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### February 10, 1955

Arkansas Baptist State Convention

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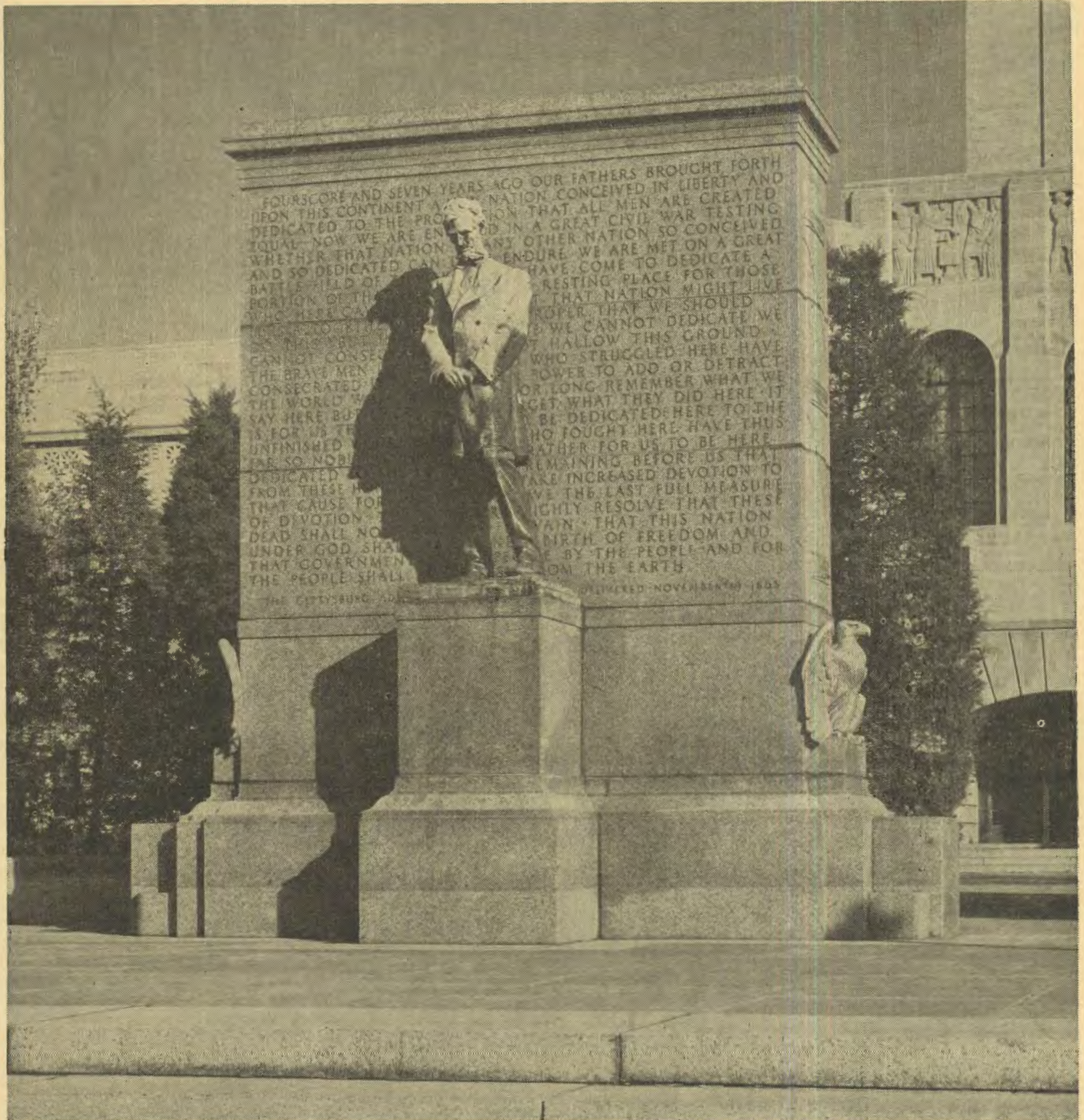
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, FEBRUARY 10, 1955

NUMBER 6



Louis C. Williams

Statue of Lincoln and Gettysburg Address  
Capitol Grounds, Lincoln, Nebraska

## The Right of Disagreement

By ANDREW M. HALL,  
Fayetteville, Arkansas

So much of preaching is so dogmatic that it bears resemblance at times to belligerency. One almost gets the impression from the speaker, "to disagree with me is next to blasphemy."

And yet, I cannot always so easily subscribe to this theory. Just recently I attended a conference which was enriching, inspiring, and generally helpful. I could not help but notice, however, that some things were said that simply are not true. The alarming thing to me was that the loudest chorus of "Amen's" came on the heels of what I regarded as radical half-truths—or less.

For example, one man said "It is the business of the preacher to run the church." In one sense this idea may be partly justified. He is to be the leader of the spiritual program of the church if that were the concept. The context of the message, however, left the impression that the preacher is the "big cheese" and is not to be crossed under any circumstances.

I was reminded of a conversation with a layman who divulged that his pastor had said openly and repeatedly "I cannot be wrong—I am under the leadership of the Holy Spirit." Analyze that and share with me the utter brazenness of it. This man was saying in effect, "God in heaven is perfect and I, on earth, am perfect—therefore your word is unreliable." He forgot completely that man is only human and that error creeps into him

and SHOULD NOT BE BLAMED ON THE HOLY SPIRIT.

I have been voted down and have lived to see the day I was thankful for it.

Another statement came from a speaker with which I dissented. He said, "I would not give a plugged nickel for a man who professes faith on Sunday morning and fails to come to church on Sunday night." I think I know the intent of his thought—that a real experience of grace leads to a changed manner of living and this is true. However, this bold statement assumes that when a person is regenerated he is born full grown into God. He overlooked the fact that a man with limited knowledge of the Bible might be saved and be unaware that there is an evening service. He must be nurtured and developed and must grow as a Christian. I have a feeling that haphazard statements such as this hinder our cause.

Once again, a reputable speaker "threw up his dukes" and said "never will a contata take the place of a sermon in my pulpit." I respect his right to maintain such an attitude but I thoroughly disagree with his premise. Should this good brother listen to a contata long enough and get his mind off himself temporarily as the "only" instrument of the message, he might even learn the plan of salvation in a musical and beautifully delivered fashion. I think we should consider more carefully what we say so vigorously from the pulpit.

## It's Our Program

By JACK L. GRITZ

Now, when there is not any question or controversy about the operation of the state convention or the Southern Baptist Convention, seems a good time to talk about the way this multi-million dollar missionary enterprise is conducted.

Occasionally the question is heard—both from those outside and those inside—"Who runs the convention, anyhow?" And at times are heard mysterious references to what "they" did and to a "program that has been handed down from Nashville."

For ten years now the writer has had unusual opportunity both as pastor and as denominational worker to observe the inner mechanics of the denominational machinery both in the state and south-wide. I have traveled thousands of miles and sat in hundreds of committee and group meetings, occasionally as participant, but mostly as spectator. I have seen countless budgets threshed out and dozens of programs decided upon.

Without qualification, I would assert that the working out of the denominational program of Southern Baptist Convention and the Baptist General Convention of Oklahoma has been the finest example of the democratic process in action through qualified representation to be found anywhere.

Representative men and women from all sections of the area involved and from all strata of society meet in these groups. Plans of leaders charged with the responsibility of directing certain phases of the work and the recommendations of sub-committees which have thoroughly investigated the situations on the spot are heard and roundly discussed. Seldom is there complete agreement in every instance. But these loyal-hearted men and women hammer out together a program of work and a plan for carrying it forward on which they can agree

and which they feel is worthy of the churches. Always they work with the full knowledge that their recommendations are subject to the final acceptance or rejection of the conventions composed of duly elected messengers from the churches and what their recommendations are subject to the final acceptance or rejection of the conventions composed of duly elected messengers from the churches and that their suggestions will have no meaning unless the churches accept and put them into action. Ours is a church-centered program just as it should be.

It is not centered in a denominational hierarchy or the agencies through which it is carried on. It begins and ends in the local churches.

Sometimes because other denominations do not conduct their affairs in this way outsiders and some of our people who are not fully informed suppose that Baptist churches are handed their instructions from above. This just is not true of us, except as instructions come from the Holy Spirit.

Fortunately, through the years we have developed a procedure by which information concerning successful plans and ways of doing things in the churches can be widely shared. Also, we have found some practices through the years against which our churches should be warned.

The Sunday School Board is to be especially commended for the sound and practical way in which it has moved forward in this delicate relationship. Not all of our churches have been able to carry out all the suggestions coming from Nashville. But just think where our churches might be in their development if we had not had this agency for sharing ideas and information.

Repeatedly the Executive Committee of the Southern Baptist Convention has gone

## Unhappy Christians

A Devotion By The Editor

"But because I have said these things unto you, sorrow hath filled your heart."

Of all the contradictions of life, an unhappy Christian is the greatest. Christians, of all people, should be happy. Jesus expects them to be happy, full of joy. They have every reason to be happy; they should be ashamed to be unhappy.

In the case of the disciples we come upon the strangest phenomenon—their unhappiness grew out of their relation to Jesus. They had their minds made up beforehand what they wanted Jesus to be and to do. But Jesus did not quite fit into their picture of Him. They were strongly attached to the person of Jesus, but they were not reconciled to His program. They were not quite willing to follow Jesus where He wanted to lead them; they wanted Him to follow them where they chose.

Are we unhappy Christians? If so, what is the cause of our unhappiness? A close examination might reveal the fact that Jesus won't do what we want Him to do, and that we won't do what Jesus wants us to do.

It would be well for us to examine our personal conception of Christ. Where do we get the features and characteristics which we paint into our picture of Christ? There is a well founded suspicion that many of us are painting into our picture of the Christ our own personal whims and fancies, our personal desires and ambitions. We are in danger of making our Christ a provincial Lord who will respect our restricted provincial interests. When we discover that Jesus is so different from such a conception, we are likely to be disappointed in Him.

Does not much of our unhappiness as Christians grow out of the fact that we are conscious of the demands of Jesus, but we don't want to meet those demands? Do Christian opportunities and challenges make us glad, or do they make us sad? Are we happy at every opportunity to serve our Lord, or do we run away from His service?

"But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart; I will send him unto you" John 16:6, 7.

out of its way to avoid assuming any responsibility not directly committed to it.

Who runs the Conventions? You—through your representatives—do!

Let's move forward together in our program.

—The Baptist Messenger

## ARKANSAS BAPTIST

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

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## From The Editor's Desk

### When Denominations Enter New Territory

We publish on pages eight and nine two discussions of the situation in the North Rocky Mount Baptist Church and the court decisions concerning the situation. One of these discussions is by Dr. Reuben Alley, editor of the Virginia state paper, **The Religious Herald**. The other discussion is by Dr. John W. Bradbury, editor of **The Watchman-Examiner** of New York. It is only necessary to call attention to these two editorials and there is no need for comment upon them. We invite the readers of the **Arkansas Baptist** to read them carefully. The two editorials approach the situation from a slightly different angle and discuss different phases involved in the situation.

In the January 20 issue of the **Arkansas Baptist**, we published a report of the decision of the Supreme Court of North Carolina in this case and also a letter from Dr. Stainback of the Baptist Bible Institute, Graceville, Florida. We do not mean to repeat anything that issue carried. We also discussed the situation editorially.

#### A Further Word

However, we wish to discuss a general movement out of which the North Rocky Mount Church situation grew, a movement that has been felt in other churches and in other areas.

There is a general movement today among Christian denominations to enter new territory and to cross denominational lines generally. There seems to be a general awakening on the part of Christians in all denominations and the traditional territorial limits are crumbling as Christian denominations push back their horizons and march to new adventure and achievement in their particular witness to the Lord and His kingdom.

Generally speaking, this is a wholesome movement and should be welcomed as such. But like all movements, it has produced some disturbing side results. The movement is, as it should be, led by the ministers of each denomination. And the disturbing side results are also produced in large measure by a few ministers who are either over-zealous or have lost their moorings in their former denominational fellowship and seek to take advantage of the current movement to entrench themselves in a church and then wean it away from its traditional denominational fellowship.

#### A Raid

What might be called a raid is being made on Southern Baptist churches throughout the South wherever they can get a foothold. The North Rocky Mount Church in North Carolina is an example of this very thing. These preachers, as soon as they get into the church and become its pastor, begin to try to lead it out of the denomination to become an independent church or they seek to lead the church to change its denominational affiliation. They begin by questioning some denominational practice and end up by open

charges of modernism, disloyalty to the Bible, and such like. Their whole appeal is to the prejudice and ignorance of the people.

We have churches in Arkansas that have suffered from this type of ministry. So far as we know, no church property has been involved in any Arkansas church, but fellowship has been broken and churches have been torn asunder by the kind of minister described above.



