 1955

NUMBER 5



H. Armstrong Roberts

45th Anniversary of Boy Scout Week
February 6-12

Nuns 'Brainwashed' Children To Aid McCarthy Parent Says

Lectures "on the virtues of Senator McCarthy" had been given to parochial school children during the controversy which preceded Senate censure of McCarthy on December 2, an irate Roman Catholic parent charged in a letter to Francis Cardinal Spellman, archbishop of New York. Robert L. McCaffery of Tuckahoe, three of whose four children attend Roman Catholic schools, said that teaching nuns at the Immaculate Conception School in Tuckahoe had not only "lectured" in favor of McCarthy but also had circulated the pro-McCarthy petitions of the Ten Million for Senator McCarthy organization.

"This brainwashing being given my children is a disgrace, and I cannot understand how Church authorities condone it," McCaffery wrote. "My daughter in St. Gabriel's High School (New Rochelle) is also subjected to almost daily praise of the Senator.

"Yesterday (November 25), a new low level was reached. Each of my children was requested by the Nun to sign one of the petitions being circulated to obtain 10 million signatures. In other words, the proponents of Senator McCarthy are using Catholic schools to obtain what amounts to forgery, if we consider that these petitions should be signed only by people capable of judging the merits of the matter."

McCaffery added that while he had been "appalled" at the number of Catholic friends "Who boast that they have signed their names and other names several times to the petition," none of them had stooped "as low . . . as those who have permitted this mockery of having infants put their names to controversial matters about which they cannot possibly have a judgement."

Threatening Calls

Later, McCaffery revealed that publication of his letter had involved his family in a "miserable experience." On Friday evening, he said, his oldest daughter had counted 35 telephone calls, 17 favoring McCaffery's stand and 18 opposing it, with many of the latter couched in bitter and obscene terms. Some

had threatened to cancel their insurance with the company for which McCaffery works. By 9 p.m. he noted, he had been forced to take the telephone off the hook.

McCaffery was not the only person to charge the parochial schools with pro-McCarthy proselytization. A "public employee whose job brings her in contact with pupils" of a Brooklyn parochial school reported that nuns at the school had distributed the pro-McCarthy petitions. She asked that her name not be made public.

McCaffery was not the only person to Joseph A. Kerwin, director of the Tuckahoe school. With regard to the anonymous public worker's charge, the Rt. Rev. Henry M. Hald, associate schools superintendent for the Roman Catholic Diocese of Brooklyn, said: ". . . if it's been done, it's been done without the sanction of the superintendent of schools." As for Cardinal Spellman, he was "not available for comment" on McCaffery's letter.

'Unofficial' View

On December 11—after the censure vote—some criticism of Senator McCarthy was voiced over Washington Radio Station WGMS by a clergyman who "emphasized that he was giving his opinion as an individual priest and not as a spokesman for the Roman Catholic Church." He was the Rev. Dr. Charles A. Hart, professor of philosophy at the Catholic University of America and secretary of the American Catholic Philosophical Association. During a broadcast of the "Pastor's Study", a listener telephoned the following question to him: "What do you think of Senator McCarthy? I used to be very friendly to him at one time but can't go along with him now." Dr. Hart replied that as a Christian he objected to Senator McCarthy's apparent lack of charity and disregard for the dignity of the human personality. Following the broadcast, Station WGMS offered free time to the Senator for any reply he cared to make.

—Church and State

God's Laws Are Gracious

A Devotion By The Editor

"The commandment of the Lord is pure, enlightening the eyes. . ."

It has been objected that the commandments of God are mainly negative. However, in each case where the law is stated negatively, the positive is assumed.

The negative statement of the law emphasizes a need which is too often flouted today, the necessity of curbing the depraved tendencies of human nature. The safety and usefulness of life depend largely upon our recognition of these tendencies and accepting the safeguards which God has provided against them.

Life is so constituted that, if we succeed in curbing our depraved tendencies, we shall find ample opportunities for self-expression in constructive, life-building pursuits.

The laws of God are not arbitrary restrictions clamped upon life; they do not represent God's interference in human affairs; on the contrary, God's laws constitute His divine guidance for human life.

Why do we build fences around our fields and gardens? Is it to limit and hinder the growth of the grain and vegetables planted in them? Obviously not. We fence in our crops in order to protect them and give them a chance to grow to maturity and produce their fruitage.

If the laws of God constitute a fence about us, it is for our protection. If they are restrictions, their purpose is to restrict the influences and forces and powers which would destroy us.

The laws of God actually constitute our freedom. Outside the realm of God's laws we lose our liberty, we become enslaved, we are held in bondage by the enemies of life.

Within the circle of God's commands we find ample space for the full expansion of life; we find ample opportunity for the full development of all life faculties and for the full exercise of all life powers.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes . . . more to be desired are they than gold, yea, than much fine gold . . . moreover by them is thy servant warned; and in keeping of them there is great reward" Psalm 19:7-11.

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Prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, oh Lord, my strength and my redeemer." Psalm 19:14.

Suggestions For Observance Of Boy Scout Sunday, February 6

Theme — "Building for a Better Tomorrow"

Released by

Protestant Committee on Scouting

Observance of Boy Scout Sunday will take place on Sunday, February 6. This observance will mark the opening of Boy Scout Week, February 6-12, to celebrate the 45th Anniversary of the Boy Scouts of America.

On Boy Scout Sunday, members of the Boy Scout movement will review their spiritual pledges in Scouting, each according to his own religious convictions. Local churches and synagogues are urged to recognize their boys and leaders in Scouting at regular or special religious services.

Each church will observe Boy Scout Sunday in its own way. To guide local churches that wish to encourage Scouts and Scouters by recognizing the 45th Anniversary of the Boy Scouts of America these suggestions may be helpful.

All Boy Scouts, Cub Scouts, and Explorers

are urged to attend church regularly, but on Scout Sunday they are asked to appear in uniform. It is desirable that each one attend with his family in the church of his choice. By mutual consent some units may be able to worship in a body. But in such cases care should be exercised to respect the religious convictions of all concerned.

Practically every church in America has in its membership families in which there are Cubs, Boy Scouts, or Explorers. Therefore it is desirable to have recognition of Scouting in all churches, even those that do not have Scout units. Such recognition will mean much to the boys and their families.

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ENTERPRISE

Some people get what they want because they have the takenique.

—Highways of Happiness.

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist
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From The Editor's Desk

The Evangelistic Conference

Standards of Success

Measured by all the rules which we usually apply to conferences, conventions, and assemblies of any kind, the Evangelistic Conference was a successful venture.

The attendance was good. The auditorium of the First Baptist Church in Little Rock was practically filled to capacity. Pastors and church workers came from every corner of the state. The audiences were attentive and responsive. The interest and enthusiasm ran high.

Therefore, judging by the attendance and by the audience response, we would say that it was an extremely successful evangelistic conference.

Turning now to the program personnel, we could become enthusiastic as was the audiences which heard the speakers who appeared on the program. We would be justified in using superlatives in describing the pungent, powerful messages delivered. Each speaker took his assignment seriously and spoke to the subject that was assigned him. There was a remarkable unanimity among the speakers, no matter what their subjects in emphasizing the power of the Word of God and the inescapable obligation upon the preacher in the pulpit to preach the Word. Each speaker seemed to be conscious that the preachers, in revival meetings and particularly in the simultaneous crusade which is planned for this Spring, would be tempted to resort to extra-biblical methods, means, programs, tricks, and the like in order to gain results and count noses. These speakers called their audiences back to the Bible as the message of salvation and as the power of God to convict men of sin and lead them to faith in the Lord Jesus Christ.

So there was a minimum emphasis on methods and a maximum emphasis on the message and evangelism. While methods were not discounted, it was made plain that methods are no substitute for the gospel in winning souls to Christ.

Theme

The theme of the Conference was: "Forward—Together—In Revival and Evangelism." It was thus emphasized in the very theme of the Conference, an emphasis that was stressed throughout the Conference, that revival of God's people must precede any widespread and effective evangelism. So the first session of the Conference on Monday evening was devoted to a discussion of "Revival Before Evangelism." Following on Tuesday morning the emphasis was, "Performance in Evangelism." Tuesday afternoon the theme was, "Power for Evangelism," and Tuesday night, "Objective in Evangelism is Winning Souls to Christ." The closing session on Wednesday morning emphasized the theme—"The World Plunges to her Doom; We must win the Lost Now or They may Never be Won."

God's Standard

We have spoken of the standards by which we measure the success of the Evangelistic Conference, but our standards are not always God's standards. Did the Conference measure up to God's standards for a successful gathering together of His followers?

The first information concerning, or insight into, the standards by which God measures the success of His followers is found in the record of Pentecost. There the disciples were of one accord in one place. The Holy Spirit enveloped them and filled them. Their tongues were set on fire with the gospel message of salvation. Wherever they went they testified to the saving grace of Jesus. Following this personal testimony upon the streets and the shops and the homes, the apostle Peter cast the net by preaching a sermon, following which 3,000 souls were saved. They had been prepared for the sermon by the personal testimony of all the believers.

Later when the disciples were scattered abroad by the persecution, they went everywhere preaching and giving their testimony to the saving grace of Jesus.

The test of the success of the recent Evangelistic Conference is whether or not those attending will carry back home with them the interest, information, enthusiasm and inspiration which was generated in their hearts during the Conference. How long after they return home will the inspiration of the Conference remain with them? Will it last until the Simultaneous Crusade is over? Will it still live on through the year and the years to come? That is the real test of the success of the Evangelistic Conference.

There is yet another test, will those who attended be able to inspire and thrill their churches so that their fellow church members may catch something of the inspiration which those attending felt and experienced here in Little Rock during the Conference? Will they pray about their experiences, talk about their experiences to others? Will they testify with such earnestness and prayerfulness until their interest and inspiration become contagious and permeate the whole life of their churches? Will those who did not attend the Conference be inspired by the testimony of those who did, renew their testimony until the whole church is talking about what the Lord is doing among His people. Will they, like the early Christians, be of one accord in one place, praying, and waiting for the promised power? If such shall be the case in our churches, the task of the preacher in the pulpit will be easy. It will be his responsibility to preach the Word, to draw in the net, to gather in those whose hearts have been touched by the personal testimony of the whole congregation.

Personal Testimony

This personal testimony is something vital. Those who are enveloped and infilled

A New Feature

With this issue of the *Arkansas Baptist* we are beginning a new feature, the publication each week of the special emphases in the denomination calendar of activities. Included in this feature will be both state and Southern Convention activities and events. We hope that this feature will be of special interest and value to the pastors and church workers throughout the state. See page 10.

by the Holy Spirit will not wait for an organized and directed program of visitation and testimony. They will go out on their own to bear their witness for Christ. We do not mean to discourage organized and directed visitation witnessing, but such a program cannot take the place of the spiritual urge in the hearts of God's people to which they respond in giving their testimony to the saving grace of the Lord Jesus Christ.

Time will determine whether the success of the Evangelistic Conference, measured by the standards to which we have referred, begins to wane and leak out before the final, ultimate goal is reached, or whether as the weeks, the days, the months, come and go it shall gain momentum and grow in power until it sweeps the whole state in its onward, upward movement.

The success of too many successful meetings springs a leak before the folks who attended them reach home. And when they arrive at their home churches they have a sort of deflated balloon with little or nothing to inspire and capture the imagination of the folks at home. Whereas, if the gathering together of God's people means to them what it should mean, the movements, programs, and challenges should gain momentum as the people return to their home churches to pass on to their fellow-Christians the interest, enthusiasm, and inspiration which they have gained. The people at home taking up the same interest, enthusiasm, and inspiration gives the movement a boost and enlarges on the success of the general meeting which was held.

Success Determined by Churches

So the success of the Evangelistic Conference was not determined here in the First Baptist Church at Little Rock. It will be determined in the churches throughout the state in the weeks and months that follow the Evangelistic Conference. It will be determined, first of all, by the revival of God's people in the churches throughout the state. Unless that revival takes place they will defeat the success of the Conference in Little Rock, a revival of the grace of the Lord in the hearts of the people, a revival of their vows of loyalty and service to the Lord, a revival of their testimony to His redeeming grace, a revival of the responsiveness of God's people to His promptings, a revival of their obedience to His instructions. When such a revival takes place among God's people, the next phase of success will inevitably follow—sinners will be converted unto the Lord. When Zion travails, sons and daughters are born into the kingdom of God.

Kingdom Progress

Immanuel Church, El Dorado, Builds



Pictured above is the Cornerstone of the new building.

The Immanuel Church, El Dorado, has just completed a new educational building. They entered the new building the latter part of December. With this additional Sunday school facilities, the Sunday school has averaged above 700 in attendance.

The new structure is a three story building and provides over 18,000 square feet of floor space. It was constructed at a cost of \$125,000. The new building provides for the

following departments: one adult department, one young married people's department, four nursery, two beginner, three primary, and three junior departments. The Sunday school now has 18 departments.

Pastor J. D. Tolleson writes, "We have great hopes here for the future. The church voted for the pastor and his wife to attend the Baptist World Alliance and tour the Holy Land next summer."

News From Ouachita College

Dr. C. A. Yeoman, Chairman of the Division of Education at Ouachita Baptist College, has released an outline of plans for the division, in an expansion program.

Ouachita, one of the first colleges to enter the "Arkansas Experiment in Teacher Education" sponsored by the Ford Foundation, will continue to support that program. Dr. Yeoman was formerly Chairman of the Content for the Fifth Year Program, and in that capacity, participated with Dr. T. D. Vaughan, formerly of Ouachita, and others on a tour studying the fifth year teacher education programs at Teachers College-Columbia University, New York University, Cornell, Harvard, Yale University and Adelphi College.

The Division of Education at Ouachita is made up of five departments: elementary education; secondary education; physical education; psychology; and library science. Areas of concentration are offered in the first four. Teacher-education programs are offered in elementary education, secondary

and physical education. The programs offered call for further integration of theory and practice (course offerings and laboratory experiences), additional course offerings in professional areas and enlargement of the educational library.

The revised programs in teacher education are in process of review and study and if adopted as submitted will, in Dr. Yeoman's opinion, give Ouachita students training as good as any in the state.

571 Enrol at Ouachita

Spring semester enrollment at Ouachita college climbed to 571 through January 26, according to Miss Frances Crawford, registrar. The same semester last year recorded 500. An additional 13 have signed as special students.

Students have until February 12 to enroll for this semester and indications are that several transfer students will check in before registration closes.

Southern College Professor Gets Doctor's Degree

John E. Steely, dean of administration at Southern Baptist College, received the degree of Doctor of Theology at the mid year convocation at Southern Baptist Theological Seminary, Louisville, Kentucky, Tuesday, January 25. Activities for the convocation began with a reception at the home of Seminary President Duke McCall Monday afternoon. A class breakfast was held Tuesday morning, with graduation exercises taking place in the Alumni Memorial building in the afternoon.

Dean Steely majored in church history and minored in philosophy of religion and Christian sociology. During the school-year of 51-52 he was fellow to Dr. T. D. Price. The subject of his dissertation was "Gnosis: Doctrine of Christian Perfection in the Writings of Clement of Alexandria."

Graduating magna cum laude from Ouachita in 1944, Dean Steely received his B. D. degree in 1947 and his Th. M. in 1948, both from Southern Baptist Theological Seminary at Louisville, Kentucky. In addition, Dr. Steely has done work at the Union Theological Seminary in New York.

A native of Arkansas, the son and grandson of Baptist preachers, he graduated from Calico Rock High School, Calico Rock, in 1939. He began his work with Southern Baptist College in 1948.

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America Under Free Enterprise and the Capitalistic System

America owns 71 per cent of the world's cars, 80 per cent of the hospital beds, 82 per cent of the bathtubs, 52 per cent of the high school enrolment, 48 per cent of the radios, telephones and telegraph facilities, 60 per cent of the life insurance policies and 33 per cent of the railroads. Isn't this the greatest argument for free enterprise as it has existed in America through the past years?

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GOOD FOR ICELAND!

Iceland is without a single jail or penitentiary, or court, and has only one policeman. The system of public schools is practically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers, and printing establishments. No liquor is permitted to be imported, as all are total abstainers. There are 78,000 people on the island.

—Fraternal Record.

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From Texas to Oklahoma

Owen Kersh has resigned as education and music director of the First Baptist Church of Denison, Texas, and accepted a position with the First Baptist Church, Ada, Oklahoma, as ministers of education and music.

Mr. Kersh is a native of Arkansas, a graduate of Ouachita College, and a MRE graduate of the Southwestern Seminary, Fort Worth, Texas.

During his college days at Ouachita he served as minister of education and music at the Second Church, Pine Bluff, and later at Immanuel Church, Fort Smith.

President Ralph Phelps expressed satisfaction at the 14 per cent gain in students compared to last year's total.

"Ouachita has maintained a higher per cent increase than the national average for state supported colleges and universities and denominational schools of higher learning," he stated.



Christian Horizons



By Religious News Service

S. C. Governor Asks Divine Guidance

Divine guidance is needed to solve "the problem of human relationships" in South Carolina, Gov. George Bell Timmerman Jr. declared in his inaugural address.

The "human relationships" to which he referred involve the issue of racial segregation in the public schools. His address dwelt at length with the traditional policy of segregating the races in South Carolina schools.

"We must ask God to guide us in the troublesome days ahead," Gov. Timmerman said. "Man alone is not strong enough nor wise enough. I speak not only of the problem of human relationships in our own state. I speak also of the terrible shadow of war, which constantly overhangs our nation.

"Of one thing we can be certain. You as citizens and I as governor, only with the help of Almighty God, can meet successfully whatever problems the future may hold.

"We must place our trust, our faith, our hope, in Him."

On race relations the governor said:

"My pledge to you is that I shall exert my greatest efforts to preserve the way of life in which white and Negro have learned to live peacefully in close proximity, with an understanding of the problems of each; a way of life in which each keeps racial integrity; a way of life in which the white majority has increased its efforts yearly to provide true equality of opportunity to the Negro minority in schools and in all other endeavor, except social intermingling . . ."

Congressmen Push Measure Against Obscene Literature

Efforts have again been launched in Congress to strengthen the hand of the Postmaster General in dealing with obscene material sent through the mails.

Senator Frank Carlson (R.-Kan.) introduced a bill in the Senate for this purpose. Rep. Edward H. Rees (R.-Kan.) is sponsoring a similar measure in the House. Last year, the Rees bill was passed by the House but failed in the Senate.

Both bills would give the Postmaster General authority to impound mail whenever he has reason to believe the statutes against indecent literature are being violated.

Form Comic Book Board of Review

A comic book board of review for Hamilton County was organized in Chattanooga, with Robert A. Elmore, procurement officer for the Tennessee Valley Authority, as chairman.

The board is composed of two members appointed by the mayor, two by the county judge, and one each by the Chattanooga Pastors Association and city and county parent-teacher councils.

Its announced purpose is to stop the distribution of objectionable comic books through voluntary cooperation from wholesale distributors and retailers.

Establishment of the board was recommended by the local junior chamber of commerce.

N.Y. Legislature Gets Bill To Ban Indecent Comics

Legislation to ban the distribution of indecent comic books is being sought in the New York legislature by a Steuben County Assemblyman, acting independently of a joint legislative committee studying the problem.

Assemblyman Charles D. Henderson, Hornell Republican, has introduced a bill that would let the Board of Regents censor comic books and ban those that are "obscene, indecent, immoral, inhuman, sacrilegious, or . . . tend to corrupt morals or incite to crime."

Pastoral Institute Told Of Link Between Clergy, Doctors

More than 300 ministers and religious workers from 11 denominations attended a three-day Institute on Pastoral Care at the Baptist Hospital in Winston-Salem, N. C.

Dr. Wayne E. Oates, professor of pastoral care, Southern Baptist Theological Seminary, Louisville, Ky., told the group that ministers should rely on physicians much as they do upon deacons in the church.

"They are special persons who should be chosen because of their aptness, their devotion and their consecrated ability to meet special needs of those in the fellowship of suffering," he said.

Dr. R. Lofton Hudson of Kansas City, Mo., professor of pastoral care at Central Theological Seminary, said that "religion cannot be relegated to a Sunday exercise, not even to dealing with spiritual matters only. It concerns itself with economics, with health and recreation, with personal relationships and with government."

"Likewise," he said, "psychiatry is concerned with the person as a whole. The pastor and the psychotherapist must meet in the care of the particular patient."

New Protestant Radio, TV Center Dedicated

The new \$400,000 Protestant Radio and TV Center was formally dedicated in Atlanta to "its task of carrying the word of Christianity to the world."

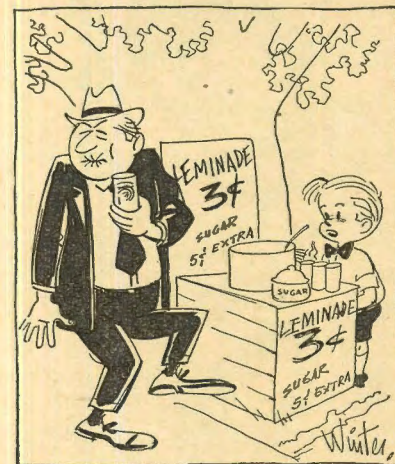
Methodist Bishop G. Bromley Oxnam of Washington, D. C. presided at the ceremonies.

The center is said to be the only set of studios in America interdenominationally owned and operated for the production and distribution of religious radio and television programs. These are sent to several hundred stations in the U.S. and the Armed Forces Radio Network and are sometimes beamed behind the Iron Curtain by the Voice of America.

Emory University presented the site to the center which is jointly owned by five denominations and three educational institutions. These are the Methodist, Presbyterian, U.S.A., Presbyterian, U.S., United Lutheran and Episcopal Churches; and Emory University, Agnes Scott College, and Columbia Theological Seminary.

The center is controlled by a Board of Trustees representing these denominations and institutions.

A Smile or Two



"You didn't read the fine print, Mr.—
Sugar is 5c extra."

Lt. Gen. I. D. White, commander of the Fourth Army, Ft. Sam Houston, Texas, says he got tired of hearing Texans brag about their history. So one day he asked one of them if he had ever heard of Paul Revere from the General's part of the country.

The Texan thought a minute, then replied: "That's the fellow who ran for help."

—Arkansas Democrat

A farm boy said to his brother, "Reuben, how would you get a girl to marry you?"

Reuben answered: "Well, if she don't want to, you can't; but if she does, there ain't hardly no way to prevent it."

—Quote

I had stopped in a service station between Anniston and Montgomery and while I was there, an old man in a very dilapidated Model T drove in.

"Gimme a dollar's worth o' gas, Henry," he said.

"Why don't you fill 'er up, Dave?" the attendant asked.

"Wa-a-al, Henry," he replied, "I'm afraid she might not run that fur."

—Quote

Five-year-old Dolly shows a decided theological bent.

One day her father called her and said: "Dolly, open your mouth and shut your eyes and I'll give you something to make you wise."

"Oh, daddy," she cried, "That's just what the serpent said to Eve!"

A mother had struggled long and hard to teach six-year-old Jimmy one of the shortest verses in the Bible: "It is I, be not afraid."

"Now, James darling, let me hear your verse," she coaxed before Sunday school time arrived.

James gazed straight into his mother's eyes and shouted triumphantly: "It's me — don't git skeered."

Kenneth was having a lesson in color, and finally his aunt touched her gray skirt and asked:

"What color is this?"

Kenneth hesitated and then said, "Dark white."

"No," laughed his aunt. "Dark white isn't a color. Think again."

Kenneth fidgeted; at last he said confidently, "if it isn't dark white, it must be light black."

Ordained To Ministry



GARY ALLEN YOREE

The Arkansas City Church, Delta Association, ordained Gary Allen Youree, son of Mr. and Mrs. Don Youree, to the gospel ministry, Sunday afternoon, January 23.

Included in the presbytery were the following: Herbert Haney, moderator; Interrogation by George Peters; charge to the candidate, Edward Harris; charge to the church, Ed Carruth; presentation of the Bible, Robert Moore. The ordination sermon was delivered by Dr. Ralph A. Phelps, president of Ouachita College, and the ordination prayer by Cline Ellis.

An hour of fellowship, with refreshments served by the women of the church, followed the ordination service.