It is praiseworthy and commendable for a denomination to go into new territory and win the lost to Christ and establish churches. Such a movement should be welcomed anywhere. But when any denomination or independent preachers try to work their way into established churches with long established denominational fellowship, they have departed from the New Testament principle of making disciples. Instead of making disciples they are trying to steal churches which are already established.

Southern Baptists have broken out of their bounds in the South, and have enlarged their territory, both to the North and to the West. Only one case has come to our attention, though there may be others, where a whole church transferred its allegiance from another Baptist body to the Southern Baptist fellowship. We do not know what influences caused this transfer. We hope that no Southern Baptist was so unethical and un-Christian as to be involved in instigating such a transfer of denominational affiliation. It would be as reprehensible for Southern Baptists to try to win churches from their traditional denominational fellowship to the Southern Baptist fellowship as it is for others to try to win Southern Baptist churches from their traditional fellowship.

#### Win the Lost

Southern Baptists have, with a vigor and energy seldom matched in our day, promoted a program of expansion by evangelism. They have achieved their phenomenal growth and expansion not by winning churches but by winning individuals and organizing those

### The New Birth

Fruit trees should be pruned. But pruning will never change the nature of the tree, this is done by grafting new life into the tree. The tree must have a new birth before it can bear a new fruit.

It is so with man. He must have a new birth before he can bear the fruit of Christianity. The new life of the tree is grafted into the old stock. So it is with man. The new life of Christ is grafted into the old stock. That is, we are not given a new physical body when we are born again, we are given a new spiritual nature, and that is the new life that is grafted into the old stock.

One of the most convincing evidences of the new birth is to desire and seek an environment that will stimulate the spiritual responses of one's being. A serious question is raised concerning one's new birth or new life when one shuns those influences, fellowships, and environment which are calculated to stimulate the spiritual sensibilities and move one to spiritual activities. To shun such influences and environment would seem to indicate that one's own spiritual nature was not congenial with such environment. If that is true, it would seem to be evident enough that the new life of the spirit had not been grafted into one's life.

It is the nature of life to seek an environment that is congenial and that is adapted to the needs of the particular life form that is involved. When, therefore, a person is so spiritually conscious that he seeks a spiritual environment and spiritual fellowship and spiritual activities, we are justified in concluding that such a person has experienced the new birth, that the new life of Christ has been grafted into his own life.

Individuals into churches. We would condemn a Baptist preacher for winning the confidence of a church of another denominational affiliation by false pretenses and as soon as he got on the inside worked toward loosening that church from its denominational affiliation. If Baptists want a new church, let them go out where the people are, win them to Christ, and when they have been won organize them into a church. If individuals come from other churches after being convinced of the truth of the Baptist position, we should certainly welcome them.

Our churches which have proven their denominational loyalty and enjoy their denominational affiliation should certainly know something of the background of the pastors whom they call to lead, not only in a local program but in the denominational program. Many church congregations have been swept off their feet by an eloquent man in the pulpit. They have called him without investigating his past, or knowing anything about his background. Before they knew what was happening, a rift began to appear in the fellowship of the church. Before they could stop it, it had widened to an impassable gulf that set family against family, neighbor against neighbor, and Christian against Christian.

Christian people, both the ministers and the laity, should be Christian. Sound doctrine has but little effect unless it is backed up with sound practice.

# Kingdom Progress

## Arkansan Wins Radio Award



Benjamin S. Hamilton, 8447 Denton Street, San Diego, California, is rated the country's top-ranking amateur radio operator, according to judges for the General Electric Edison Radio Amateur Award. Named for giving the most outstanding public service by a radio "ham" during 1954, Hamilton was cited for his sacrifices in selecting equipment, designing facilities and training operators in the San Diego County Civil Defense and Disaster Organization.

Hamilton is shown in the above picture operating his own station, W6VFT at his home. He received his trophy award February 10 at a dinner in Washington, D. C.

Mr. Hamilton is the son of the late Herbert V. Hamilton and Mrs. Grace Hamilton of Little Rock.

Mrs. Hamilton has worked with the Sunday School Department at Baptist Headquarters since 1929 and is known throughout the state. She came to the Department shortly after the death of her husband in 1927 when it was listed as the Sunday School and BYPU Department. It later became the Religious Education Department which included Training Union, BSU, and Music. A few years ago the departments were split up, leaving only the Sunday School Department under the direction of Dr. Edgar Williamson. At the time of his death, Mr. Hamilton

was secretary of the Sunday School and BYPU Department.

Mrs. Hamilton came to the department when J. P. Edmunds became secretary of the department. Dr. Williamson succeeded Mr. Edmunds, and Mrs. Hamilton has remained with the Department continuously since she entered it in 1929.

Mr. Benjamin S. Hamilton served in the Navy for three years during World War II. He was listed as radio man in the Navy. Following the war he taught electronics in the San Diego Junior College. During this time he joined the National Guard. When the Korean War broke, his unit of the National Guard was called up. He spent 16 months in Korea as a communications officer. Following the Korean War and his release from the service, he returned to San Diego and to his teaching position in the San Diego Junior College.

—000—

### CHARACTER

It's amazing the heights a man can attain by remaining on the level.

—Quote

—000—

At a dinner meeting, the speaker of the evening was introduced as a live wire. It developed that he was wired mostly for sound.

—Spectator.

## New Missionary



HOWARD L. WILSON

Howard L. Wilson, former pastor of Arabella Heights, Texarkana, is now serving as missionary in Boone and Newton Counties. He is a native of Missouri, but most of his ministry has been in Arkansas.

He served the Faulbe Church before going to Texarkana. While there he led in establishing a mission where a church had died about 30 years before. The mission grew and is now an organized church. After moving to Texarkana, his church house burned and he led in a new building program. Although his church was small, they sponsored a mission; first in an old bus body, and later in a building erected with some aid from State Missions.

In all his work, he has shown an interest in establishing mission stations. He will make a good missionary.

—C. W. Caldwell

## Beebe On the March

Pastor Reese S. Howard of the First Church, Beebe, reports that attendance records have been shattered in all the services of the church during the month of January. There have been seven additions to the church during the month through January 23.

The church has adopted a goal of 30 per cent increase in Sunday school enrolment and 20 per cent increase in Training Union enrolment. The 1955 budget includes a 20 per cent increase in gifts to the Cooperative Program and also an increase in the pastor's salary.

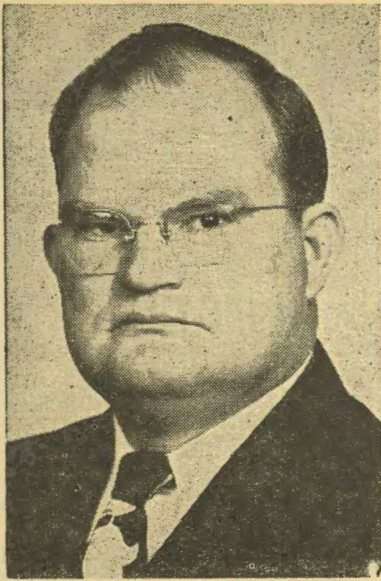
The Beebe church will co-operate in the simultaneous revival crusade and has granted permission to the pastor to go to Oregon in March to assist in the simultaneous revival in that state.

Pastor Howard says, "The most beautiful spirit of harmony and co-operation that I have ever witnessed prevails throughout our church. We are very happy."

## Pastor's Reception, Central, Hot Springs

A reception in honor of Pastor Milford L. Baker and his family was held February 6 at Central Church, Hot Springs. Mr. Baker has recently begun his work as pastor of the Central Church. Members of the church and religious and civic leaders of the city and state were present.

## Defreece Goes To Missouri



V. E. DEFREECE

Pastor V. E. Defreece of the Central Church, Bald Knob, has resigned to accept the pastorate of the First Baptist Church of Esther, Missouri. His resignation becomes effective February 13. He plans to begin his work in Missouri on February 20.

Pastor Defreece has been with the Bald Knob church for the past four and a half years. The church has experienced steady and substantial growth during his ministry there.

Five years ago the average attendance of the Sunday school was 77. During the past year the average attendance was 186. During the ministry of Pastor Defreece, 258 persons have been received into the membership of the Bald Knob church, 145 of these coming on profession of faith and baptism, and 113 received by letter. During the past year there were 75 additions to the church, 52 of whom came on profession of faith and baptism. The finances of the church have increased proportionately to the increase in attendance and the membership of the church.

Looking forward to increased facilities for Sunday school and educational purposes, the church has purchased adjoining property on which will eventually be erected an educational building. The dwelling on this additional property is currently being used to house the intermediate department of the Sunday school. Sidewalks have been laid and the church air-conditioned debt free. The present educational building is being redecorated at the present time.

## Fifty Years of Service

Fifty years a Christian, fifty years of Christian service, fifty years a reader of the **Arkansas Baptist**.

That is the record of R. S. Williams, a member of the Perryville Church, who celebrated his 80th birthday on Saturday, January 29.

Converted in 1904, he joined the Mulberry Baptist Church. Later he moved to Casa where he was ordained a deacon in 1906.

He served for two years in the Arkansas Legislature, 1919-20, as the representative from Perry County.

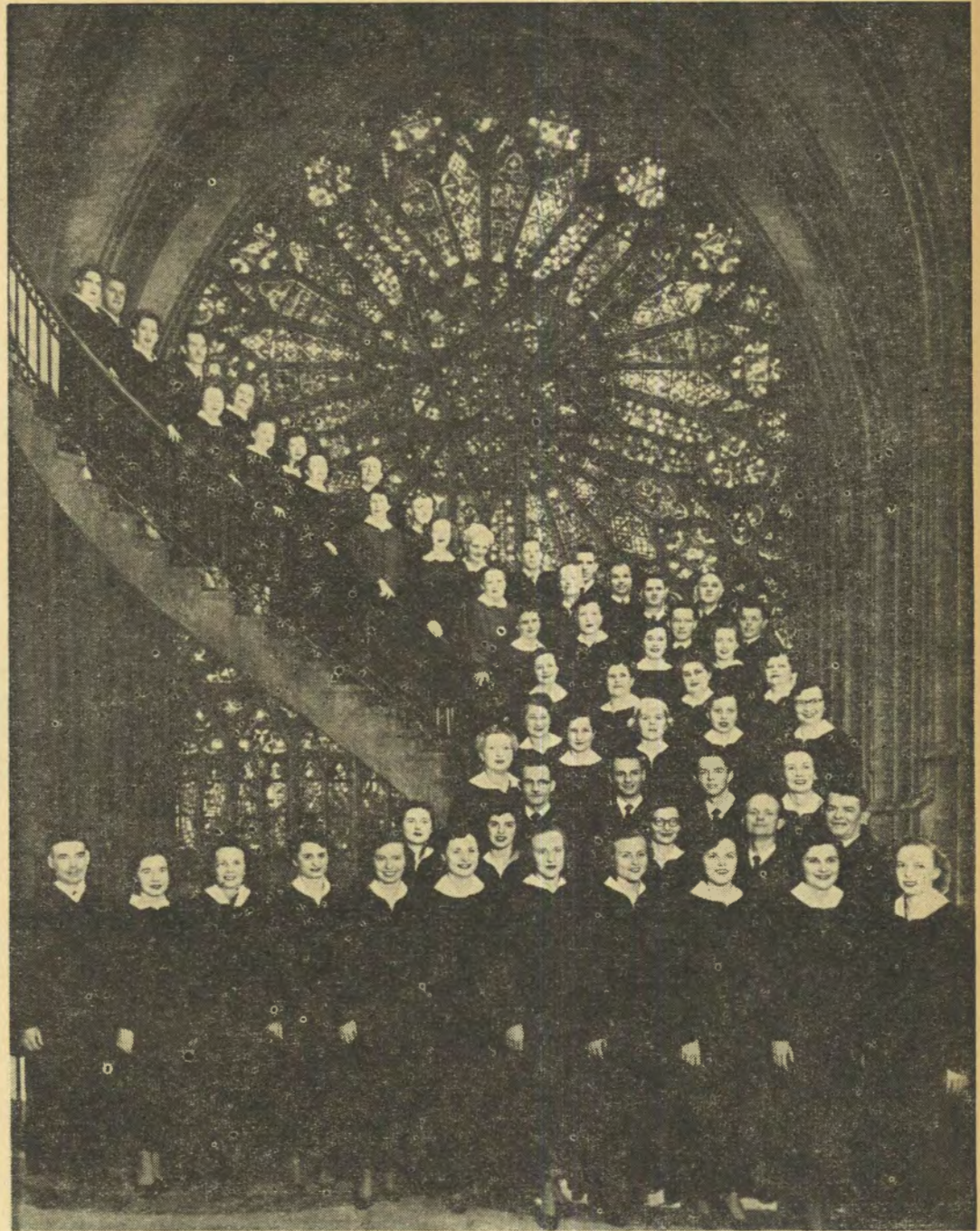
Mr. Williams is the father of Dr. H. E. Williams, president of Southern Baptist College.

—OOO—

"God loves us as much when He strikes us as He does when He strokes us."

—Perry F. Webb,

## Atlanta Choir To Tour Europe



The Choir of the Atlanta Association of Baptist Churches in Atlanta, Ga., will make a 30-day tour of Europe next Summer, singing at Baptist mission stations and for servicemen throughout seven countries on the Continent. The group has also been invited to sing at the Golden Jubilee Conference of the Baptist World Alliance in London, England, July 16-22.

The Atlanta Baptist Association Choir is composed of 75 singers from 33 Baptist churches in the Atlanta area. It is under the direction of George D. Crawford, Minister of Music, Inman Park Baptist Church. Mrs. Marjorie Robinson, Druid Hills Baptist Church, is organist and Mrs. Bernard Threatte, Morningside Baptist Church, and Hudson Howell, Hapeville Baptist Church, Pianists.

Acceptance of the singers in the choir required approval by an audition committee, recommendation from their choir director as to service in their local church choir and character reference from their pastor.

The first plans for the tour were made more than two years ago and the singers have been rehearsing weekly for over a year, preparing a repertoire of fine church music to be presented in sacred and patriotic concert programs. As "Missionaries of Song", they hope to take a message of "Christ and Peace" to many abroad who might not be reached through other media.

Approximately two-thirds of the necessary money to finance the tour has been subscribed by businesses and individual patrons.

The organization is unique in that it includes 11 choir directors and organists as well as 36 soloists. Total years of music study among its members amounts to over 600 years. Their combined years of service in local churches represents more than 1000 years of Christian singing.

*Note: Mr. Crawford is a native of Arkansas. He was reared in First Church, Hot Springs. He is remembered by many friends in the state who will rejoice with him in this new opportunity. —Editor.*

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Sales Racket Involves Fake Church School Scholarships

Magazine salesmen have been using unauthorized claims of scholarships in Protestant and Roman Catholic schools to further their sales in Enid, Okla. The false claims brought protests to law enforcement officers, from housewives and school officials.

One salesman told a buyer he was selling subscriptions to obtain a \$500 scholarship in Memorial (Catholic) high school, where he was supposed to be a pupil. Msgr. Stephen A. Loven said the salesman was not attending the Catholic school, which gave no scholarship such as represented to the housewife.

Other complaints told of men representing themselves as students at Phillips University, Disciples of Christ school, and reportedly working for scholarships. Dr. Eugene S. Briggs, Phillips president, said no such scholarships were offered.

Capt. Dale Moxley, detective bureau chief, said the salesmen had misrepresented themselves in order to gain sympathy and boost sales of the magazines.

Publication of the complaints locally apparently caused the sales crew of five men and four women to move on to another community.

(Note — It could happen in Arkansas  
—Editor)

## Churches Asked to Increase Work Among Servicemen

The Air Force Chief of Chaplains says people of other countries are more influenced by the behavior of American service personnel than by mission programs, the Voice of America or State speeches.

Major General Charles I. Carpenter called upon churches to give increased attention to providing religious resources for servicemen. He said religious groups should reach those about to be inducted as well as members of the armed forces.

Gen. Carpenter addressed the Missions Council of the Congregational Churches in Cleveland.

"If present trends continue, one million men will be going into service every year and one million will be coming out, after two to four years of service," he said. "If these young men come back with an insight into only the lower life of these countries, our foreign policy, the entire character of our country can in time be changed.

## Methodist Minister Wins Youth Hymn Contest

H. Glen Lanier, a young North Carolina minister, has been named winner of a national hymn-writing contest for people under 30, conducted jointly by the Hymn Society of America and the United Christian Youth Movement.

Mr. Lanier, pastor of First Methodist church at Thomasville, N. C., is the author of some 300 poems. His entry, "O Master Who in Days of Youth," was written to be sung to the tune "Melcombe" which is found in Methodist, Presbyterian, Episcopal, Congregational and other hymnals.

It and four runners up were judged the best of several hundred sent in from all over

the country in response to the invitation of the hymn society and the U.C.Y.M. for young people to submit compositions. The contest opened early last summer and closed on Dec. 15.

Mr. Lanier's hymn was featured at the annual meeting of the National Council of Churches' Division of Christian Education at Cincinnati, O., Feb. 8, and used on a nationwide radio broadcast from there under U.C.Y.M. sponsorship.

Writers of the runner-up hymns were Mrs. Jane O. Thurber, wife of the pastor of the Point Pleasant (Pa.) Baptist church; the Rev. Daniel B. Merrick, Jr., of United church at Milwaukee, Wis.; the Rev. Nevitt Brenton Smith of Sellwood Methodist church at Portland, Ore., and J. Donald Hughes, a student at Boston University School of Theology.

The Lanier hymn is:

O Master, Who in days of youth  
Didst walk the path of light and truth,  
Keep Thou our feet upon the way  
That leads to everlasting day.  
Help us in days of youth to see  
Visions of what our lives may be;  
One fellowship in Christ our aim;  
Our joy to magnify Thy name.  
O Thou, Who from Thy youth didst prove  
The highest law of life is love,  
Fill Thou our hearts with love divine  
And through our lives forever shine.

## Graham-Type Evangelistic Group Formed in Sweden

A Swedish counterpart of Billy Graham's evangelistic "team" has been formed as a direct result of the American evangelist's visit to Stockholm last summer.

Called AKO (All-Kristen Offensive or All Christian Offensive), it will open its first campaign at Vaasteraas on March 30.

The AKO team includes three preachers—one each from the Swedish Mission Association, Baptist Union and Salvation Army—and a well known singer and choir leader.

Its organization was sponsored by the Swedish Society of Christian Businessmen which also has formed a special committee to deal with the evangelistic group's business and financial problems.

The team will utilize techniques demonstrated by Billy Graham and hold its meetings in factories, hostels and even in dance halls during the cold months. In the summer, it will stage its revivals at the larger cities under canvas.

## Norwegian Budget Has \$1,500,000 For Clergy Salaries

Nearly 11,000,000 kroner (about \$1,500,000) was allocated toward payment of stipends to pastors and bishops of the (Lutheran) Church of Norway in the budget presented to Parliament by the Norwegian government.

Except for a small amount derived from legacies, salaries of the 950 pastors in the Church's regular ministry are covered in the budget.

The government also proposed the appropriation of 650,000 kroner (\$91,000) to continue the restoration of historic Nidaros Cathedral at Trondheim and another 500,000 kroner (\$70,000) to rebuild churches in northern Norway destroyed during the war.

# A Smile or Two

Sammy Phipps had been promised a whipping by his mother in liquidation of his many misdeeds, and being a devout believer in the efficacy of prayer, dropped to his knees and began praying in a loud childish treble to the Lord to spare him.

"Sammy, what are you doing?" asked his mother in an exasperated tone.

"I'se prayin' to the Lord, but I hope you'll hear me!"

Judge Hanington, when leader of the opposition in the New Brunswick legislature, representing the county of Westmoreland, was once delivering a vigorous address in the house against some measure of the government, then led by Mr. Blair.

"Oh, that my constituents in Westmoreland could hear me now!" exclaimed the opposition leader in violent tones.

Mr. Blair motioned to an attendant: "Just open the windows," he said.

It was out on the rifle range, and the green recruits were curdling the blood of the tough old Army rifle instructor. He stomped over to the prone form of one rookie whose misses were nothing short of spectacular.

"Son, where the blazes are your shots going?" the sergeant bellowed in his finest tones.

The rookie looked up innocently. "I dunno, sir," he replied. "They're leaving this end all right."

Clara overheard her parents talking about Bible names.

"Is my name in the Bible?" she asked.

"No, dear."

"Didn't God make me?"

"Yes."

"Then, why didn't He say something about it?"

The Misses White were calling on a new neighbor, and while they were awaiting her appearance a small girl came into the room, evidently bent upon the rescue of a doll recently abandoned there.

Naturally she was viewed with some curiosity, and one of the callers, secure in the child's obviously tender age, spelled a low-voiced comment—"Not very p-r-e-t-y!"

To her horror the small maiden paused on the threshold, and fixing a contemptuous eye upon the culprit, remarked with lofty composure, "No not very p-r-e-t-y, but rather s-m-a-r-t!"

Men may now stop joking about women drivers! The Allstate Insurance Company, after recent accident studies, has decided to put all women drivers, including those under twenty-five, on the same basis of low rates. Men under twenty-five must continue to pay the higher rates!

John: "There are lots of girls who don't want to get married."

Mary: "How do you know?"

John: "I've asked them."

"So your name is Jimmy Jones," the teacher remarked to make sure of the facts, "but your mother's name is Smith?"

"Yes, ma'am," Jimmy said. "You see, she married again and I didn't."

Eager contributor: "What do you think of my jokes? They're crisp as a cracker, aren't they?"

Editor: "Yes—and just as dry and crummy."

# News From Baptist Press

## Miami Hotel Space Sufficient For SBC

Southern Baptists going to the annual Convention in Miami, May 18-21, will not have the problem of finding a hotel room. Hotel rooms will be plentiful this year, so says Carl Moberg, chairman of the local publicity committee.

There are 210 hotels in Miami and 375 in Miami Beach ranging in price from \$2.00 to \$8.00 per person. There are also 50 motels in Miami.

Food will not present a problem either for an abundance of restaurant and cafe facilities are available. The Convention-goer will be able to find any kind of food he desires from lobster nuberg to corn beef and cabbage.

The Convention-goer might find it a bit difficult to get to and from Dinner Key Auditorium, where the Convention will be in session, as it is about four miles from most hotels to the auditorium. However, there will be excellent bus and taxi service. Bus fare is 15 cents and taxi fare for the trip to the auditorium is approximately \$2.25.

The average distance from the Florida East Coast Railroad Station to the hotels is eight blocks and three miles from the Seaboard station. It is eight miles from the airport to most of the hotels, and only one block from bus stations. There is a shopping center only two blocks from most hotels.

Other services available at the hotels and motels are: public stenographers, florists, barber and beauty shops, post offices, air-conditioned conference rooms, dry cleaning and laundry, and parking facilities for those coming in cars at 35 cents for 12 hours and 70 cents for 24 hours.

Remember that application for Miami hotel rooms may be made with hotel or through the Housing Bureau. Application for hotels in Miami Beach or in any motel should not be channeled through the Housing Bureau. Write to the hotel or motel of your choice.

If applying for hotel room in Miami, list six choices of hotels, and confirmation will be mailed to applicant by the hotel.

The Convention-goer should expect the very best from his stay in any Miami hotel for "Miami hotels are best in the land and everything is available," Moberg stated.

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## Minister Ordained

J. C. Mitchell was ordained to the full work of the gospel ministry by the Earle Church on January 27.

Mr. Mitchell began his work as pastor at Greenfield in the Trinity Association.

The ordination sermon was preached by Dr. C. M. Savage, pastor of the Earle Church. The examination was conducted by Cordia Reynaud; the Bible was presented by Fred Sudduth; the ordination prayer was offered by Tandy Bratton; and the charge was delivered by S. J. Meador.

## First Anniversary

The Ridgecrest Church of Benton celebrated its first anniversary Sunday, January 30, with a homecoming program.

Ridgecrest was started as a mission by the First Church, Benton. The work grew until it became self-sustaining and was organized into a church one year ago.

Pastor Herman Keppeler reported 132 additions to the church during its first year with 76 of these coming on profession of faith and baptism.

## Southern Baptists Set All-Time Record in 1954 Gains

Southern Baptists gained 613,190 in Sunday school enrolment in 1954 to set an all-time record in denominational gains, according to a report released this week by J. P. Edmunds, Southern Baptist Convention statistician. The gain was a 10.7 per cent increase over 1953, and brought the denomination's Sunday school enrolment to 6,372,318. The report climaxed a Convention-wide Sunday school campaign directed by J. N. Barnette, secretary of the Sunday school department of the Baptist Sunday School Board, Nashville, Tenn. The increase, Edmunds said was 107,000 greater than the combined gain of the previous two years.

Church membership increased 296,289, a gain of 3.8 per cent over 1953, to reach a total of 8,182,305. A gain of 403 churches brought the total number of churches to 29,899.

The 29,899 churches reported 396,757 baptisms, a gain of 9.7 per cent over 1953, and total gifts of \$305,573,654, a gain of 9.6 per cent. Mission gifts were reported as \$52,926,157 a gain of 9.3 per cent. Total per capita gifts were \$37.35; and mission per capita gifts, \$6.47.

Training Union, and training group for the entire church family enrolment climbed to 2,073,371, a gain of 12 per cent; Woman's Missionary Union to 1,306,834, a gain of 10 per cent; and Brotherhood enrolment reached 274,348, a gain of 12.9 per cent.