Mr. Youree is a graduate of Ouachita College, and is now teaching school in El Dorado. He is the pastor of Moores Chapel Church, Dumas. His plans are to enter one of the Baptist seminaries next fall.

Marianna, First, Establishes Unusual S. S. Class

By D. HOYLE HAIRE

Beginning on January 9, the First Church of Marianna inaugurated a Sunday School Class for exceptional children. This class is patterned after the public school classes for this type of child. The purpose, of course, is to provide religious training for these children on a basis that will be congenial for them. Because of the small number of children the boys and girls attend the same class.

This particular class is enrolled in the Junior Department because nearly all the boys and girls are of Junior age. However, they meet with the Primaries for the opening exercises.

Mrs. E. G. Berry, the wife of Sunday School Superintendent, is the teacher. Mrs. Berry has an abiding interest in this type of child, and in addition has considerable knowledge of their needs.

Minister Ordained

Floral Church, Little Red River Association, ordained Arthur White to the gospel ministry, Sunday afternoon, January 9. R. A. Bone, former pastor of Floral Church, and former pastor of Mr. White, delivered the ordination sermon.

Mr. White is now the pastor of Pleasant Ridge Church in Little Red River Association.

Mineral Springs Pastor



JOHN KUESPERT

John H. Kuespert, a recent graduate of the Southwestern Seminary, Ft. Worth, Texas, has accepted the pastorate of Central Church, Mineral Springs, and plans to move on the field early this month.

Mr. Kuespert is a native of Little Rock; graduate of the local High School, and Little Rock Junior College. After serving three years in the armed forces, he returned to the state, entered the ministry and attended Ouachita College, where he was a graduate in the class of 1950.

While a student at Ouachita, Mr. Kuespert served as pastor of Riverside Church, near McCrory and Steele Bridge, Lonoke. While in the seminary, he was pastor of First Baptist Church, Stoneburg, Texas.

Mrs. Kuespert is the former Kathleen Springfield of Little Rock. The Kuesperts have three children, two sons and a daughter.

Calvary, Benton, Makes Progress

The Calvary Church, Benton, is making progress under the ministry of Pastor J. W. Royal.

The church budget was increased for 1955 and was oversubscribed by \$6,000 in one service. The church debt has been reduced \$6,250. A new Hammond organ has been installed. A building committee has been appointed to study plans for the enlargement of the church. The church voted to increase its allocation to missions by six per cent.

Pastor Royal was formerly pastor of the First Church, Lewisville, where he served for nine years.

Bethel Receives 63 Additions

New Bethel Church in Mississippi County Association has had a good year, according to a report by the pastor, M. D. Davis. There have been 63 additions to the church on profession of faith and baptism.

During the year the church sponsored a project of a six acre cotton crop, the proceeds from which was applied on their church debt. The acreage was provided without cost to the church and it was ginned free.

Correction

In the issue of January 20, it was reported that Sardis Bever had come from the pastorate of the First Baptist Church, Winnsboro, Louisiana, to the First Church of Decatur, Arkansas. Pastor Bever came from the pastorate of the Lone Pine Baptist Church, Winnsboro, Louisiana, instead of the First Baptist Church of Winnsboro. C. B. Hall is the pastor of the First Baptist Church of Winnsboro and begins his 13th year in that pastorate March 1.

Moore Returns To Arkansas



JAY W. C. MOORE

Faulkner County Association has called Jay W. C. Moore as associational missionary to succeed Missionary P. E. Turner, who resigned last September to accept work on the Sacatone Indian Reservation in Arizona.

Mr. Moore has served for the past eighteen years as associational missionary in Oklahoma. Three of those years were spent with the Pawnee-Creek Association and the past fifteen years in the Muskogee Association. The Muskogee Association comprises six counties. Gifts from the churches of the Muskogee Association to World Missions through the Cooperative Program increased during the fifteen year period from \$2,000 to \$50,000.

Mr. Moore was born near Harrison and reared near Van Buren. Mrs. Moore was born and reared near Clarksville. Mr. Moore received his education at Mountain Home Baptist College in Arkansas. Mrs. Moore received her education at Hagarville Baptist Academy near Clarksville and later attended Arkansas Tech at Russellville, and Oklahoma A. & M., Stillwater, Oklahoma.

The Moores moved to Conway, where they will live, on January 27.

Teaching Improvement Filmstrips Produced by Baptist Board

Five color filmstrips on teaching improvement have been released by the Baptist Sunday School Board's department of audio-visual aids.

A. V. Washburn, secretary of teaching and training, Sunday School department, said: "These filmstrips offer a balanced study of the work of a Sunday school teacher who would aspire to become more effective in the teaching of God's Word. They may be used most helpfully as a series, but each individual filmstrip can be used independently as well."

The filmstrip titles are: The Christian Teacher, Selecting Aims, Choosing Methods, Planning a Lesson, and Testing Results. Each one is accompanied by two manuals with black and white photographs of each color frame.

... Soon even your thoughts are not going to be your private affair! A London physician is building a thought detector that will function through radar and television and which will capture radiations emanating from human brains.

—Survey Bulletin

Marianism Protested

The tendency for Christians of the world to look upon Mary, the mother of Jesus as divine, "preserved free from every stain of original sin" has the support neither of the Scriptures nor of unbroken tradition. This is the opinion of a group of leading Southern Baptist Bible scholars contacted by the Baptist Press.

"The dogma has served to widen the yawning chasm between Biblical Christianity and modern Romanism" said Dale Moody of Southern Baptist Theological Seminary, Louisville, Ky. "The Roman veneration of Mary has moved beyond incipient idolatry into an actuality that will perhaps lead them one day to declare Mary co-redeemer with Christ. This can only repel and be repudiated by all Biblical Christians."

Thomas B. Maston of Southwestern Baptist Theological Seminary, Fort Worth, Tex., called the Roman Catholic effort to deify Mary "an accommodation strategy." He said that it was a definite evidence of the compromising mixture of Christianity with paganism.

A New Orleans Seminary theologian, Ted R. Clark, has said, "It was so plain to the first century Christians that Mary was nothing more than the human agent in the Incarnation that the New Testament does not bother to deal with the problem of Mary's relationship to the eternal Christ. Only the relationship of Mary to the 'man' Jesus is presented in the New Testament."

The president of Golden Gate Baptist Theological Seminary, Berkeley, Calif., Harold K. Graves, said, "It is because of the sentimental feelings that people have toward their mother that this doctrine has such an appeal to so many. It has no Biblical foundation."

Fred L. Fisher also of Golden Gate Seminary said, "The place of Mary in the gospel story is certainly unique since her position as the virgin mother of the Christ child can never be repeated, but the Bible does not teach that she is to be worshipped. Respected? Yes. In the same way that any servant of the Lord is to be respected for believing and giving devoted service to the Lord in answer to the Lord's call. After all, what she did in giving her body as the instrument through which the son of God became incarnate is no higher service than that of many who have given their bodies to be burned and their lives to be used in the promotion of the kingdom of God."

Other leading theologians observed as follows: S. A. Newman, Southeastern Baptist Theological Seminary, Wake Forest, N. C., "another example of that periphery of paganism which has always constituted a sore temptation to the Catholic mind." Edward A. McDowell also of Southeastern, "It is evidence of a widening breach between Evangelical Christianity and Catholicism," and Frank Stagg, New Orleans Baptist Theological Seminary, said the dogma is "distressing to all who refuse to recognize a rival to Jesus. Only the Triune God is to be worshipped."

Attention Pastors!

All Baptist pastors who expect to be in Miami for the Southern Baptist Convention, May 18-21, the Sunday before and the Sunday after are asked to please notify R. B. Culbreth, pastor of First Baptist Church, 151 N. W. 60th Street, Miami, Fla. Culbreth is chairman of the Pulpit Supply Committee and needs to know who will be available for supply in the churches of Miami, if needed.

Dept. of State Issues Statement On U. S. Military Men in Spain

A very strong statement concerning the problem of the religious welfare of United States military personnel stationed in Spain has been made by the Chief Publicity Service Division of the Department of State. Howard A. Cook speaking for the Division in a letter said, "No steps will be taken by this government which will interfere with the traditional religious functions of the military chaplains."

He also said, "Discussions have been in progress in Madrid between local United States and Spanish Military authorities concerning certain administrative and legal questions arising from the presence of United States Military personnel in Spain. One of the questions involved in this discussion has been that of marriage by the United States Armed Forces in Spain."

"The tentative views of the local military authorities have been received by your government in Washington, where they will be given careful review before any decisions are made."

The letter was addressed to Dr. J. W. Storer, president of the Southern Baptist Convention, in response to a query sent to Secretary John Foster Dulles of the Department of State.

February 21 Deadline BWA Applications

February 21 has been set as the deadline for filing applications on the part of those desiring to attend the Baptist World Alliance in London, July 16-22.

Application forms may be obtained by writing to the office of Porter Routh, 127 Ninth Avenue, North, Nashville, Tenn. When the applications are filled out, they should be sent with the deposit to the office of the Baptist World Alliance, 1628 16th Street, N. W., Washington 9, D. C.

Reed Named Acting Head Relief and Annuity Board

R. Alton Reed was named acting executive secretary of the Relief and Annuity Board at the Board's quarterly executive committee meeting. The Relief and Annuity Board, one of the twenty agencies of the Southern Baptist Convention, is located in Dallas, Tex. Reed succeeds Walter Alexander who died in December.

The executive secretary will be elected at the Board's annual meeting March 9 in Dallas, Wallace Bassett, Dallas, president of the Board, said in announcing Reed's election.

Wilbanks Joins Mission Board

C. E. Wilbanks, director of evangelism for the Mississippi Baptist Convention for the past three years, has accepted a position with the Evangelism Department of the Southern Baptist Convention's Home Mission Board.

Baptist Choir to Tour Europe

An organized Baptist choir is planning a 30-day tour of Europe this summer in connection with its visit to the Baptist World Alliance in London.

The choir, under the direction of George D. Crawford, minister of music at Inman Park Baptist Church, Atlanta, Ga., is composed of seventy-five singers from thirty-three churches in the Atlanta Baptist Association.

Question: I am writing in regard to a young man who feels the call to the ministry but lacks the proper training. He plans to enter a state university when he could enter a Baptist school. Is this all right?

Answer: It would be of interest to know just why your young preacher wants to enter a state university. Is it close to his home? Does he feel led to enter the university? Does he think that he will get better training there? Has someone prejudiced him against our Baptist schools? Or does he look down on the fellowship and training of like-minded, other young preachers, in the denominational schools?

Frankly, I had rather he would enter a state university than our so-called non-denominational Christian colleges. Most of the latter will prejudice him against our organized Baptist life and make a full-grown Pharisee out of him.

I think the best place for a young Baptist preacher to get an education is in one of our many Baptist colleges. There he will get to know others with whom he will serve all of his life. He will get the best of academic training. And he will grow in his knowledge and experience of the Baptist doctrines and practices.

Your young man will likely regret his decision to enter a state university. Then he will become bitter and blame his inadequacies on our denomination. Wise pulpit committees will think twice before they will consider him. He will have to take years to prove himself.

Why does any such young person accept such a handicap? Probably because he is young and has had poor advisors?

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Yates Awarded Th.D. at Southern

Kyle M. Yates, Jr., assistant professor of Biblical Archaeology, Hebrew and Old Testament at Golden Gate Seminary, has completed all requirements for the Doctor of Theology degree at Southern Baptist Theological Seminary, Louisville, Kentucky. On December 17, 1954, he was examined on his thesis, "The Theological Significance of Healing in the Old Testament," and received the degree on January 25, 1955.

Son of a prominent Southern Baptist pastor, writer and former professor of Hebrew and Old Testament at Southern Seminary, Dr. Yates was born and reared in Louisville. He attended Mississippi College at Clinton, and Wake Forest College Wake Forest, North Carolina, receiving the B.S. degree from the latter. The Bachelor of Divinity degree was awarded by Southern Seminary. Having studied in England at the University of Manchester, and in Scotland at the University of Edinburgh, Dr. Yates plans to return to Edinburgh to complete his work on the Doctor of Philosophy degree.

235 Enrolled Spring Semester

At the close of registration for the spring semester, 235 students had enrolled at Golden Gate — the largest total for a spring semester and, significantly, one that shows an increase over the fall total of 226. A more complete report and analysis will be given later.