The expansion of Southern Baptists was further reflected in the gain of \$55,256,924 in property value, as total property value increased to \$1,075,761,138, a gain of 5.4 per cent over 1953.

Vacation Bible school enrolment reached 2,570,290, a gain of 14 per cent over 1953. Vacation Bible schools were held in 73 per cent of the churches, and 48,038 conversions were reported in these schools.

Southern Baptists are the fastest growing major denomination in the United States. Since 1944, their membership has increased from 5,667,926 to 8,182,305 in 1954, a gain of 44 per cent. Sunday school enrolment increased from 3,372,909 to 6,372,318, a gain of 89 per cent; Training Union enrolment, an organization for the training of church members, increased from 759,885 to 2,073,371, a gain of 173 per cent.

The Southern Baptist Convention now has co-operating churches in thirty-five states, Alaska, and Hawaii.

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## Deacons Ordained

Horace J. Nelson and Herbert Reichen were ordained as deacons by the Central Church, Hot Springs, Sunday evening, February 6.

Jacob L. King, chairman of the board of deacons of First Church, Hot Springs, conducted the examination. L. A. Westmoreland, deacon of First Church, delivered the charge to the deacons; Dr. W. J. Hinsley, former pastor of Second Church, delivered the charge to the church; H. B. Kirkpatrick, evangelist and member of Central Church, delivered the ordination sermon; and Jack Muse, chairman of the board of deacons of Central Church, offered the prayer of dedication.

The immediate need is for a new building toward which pastor and church are working and planning.



## Denominational Calendar

### February Emphasis Evangelism

### Theological Seminaries

Carver School of Missions and Social Work

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.

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## Counselor's Corner

R. LOFTON HUDSON

### MENTAL ILLNESS

**Question:** My pastor preaches that if a person would give his heart to Christ and life for Christ, he would not need to go to a psychiatrist. He also says that a real Christian would never commit suicide.

Is this true? I have known some good Christians who got sick mentally.

**Answer:** It is true that if an individual were reared from infancy in an atmosphere of Christian love and when he is old enough became a dedicated Christian, and lived as one all his life, he would probably never need the services of a psychiatrist. But who has? Sin may lead to emotional illness in that it leads to confusion and frustration.

It just happens that some of the finest Christians I know have needed the services of psychiatrists. Brain tumors, toxic conditions, hardening of the arteries, and many other physical difficulties may cause insane reactions. And many converted people were injured, emotionally, in childhood and will get sick even if they trust in the Lord for salvation.

Your pastor is entirely wrong about suicides. Most suicides are ill mentally and could be treated if our society did not consider depressions and anxiety a disgrace and a sin. Your pastor is probably sincere, and he is right in emphasizing the importance of religion to mental health. But, actually, he is helping the suicide rate by such preaching. Three of the finest ministers I have known have committed suicide within the last few years.

Religion does not claim to cure mumps, scabies, polio, or diabetes. Why should it discourage treatment for people with delusions, or depressed people, or those who have abnormal fears?

Christianity is a religion of love and truth, not of condemnation and error.

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Horace Bushnell, who was earlier an agnostic said, "If there is a difference between right and wrong, there must be a reason for the difference." He began his search for that reason, and his early doubts became the foundation for the beliefs which led him into the ministry.



# Who Owns A Baptist Church?

By JOHN W. BRADBURY

The question is not asked regarding the spiritual obligation of a local Baptist church. We refer solely to material equity and property. It is a fit question to ask. Particularly so, since during the past ten to fifteen years some Baptists, who have gone sectarian, endeavor not only to proselyte church members, but to take possession of property.

This is a most unfortunate situation. It is a parody on New Testament Christianity. Morally, it is a paradox hard for any Baptist to explain. The ideals of local church autonomy are exploited to the end of alienating churches from their historical connections. The next step is to take possession of church properties. The control passes from long-time members to that of a dissident pastor and the people he is able to align with himself.

## Court Decision

It has taken a court of law to come nearest to a definition of Baptist local church property responsibilities. The North Carolina Supreme Court recently upheld a decision of Superior Court Judge Malcolm C. Paul that the "true congregation of the North Rocky Mount Baptist Church is the minority group of its members who have remained loyal to the Southern and State Baptist Conventions."

The issue was raised after the church called a new pastor who was not a Southern Baptist. His name is Samuel W. H. Johnston. He is associated with the General Association of Regular Baptists. Prior to the coming of Mr. Johnston to this church, it was harmonious, peaceful, and worshipful. He soon charged the Southern and State Baptist Conventions with "promoting modernism" and accepting "liberalism, unbelief, and apostasy." This unsupported criticism divided the church body. The more conservative members of the church did not accept the indictment, nor did they believe true the charges that their pastor made against their denominational cobelievers.

In a meeting for the purpose of deciding affiliation, with only a portion of the membership in attendance, the congregation voted 241 to 144 to withdraw from the State and South-wide Conventions. The minority immediately took action to conserve their property right in the church edifice, valued at approximately \$275,000. The minority claim that they are the true Baptist church, because they carry forward the tradition of the church's history in fellowship with its denominational connections. When the case was brought before the court, Judge Paul decided in favor of the minority, as being the true church. The members of the majority, under Mr. Johnston's leadership, carried the appeal to the State Supreme Court, which rendered the verdict upholding the decision of the lower court.

## Broken Fellowship

In the meanwhile, as these legal proceedings went on, the church was divided, two separate services being held in the same building by members whose Christian belief is the same. One group is alienated from the other. Thus a Baptist community, living in religious peace and harmony, has been split.

It is with the decision of the North Carolina Supreme Court that we are concerned. It held that "the true congregation in church organizations are those who adhere and submit to the regular order of the church, local and general, whether, (they are) a majority or a minority of the membership." Noting that every Baptist church is a "pure democ-

cracy" answerable to no other church or agency, the court said that in a self-governing church "a majority of the membership is supreme and entitled to control its property only so long as the majority remains true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions (to a dispute) before the dispute arose." It declared, a majority may not, "as against the faithful minority," divert property to another denomination or support opposing doctrines or usages as the records in the case showed Mr. Johnston and his followers had tried to do.

Before leaving the subject of the court's decision, we draw attention to the exhortation which ought to be the character of every Baptist church before it gets into a dispute. It said: "The heat of the conflict is over and the time has come (in the North Rocky Mount Church) for the exercise of the Christian graces of reconciliation, forbearance, brotherly love, and unity according to the admonition given by the Apostle Paul to the church at Corinth." This is good counsel with very sound basis. It is unique that a court shall exhort a Baptist church in this country to obey its Norm. We might ask all churches to give consideration to this and examine their policies and procedures under that exhortation.

## Taking Something For Nothing

Because Baptists hold to the great principle of local church autonomy, they have great danger of being raided by those who would take advantage of this high principle. The danger is that Baptist freedom shall be employed to undo all that the fathers wrought in sacrifice and prayer. A homeless church will not long exist. While property is not the church, it is an instrument employed by the church for the progression of church life and work. In order to furnish property, people in one generation make great personal sacrifices, receive donations from many sources, and go forward together in prayer and devotion to the cause of Christ. It is unthinkable that such sacrifice and purpose can be entirely undone later by the activities of propagandists who seek to acquire properties for which they would have to pay nothing.

Continuity in the membership of a Baptist church is on moral and spiritual grounds only. There is no legal compulsion attached to membership in a Baptist church. Any individuals or group can leave a Baptist church any time they wish. Far too many do leave in that kind of spirit. A great deal of such dividing is the result of evil talk, most of it gossip. It is not the result of patient investigation to arrive at a knowledge of the supposed facts on which a dispute is based. Decisions are made in emotional atmospheres, in which egotistical pride and carnal temper play a great part. In the past ten to fifteen years, there have been a great many such splits. These divisions have destroyed Christian fellowship in communities, making believers who are neighbors alien to one another. In some small towns and country districts, instead of Christians working together in common purpose for the advancement of the Gospel of Christ, their energy is spent in mutual recrimination and proselyting. This is the paradox of our Baptist profession, in the light of our confession that we are New Testament Christians. Frankly, we are ashamed of it.

## Property Rights

Now, as to property rights, who owns a Baptist church? For clarity, let us assume an extreme case, which has happened. Supposing a church gets so low down that it cannot keep a pastor, has no effective layman, and those who remain resolve to go out of business. They decide to sell the church? To whom does the money belong? Does it belong to those who have sold the church? Obviously, the answer is "No." But they have acted as though the property did belong to them, and by a majority vote they have sold the property.

Concerning the majority of our churches, all over the land, it would be true that the people who built them are in heaven. Those people poured out their money, time, and prayers to bring the church building into being for their generation and for prosperity. Now, on what basis of right can the purpose of these who are in heaven be ignored?

In the more closely integrated church bodies, such as Roman Catholic, Episcopalian, Presbyterian, and Methodist, questions of ecclesiastical possession of property are provided for. But in Baptist procedure, we have no code except that which is moral. That is why appeals are being made to the courts. Our forefathers could not foresee a time when ambitious sectarians would lead organized raids upon Baptist churches. This generation has to meet a new type of church problem. We have to face dangers inherent in our freedom, if morality and justice do not govern. The test of all controversy is the Lordship of Christ, a requirement which is avoided because it calls for Christ's patience.

## Emotional Confusion

Tradition is an important thing. One generation of Christians does not assume that the next, or the next, will undo all that generation sacrificed to achieve. If in working in harmony with their fellow Baptists, both association-wide, and state-wide and denomination-wide, they have built tremendous missionary enterprises, great educational institutions into which they have poured their sacrificial gifts, and large social and philanthropic endeavors, does all this go for naught if a strange pastor from another denomination comes into the flock and preaches slanderously against these Christian connections? And then, supposing that new pastor works to get in new members, to be loyal to him and his ambitions, and at last he achieves a majority vote, does that give him and his following the right to undo all that preceding generations have done? Majorities are not hard to obtain, particularly if the basis is emotional, as is illustrated in the case of the North Rocky Mount Church. In such instances, it will require the calm judgment of a judicial body which deliberates the elements of justice in the case. But why should not the deliberation take place prior to the schismatic vote, before church people commit themselves to the immoral and un-Christian attitude of becoming enemies.

The problem of Baptist continuity is at the very center of this problem. We do not find anywhere in Baptist history that this difficulty has been faced with frankness, or justice, or moral completeness. It must be done. Our Baptist people, in their capacity for reason and justice, equal any other group of churchmen. Why cannot we have a completely representative group from the various Baptist bodies to work out a philosophy of Baptist church continuity so that our churches shall not become the prey of propagandists, religious exploiters and schismatics?

—Watchman-Examiner

## North Carolina Court Decision In North Rocky Mount Case

By REUBEN E. ALLEY

Late in December the Supreme Court of North Carolina handed down an opinion in the case of Reid vs. Johnson. In effect the Court sustained the ruling of Judge Malcolm C. Paul who, on December 30, 1953, decreed that a minority of the membership in the North Rocky Mount Baptist Church constituted the "true congregation" and had exclusive rights to the property of the church. However, the Supreme Court departed entirely from the judgment of the lower court in denying the definition of the "true congregation" as made by Judge Paul when he decreed "that the plaintiffs and all other members of said church who adhere and submit to the regular order of the church, local and general, are the true congregation."

### 'True Congregation'

The Supreme Court ruled "that the true congregation of the Rocky Mount Missionary Baptist Church consists of members of the congregation who adhere and submit to the characteristic doctrines, usages, customs and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension between them arose." To support its decision based upon this definition the Supreme Court cited numerous opinions by courts in North Carolina and other states; so the judgment in the North Rocky Mount Church case was not a departure nor did it set a precedent. The Supreme Court corrected the most serious faults in the opinion rendered by Judge Paul.

By its "conclusions of law" the Supreme Court accepted the fundamental doctrine of congregational government when it ruled that the "true congregation" as defined by Judge Paul "is not a correct statement of law, under the pleadings and facts before us." The Court further ruled that "the Trial Judge made elaborate findings of fact as to organization and operational structure of Missionary Baptist Churches generally in this state and nation. All of these findings of fact are irrelevant and immaterial."

It is regrettable that the definition by Judge Paul seemed to have approval by many Baptists in spite of the fact that it violated the doctrine of the church and ascribed to associations and conventions an authority which Baptists have consistently renounced. Baptists know nothing about "the regular order" of a "general" church. Historically the local Baptist church has been a pure democracy and completely autonomous. It is to be hoped that Baptist leaders who gave testimony at the first hearing did not influence Judge Paul in formulating his opinion.

### Two Questions

In modifying and affirming the decree of the lower court the Supreme Court of North Carolina arrived at certain findings which are at least debatable. As we have indicated, the Court rested its decision upon a definition of the "true congregation." This definition is set in the phrase "before the dissension arose." That suggests at least two questions. (1) How will one determine the time that the dissension arose? (2) How can one assert that the opinion of the majority of a congregation was of a particular nature at the time that the dissension began? The North Rocky Mount Baptist Church voted in February, 1952, to extend a call to Rev. Samuel H. W. Johnson. The pulpit committee had investigated the record of Mr. Johnson, and with that information, they decided

upon his fitness for the pastorate of the church. That the committee was informed about the previous record of Mr. Johnson is disclosed by the unusual request for an assurance from him that he did not plan to cause the church to withdraw from the Southern Baptist Convention. The church exercised its right of "autonomy" when it called Mr. Johnson, with or without the advice of Baptist leaders. Testimony given at the trial indicated that the North Rocky Mount congregation acted in spite of knowledge that Mr. Johnson had been unrelated to either the Southern or American Convention.

### Serious Mistakes

It is our opinion that in these matters the North Rocky Mount Church made serious mistakes. The experience of that congregation should serve as a warning to many churches in the Southern Baptist Convention. But there is one point that deserves special emphasis. Baptists do well to remember that democracy is not only wonderful; it is also dangerous. The consequences of a mistake under democratic procedure should be accepted in the spirit of democracy. A body cannot remain democratic while it calls upon an external authority for relief from the evil effects of error. One cannot enjoy freedom and security at the same time. Dissensions within a church should be settled by the "spiritual brotherhood of believers" as E. Y. Mullins described the church. It was his opinion that "personal adjustment of offenses, not judicial decisions, is Christ's preferred way in all private grievances and nowhere does he establish a court other than the local congregation."

Defendants in the North Rocky Mount case contended that the "only difference between the plaintiffs and the defendants in this action is continued co-operation and affiliation with the State and Southern Baptist Conventions." The Supreme Court held the opinion that "far more serious differences exist." The Court then proceeded to list these differences under six points. It has to be admitted that the summary of differences is not convincing, apart from the question of affiliation with the State and Southern Conventions. The Court entered upon difficult ground when it raised a question about premillennialism as a test of fellowship. If the judges had been better informed, they would have known that among the churches of the Southern Convention there are many tests of fellowship. They would have known, too, that the authority of the pulpit and the method of handling Sunday school teachers are local problems, varying from place to place. The real and true issue was the important one of relationships within the conventions. The Court, in spite of its definitive statement, seems to have sensed this; because four of the six points of difference had to do with relationship to conventions.

### Congregational Competency

And that raises the interesting question whether a church surrenders the right to withdraw from these bodies if once the relationship is established. The idea intrigues us to press the subject further by suggesting that the convention itself might move in the wrong direction. In that event a dissenting majority in a church might desire to withdraw, but in doing so they would lose property rights to a minority who supported the

## "Million More" Campaign Yields 613,190

Southern Baptists' campaign to enrol a million more in Sunday school was climaxed with the report released recently by the Baptist Sunday School Board, Nashville. J. P. Edmunds, secretary of the Board's Survey, Statistics, and Information Department, reported that the 1954 Conventionwide campaign increased the denomination's Sunday school enrolment 613,190, bringing the total to 6,372,318.

The campaign was under the direction of the Sunday School Department of the Baptist Sunday School Board, Nashville. Dr. J. N. Barnette, department secretary, said it was the greatest effort in Southern Baptist history to enrol people in Sunday schools.

"The results cannot be enumerated in cold facts and figures," Dr. Barnette said. "Some of the achievements are quite intangible such as the vision that Southern Baptists now have of Sunday school work. No longer is it thought of in little terms."

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Anger is never without a reason, but seldom a good one.

—B. Franklin.

convention. In other words here is a ruling which by indirection shifts authority from the local congregation to the convention. The local congregation loses its competency under this civil decree.

Finally, it seems pertinent to suggest that the minority in the North Rocky Mount Church may have failed "to adhere and submit to the characteristic doctrines, usages, customs and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension between them arose." Among Baptist people there are no doctrines superior to belief in the autonomy of the individual soul and its corollary, the doctrine of the church as a community of autonomous individuals. The North Rocky Mount Baptist Church was such a body. Every person was received into membership as competent in spiritual matters, and in that sense each member had equal responsibility before God to participate in decisions concerning the work of the church. There is no higher authority. If an error be made, accountability is to God only. In its attempt to set aside this doctrine by an appeal to the authority of a civil court, the minority seems to have turned away from the historic Baptist position.

### Baptist History

Progress in the pursuit of truth depends upon democracy. During the early years of the nineteenth century each Baptist church in this section that joined the missionary movement did so by dissension and in spite of stout opposition by a minority who held to the doctrines and practices which prevailed in each church before the dissension began. In many instances majority rule kept Baptist churches in the "old school," and there they remained or died. The democratic process which seemed to work hardship upon a minority in the North Rocky Mount Church was not the cause of their trouble. The members made a mistake which brought its penalty. The fact that a considerable sum of money was involved did not justify a repudiation of democracy by an appeal to civil authority.

—Religious Herald

## Jack Hamm Visits Ouachita College

Jack Hamm, the "preacher with a paint-brush" and internationally famous founder of RELIGIOUS DRAWINGS, INC., of Waco, Texas, will be the guest speaker of Ouachita College's Visiting Artists Series Friday, February 11.

Mr. Hamm, a devoted Baptist who is "not interested in dollars, but in people," has in truth been drawing for people instead of for dollars since 1950, when his RELIGIOUS DRAWINGS, INC., was born. Hamm draws and paints in everything from charcoal to air-brush. He has taught art courses at Baylor University for years, and has been "kept hopping" with everything from comic strips to TV shows throughout his long career as an artist, but confesses that "everything else is a sideline" in comparison with his first love, religious drawings.

Thirty-nine-year-old Jack Hamm has mixed Bible and art since his earliest days of school, when he studied at the Moody Bible Institute while working his way through art school in Chicago. After a period of undecision when he went to Baylor actually to study for the ministry, he joined the N. E. A. and worked on such famous comic strips as "Boots and Her Buddies" and "Alley Oop." After a period in the army he secured his B.A. at Baylor and began to teach art there.

Hamm still had a desire to enter the ministry, however, and between his calling for art and his calling to God's service, he decided to combine them in a new and unique idea.

Hamm turned to religious drawing in 1950. With samples in hand, he canvassed the newspaper editors of five states. Finding in them overwhelming support, Hamm went to work on his idea.

It caught on in no time. Hamm worked, and still works, almost every night on his cartoons. He matted and mailed the cartoons to all the newspapers that desired to have them at the rate of two a week—with no charge.

In fact, it outgrew itself with

the passing of time. Hamm soon had to give up his teaching and donate his full time to the operation of RELIGIOUS DRAWINGS, INC. Toward the end of 1953, the circulation reached an all-time high, being sent free of charge to 1,013 publications. The cost increased; every 24 hours the work cost \$50. Contributions and donations took care of only half that figure.

There was only one solution: a fee (still small, only \$1.25 per week, for two drawings) was assessed to state-side papers. Still, RELIGIOUS DRAWINGS, INC., serves publications in 23 foreign countries and missionaries free of charge.

Jack Hamm is an evangelist of pictures instead of words. He believes that the Christ who used mostly illustrations and parables to present God's great will for mankind surely would employ pictures if His earthly ministry were enacted now. Mr. Hamm's greatest dream is a picture production center for young Christian artists who need an outlet for their God-given talent.

(Note: Mr. Hamm's cartoons are run in the Arkansas Baptist as we have space. —Editor)

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### Radio-Television Commission Slates Special Crusade Speaker

Dr. C. E. Autrey, Associate Secretary of the Department of Evangelism of the Home Mission Board, has accepted the invitation to be "Baptist Hour" speaker to bring three special messages in March and April, in observance of the Convention-wide simultaneous revivals of 1955.

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"The reason a lot of people think they've lost their religion is they keep it hidden most of the time."

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Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.

## Book Reviews

**Pastor and Church**  
**A Manual of Pastoral Leadership**  
By Gilbert L. Guffin  
Broadman Press \$2.00

The author, Dr. Guffin, is president of Eastern Baptist Theological Seminary, Philadelphia. He has served pastorates in Alabama and Georgia.

This book deals with the church, its officers, and organization. It discusses the mission program of the church together with the various organizations for teaching and training. Evangelism, publicity, and building receive rather comprehensive treatment. The book closes with a discussion of the constitution and bylaws and the problem of the enlisted.

**Growing A Christian Personality**  
By R. Lofton Hudson  
Sunday School Board, A Training  
Union Study Course Book

Dr. Hudson has won his place as a recognized writer and author among Southern Baptists. His column, "Counselor's Corner," appears each week in the Arkansas Baptist.

Growing a Christian Personality deals with the development of one's own self. Chapter I admonishes, "Take A Look at Yourself." The following chapters are discussions of: "Some Emotions Are Dangerous," "Cultivating A Christian Conscience," "Christian Love Is Different," "The Christian's Love Life," "How To Get Along At Home," and "You Can Grow Up."

**A Priest Speaks His Mind**  
Rev. W. E. R. O'Gorman

Mr. O'Gorman's address is P.O. Box 1053, Glendale 5, California. The book may be secured direct from the author.

Mr. O'Gorman tells of his going from Protestantism to the Roman Catholic religion and his final return to the "Protestant faith of his fathers."

Mr. O'Gorman became a priest in the Roman Catholic hierarchy where he became disillusioned. Finally breaking with the Roman Catholic Church, he returned to the Protestant faith of his fathers. The book exposes the inconsistencies within the Roman Catholic Church and particularly with the hierarchy.

**The Woman of Tekoah**  
By Clarence E. Macartney  
Abingdon Press \$2.00

Those who are familiar with Dr. Macartney's writings will welcome this book of sermons. The title of the book, *The Woman of Tekoah*, is taken from the first chapter. Other Bible characters discussed are Naboth, Jehoshaphat, the seven who said no, Onesiphorus, five drunkards of the Bible, the mother of Rufus, Naomi, Agrippa, Malchus, Nathan, Onesimus.

## New Religious Film

"This My Son," the dramatic film in full color, produced by the Radio and Television Commission for television, is now available for rental through all Baptist Book Stores across the country.

Already acclaimed by critics as "the best religious film to be produced for television in three years," "This My Son" will soon be available at the Book Stores in black-and-white.

The story is that of a modern-day prodigal son and was filmed in Hollywood, Calif., using a cast of dedicated Christian actors by Family Films, Inc., one of the industries most outstanding producers of religious dramas.

Running 30-minutes, "This My Son" has thrilled thousands that have seen the film at preview showings throughout the Convention, in the few months since it was released.

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## Associational Rallies

Throughout the state associational rallies are being promoted by some associational organization. The emphasis in the main is on evangelism, looking toward the Simultaneous Crusade in the spring.

An association-wide Sunday school rally was held recently in Leachville, Mississippi County Association. This rally is typical of others being promoted throughout the state. There was 20 pastors present and 25 churches represented at this rally. The theme of the meeting was evangelism, with each conference leader emphasizing the important part each department of the Sunday school can play in the Simultaneous Revival Crusade.

Russell Duffer of Paragould was the principal speaker for the occasion. John D. Gearing is associational missionary in Mississippi County Association. Charlie Watkins is the associational Sunday school superintendent.

## News Brief:

The "M" night service at the First Church, Osceola, witnessed an overflow crowd with more than 100 people turned away because of lack of room. Dr. H. E. Williams, president of Southern Baptist College, was guest speaker.

**The Tabernacle In the Wilderness**  
By Charles E. Fuller  
Fleming H. Revell Company \$1.50

This is a discussion of the tabernacle as the title indicates. The author discusses the various features of the tabernacle and its furniture such as the curtains, the altar, the candlesticks, and the veil, together with other related topics.

**Ten Reasons Why I Am A Baptist**  
By D. N. Jackson  
American Baptist Publishing  
Co.

—Editor

## People 60 to 80 CAN APPLY FOR LIFE INSURANCE

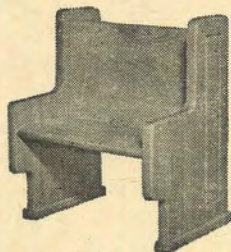
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# Types of Work By Mission Employees

## SUPERINTENDENT, C. W. CALDWELL

1. Counselor and co-laborer with all employees.
2. Correlator of mission plans and program.
  - a. Through Missionaries Retreat.
  - b. Through conferences with missionaries and associational missions committees.
  - c. Through publication of booklets, tracts, articles in *Arkansas Baptist*.
3. Care of all correspondence about supplementary aid.
4. Investigate and make surveys of fields requesting aid.
5. Prepare information for Missions Committee, which meets quarterly.
6. Prepare material for week of prayer for State Missions observed by WMU, and special day in Sunday School.
7. Prepare and direct program of Rural Church Conference.
8. Help strengthen churches where aid is given through: Building plans, Stewardship Revivals, etc.
9. Keep records of all workers and help given.