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"A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible."

—Woodrow Wilson.

Theological Education and Southern Baptists

By LOUIE D. NEWTON, Chairman, Committee
on Theological Religious, and Missionary Education

Meeting in Nashville recently, the Committee on Theological Education of the Southern Baptist Convention had one of the most satisfactory sessions since our appointment in Houston, 1953. Beginning at 8:00 that morning, we worked right through the day until 4 o'clock in the afternoon, stopping only for lunch in the cafeteria of the Sunday School Board Building. It was a source of general regret that Drs. Hudgins, Hobbs, Feezer, Warren, Storer, and Mrs. Martin could not attend. Dr. T. B. Maston represented Dr. Howard Williams for Southwestern Seminary. Miss Emily Landsdell represented Carver School.

Fact Finding Committee

A sub-committee, appointed some months ago to make a study of the factual situation regarding theological training now offered by the Convention, and the present and foreseeable need of expanded theological training, reported. Dr. Perry Crouch, Asheville, was chairman of the committee, with Dr. S. H. Jones, Greenville, and Dr. T. K. Rucker, Forrest City, as the other members. Dr. Orin Cornett of the Education Commission rendered effective co-operation in the assembling of facts, revealing, chart-wise, present enrolments and facilities, and trends, pointing future needs. With these facts clearly stated, we set to work.

It will be interesting to look at some trends. In 1946 there were 3,200 ministerial students in our Baptist colleges within the Convention. In 1950 this number had increased to 4,800. In 1955 the figure is approximately 6,500. By 1960 it is conservatively estimated at 7,200. The present enrolment of ministerial students in our five SBC seminaries is 3,655. Counting students in religious education, music and other special work the actual present enrolment is 5,300. What are we going to do with the inevitable increased enrolments by 1960 and thereafter? This was the question we faced.

Seminaries Overloaded

This situation brought forth other questions. What is the wisest policy for Southern Baptists in facing this situation? Force our existing seminaries to become larger and larger? Build more seminaries? Force more and more of our ministerial students to attend non-Baptist seminaries? Or give up any hope of ministerial training? We had to face the fact that our five seminaries are now overloaded, especially at the point of teacher ratio to students. They are also overloaded at the point of housing, library facilities, etc. And there are many other factors that cannot here be detailed, all of them important.

"We have grown faster than we have been able to plan," said Dr. Crouch. And this one sentence well summarizes our situation. Foreseeing this trend, the Convention authorized the Executive Committee to make a survey of theological training in 1945. As a result of that survey, two new seminaries were authorized by the Convention in Chicago, 1950. They are: Southeastern, Wake Forest, and Golden Gate, Berkeley. They are meeting this demand for expanded theological training as rapidly as they can get into full action, but it will be 1960, or thereabout, before they are in full action.

Need More Seminaries

Meanwhile, enrolments at Southwestern,

Southern, and New Orleans have increased annually to a point where their accreditation is threatened, due to teacherload, and other essential factors. Furthermore, many of our worthiest young men, called to preach the Gospel, have had to enrol in non-Baptist seminaries. The Executive Committee has ready for the 1955 Convention a recommendation which I believe will be welcomed, by which our existing seminaries will be definitely undergirded through increased appropriations. But this will not solve the situation. It is now obvious that we need more seminaries.

Our meeting brought a meeting of minds in the conviction that Southern Baptists must have additional seminaries. When? As soon as we can provide a basis for such action. First, we must establish, on the basis of further study, where another seminary, or seminaries, should be located. Second, we must provide additional financial support for such expansion, keeping in mind that we must not endanger the present seminaries by any lessening of essential financial support. Presently, we are unanimous in our thinking that it will be wise to attempt only one new seminary at a time.

Religious Education and Music

This question emerges: Should each of our seminaries undertake departments of religious education and music? At present Southwestern, Southern, New Orleans, and Golden Gate have these departments. Enrolments follow: Southwestern, R. E., 600, Music, 95; Southern, R. E., 95, Music 97; New Orleans, R. E., 125, music, 40; Golden Gate, R. E., 30, Music, 10. It was pointed out that the churches are calling for more and more graduates in religious education and music. And our seminaries must have additional funds with which to expand these departments—departments that are relatively new in SBC work.

Carver School of Missions

After hours of earnest discussion to establish the facts and trends within our five SBC seminaries, aided by Presidents McCall, Leavell, Stealey, Graves, and Dr. Maston, representing President Williams, our committee then asked President Lansdell of the Carver School of Missions and Social Work to tell us how Woman's Missionary Union was getting along with their undertaking. Miss Lansdell told us that they have 104 students at Carver this year, divided between training for missionaries, religious education, and social work. Further conference is anticipated between the WMU and SBC regarding Carver School.

Negro Seminary

In addition to the work being done in our five seminaries and at Carver School, and in the American Baptist Seminary for Negroes in Nashville, we reviewed what is being done in the field of theological study and training by Southern Baptists on the state level. First, the five seminaries are serving approximately 4,000 pastors who can never attend a seminary, through extension and correspondence courses, paid for by the seminaries. Our colleges, through the Howard Plan, are serving thousands of such pastors and layworkers, through local classes, taught by pastors, for which college credit is available.

Also, a survey of the training now avail-

BSU Center, Fayetteville, A Reflection on Baptists

The boy, an admitted skeptic, was visiting one of our week day Vesper services. To his amazement he found a large group of normal, friendly, enthusiastic, Christian young people. After the service, he admitted that he was surprised. He had expected to find a handful of religious fanatics or campus misfits who had turned to a religious group as their only place of contact on the campus. As the conversation progressed he indicated that he had believed that Baptists were the "holy roller" type. The type buildings that many Baptist groups meet in had influenced his thinking. Our B. S. U. Center had played its part in influencing him. After all, it was rather dilapidated looking when compared to the Catholic and Presbyterian Centers.

The thinking of this student was shared by a University professor with whom I chatted recently. He, too, indicated that only the students who were incompetent socially, physically, or academically would be attracted to a Baptist student group who met in facilities such as ours.

While this could be a reflection on the program of our particular group alone, I rather doubt it. These two individuals had evidently formed opinions long ago and had not investigated our Baptist Student Union group, because in our group are many prominent students who are leaders in all phases of campus life.

Attractive, adequate Baptist Student Centers raise the prestige of Baptists with students, faculty, and administration. Give generously to the Cooperative Program that every campus in our state may have such a building.

—Jamie L. Jones, Jr.
Fayetteville, Ark.

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Mercer University Votes Expansion Program

Mercer University's endowment passed the \$4,000,000 mark, George B. Connell, president, reported at a recent board of trustees meeting. At the same time the trustees gave approval to a program for increasing the endowment and erecting new buildings.

It was reported that \$315,000 had already been earmarked for new buildings and renovation and would be used for matching Convention funds. It was recommended that the first new building be a classroom building.

—Baptist Press.

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At the close of a meeting a cynic approached Mr. Moody and said, "Mr. Moody, during your address this evening I counted eighteen mistakes in your English." Looking at his critic Mr. Moody answered, "Young man, I am using for the glory of God all the grammar that I know. Are you doing the same?"

able to young men and older men in our state junior colleges, academies, and Bible schools, reveals a heartening answer to this situation. Many such students will never find it practicable to attend college or seminary. They are getting much valuable help from these institutions near them, and are serving, meanwhile, as pastors, and filling other places of responsible and essential service. Even so, there is obvious need of more seminaries, and Southern Baptists will consider prayerfully how we may best approach this situation, thanking God, meantime, for His favor on our effort to serve Him.

Remember The Old People

S. L. MORGAN, SR., *Wake Forest, N. C.*

"The Century of the Child" has put children in the center of the stage, and we all have taken them to our hearts. And we are happy it is so. We are sure it will continue thus, and are glad.

But already we see a new day dawning for old people. As I write, my own community is joining with the churches of a whole county to put over a Christmas project for a poorly equipped home for old people. Many today rejoice in the signs of a general heart-warming toward the aging as the most neglected and unhappy group in our society. The latest census figures show that we now have in our nation 20 million of them 60 years and over, most of them unemployed and left to feel useless and done for, and pining for a token that someone remembers and cares. My sense of mission is to be a crusader in their interest.

Already my articles in their interest have been carried by many papers north and south, and have brought me a flood of letters from the Atlantic to the Pacific. Often the letters from old folk go to my heart. They come out of lonely hearts, reaching out even to a stranger for a word of sympathy and understanding. Always it is the cry of lonely hearts, yet often with it is an appeal in behalf of others still more lonely and unfortunate than they.

Letters With a Heart-Cry

Here are sample letters chosen almost at random:

"Yesterday I read your article on loneliness in the *Baptist Standard* (Texas). 'Loneliness' is the exact word. I'm 88, left alone, the last of ten children. For years I prayed to be spared to care for two sisters, one a cripple for life from polio, the other able till near the end to hobble with crutches. God answered my prayer. But now I'm so lonely! Yet my thought is rather for others less fortunate than myself. For I can still 'get about' a little. And with one finger I can pick out on an old typewriter this note of thanks to you for your article. Without it I couldn't write at all.

"I was active in church work as long as I could walk. Thank you for your article that so exactly expresses the loneliness I feel. But I'm thinking more about others lonelier than myself, and less fortunate."

Here's another from a woman of 87, widow of a minister, now swallowed up in a great city of Texas. She writes of her loneliness, but says she thinks more of the loneliness of others less fortunate. Long a teacher in the Sunday school and an active visitor, until walking failed her at 80, she says, "I've now been a shut-in for years, and hungry for people. But sometimes weeks pass in which not a member of my church comes to see me, and days when no one rings me on the phone for a friendly word. I have the dearest pastor, and it is a red-letter day when he comes and prays. But with hundreds of others to visit, he can get to see me not more than once a quarter. And he says he has tried and tried to get someone to head the Extension department and send out visitors, but in vain. But I have a home and am comfortable, and my thought is rather for others less fortunate than I. And I remember them. God gave me the gift of writing poetry, and I write many poems with a message and mail them to shut-ins."

A devoted churchman writes with the marks of culture: "I have the dearest pastor,

and the finest church people I ever knew. But I'm all alone in a little house I built for myself. For I couldn't bear to be a burden to my children, devoted and loyal as they are, even to their fitting out a room for me to be known as 'Papa's Room'. But in six years of my lonely life, my busy pastor has been to see me only twice — when I was sick; and in several years only one member of my church has been in my home, he a close neighbor. What you say about young people is so true; they could come in and bring many a ray of sunshine."

Living With One's Children

We should be slow to blame aged parents or their children in cases such as the last. Old people and young couples just don't fit, and they know it. My journalist son in San Diego has just sent me his Thanksgiving column. A young navy wife in Norfolk wrote asking him to go to see her mother, living in a tiny apartment alone in San Diego, and to try to persuade her to come to Norfolk to live with her. He went. He was touched with her evident loneliness and the signs of poverty in her bare little room. But she braced herself and said with stoic bravery, "If you must answer the child, tell her I'm well and happy and have all I need." He felt sure it was only a brave pretense. He went back to his car and took in the turkey the daughter had asked him to buy for her mother. And he watched her press her knuckles to her trembling lips to check the tears. But she remained firm in her stoic resolve to continue alone, and let the young people live their own life.

Someone Who Cares

Here's a different sort of letter, from the far Southwest. It's a lovely letter out of a heart that loves and cares—cares for the aged and shut-ins. The writer speaks of her "dear little mother 88 and a shut-in", also far away. She tells of her own work as superintendent of the Extension department of her Sunday school. Repeatedly in her letter she speaks of "my precious little shut-ins", and says, "With my whole heart I dearly love each one of them" and says she had "always loved elderly people." She had given up an adult women's class she loved to teach in order to give herself to the "dear little shut-ins", and adds, "Nobody else would agree to take the job of visiting them." And very few would agree to help her. Some of her shut-ins couldn't read, and she sighs, "If only I could get some who would read to them the Sunday school lessons!"

Before holidays and the birthdays of the shut-ins she says she always does her utmost to send some to visit them. She wrote the names of all her shut-ins on a sheet and passed it around in the Missionary Society among the thirty members asking each one to put her name opposite someone she would remember in some way. Only four agreed!

She said, "I felt indignant, and said, 'Everyone of these will be remembered, if I have to do it all myself!'" They were shamed, and clamored for the privilege again to sign their names, and all of them were provided for. She adds, "Since then they have co-operated with me better." With such love for her "precious little shut-ins," she sometimes has some of them in her home for dinner.

She noticed that one old lady of 88 had no rocker in her bare little room, and she

The Privilege of Being Present

By DALE JONES

I had never realized the privilege it is to be present at some great event until this summer.

I was working in a revival in a small country church near Mena. It was a Sunday afternoon and we had conducted the final revival service that morning. We were out on the riverside and the pastor of the small church had just finished baptizing about twenty people, which included one nearly-complete family. He had baptized the mother, the two sons, and one daughter. All during the week our hearts had been concerned over the husband and father of this family.

Just before the closing prayer we decided to give an invitation and sing "What a Friend." As we neared the end of the first verse, I heard a commotion in the congregation. And there coming down from the bank above the water and through the crowd was the man we had been praying for all week, the head of this family.

My heart rejoiced as he was accepted by the church there by the water and then was baptized. My eyes filled with tears of joy as I saw the family united in Christ. I bowed my head and thanked God for the unspeakable gift of the privilege of being present at such a great occasion.

From that time until now I have become more appreciative of each privilege such as this that I have been afforded. Thank God that we can share with others their joys of salvation.

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Song in My Heart

I thought the stars would always sing
They sang when the world was made.
A shadow crossed their orbit path,
Heartbroken I watched them fade.

Or was it my heart the shadow crossed
When the song in my heart grew still—
Rebellious I cried at the sign of the cross
And turned from my Master's will.

Ah, the bitter tears I shed in vain
Until I learned His cross was mine.
In sublime mutation the stars now sing
As I walk with His hand in mine.

—Paula B. Barnes

bought one and took it to her. Such kindness brought tears to her eyes, and she said, "I never before in my life had a rocker!"

Her pastor declared he had never before had anyone who cared enough for the old people to undertake the work of the Extension department.

What Each One Can Do

Now is a good time to plan some little kindness for a lonely soul round the corner — or in a home for the aged. Several years ago at Christmas time I resolved to send out 100 messages of "kindness by mail" — on 100 postal cards. They were then one-centers. Three of them went to old people in my home town; one to a fine "gentleman and scholar" past 90; another to a wonderful old lady of 85 and blind; the other to a man long honored as minister and educator, now sick, and sure he had come to the end of his way.

Next evening, only a few minutes apart, all three rang my phone and thanked me with touching warmth for three messages of appreciation — on three penny postals!

I wonder if I ever received so much for so little. Try it — at least that much for the aged or shut-ins. You'll find it pays.

My Daddy Is The Captain

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

You know the story of the little lad on the ship, who said he was not afraid in the midst of the storm because his father was in command. Asked if he was afraid of the high winds and the big waves, he said, "Yeah, I know there is a storm, but I know something you don't know, Mister. My Daddy is the captain." The waves may be ominous, and the storm may be breaking over us, but if our lives are surrendered to our heavenly Father we have no cause for fear.

He says to us, "Fear thou not; for I am with thee; be not dismayed: be not dismayed, for I am thy God; I will strengthen thee; yes, I will help thee; yes, I will uphold thee with the right hand of righteousness." Charles Dickens said, "In the exhaustless catalogue of heaven's mercies to mankind, the power we have of

finding some germs of comfort in the hardest trials must ever occupy the foremost place."

What encouragement and assurance our Saviour gives us, when He tells us that no one who comes to Him will be turned away. Charlotte Elliott said that to come just as we are is to be welcomed, and it is ours under any condition to say, "O Lamb of God, I come, I come." Our Lord says that He came to save the lost, not the righteous, and that the one condition is to trust Him as Saviour and Lord. The chief of sinners can know that God hears and answers those who cry, "God be merciful to me, the sinner"

There is a meaningful story of an artist, who wanted to paint the prodigal son. Finding a wretched beggar he promised him pay if he would sit for the paint-

ing. The man came on the appointed day, but the artist did not recognize him, and said to him, "I never saw you before. You are mistaken. I have an appointment with a beggar for this hour." The man said, "I am the one." The artist then asked, "What have you been doing to yourself?" The beggar replied, "I thought I would get some better clothes before I got painted." Then the artist told the beggar, "I don't want you. I wanted to paint the beggar, the prodigal son."

Jesus did not come to save the people who are dressed up in their own morality. We are to come just as we are, and to pray, "God be merciful to me, the sinner." With repentance toward God I receive Jesus Christ as my Saviour and Lord, and relying upon divine help I will endeavor to follow His example and obey His commandments. All have sinned and have come short of the glory, the perfection of God; but God commands His love toward us in that while we were yet ungodly sinners, Christ died for us. To believe, to trust, to come is to have eternal life, which can never be taken away from us. Our Saviour is the captain of our salvation . . . We have no fear.

Little Rock; Immanuel Baptist Church, Little Rock; First Baptist Church, Stephens.

MIGRATORY BIRDS OR MIGRANT CHILDREN

"Pearl was born in prunes; Sandy was born in peas. Soon as they could work at all, they began. We work from kin see to can't see."

Migrant people work long hours in the heat or in the cold; they have mostly ramshackle places for shelter, and there is little chance for school. What chance for church? Very little. Have you invited the migrant workers who come seasonally to your town or community to come to Sunday school and church?

Southern Baptists have fine couples doing migrant work. The \$25,000 to be given through our Annie Armstrong Offering cares for their support and their equip-

SECRET CONFESSION

TO A ROMAN CATHOLIC PRIEST

By Rev. L. J. King

Converted Roman Catholic

STARTLING FACTS AND REVELATIONS! The greatest exposure of the confessional ever made public! Every page of "SECRET CONFESSION" exposes in detail Rome's pagan doctrine. Rev. King takes you within the very walls of the confessional. The work is conceded by pulpit and press to be one of the best authorities on the subject.

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BOOK AND BIBLE HOUSE

Box 428-H3

Decatur, Ga.



Denominational Calendar

February Emphasis

Evangelism

Theological Seminaries

Carver School of Missions and Social Work

Feb. 6 — Baptist World Alliance Sunday.

7-8 — State Vacation Bible School Clinic, Second Baptist Church, Little Rock.

12-26 — Convention-wide Sunday School Clinic, Los Angeles, Calif.

13-19 — Y.W.A. Focus Week.

14 — Church Music Workshop, Southwestern Seminary, Ft. Worth, Texas.

15-16 — Trustees Meeting, New Orleans Seminary.

17 — Annual Board Meeting, Southeastern Seminary.

21-25 — Pastor's Conference, Golden Gate Seminary, Berkeley, Calif.

22 — State W.M.U. Board Meeting, Baptist Bldg. Chapel, Little Rock.

28-Mar. 4 — W.M.U. Week of Prayer for Home Missions; Annie Armstrong Offering.

ment. Each couple needs a trailer arranged for worship service. But \$25,000 will not go far, figure it out: salary of five couples, money for trailers, and gas to follow the crops with the people.

Last year a Christian congressman called attention to the fact that from federal sources we spent \$6,000,000 to protect migratory birds but none to lift migratory children.

How little Southern Baptists are doing! Let's give and pray and do more for the toiling families who help provide our year-round fruits and vegetables. Observe Week of Prayer for Home Missions February 28-March 4, and make a worthy offering to Home Missions.

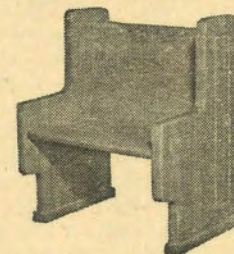
Womans Missionary Union
Nancy Cooper, Secretary

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Magnify Young Woman's Auxiliary

February 13-19

FOCUS WEEK should mean the magnifying of the Young Woman's Auxiliary. This important week will:

MAGNIFY the importance of the organization in the church and the community.

MAGNIFY the significance of the Young Woman's Auxiliary in the lives of the young women.

MAGNIFY the world task of Baptists and extend the influence of missions.

MAGNIFY the importance of enlistment in Young Woman's Auxiliary.

MAGNIFY the attention of the officers and committees on their particular tasks.

HAVE YOU made your preparation for this important week?

Confer with your pastor, WMU president, etc. Complete plans for the whole week.

Study available suggestions which were mailed from your State Office to counselors.

Make definite assignments of responsibilities.

Advertise in church bulletins, local papers, announcements, visits and correspondence.

Pray faithfully and daily for the week.

DO YOU NEED some suggestions for MAGNIFYING?

An ideal time for **STUDY**. The new book on Home Missions, "Light in Yumuri," is a text presenting our work in Cuba. Order books from your Baptist Book Store, price 50 cents.

Y.W.A. members would be fine teachers and helpers for the Sunbeam Band or Junior groups in their studies of the new books.

Present the Young Woman's Auxiliary in a program on Sunday morning or evening or during the mid-week service.

Visitation means enlistment. How many prospective members are there for your Y.W.A.? Do you need to organize another Y.W.A. in your church? Visitation means an opportunity for evangelism too. Contact and visit unsaved friends. Leaflets on soul-winning are free from the State W.M.U. Office, 310 Baptist Building, Little Rock.

Every Focus Week should magnify the importance of a planned social life for our young women. Plan a banquet or party. Make it a Valentine or Heart affair. Suggestions for a Music Banquet are available.

A-1 FULL GRADED UNIONS

Congratulations are due six A-1 Full Graded Woman's Missionary Unions in the state for 1953-54. This means that the Woman's Missionary Society and at least one each of the organizations for young people (Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter, Young Woman's Auxiliary) met the requirements on the Standards of Excellence. This is an attainment not easily made and deserves commendation.

Those organizations to be recognized are: First Baptist Church, Harrison; First Baptist Church, Helena; First Baptist Church, Horatio; Second Baptist Church,

Southern Baptist Vacation Bible Schools Break All Records

Vacation Bible schools in Southern Baptist churches in 1954 broke all former records, according to a report released recently by the Vacation Bible School Department, Baptist Sunday School Board, Nashville. Sibley C. Burnette, secretary of the work, said that for the first time in history schools went over two million pupils (2,082,565 boys and girls), over two and one half million in enrolment, and over two million in average attendance.

For the first time Southern Baptist churches spent over a million and one-half dollars to minister to child life in this summer time religious education enterprise. There were 32,012 dedications in 13,458 schools and 48,098 professions of faith in 15,622 schools. Burnette said there were conservatively between 55,000 and 60,000 conversions. The total mission offerings in 17,605 schools was \$369,896. 12,119 schools gave \$239,791 through Southern Baptists' Cooperative Program.

The total number of schools, reporting, 21,557, with a participating faculty of 487,632, represented 73% of the 29,539 churches in the Southern Baptist Convention. There were 7,982 churches that did not have a Vacation Bible school.

The goal for 1955 is 25,000 Vacation Bible schools, Burnette said. "This can be done. If we gain one thousand over this year we will have to go to 25,335. There are still nearly 8,000 churches not having schools. New churches are added each year, so there is no reason why another 1,000 Vacation Bible schools cannot be added this year."

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People 60 to 85

CAN APPLY FOR HOSPITAL INSURANCE Inspect Policy FREE

Kansas City, Mo.—Even men and women 60 to 85 can apply for hospitalization insurance—offered by Old American of Kansas City, a reliable well established firm.

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You need send no money now. The policy will be sent for free inspection. No obligation. No one will call. Simply mail post-card or letter (giving age) to Old American Ins. Co., 5 W. 9th, Dept. H107C, Kansas City 5, Mo.

Education-Music Director Wanted
The Webster Groves Baptist Church of Webster Groves, Missouri, is in need of an education-music director. Anyone interested in this church, correspond with
REV. E. M. SULLINS,
1207 South Elm Avenue,
Webster Groves 19, Missouri
Give qualifications and training

City Missions Conference

Superintendents of Baptist City Mission programs, pastors, and lay people from all over the Southern Baptist Convention will gather in Dallas, Texas, February 21-24 for the Eleventh Annual City Missions Conference.

Dr. S. F. Dowis, Secretary of Co-operative Missions, Home Mission Board, Atlanta, is directing the conference, which is sponsored by the Home Board.