## STATE-CITY MISSIONARY, L. B. GOLDEN

1. Counsel with pastors, associational missionaries and local mission committees about new mission projects in the larger towns and cities.
2. Make surveys of designated areas to determine whether or not a mission station is needed.
3. May give several weeks or months in beginning a new work — conducting services, directing the building program, etc.
4. Director of Schools of Missions in the associations.
5. Plan and conduct statewide Local Mission Conference.



## STATE RURAL MISSIONARY, M. E. WILES

1. Revivals where there are needs for new churches.
2. Revivals to revive inactive churches.
3. Revivals in weak churches where some definite objectives should be accomplished:
  - a. Evangelistic possibilities are great.
  - b. Pastoral field needs to be formed.
  - c. Church needs new building.
  - d. Budget and financial program needs to be adopted.
  - e. Pastor needs to give full time to church.
4. Stewardship Revivals.
5. Week-end revivals (especially where supplementary aid is given).
6. Promotion of mission work through showing slides, films, etc., and in a tour of churches with missionaries.
7. Speak in associational workers conferences, annual associational meetings, etc.



## DIRECTOR OF NEGRO WORK, CLYDE HART

1. Endeavors to lead the Negro Conventions to follow sound business-like plans of carrying on their work.
2. Endeavor to lead the Negro churches to follow sound financial plan through adopting a budget, every member canvass, and special emphasis on tithing.
3. Endeavor to help the Negro ministry:
  - a. Through Leadership Conferences.
  - b. Through Extension Courses for Negro pastors.
  - c. Through suggestions as to books, literature, etc.
4. Endeavor to lift the standard of church organizations through proven methods—S.S., T.U., V.B.S., Simultaneous revivals.
5. Endeavor to strengthen Negro Christian Education.



(Continued in Two Weeks)

# "Lord Make Me Intensely Spiritual — But Perfectly Natural"

The following editorial by Dr. G. Kearnie Keegan appears in the March issue of *The Baptist Student*, which is published monthly for the nine months of the school year, October-June, by the Sunday School Board of the Southern Baptist Convention. Dr. Keegan, Secretary of the Department of Student Work, Nashville, Tennessee, has made many, many visits to campuses, student conventions and retreats and is known and loved by young people across the nation.

unnaturalness is not a disease peculiar to ministerial students. It can happen to anyone — especially those who seek to impress others. Of all people on campus, the Christian should strive to make the most effective impression. Natural Christianity is attractive, and attractive Christianity impresses others in a most lasting and effective way.

"Many years ago I heard a brief prayer which made a deep impression on me. Since that day I have claimed it as my own, and through the years have shared it with thousands. May I share it now with you? The place was Spurgeon's Tabernacle, London; the preacher, Sidlow Baxter of Edinburg, Scotland; the prayer, 'Lord, make me intensely spiritual, but perfectly natural.'

"As unfortunate as affectation may be, it is not to be compared with the damaging influence of unChristian attitudes. Christians possess new natures in Christ; therefore, it is not natural for them to be carping critics, finding refuge from the world of reality in their campus clique. Neither is it natural for Christian leaders to demand the spotlight of attention to be played on them to satisfy their selfish ego. On the other hand, it is natural for the Christian to be humble, patient, understanding, forgiving, helpful, generous, and courteous; to seek to reveal Christ in his total life pattern — to place the needs of others above the desires of self.

"Why is it that so many who are trying so hard to witness for Christ acquire habits and mannerisms which often harm more than they help? Instead of being natural, we become distressingly affected.

"If, as the result of an honest inventory, we discover some unnatural affections, or worse still, unChristian attitudes, we must rid ourselves of them. Let us pray for power to live an intensely spiritual life, knowing that intense spirituality may lead us to be "fools for Christ," but it never requires that we be foolish in our conduct. Join me in making Sidlow Baxter's prayer our prayer: "Lord, make me intensely spiritual, but perfectly natural'."

"Because I am a preacher, perhaps I can say a word to and about ministerial students. Unfortunately, we seem at times to labor under the delusion that sound and spirituality are one and the same. When we stand to speak, if we are not extremely careful, we find ourselves shifting into 'ministerial overdrive.' Any resemblance of our preaching voice to our natural voice is purely accidental. With some courageous self-discipline, however, we can cure ourselves of affected speech and at the same time enhance the effectiveness of our message.

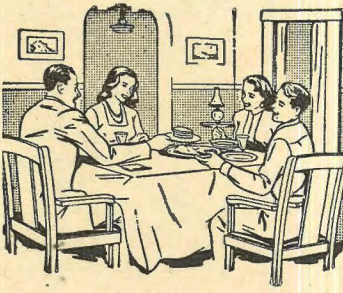
Baptist Student Union Department,  
Jean Protiva, Office Secretary

—000—

"Every man is a slave, a bond slave to someone or something; he has only the choice of masters."  
—Perry F. Webb.

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## Make Your Will Christian

We recently completed our series of articles in the *Arkansas Baptist* on the subject of making wills. In these articles it was attempted to give some general information about making wills and to encourage Christians to make their wills Christian. By the term "Christian will" we meant that when Christians make their wills they should let the cause of Christ share in their estates. It seems fitting that we should give a kind of report about some wills that we know have been filed with the FOUNDATION for safekeeping, while others have been reported to us as having been made. We call attention to the following:

One will contains a bequest to the FOUNDATION for the benefit of Ouachita College.

Another provides that the major portion of the estate should come to the FOUNDATION for the benefit of the Orphans Home Educational Fund, for the Ouachita College Endowment, and for the FOUNDATION, undesignated. (By "undesignated" is meant that the FOUNDATION BOARD, on instructions from the Convention, will determine how undesignated funds shall be used).

Another will provides for the bulk of the estate to come to the FOUNDATION for the benefit of the Cooperative Program.

Four wills provide bequests to the FOUNDATION, undesignated.

Two other wills leave bequests to the FOUNDATION for the Orphans Home Educational Fund; for State, Home and Foreign Missions; and to the FOUNDATION, undesignated.

Another will leaves a bequest to the FOUNDATION for the Lottie Moon Foreign Mission Offering.

We have definite reports of some other wills made with bequests to the FOUNDATION, but we do not know what causes have been designated. Of course, we do not know how many wills have been made with bequests to the

BAPTIST FOUNDATION that have not been reported to us, but we feel that many such unreported wills have been made. We feel also that as time goes by more and more Christian wills will be made by God's people. It would be a great help if other who mention the BAPTIST FOUNDATION in their wills would report that fact to us, with the assurance that such information would be kept in the strictest confidence.

The above facts are given that you may see some of the results of our emphasis on Christian wills, and that many more of you may be moved to do likewise and be good stewards of your estates. It is absolutely beyond comprehension as to how much would be available for our Baptist causes and institutions if our Baptist people would take seriously the opportunity and responsibility they have to let the Lord's work share in their estate. Therefore, we plead with you good Baptist people to make your wills and to make them truly Christian. If we can be of any assistance in this matter of making wills, please call on us.

W. A. Jackson,  
Executive Director

—000—

### Are You Afraid?

WESLEY A. LINDSEY, *Pastor,*  
*First Church, Prescott*

Men are generally so concerned lest their fellows think them fearful. Somewhere in the descent of man the ideas of 'fear' and 'cowardice' seem to have gotten all mixed up. Actually it needs to be remembered that fear is not necessarily evil.

Many years ago in our community a man killed another. The courts freed him on the ground of self-defense. Through the years no doubt the man, nevertheless often thought of what he had done. Perhaps he figured out a hundred ways he might have avoided taking the life. Maybe he could have run. I don't know. Many minds however, naturally reject this possibility because it seems cowardly, fearful.

The truth is that the man who "isn't afraid of anything" is not heroic—he is actually foolish. Fear may save us from much that is not good. It may be closely associated with discretion or wisdom. Surely we do not need to be reminded that there are many things we had better fear—and that "the fear of the Lord is the beginning of wisdom."

## The Foundation Is Laid

By JOHN H. WALKER

Music has always been identified with worship. From earliest biblical times man has lifted heart and voice to God in praise and thanksgiving. In his soul a song eternally wells up when he attunes his thoughts to those of the Creator of all beauty, harmony, rhythm, and melody.

The world's greatest composers have written earth's most magnificent music in praise of their heavenly Father and to the glory of Jesus Christ and the church He established. And, wherever Christ is preached today, there, too, will be found men praising God and "teaching and admonishing one another in psalms and hymns and spiritual song, singing with grace in their hearts to the Lord" (Col. 3:16).

Music characterizes Christianity. Beautiful, majestic, worshipful, and soulstirring music expresses a virile Christianity. Wherever one finds dynamic, progressive churches today, there, too, one is likely to find an effective program of music ministering to and through all the people.

Conversely, where one finds churches content with mediocrity, there usually will be ineffective music, void of praise and unconvincing in purpose, promise, or power. Music and the message of Christ progress hand in hand, complementing each other. Wherever the message is proclaimed, there, too, should be the positive and jubilant song of Christianity.

Christianity is a singing religion and must ever remain so. This is why every church should have a progressive program of music education that will embrace every phase of church life and include every member.

### HYMN SING REPORTS

**Pulaski County Association:** 125 people from nine churches attended the quarterly hymn sing for Pulaski County Association which was held under the direction of B. H. Ball in Crystal Valley Church on January 9, 1955. Lee Lewis led the devotional and special numbers were rendered by Levy, Pike Avenue, Sixteenth Street, Forty-Seventh Street, Crystal Valley and Oakwood. The next quarterly hymn sing will be held in the Pike Avenue Baptist Church.

**Liberty Association:** B. T. Scrivner directed the regular quarterly hymn sing for the Liberty Association at Smackover Church, on January 16. There were six churches represented with a total of 81 attending. Theme of the program was, "Why We Worship in Song." Mrs. B. T. Scrivner was the accompanist and Don Moore led the devotional. Special numbers were rendered by Immanuel, El Dorado — Smack-

over and Cullendale. The next quarterly hymn sing for the Liberty Association will be held at Second Church, El Dorado, on March 20.

**White River Association:** On January 30, the twenty-sixth consecutive Fifth Sunday Hymn Sing for White River Association was held in the Cotter Church. There were seven churches represented with a total of 103 attending. The sing was held under the direction of Herbert Johnson of Mountain Home with the assistance of Ralph Grigg and Claude Crigler. Theme of the program was "God's Love." Special numbers were rendered by Mountain Home and Cotter.

### 1955 HYMNS OF THE MONTH

#### January—

"Hark, Hark, My Soul" (Vox Angelica) Frederick W. Faber—Henry Smart.

#### February—

("Ellesdie") — From Mozart. (a) "Jesus, I My Cross Have Taken," Henry F. Lyte; (b) "Here Am I; Send Me," Daniel March.

#### March —

"Only a Step," Fanny J. Crosby — W. H. Doane.

#### April—

"When Morning Gilds the Skies" ("Laudes Domini") Edward Caswall — Joseph Barnby.

#### May—

"O Love That Wilt Not Let Me Go" ("St. Margaret") George Matheson — A. L. Peace.

#### June—

("Seymour") — Carl M. von Weber; (a) "Softly Now the Light of Day" — George W. Doane; (b) "Depth of Mercy! Can There Be" — Charles Wesley.

#### July—

"Lead On, O King Eternal" ("Lancashire"); Ernest W. Shurtleff — Henry F. Smart.

#### August—

"It Is Well With My Soul," H. G. Spafford — P. P. Bliss.

#### September—

"Rejoice, Ye Pure in Heart" ("Marion"); Edward H. Plumptre — Arthur H. Messiter.

#### October—

"Something for Thee," S. D. Phelps — Robert Lowry.

#### November—

"Hail to the Brightness" ("Wesley"); Thomas Hastings — Lowell Mason.

#### December—

"Angels, from the Realms of Glory" ("Regent Square"); James Montgomery — Henry F. Smart.

If you have not received your 1955 Hymn of the Month pamphlet and would like to have one, please write your Church Music Department, 312 Baptist Building.

Church Music Department,  
Sue Maynard, Office Secretary

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# Military Training — An Urgent Family Issue

By JOE W. BURTON, Editor, Home Life Magazine

The big debate in America for many months has been on the question of military training. That debate is rapidly growing to a climax in the present session of Congress as the president and the National Security Council have approved and are submitting a plan for the military organization of this nation.

One wonders if America ever faced a graver problem. We have been convinced that our survival depends on an expansive military establishment. But what should be the degree of that militarism? How far dare we go without suffering losses to the spirit which might be worse than the alternatives to survival? Moreover, can militarism ever produce the character and courage and confidence which are essential to survival? These are some of the serious questions which Christian citizens are pondering deeply in these days.