The conference will be held in Dallas' First Baptist Church, with Dr. W. A. Criswell acting as host pastor for the 300 expected conferees.

Highlights of the conference include discussions and demonstrations of effective city mission work, inspirational addresses, a Bible study on Philippians, and an orientation program for new Superintendents and committees.

Seminary Staff Increased

Gordon Clinard, Huntsville, Texas, joined the faculty at Southwestern Seminary, Ft. Worth, January 15, as assistant professor of preaching.

Mr. Clinard, a native of Springfield, Tenn., has been pastor of the First Baptist Church, Huntsville, since 1952. He has also held pastorates in Burleson and Joshua, Texas, and in Tennessee.

A graduate of Union University, Jackson, Tenn., Mr. Clinard holds the B.D. degree from Southwestern Seminary and has completed residence work toward the doctorate in theology there.

His work will call for specialization in the areas of speech, radio and television.

He is married and has two children, Patricia, 9 and Truitt, 8.

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Where We Sit

By LEE GALLMAN

Baptists are a growing denomination. This is demonstrated in every area of our work. New churches arising means more conversions. It also means that more respond to the call of the ministry. Many of those who will respond to this call are in their teens or in their early twenties and have a high school education or are in position to finish high school very soon. These should go on to college and should complete their college education and go on to the seminary. There is enough time for them to get an adequate education to be a leader in whatever field God shall place them.

This ought to be the standard procedure for every person who is called to the ministry at an early age; and unless the individual is too far behind, it should apply to those who are thirty to thirty-five years of age. Actually the person is saving time who takes the time to go on and complete standard education.

In the event one is too far behind to catch up, the extension program is open to him. Baptist colleges in some eight or ten states have provisions which will help one to get training on the field in an extension center. Seminary Extension Department has supplemented the work of the colleges by going into those states where the colleges do not now operate a state wide extension center program.

In addition to this the extension departments have set up a network of Bible schools from ocean to ocean, from the Great Lakes to Florida; and to fill in the blank spaces we offer the seminary extension studies to the student by bringing it to his mail box.

The Seminary Extension Department knows full well that its area of service does not lie in trying to siphon off from the main stream of education a group of students who ought to go to college and to the seminary. To do this would be to defeat our whole denominational educational program. It would cheat the individual out of what he ought to have. Rather this department hopes to stimulate those who are in a state of inertia and arouse them to see their need of sound education.

We feel that we have succeeded when we have lost from our rolls an increasing number to the seminaries. It is not really a loss but a gain and Baptists are the gainers.

BAPTIST WORLD ALLIANCE
London, July 16-22, 1955

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Baptists will never be satisfied with a hodge-podge program of leadership training. They demand training for a leader which equips him to stand on his feet anywhere and at any time. At the same time they want every man called to the ministry, every person who has a hunger for a deeper knowledge of the word of God and of Christian service to have a chance to study and to develop into a more effective leadership.

The seminaries sense this feeling and share it and through their extension department are stretching out their hands to help. The program is an adequate one. It can fit any need anywhere that falls within the area of its services. In three and a half years it has reached well above 3,000 interested pastors and church leaders. This department is now enlarging its services, staff, and equipment to double this number as quickly as possible. For full information write Lee Gallman, Director Seminary Extension Department, P.O. Box 530, Jackson, Mississippi.

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Maston Elected Chairman Advisory Council

Dr. T. B. Maston, Professor of Social Ethics, Southwestern Seminary, Ft. Worth, Tex., was elected chairman of the newly formed Advisory Council of Southern Baptists for Work with Negroes January 13 in Nashville, Tennessee.

Representatives of nine Southern Baptist groups and four states met and formed an advisory group "to discuss and correlate plans, share ideas and procedures, and strengthen the total program of Southern Baptists for and with Negroes."

The meeting was called by Dr. Courts Redford, Executive Secretary of the Home Mission Board on the authorization of the Executive Committee of the Southern Baptist Convention in its December meeting. It was felt that since the Convention had discontinued the Committee on Negro Work, representatives from Boards and agencies working with Negroes should consider the need of an advisory group.

Other officers elected were: Vice Chairman, Dr. L. S. Sedberry, Secretary, American Baptist Seminary, Nashville; and Secretary, Miss Edith Stokely, Secretary of Community Missions, Woman's Missionary Union, Birmingham.

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Those who have had "the props knocked out from under them" no doubt were leaning on the wrong thing, because God is immovable.

—Austin Ingram.

Conference Launches Evangelistic Crusade

Our State-Wide Evangelistic Conference last week was the occasion of launching our 1955 Simultaneous Evangelistic Crusade in Arkansas. Many of those present appraised the Conference as one of the best and most effective yet held in Arkansas.

The setting for the Conference was designed to give the audience a consciousness of the stupendous task we face in the Crusade. As the people entered the commodious auditorium of the First Baptist Church, where the Conference was held, they faced on one side the large billboard poster, headed, "Baptist Simultaneous Revival." This beautiful poster, displaying the American flag, the open Bible, and a church steeple, is a part of the advertising to be used all over the nation during the Crusade. On the opposite side of the auditorium was a large map of Arkansas, showing the zone divisions of the state, for Arkansas' part in the Crusade. Above the map was the slogan, "With Christ After the Lost in Arkansas." High above the choir was an 18-foot poster headed, "1955 - Year of Opportunity and Urgency." This can be the banner year of the centuries in Evangelism by the unlimited participation of every church in the Crusade.

In front of the pulpit was another poster calling attention to the facts about our Baptist constituency, in churches and members in Arkansas, and the more than 1,000,000 people in the state who are unevangelized. On the opposite side of this poster was a call to every association and every church to participate in this Crusade. In the center headed, "We are Laborers Together With Christ", there was an emphasis on, "Together" — praying together, planning together, preparing together, preaching together, pleading together, praising together for victory together.

Above the head of the speakers, in beautiful silver flittered letters, were the words, "Christ Is The Answer." Underneath this were the words, "Lift Him Up."

Preceding the Conference sessions on Monday afternoon was a meeting of the Chairmen of Evangelism and Enlistment, together with Steering Committees

from each association. This was for the purpose of emphasizing the importance of the work of all these committees and instructing them in the things they were to do in preparation for this Crusade.

The great auditorium was filled for the opening session Monday evening. The messages by the speakers were heart-searching and soul-stirring. The emphasis in this session was on revival. The need and urgency of revival was strongly emphasized. Each session brought to the Conference program speakers consisting of pastor and denominational leaders of the state, as well as a number of brethren from out of the state. Every speaker seemed to be at his best. Many were heard to remark that they had never heard greater preaching. Dr. T. L. Holcomb climaxed each session with a warm, heart-searching appeal that we must not fail God and lost souls in this Crusade.

The Conference closed Wednesday morning with perhaps the highest hour of this two-day session. All present were called to the altar of the auditorium for prayer. It was a sight never to be forgotten to see preachers and denominational workers and leaders on their faces before God and to hear the heart cries of the burdened souls of God's servants in prayer. Many of those present broke down and wept as they felt the power of God surging in their souls. Never have we heard such earnest prayers and crying unto God for the power of God's Spirit to come upon us and endue us for the task. All seemed to feel that we came mighty close to God in this prayer meeting. It was from this meeting that we adjourned and turned homeward to the task of undertaking to reach and win the multitudes of lost souls in Arkansas to Christ.

We feel the prospects of this Evangelistic Crusade were greatly enhanced by the Conference. More than one-half the churches of the state are definitely committed to be in the Crusade. There are other churches who are going to join in this effort. It is not too late for churches, not yet committed, to get into this greatest revival effort of all time. We most earnestly urge all our churches to join their fellow Baptists of this state and the nation in this most stupendous effort ever made by any religious denomination to reach and win the lost to Christ.

I. L. Yearby, Secretary
Dept. of Evangelism

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"Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you."

Catholic Church Gets \$1,995 Shot Down By Baptist Hunter

By Religious News Service

A Roman Catholic priest has been made very happy by a Baptist rabbit hunter who shot down \$1,955.

The money literally came from the heavens behind the Brooks Station Baptist church in northern Bullitt County, Kentucky. But it will be used to help build St. Jerome's Catholic church in Louisville.

And the Baptist hunter, 71-year-old Forrest Wilson, got nothing.

Here's the story as it was unraveled in Steve Ellison's farm home at Brooks Station:

Mr. Wilson, who is Mr. Ellison's father-in-law, lives with the Ellisons almost directly behind the Brooks Station Baptist Church, which he attends.

One day recently he was wandering over his son-in-law's farm with a shotgun in search of rabbits. Suddenly, he spotted what turned out to be an 8-by-12-foot plastic balloon, about 20 feet in the air, floating toward him.

"Now when you see something like that, and you're carrying a shotgun, you're going to shoot it," reasoned Mr. Wilson.

So he shot. And down came the balloon. Then he looked inside the remains of the balloon and found a certificate emblazoned with crisp gold letters.

Those letters said the certificate was worth \$1,955 to the finder's favorite charity.

But Mr. Wilson didn't take the message seriously. He gave the certificate to his granddaughter, Mrs. Marie Lacefield, and told her to do whatever she wanted with it.

Mrs. Lacefield is a Catholic and a member of St. Jerome's church. St. Jerome is in the middle of a building program, has limited funds, and its pastor, the Rev. Jerome Moore, is actually building the church himself with the help of his congregation.

So Mrs. Lacefield decided she would donate the \$1,955 to St. Jerome's.

"It's her certificate now," said her Baptist grandfather. "So the Baptists can't blame me if she gives it to the Catholics."

The certificate was the most valuable of 122 sent aloft in balloons by a milling concern (General Mills, Inc.).

Sunday School Board Contributes to Work of American Bible Society

The Baptist Sunday School Board believes in the American Bible Society. This week the Board sent a contribution of \$5,000 to help the Society distribute the scriptures to the armed forces of the nation.

Dr. H. E. Ingraham, who attended the December meeting of the Advisory Council of the Society, said: "The marvelous work of the American Bible Society has been fundamental to our world missionary enterprise.

"The Southern Baptist Convention, meeting in St. Louis last year, passed a resolution recognizing the great work of the Society and urging Southern Baptist churches and individuals to make worthy contributions to its work," he said.

"The Bible has been translated into 1,077 tongues through the work of the Society. Last year their distribution work abroad resulted in the circulation of 331,121 Bibles, 633,004 Testaments, and 4,459,477 portions of the Bible, or a total of 5,423,602. Here in America their distribution work is largely limited to those who otherwise would not get the Bible. The American Bible Society conducts a vigorous, widespread campaign in America to get the Bible read. This activity reaches far beyond their Bible distribution."

Foreign Fields

Africa

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, said reports from the eastern division of Nigeria are the best that have ever come from that region. The average per capita gift for causes outside their own churches was \$2.12. During the year one person was baptized for every five church members.

A recent meeting of the executive committee of the Nigerian Mission indicates that the missionaries of Nigeria would like to see Southern Baptists advance in force into the Moslem north. Dr. Sadler said, "Whether or not we shall be able to do so will depend upon the resources of personnel and money which Southern Baptists make available."

Near East

Mrs. J. T. McRae, Southern Baptist missionary to Gaza, reports that the Egyptian minister of education has granted permission for the Baptist school to continue and has urged that it be expanded to include preparatory school which is through the sixth grade. Permission has been granted for teaching the Bible in the school.

Mrs. McRae reports that there are 160,000 children below the age of 15 among the refugees of the Gaza strip. She planned to take 200 into the school but so much pressure was brought to bear that she accepted 300. After school opened the Sunday school attendance jumped from 70 to 406.

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Hoyt Blackwell, D.D., Pres., Mars Hill, North Carolina

100th YEAR BEGINS SEPTEMBER 13

Love In Deed and In Truth

By W. R. CULLOM
Wake Forest, N. C.

Is it not surprising as to how we allow ourselves to go on for years using the simplest and most familiar words without stopping to think just what we are saying? In my reading this morning (October 26), I found a reference to that current saint of God who went to his eternal home only a few days ago — Rufus Moseley.

Once he was reading a thrillingly interesting book and regretted greatly to lay it down, but was seized with an impression that he should go see an aged Negro woman who was sick. He laid down his book, obeyed his impulse in going at once to the woman's house. He found her in bed suffering intensely, the house was cold and no fuel around. Of course, he responded to the situation in a way that was in keep-

ing with his spirit and life. In a little while the room was comfortable, the immediate needs of the suffering woman were provided for, and Dr. Moseley was back with his book enjoying it many times more for answering the call of God for that deed of love.

But through a good part of my life, I have thought of John's exhortation (I John 3:18) to love in deed and in truth as loving in reality, thinking of the word "indeed" rather than the two words "in deed." It is so easy for us to love only "in word and in tongue" and not think of the "deed."

When I think of this matter, my mind goes out to the inimitable John Pullen. The older people in North Carolina and other states too know of John Pullen

who provided food for the hungry, coal for the widows, and help and blessing to the needy everywhere that he could touch them or help them in any way. For many years, it was Mr. Pullen's habit to go to the Penitentiary every Sunday afternoon in cold, in heat, in rain, in sunshine, to teach a group of prisoners the Bible. He would usually carry a basket full of the book of Proverbs, the Gospel of John, or some token of love and help to his prisoner friends.

When Mr. Pullen died, I could not attend his funeral, but I have been told that two things took place which I would rather have to come to pass over my dead body than to have the most elaborate eulogy from Queen Elizabeth the Second.

They say that a trusty from the penitentiary brought a bunch of flowers gathered by his fellow prisoners from the grounds about them and laid them on his casket.

They say also that a young girl came down the aisle on her crutches, stood by the casket, gazed for a moment into the face of the man who had brought and sent light and blessing into her home, and then buried her face in her hands as she sobbed out,

"Mother and I have lost our best friend."

That sort of thing is what I understand John to mean when he speaks of "loving in deed." And note that he adds the words "and in truth." My old teacher of Greek — Dr. William Bailey Royall — told me in a private conversation about John's use of the word "truth." It uniformly means "reality," said Dr. Royall.

Our Lord said, "The field is the world." Each Christian has just two tasks in life; (1) to incarnate Jesus; (2) to express Him in deed and in truth. And how the world about us does need these two things!

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PRAYER

Prayer is the chief agency and activity whereby men align themselves with God's purpose. Prayer does not consist in battering the walls of heaven for personal benefits or the success of our plans. Rather it is the committing of ourselves for the carrying out of His purposes. It is a telephone call to headquarters for orders. It is not bending God's will to ours, but our will to God's.

—Bishop G. Ashton Oldham.

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"The compassion of Christians should match the commission of Jesus."

1955 Is The Year

J. HOWARD WILLIAMS, President
Southwestern Seminary, Ft. Worth

Southern Baptists have had many remarkable experiences in the 109 years of their corporate existence. The Lord has used them in pioneering in various types of work and in the accomplishment of some outstanding achievements.

Perhaps no greater opportunity ever has been afforded them than planned for 1955. It all but staggers the imagination to think of the potential of this movement, when "all the estates of Zion" are asked to throw themselves full length into the primal tasks of witnessing to the saving grace of our Lord and the calling of the people to repentance, faith, and confession. It is to be hoped that every pastor, denominational worker, executive secretary, ministerial student, as well as all laymen (which includes the women of our churches) will feel a direct responsibility and plan to make a personal contribution to this mighty movement.

From time to time our colleges make time available for their athletes to be away from school. In proper proportions, this is good. It would be equally wise if they would make it possible for ministerial students to be away for a period to join in one of these evangelistic efforts.

All five of the seminaries planned long ago to enter wholeheartedly into this movement. Some are going to close the school for a week. Others have made other adjustments. In Southwestern, we are excusing for a week, without penalty, any student who participates in one of these crusades. Since the Southwest has been divided into

three areas and we have student preachers in each, no one week would serve all the areas. Therefore, instead of closing for a week, we are granting a week of absence at any time to any student who can help in one of these meetings. In addition to this, each student has an allowable number of absences, and therefore can be away for a two-weeks meeting without serious damage to his program of study.

All of us, personally, officially, or in any other relationship, should dedicate ourselves to this task, the impact of which may move the nation nearer to the Lord and give further impetus to the evangelistic spirit which is spreading among our fellow Christians of other denominations. The contribution of Southern Baptists in this field of evangelism may prove to be our greatest in the twentieth century. For years we have been urging evangelism. As time has passed we have intensified our program; 1955 is somewhat of a climax to a long series of plans and programs, and with the blessing of our Lord it may be we can serve the total cause of the Kingdom of God far beyond the individual meetings which we shall conduct throughout the nation. With declarations of the necessity of a spiritual awakening coming from President Eisenhower, other men of state, law, medicine, and science, and with the glaring needs of mute millions who do not know how to voice the anxiety of their hearts, we have every reason to give ourselves to ardent prayer and consecrated and even sacrificial service at this time.

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FINAL HAND AT THE WHEEL



"PRINCIPALITIES AND POWERS HE DISARMED, AND OPENLY DISPLAYED THEM AS HIS TROPHIES, WHEN HE TRIUMPHED OVER THEM IN THE CROSS." — COL. 2:15 (MONTGOMERY TRS.)

A Good Example To Follow



The T. E. L. Class of the Beech Street Baptist Church, Gurdon, was given special recognition for being a star class (every member present being 100 per cent) for each Sunday during the months of October, November, and December, 1954.

The T. E. L. Class consists of women between the ages of 60 and 80.

The officers of the T. E. L. Class are as follows: Mrs. Helen Sterling, president; Mrs. Doris Glover, vice president; Mrs. Mary Bush Tarpley, secretary; Mrs. Edith McLain, teacher; and Mrs. Nora Parker, assistant teacher.

Left to right, back row—Mrs. V. I. Wortham; Mrs. W. L. Dawson; Mrs. Emma Morris; Harold Hightower, pastor; Mrs. Edith McLain; Mrs. Emma Jackson; Mrs. Doris Glover; and Mrs. Grace Glover.

Front row—Mrs. J. R. Carter; Mrs. Arthur Clark; Mrs. Cora Merkel; Mrs. Helen Sterling; Mrs. W. O. Carter; Mrs. Emma Bryan; Mrs. George Mitcham; Mrs. Tom Jones; Mrs. J. A. Welch, Mrs. Nora Parker; and Mrs. Mary Bush Tarpley.

Three members were absent on account of sickness when the picture was made. They were Mrs. L. M. Norris, Sr., Mrs. T. A. Windham, and Mrs. E. L. Hurst. Mrs. R. M. Trice is an honorary member.

*Edgar Williamson, Secretary
Sunday School Dept.*

The Face of My Father

By W. B. O'NEAL
Batesville, Arkansas

In May, 1906, I was on a stage facing twelve hundred people, I was graduating from high school. As I stepped forward to deliver my address, I looked upon that sea of faces with something of trepidation, but then I saw one face, the face of my father, looking up to me and tears were standing on his cheeks. I knew they were tears of pride and within me, "I must, I must show my father that he has not misplaced his hopes nor sacrificed in vain!"

I gave my address that night with only one face in my mind, that face that bespoke a love I had never comprehended before. I mounted on ethereal wings. I surpassed my own highest expectations. The audience cheered and cheered and cheered. But when that father made his way to me, embraced me, placing his head upon my breast and sobbing,

patted me on the back, I knew a joy that cannot and will not be erased.

If the desire to please and to honor my earthly father could so stir me to do my best, how much more so the call within me to achieve that I may not disappoint my heavenly Father whose love for me cannot be measured and whose sacrifice for me cannot be comprehended? Whose confidence in me, hopes for me and ultimate plans in my behalf can only be surmised?

May I deal a moment in Proverbs?

An idle son ditcheth his father's hopes.

A rebellious son bringeth forth wrath.

A co-operating son instilleth peace and gladness.

An achieving son exalteth the name of his father.

Make Us Aware . . .

By HOYT S. GIBSON

Many times we fail to reach our potential in giving because our vision is not attuned to the needs about us. On the other hand, our vision may be so near-sighted that we fail to see beyond our own immediate realm of existence. We are frequently confronted with individuals that give generously, occasionally, to our churches. When a particular need is stressed, they are stirred to the depths of their pockets. The inconsistency of such giving makes it difficult to plan a sound financial program in our churches. Not only is such giving inconsistent, but it is usually designated to a specific cause . . . missions, building fund, love offering.

Percentage giving is the method established in the Scriptures. The tithe is exacted of us. The first tenth of our earnings has been designated for the storehouse on the first day of the week. A number of newly organized churches have accepted the ten per cent as a worthy beginning for their gifts to the Cooperative Program. Even as this may be considered a worthy beginning, they then make plans for increasing their percentage giving. Surely a growing church would not consider less than an

annual increase of five per cent to worldwide missions.

Designated offerings leave no choice in the proper distribution of funds. We are to take our tithe and offerings to the storehouse. Then as a member of Christ's church we have our vote in the financial program of the church. It would be extremely unfortunate if a church's membership should become so conscious of its need for buildings that each member designated their offerings to the building fund. Shortly there would be no funds to support the ministry of the church. In like manner, if church offerings to worldwide mission causes are designated, we may soon be needing colleges and seminaries to train our ministers, hospitals to care for our sick. The best way for us to aid our missionaries is to increase our percentage gifts to the Cooperative Program and give these gifts consistently.

—Baptist Digest

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"The cheerful live longest in years, and afterwards in our regards. Cheerfulness is the offshoot of goodness."

—Boves.

UNION UNIVERSITY

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The Grace of God

By BURTON A. MILEY

Sin creates pride in every heart where it reigns. Pride, like sin, is a form of rebellion. It can be easily seen that "pride precedes destruction" (Proverbs 16:18). In contrast grace is a humbling measure. Grace is a shorthand word for God's great lovestory. The heart that is touched by grace has neither room nor disposition for pride. The foundation for pride is sin and the foundation for grace is love which peculiarly affects any heart upon which it is poured. A man in service had been sentenced repeatedly to the guard house for drunkenness. Punishment had lost any power of restraint against his use of liquor. The Commanding Officer in disgust asked what more could be done to help the poor victim. It was suggested that he forgive him, which he did at the next offense. This surprised move so affected the heart of the drunkard that he immediately reformed and became a dependable soldier. Grace meets the need in every sinner's heart by bringing the sinner in contact with a kind, loving God, whose very touch brings forth the best in man.

Foundation For Grace

"Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins" (John 4:10). God's grace rests upon His love. Pagan religions try to appease or placate their gods by a particular act. It amounts to an attempt to buy their god's favor with some form of goodness. God buys the sinner's attention with undeserved kindness. The pagan has an angry god with whom to deal — God has an angry, rebellious sinner with whom He deals. Grace has defined as unmerited favor, unearned reward, or position given to an unworthy person. The grace of God is as matchless as His love which prompts it.

The grace of God proclaims God's highest ideal for man. Grace is never a flimsy presentation, but a vital overture for man to attain the highest potential possible. God's desire for man is that he should be a fellowshiping creature with others of his race and with God. The attainment of this ideal is impossible without the help of grace. Law makes demands but it affords no power to meet the demands. Grace differs. Though its demands are as high as those of law it affords an inner strength to attain its ideals.

This foundation for grace is all on God's side. Initiative is within His hand. If God had waited for human love to seek Him, His grace would have become a mockery. Since God loved, He sent His grace to enlist men to accept a holy estate from Him and return love to Him.

Sunday School Lesson

February 6, 1955

1 John 4:10;

Ephesians 2:4-9;

Titus 2:11-14

Christ Provided Grace

Grace in fulfilment of man's need has lifted man out of the grave of sin as Christ was lifted from His grave of death. Paul told the Ephesians that grace operated while they were dead in sins. It quickened or brought back to life. All of salvation is embraced by the use of three verbs in the 5th and 6th verses of the second quarter of Ephesians. They are "made alive," "raised up" and "made us sit." With each of these verbs is the word together which points to and identifies union with Christ. One is made alive together with Christ, he is raised up in Christ and made to sit in heavenly places with Christ. This is the scope of grace's operation. But grace has to have a channel to flow into the individual's life. Otherwise it is impounded power apart from the individual. This channel is the individual's faith which means to receive from God with responsibility. "For by grace are ye saved through faith." This excludes the idea of work as a medium to approach God, and leaves man's relation wholly within the province of grace.