Take the economic aspect for instance. How far, to what extent, can a nation produce the implements of war without impoverishing the people? Manifestly, there must be a saturation point, for physical substance has limits—the same coal, iron, clay, uranium used for weapons cannot at the same time be made into refrigerators, automobiles, carpenters' tools. A military structure at some point must fall under its own weight if not supported by a sound peacetime economy.

Again, look at the vocational aspect. There is a point beyond which a nation cannot afford to disturb its young people in the choice of, and training for constructive, peacetime careers. Undue delay either in choice or in training can undo a whole generation for worthwhile vocational pursuits. Experience seems to indicate that military training is not often, perhaps seldom is, the best sort of preparation for constructive work in a healthy economy.

Still more important, look at militarism's effect on home life. Delay of marriage (or the greater evil, hasty marriage), delay of children, instability of residence, crowded and unsuitable living quarters, doubtful religious influences—undoubtedly here are tolls taken of family life which are indeed dear payments to a military order.

But most serious of all, look at the coarsening of the spirit. Many

feel that the inhumanities witnessed in Central Europe a decade and a half ago had some cause and effect relation to the prior development of a military state. What will the military organization of this nation do to our young people? To their spirits? To their sensitivities? To their souls?

The present military program is already affecting family life most seriously. The proposed plan will surely affect our homes not less but more. Every Christian parent owes it to his family and to his children to study most carefully the newspaper reports of the debates and hearings in Washington, to pray very earnestly that our national leaders will exercise unusual wisdom, and to express his own convictions persistently and in the right places.

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## Colombian Convention Marked by Enthusiasm

Victor C. Martinez was elected president of the Colombian Baptist Convention for the third time at its fourth annual meeting held in Barranquilla, January 11-14.

According to reports reaching the Southern Baptist Foreign Mission Board, the sessions were characterized by much interest and enthusiasm. Fifty-eight messengers from the 16 churches attended. In keeping with the theme, "Every Believer Winning at Least One Soul for Christ," evangelistic services were held every night in the four Baptist churches in Barranquilla.

The Colombian Convention goes forward at a noticeable pace. Each church gives one-tenth of its income as the minimum contribution to the denomination program, thus giving the convention a material basis on which to work. Among this year's additions to the all-inclusive Cooperative Program are a promoter of evangelism, a promoter of stewardship, and a committee to promote religious education in the churches.

The Home Mission Board of the Colombian Convention, already helping two small churches, made plans to give some support to a newly developing work and considered another long-range project. The Foreign Mission Board is allowing its funds to accumulate for a time in order to be ready to send the first volunteer to another country.

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# Two Leaders Memorialized By New Orleans Seminary

Two prominent Baptist leaders will be memorialized in cornerstone ceremonies at the New Orleans Baptist Theological Seminary, Dr. Roland Q. Leavell, president, has announced. Dr. James Marion Frost (1849-1916), principal founder of the Baptist Sunday School Board of the Southern Baptist Convention, will have the new religious education building named for him in ceremonies set for February 16. The other leader, John H. Martin, of Gainesville, Georgia, who died in 1953, will have the adjoining chapel named for him on the same occasion.

Cornerstone laying ceremonies have been planned to coincide with the regular meeting of the full board of the Seminary's trustees. Featured will be remarks by Owen Cooper, Yazoo City, Mississippi, and President Leavell.

The new building, scheduled for completion this spring, will house the activities of the School of Religious Education. Dr. John M. Price, Jr. is the director. The School of Religious Education trains workers for the educational departments of Baptist churches. Much of the literature used by the churches is published by the Sunday School Board. Dr. Frost's "Resolutions," now famous in Baptist history, brought the Board into existence in 1891. "We decided to name the education building for Dr. Frost because of his contribution to the field of church service for which our students are

preparing in the School of Religious Education," the Seminary President said. Mr. Martin was a successful merchant, active in the First Baptist Church of Gainesville and a frequent contributor to Baptist educational enterprises.

Commenting on the significance of the ceremonies, Dr. Leavell said, "We receive four or five requests each week for training educational workers from the churches of the Southern Baptist Convention. We are delighted to name the two sections of the building for men whose earlier labors assist us in supplying the demand."

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## Old Pews Needed

A group of people are endeavoring to begin a mission in Gould. They can meet in a school building, but have nothing to sit on. If you have old benches or pews of any kind you can donate, lend or sell, these folks will transport them.

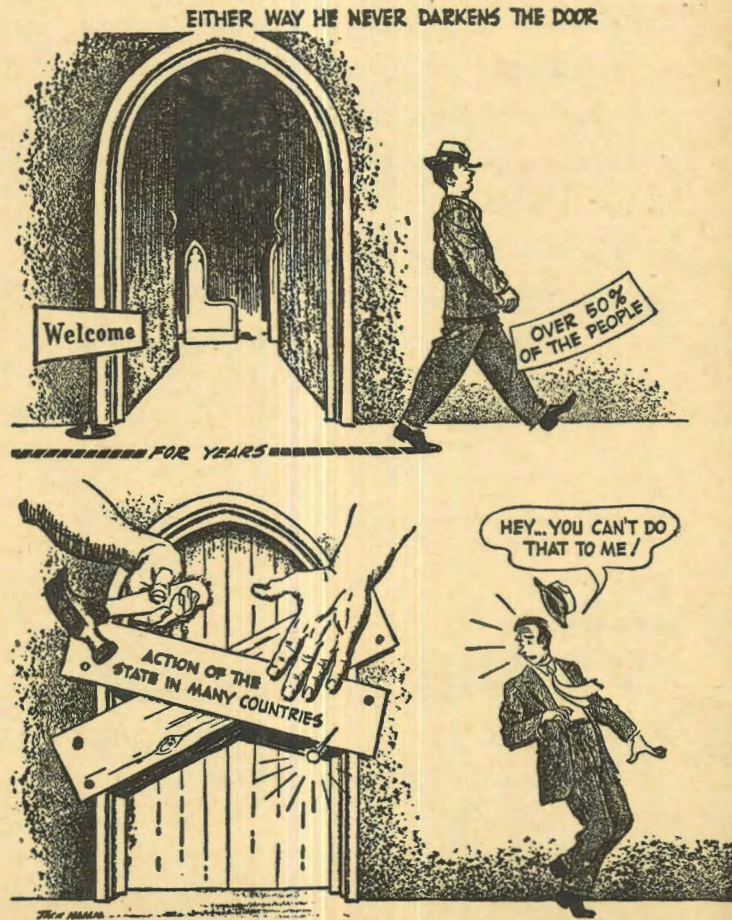
Write or phone Henry M. Evans, First Baptist Church, Gould.

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## WORK

The only happy people are the ones who get a big kick out of the way they do their jobs. The fancy words for this are challenge and self-fulfillment, but whatever you call this meeting and fostering of the problems of the day, it gives the most solid sense of worthwhileness.

—Changing Times.



# 10 o'clock Curfew

Once electric lights could be used only from dusk to 10 P.M. Then the electricity was turned off until the next evening. The cost of this luxury of the early 1880's? *About six cents per dim bulb per evening!*

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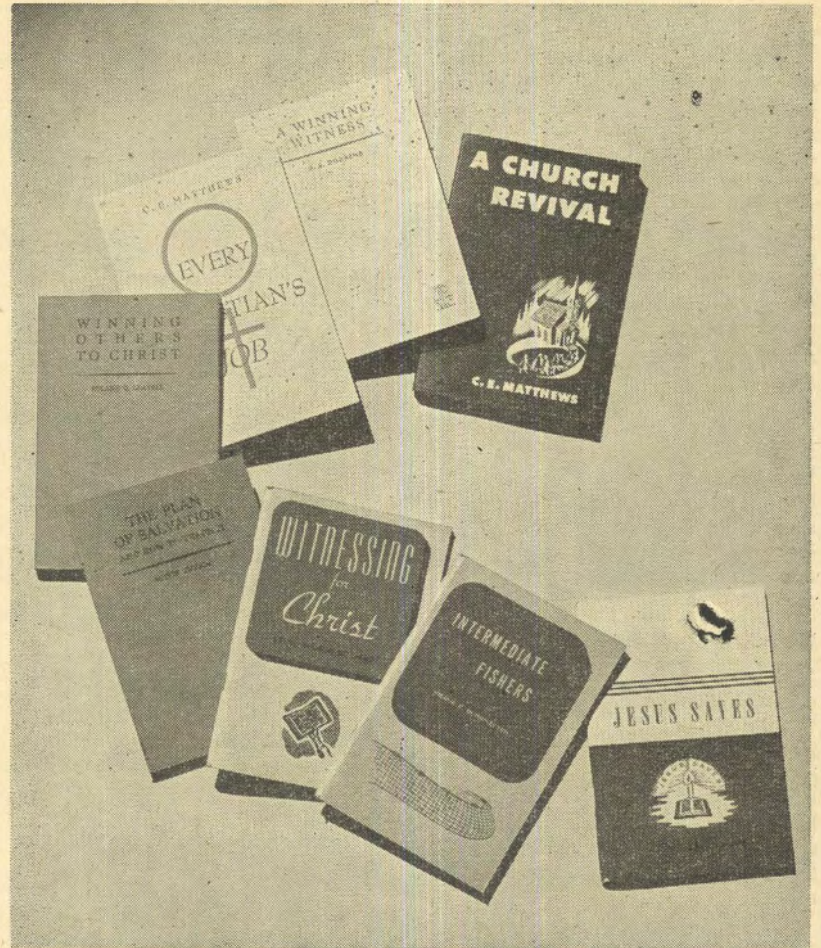
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### Thirteen Facts About the State Training Union Convention

1. Convention will begin Friday morning, March 11, at 10:00 a.m., and close at noon Saturday. Meeting place: First Baptist Church, Little Rock.
2. Dr. Baker James Cauthen, secretary of the Foreign Mission Board, will speak Friday night and Saturday morning.
3. Dr. Joe Burton, secretary of Home Education Department will speak Friday morning on "Will America Stand or Fall?"
4. Mr. Loren Williams of the Music Department of our Sunday School Board, will have charge of the music.
5. Ouachita quartet and Ouachita trio will sing at each session.
6. Sectional meetings for 2¾ hours Friday afternoon and 1½ hours Saturday morning for every department of the Training Union.
7. Sword drill and speakers' tournament eliminations Friday afternoon in sectional meetings. Finals Friday night.
8. Junior memory drill Saturday morning. Goal: 100 Juniors participating.
9. Names and address of all associational tournament winners should be sent to the Training Union Department immediately after the associational elimination tournament is held.
10. Mrs. Agnes Durant Pylant, secretary of the Church Recreation Service will bring one message, direct a skit on "Let's Go to Glorieta," and conduct three conferences.
11. Bed and breakfast furnished free by churches of greater Little Rock, but we urge all who can do so to provide their own entertainment in tourist court or hotel.
12. Registration fee of 50 cents for all from age 9 up.
13. Rev. Lehman Webb, convention president, will preside over the general sessions of the convention.

### Not Too Soon to Plan For It!

May 3 is the date. First Church, Little Rock, is the place. Morning and afternoon is the time. We are talking about the first state-wide Junior- and Intermediate Leadership Workshop. It's the first one for Arkansas, and as far as we know, it is the first one in the Southern Baptist Convention. Make your plans now to attend, and we'll tell you more about it later.

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

# New Life In Christ

By BURTON A. MILEY

## Sunday School Lesson February 13, 1955

John 3:5-7;

Acts 16:25-34;

2 Corinthians 5:17

What do you believe about the new life in Christ? Is it only a better arrangement of the physical life? Is it an outside resource which operates within the present life to make it more powerful? Or is it the beginning of a completely new life that is related to the natural life only in the sense that they co-exist? What one believes about the new life determines to a great extent what he believes about heaven and hell, morals, the church, and other teachings. It is evident from Scripture, and certified in human experience, that life in Christ is entirely new in nature and essence. The new life must have definite beginning and follow a pattern of expression compatible to its nature. The new birth is the beginning and obedience to God is the pattern.

### HOW ATTAINED

Nicodemus came to Jesus because of unrevealed dissatisfaction within his life. He came by night. Maybe for security reasons or because he was cautious to explore a possible source to satisfy the hunger within his life. This good man stands as representative of the dissatisfaction that is in all men.

Let us assume a case. A man 40 years of age has become addicted to alcohol and cursing. Anger and hate filled his life. This man is disgusted with his habits and his lack of moral strength to change them. Can this man be born again? Must he not say, "This is what I made of life and now it cannot be changed." How utterly hopeless would that individual be, if such were true. But the whole point of the gospel is that God can change the man. This change is not by a reorganization of present life, though that will be a result. God will place an entirely new life within the man through a new birth. Every birth in the physical world is a new creation. It brings into being that which did not previously exist. Every second birth is equally a new creation.

Jesus told Nicodemus that "unless a man was born of water and of the spirit he could not enter into the Kingdom of God." Much controversy has arisen over the words "by water and spirit." Some make water baptism essential to the birth by the spirit. Others interpret the water birth to be the flesh birth which comes before the birth of the spirit. It is unlike Jesus to dwell on the method of physical birth. Nicodemus was a trained ceremonialist. He was extremely earthly-minded. He could not get the flesh-birth or an earthly kingdom from his mind. No second birth would be necessary for an earthly kingdom because men could

will and move to become identified with it.

Jesus mentioned water as a ceremonial agent to Nicodemus for his personal benefit. He, in this scripture, was not teaching a cardinal principal of baptism by water. He seems to say that the spirit remains alone the cleansing agent for the human soul. There is a birth in this cleansing. Human relationship by birth are not any more definite than spiritual relationship procured by birth. One becomes a child in a human family through birth. One becomes a child of God by birth (John 1:12-13).

### EFFECT ON SUBJECTS

The sixteenth chapter of Acts gives two wonderful illustrations of actions from the new life in Christ. One illustration is from mature, spiritual men, Paul and Silas. These men had been thrust into prison for no just cause where they sung praises unto God and prayer. Different people take their disasters in different ways. The actions of these god-fearing men was a new method to live out a jail sentence. The common prisoner was tempted to curse his fate and revile those who captured him. No doubt the same dungeon had rung many times with the harsh language of the ungodly. Paul and Silas were different. One of the greatest opportunities to witness to the power of God is in adversity. How one can take it, interpret it, and use it reveals the different life within.

The second illustration comes out of the spiritual immaturity of the jailer. His spiritual beginnings were only a moment old. He came to them while he was under stress and strain. He had ears to listen and a heart to believe what the mature men of God spoke. The new life immediately began operation. He washed stripes previously inflicted, an act no unregenerated jailer would likely have done. He was baptized. True faith leads to prompt obedience. He fed his prisoners as guests. The strains of earlier moments was lifted and he rejoiced. It is not easy for one to grasp the distance traveled by one who contemplated suicide at midnight and rejoiced before day break. This permits one to see that life in Christ is not reorganization of existing life but the beginning of one entirely different in nature. Physical life follows definite patterns of expression

from the very beginning. So does the spiritual. John the Baptist could not see this pattern in the lives of some of the Jews who came to him to be baptized and he sent them away saying, "Bring forth fruits which show your changed life" (Matt. 3:8).

It can be lamented that the record of such a glorious experience within a dungeon could be used to suggest two outstanding errors widely practiced today. One is infant baptism and the other is sprinkling as a mode of baptism. Supporters of the doctrine of infant baptisms, in so far as they use Acts 16:33 for scriptural basis, assume that, since this was a household, baptism of infants was involved. Since verse 34 assures us that all the house believed, discredit is given the presence of any infant.

### PRACTICAL LESSONS

#### The New Life Begins on Earth.

The born again man has his spiritual birth upon the earth which he has become accustomed to, formed habits from, and depends upon. The new life does not stop on earth. It goes onward to heaven. One should give favor to the spiritual life because of its value and length. It is not unusual for the physical life to be favored with educational training, cultural enlargement, social training, and physical culture. How much more important it is that the spiritual life should be equally schooled. Is this not one of the ministries of the church today?

#### The New Life Changes Values.

"Old things are passed away; behold, all things are become new." Old things melt like snow before the sunshine in the new life. A new set of values is established and, where previously man did not seek to please, he now passionately strives to honor God. The spiritual life has definite patterns of expression the same as physical life.

No Man is Complete Without the New Life. The new life properly relates man to God and His purposes. This is salvation. Lost man is not geographically lost, but is lost in relation to the purpose of God. There is no other way to get right with God except to be born again and become a new creature in Him.

## Figures To Inspire

Sunday, January 30

	S.S.	T.U.	Add.
Fort Smith, First	1554	661	28
Including missions	1696	756	
Little Rock, Immanuel	1426	422	4
Including missions	1570	502	
No. Little Rock, Baring			
Cross	954	289	8
Including missions	1061	313	
Little Rock, First	922	357	4
Including mission	946	385	
El Dorado, First	932	240	4
Including mission	992	276	
Little Rock, Second	873	241	7
Including mission	995	352	
Fort Smith, Grand			
Avenue	775	353	10
Including mission	834		
Little Rock, Baptist			
Tabernacle	651	193	4
Magnolia, Central	637	202	2
Including mission	732	270	
Pine Bluff, South Side	621	211	
Texarkana, Beech Street	607	222	3
El Dorado, Immanuel	600	301	6
Little Rock, Pulaski			
Heights	593	194	
Camden, First	572	202	3
Including missions	700	309	
Booneville, First	569	120	2
Conway, First	559	130	
Warren, First	552	188	8
Paragould, First	548	235	2
Including missions	712	323	
El Dorado, Second	527	225	
Hope, First	524	162	1
Forrest City, First	509	175	1
Malvern, First	495	143	3
Springdale, First	486	216	
Russellville, First	475	277	5
Fayetteville, First	470	176	5
Including mission	512	193	
Bentonville, First	470	134	1
McGehee, First	448	207	1
Little Rock, South			
Highland	446	159	3
Including mission	479		
Fort Smith, Calvary	427	178	6
Cullendale, First	426	206	2
Fordyce, First	409	149	3
Including mission	493	234	7
Jacksonville, First	402	202	
Including mission	447		
No. Little Rock,			
Park Hill	402	146	4
Stoam Springs, First	400	214	
Stuttgart, First	395	149	
Including missions	673	298	3
West Helena	390	153	1
Hot Springs, Park Place	387	150	6
Fort Smith, Trinity	387	150	4
Hot Springs, Central	387	133	2
Including mission	458	171	3
Clarksville, First	372	157	1
Searcy, First	368	94	
Monticello, First	366	227	
Fort Smith, Immanuel	362	135	3
Including mission	373	153	
Hot Springs, First	360	127	1
Fort Smith, South Side	352	125	2
Waldron, First	344	195	2
Piggott, First	341	126	1
Jonesboro, Central	326	166	5
Smackover, First	323	165	2
Including mission	389	199	
Warren, Immanuel	302	151	1
Mena, First	301	115	2
Including mission	339	150	3
El Dorado, West Side	290	111	
Nashville, First	289	120	
No. Little Rock, Central	283	98	2
DeQueen, First	279	101	2
Springdale, Caudle			
Avenue	270	121	
Fort Smith, Spradling	266	99	2
Hamburg, First	266	99	1
Texarkana, Immanuel	261	134	
No. Little Rock, First	261	98	2
Hot Springs, Piney	259	169	1
Paragould, East Side	253	151	
Fort Smith, Temple	252	167	3
Cabot, First	259	149	
Including mission	304		
Ozark, First	243	104	
No. Little Rock, Pike			
Avenue	237	99	1
Little Rock, Tyler			
Street	229	97	
Benton, Calvary	202	95	1

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

## What Will Your Church Do?

Has your church increased its gifts for the Cooperative Program? Most churches both small and great have done so. We have noticed in a very few instances that the contribution is not as large as it was last year. Brethren, are you willing for that trend to prevail in your church? The work is larger than ever before and the needs are increasing all the time. We think every church ought to grow in every way and that includes support for missions. Look at your budget again. We are giving today some more illustrations of increased giving. Read them.

### Carlisle and Gatlin

We notice that the Carlisle church has increased its contributions for the Cooperative Program as much as 5 per cent over the 1954 allocation. This good church now is giving 30 per cent of its receipts for the Cooperative program. At the beginning of 1956 we venture another 5 per cent increase will come for the Cooperative Program if Pastor Gatlin remains on the job. He has an ideal and he will push toward that ideal of 50-50 division. Pastor Gatlin has been at Carlisle some three and a half years. During this time the gifts for the Cooperative Program have come up from \$1500 to \$4,102.23 per year. All mission gifts for 1954 amounted to much more than \$6,000. The church will have a budget for 1955 amounting to \$13,866, not including the 30 per cent undesignated gifts for the Cooperative Program. During Pastor Gatlin's pastorate in Carlisle there have been nearly 150 additions to the church, 82 of them for Baptism. Gatlin believes that every church should grow.

### Coble and Cullendale

The Cullendale First Baptist Church has increased its allocation for the Cooperative Program as much as 3 per cent for the new year. This is good and is especially helpful in the light of the fact that the church has given up a number of good members for the organization of White City Church near them and White City Church will contribute \$25 per week for the Cooperative Program. So you can see that if these members had not been lettered out of the First Church then the increase for the Cooperative Program coming from the First Church would have been more than the 3 per cent. In other words the church increased its allocation 3 per cent plus \$25 per week that the new church will give. Pastor Harold Coble is loved and followed by a loyal membership in First Church and this is also true with reference to Pastor Clyde White of the White City Church.

### Stark and Hampton

The Hampton Church has increased its allocation for the Cooperative Program for 1955. Pastor Stark is doing a wonderful work in Hampton. The Hampton Church has grown remarkably in the last several years. They have a new church building and they have a new outlook and are making spiritual progress as well as financial progress.

## Wallace and Hughes

Pastor W. D. Wallace of Hughes has led his good church in the liquidation of the church indebtedness. They are getting ready for a dedicatory celebration. Instead of taking seven years to pay off the debt they have done it in three and the Lord has blessed them in every sort of way. The Hughes Church has increased its gifts for the Cooperative Program. Their increase will amount to 10 per cent or more as we understand it. Pastor Wallace is not a sporadic leader. He is sane, conservative, but dependable and trustworthy. The Hughes Church has made much progress under his leadership.

### Norphlet and Haley Enjoy New Church Building

The Saints in Norphlet have accomplished a remarkable achievement. We dare say there are few towns the size of Norphlet in the United States that can boast and enjoy a splendid church building that meets the needs of the people in that community. Some of the salt of the earth live in this church and they have planned and carried through to completion a splendid Temple of the Lord and an adequate workhouse. Pastor Seibert Haley is the happy pastor of the Norphlet Church.

### Young Preachers Would Return to Arkansas

W. B. Sawyer has been pastor in Fort Worth for some time but would like to settle in the pastorate in Arkansas. He is 30 years of age and has a wife and one child. He has the BD Degree and the MRE Degree. You could get in touch with him through our office.

Also, B. F. Bates of 1204 Larkwood, West Covina, California. He is a hard working young preacher and would make an excellent pastor for some good church.

### Do You Need A Supply Pastor?

Here is an interesting commendation:

"The Dallas Avenue Baptist Church voted in conference for me, the clerk, to write a suitable letter to you expressing our appreciation for the splendid services of Brother O. C. Harvey who served as a supply pastor for our church between the going of our former pastor and the coming of our present pastor. Brother Harvey did a marvelous work here, and our church was completely prepared for the coming of our new pastor.

"We would like for you to make mention of this letter in the Arkansas Baptist so that other churches might know of Brother Harvey and keep him busy.

"We are also grateful to you for helping us to secure our present pastor. Our church is in a fine spirit of revival."

Oleta Simpson  
Church Clerk

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

—Confucius.

## A Host of Drunken Drivers

During 1954 the State Police arrested 3,057 for drunken driving, 2,877 of them were convicted. Liquor also caused the arrest of another 967 for drunkenness and one person was even caught trying to carry liquor into the state penitentiary. These facts were published by the United Press on Monday, January 24, 1955. What a shame and a disgrace and yet many of our Legislators are catering to the liquor interest and some of our Judges constantly suspend the jail sentences imposed on drunken drivers. This is another crying shame, but if you vote for liquor or if you are in sympathy with the liquor industry you ought to be ashamed.

### Judge Bans Public Funds Use To Schools of Roman Catholics

"A circuit judge held today that public funds cannot be used to support schools owned by the Roman Catholic Church.

"The case involved three schools in Franklin County.

"Circuit Judge Emmett Crouse announced his decision in the case April 22, but did not issue his formal order until today.

"The suit was brought by seven Franklin County taxpayers who charged that public funds were being used to support a public educational system in church-owned buildings with nuns as teachers. They also contended that public funds were being used to transport children to and from the schools in reorganized District No. Eight.

"Judge Crouse held that educational policies of the Catholic Church are in direct conflict with those of the state of Missouri and are 'utterly inconsistent and mutually exclusive.'

"He ruled that any school in which the educational policy of the Catholic Church is in effect cannot 'in fact be a free public school within the meaning of the constitution and laws of the state.'

"He declared that nuns of the Order of Poor School Sisters of Notre Dame and the Order of Sisters of Adoration of the Most Precious Blood of O'Fallon are, by virtue of their vows of poverty and obedience to church authorities 'disqualified from employment as teachers in the free public schools of Missouri.'

"Two weeks ago members of Catholic orders in at least seven central Missouri towns announced withdrawal as teachers in public schools."

### 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 bath tubs, 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?