Grace Blueprints the Christian Life

Grace is an operating power which enables and ennobles one to measure up to the demands of God. It enables one to rise above the deadened and decaying vices within life. One cannot hold grace and ungodliness in the same hand. Godly love and worldly lust are not companions within the same life. Life in the present world must be exercised in sober living, in righteous actions, and godly deeds which constitute the Christian behaviour blueprint for an individual. However, grace never leaves one imprisoned alone in the present age. It promotes a look forward for that "glorious appearing of the Lord Jesus Christ." Grace gives light in our hands but it also furnishes light for the window of our Father's house that might be seen from afar to encourage a pilgrim to continue the path of the Christian walk. A part of the blueprint for the Christian life is found in the example of Christ who provided grace. First, He gave Himself in entirety. He did not reserve, hold back, or hold out any element of His life. "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

This is the thoroughness of His gift. The Christian life blueprint-ed by grace can never afford a partial service to Christ in response to a gift like that. This gift was not a dreamy idealist with a martyr's complex but was given that crooked people should be made straight. One meaning assigned to iniquity in Titus 2:4 is that of crookedness; like that of an arrow which could not be depended upon to center its target. Christ to whom we look redeems, or buys back, from iniquity and causes one to be zealous of good works. These good works are not only the basic beginnings of the Christian life but the fruitful continuance of the life in far reaching Christian service. The grace of God becomes the pearl of great price, the needed leaven within the loaf, and the refuge to the soul.

Practical Lessons

Every Christian Should Recognize the Love of God for Himself. This is a basic in beginning the Christian life. It is a necessity to continue the Christian growth "for the love of Christ constraineth us" (2 Cor. 5:14). When one is in daily devotions, Bible reading, and Christian service, the outstanding love of God should be kept in the center of his consciousness.

Each Must Open the Channel For Grace. This channel is faith. Faith is a disposition to receive. It is committal unto God. It is also accepting responsibility from God in proportion to His promises. Faith is not the simple confession that there is a Jesus, but it is the receiving of this Jesus into the individual heart which is committal unto government and continued response to His demands. Grace then comes to the individual's life with satisfying ministry and enriching contributions. Faith is personal and not by proxy.

The Grace of God Should be Exercised in Gratitude. The Old Testament has the phrase "sacrifice of joy." When one considers the meaning of sacrifice, an offering unto God, he is moved by the fact that joy is a legitimate offering. When gratitude is not regularly or consistently expressed the attitude of "taking for granted" reduces life to the sinful effect of using God's power without recognition. Be thankful even now!

Figures To Inspire

Sunday, January 23

	S.S.	T.U.	Add.
Fort Smith, First	1456	663	13
Including missions	1620	761	
Little Rock, Immanuel	1433	421	8
Including missions	1586	516	
Little Rock, First	989	411	3
Including mission	1014	434	
El Dorado, First	959	278	1
Including mission	1034	303	2
Little Rock, Second	904	242	4
Including mission	1036	361	
Fort Smith, Grand Avenue	768	347	14
Including mission	832		
El Dorado, Immanuel	704	309	6
Benton, First	693		
Little Rock, Baptist			
Tabernacle	654	217	3
Pine Bluff, South Side	632	222	2
Magnolia, Central	612	197	2
Including mission	730	265	
Little Rock, Pulaski			
Heights	609	175	
Camden, First	601	214	
Including missions	725	309	
Texarkana, Beech Street	597	222	1
Fayetteville, First	593	223	10
Including mission	639	240	
Hope, First	576	186	5
Warren, First	554	185	4
Paragould, First	550	228	
Including missions	758	369	
Conway, First	542	121	1
Malvern, First	539	140	2
El Dorado, Second	487	197	
Little Rock, South			
Highland	455	174	3
Including mission	484		
Fort Smith, Calvary	447	177	3
Fordyce, First	438	120	
Including mission	544	199	
Hot Springs, Park Place	434	159	
Hot Springs, Central	430	163	4
Including mission	490	193	
Rogers, First	430	156	
Including mission	455		
McGehee, First	426	188	
Crossett, First	426	172	
Bentonville, First	424	143	
Paris, First	423	157	
No. Little Rock,			
Park Hill	423	124	
Cullendale, First	410	218	2
Jacksonville, First	408	187	
Including mission	459		
Monticello, First	401	197	
Siloam Springs, First	400	220	
West Helena	386	127	
Fort Smith, Immanuel	380	152	4
Including mission	393	167	
Searcy, First	370	122	
Piggott, First	368	139	4
El Dorado, West Side	368	101	
Smackover, First	360	170	
Including mission	433	207	
Fort Smith, Trinity	353	171	3
Jonesboro, Central	353	166	1
Hot Springs, First	351	130	4
Waldron, First	329	174	6
No. Little Rock, Central	329	117	
Mena, First	329	103	
Including mission	381	136	
Warren, Immanuel	325	179	1
Nashville, First	299	134	
Paragould, East Side	276	154	2
DeQueen, First	276	123	1
No. Little Rock, Pike			
Avenue	270	106	
Fort Smith, Temple	262	147	3
Fort Smith, Spradling	260	110	3
Star City, First	260	93	3
Including mission	334		
Springdale, Caudle			
Avenue	258	131	4
No. Little Rock, First	258	97	5
Hot Springs, Piney	252	152	4
Texarkana, Immanuel	248	118	2
Dermott	245	62	
Ozark, First	243	98	1
Little Rock, Tyler			
Street	237	84	
Alma, First	217	119	
Fort Smith, Mill Creek	196	101	
Fayetteville, University	191	100	2
Fort Smith, Bailey Hill	181	143	
Benton, Calvary	181	81	3
Smackover, Hoyce City	178	111	
Siloam Springs,			
Harvard Avenue	163	92	9
Rt. Little Rock, Rosedale	137	66	1
Royal, Antloch	127		
Rogers, Immanuel	117	59	
Pine Bluff, Hardin	95	51	

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The Legislature Could Do It

The roster of men in the Lower House include 37 Methodists, 28 Baptists and 9 Presbyterians. In the Senate the Methodists number 16 and the Baptists number 4 and the Presbyterians number 8. Of course, there are others in the House and others in the Senate, but these three denominations are in the majority.

You can readily see that the Methodists and the Baptists could initiate and adopt any measure that they desire if they would act on the religious convictions of their denomination. Then also, the Methodists and Presbyterians could change the picture on any Legislative proposal. That means that the Methodists plus the Baptists in this present Legislature could say to liquor, whiskey and beer, "Get Out", and it would have to obey. The Methodists and the Presbyterians could say to whiskey and beer, "Get Out", and it would have to go.

These men undoubtedly read the newspapers and are aware of the increasing drunken driving and drinking and consumption of liquor in Arkansas. Some of them have a conscience about the matter but it seems that the majority does not have. What is wrong, brethren? Have we quit drawing a dark picture about alcoholism? Are we allowing our people to take for granted that liquor is a necessary evil? Why can we not enact Legislation against this infamous evil? It is not a question of religion. It is a question of decency and sobriety and safety and the man ought to have a conscience about these matters whether he is religious at all or not. But people of our Evangelistic Denominations are expected perhaps more than others to exercise a conviction on moral matters.

Now here is the testimony of a criminal to a Catholic Priest: "Tell them that if it weren't for whiskey, these penitentiaries would be closed." We could fill a whole newspaper with quotations similar to this. Why, oh why can we as Christian people not do something about this liquor evil.

We know what they say about the necessity of revenue from the liquor industry, but our Legislatures are not numskulls. They could find a way to finance this state without the liquor business. The Bible is good authority and the Bible says, "Better is a little with righteousness than great revenues without right." And besides, it costs us more to have liquor than the revenue amounts to.

Fouke Church Increases Mission Gifts

The Antioch Church in Fouke, South of Texarkana, has adopted a progressive program regularly. Fred Deahl is the faithful pastor and Mrs. Laura Tekell is the church clerk.

Malvern and Hook

First Church in Malvern will increase its contributions for the Cooperative Program for 1955. The amount in dollars and cents will be anywhere from \$100 to \$150 per month. Don Hook has the distinct joy of ministering to a large congregation in a new building and the church goes forward in every good work.

Smith and Fort Smith, First

Sometime ago Pastor J. Harold Smith of First Church in Fort Smith told the writer that it was his hopes and desires to send \$1,000 each week for the Cooperative Program in 1955. At that time he did not have the plans worked out and approved, but we received our first 1955 check from the last week. We were in the fifth week of the year and this check is for \$5,000. At this rate this great church will give \$52,000 in 1955 for the Cooperative Program. We thank God for our little churches and for our big churches. We need all of them and they all need each other. It is a source of pride to see contributions coming in from the very small churches out in the rural districts. Some send even \$2 per week. But what would we do if it were not for these great churches that can and do respond with large offerings for Christian work? We hereby register our thanksgiving for the great First Baptist Church in Fort Smith and its heroic leader, Dr. Smith.

Correction

In a recent issue of the paper we made mention of the increase that Matthews Memorial Church in Pine Bluff is giving for the Cooperative Program in 1955. Inadvertently we had the name of the preacher. The correction is, John Barrier is the pastor of Matthews Memorial Church. Brother Carl Sanders is the Treasurer of the Church. These two fine men make a great team and you can see the fruits of their labors in the increasing contributions.

Mena and Walker

Pastor Walker of First Church in Mena says that they have increased their Cooperative Program allocation as much as 50 per cent for 1955. A fine spirit prevails in Mena and Pastor Walker is loved and trusted and followed by his great membership.

Newport and Wilkins

Pastor Charles F. Wilkins of First Church, Newport, is a member of the Executive Board for 1955. We note that the church in Newport has increased its contribution for the Cooperative Program as much as 50 per cent. As our churches recover from the building debts created since the depression was over they are moving up into a better mission bracket. Wilkins has been pastor in Newport for many years and the church is now in better condition than ever and its membership stands higher in the city than ever before.

Maple Avenue in Smackover

The Mission of First Church in Smackover will be organized into a church in a few days. Doubtless a report will be given in the columns of this paper right soon. The mission has sent in its check in the amount of \$218.54 which represents 11 per cent of its undesignated gifts of the last quarter of 1954. John F. Burton, Jr. is the alert pastor. The name of the church will be Maple Avenue Baptist Church, Smackover.

Walter Jesser and Providence Church

Walter Jesser is pastor of Providence Church in Washington-Madison Association. This good church is making marked progress under the efficient leadership of Pastor Jesser. They have been giving 10 per cent of their money for the Cooperative Program but they have increased the percentage for 1955. Five or six years ago the church had only 20 members. Now it has about 90 members. They are still increasing the size of their building and adding new accommodations to it. Brother Jesser leans heavily upon Superintendent Martin and other leaders in his church. Pastor and people are constantly inquiring and obtaining the best methods that the denomination knows about for promoting the work and winning more and more souls to Christ.

McCollum and Arkadelphia, Third

The Third Baptist Church in Arkadelphia under the leadership of that affable and lovable pastor, McCollum, has increased its Cooperative Program allocation percentage for 1955. The contributions for the Cooperative Program will be \$564. This is a new church and is making great gain under the leadership of Pastor McCollum.

Missionary Johnston

H. W. Johnston has been missionary in Northeast Arkansas for a long time. He has been with Current River and Gainesville Associations now for about ten years. This man has been one of the top men in our missionary work. Few men have been more faithful and loyal and trustworthy and progressive than H. W. Johnston. He is also loved and appreciated by the people of those two associations. Recently they had a little celebration for him and presented him with a check for \$900 commemorating his tenth year as associational missionary. If you know Johnston very well you do not wonder at the response that were given to this recognition in his home association recently.

Plainview and Hutto

Hewitt Hutto has been a postman in Little Rock for some time. About two years ago he felt that the Lord was calling him into the ministry. He gladly received the commission and went to work for his Lord. He is pastor of Plainview Church in Pulaski County and has been for nearly two years, during which time there have been more than one hundred additions and nearly half of them for baptism. The Sunday school has greatly increased and they are using the parsonage for four class rooms. The church is free of debt. Gifts for missions have been increased also. The church has come from 10 per cent to 15 per cent in its gifts to missions. On a recent Sunday there were six additions for baptism and at this writing several are awaiting baptism which will take place next Sunday. Pastor Hutto is a tireless worker. He is prophetic in his preaching and is a forward looking, safe leader.