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Arkansas Baptist State Convention

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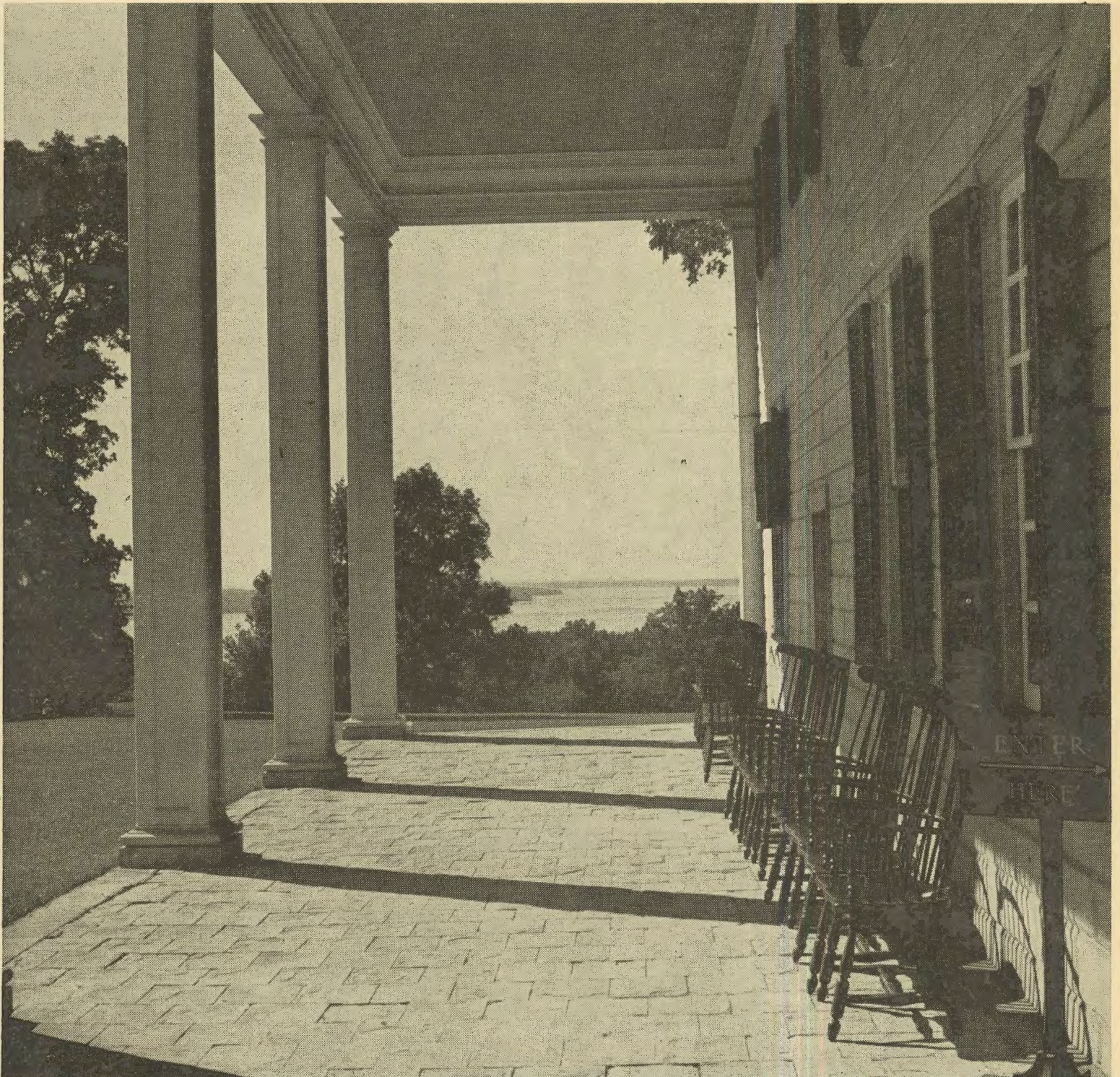
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, FEBRUARY 17, 1955

NUMBER 7



**Porch of Mount Vernon, George Washington's Home
In Alexandria, Virginia**

Louis C. Williams

Glad Faces and Sad Faces

By H. H. SMITH, ASHLAND, VA.

A story goes that a mother took her little boy to the doctor's office and said, "Doctor, I wish you'd look at Willie's face, he's had it a long time and it's spreading." Of course we know what the mother meant to say, but as it stands, it's an amusing sentence — like that other sentence: "I saw a man digging a well with a Roman nose."

But when something makes them glad, children's faces do spread. After a foot-ball game a boy comes home with a "spreading face," and his mother knows that something wonderfully pleasing has happened, even before he can say, "Mom, we won."

The thought of a little boy's face spreading with joy comes to mind as we recall seeing a picture of a little boy in one of the war-torn countries hugging a pair of shoes to his breast. It was a remarkable picture for vividness of expression, and perhaps some who may read these lines will recall seeing it. As you look at that picture you can almost hear the boy saying: "It is too good to be true! Is this pair of shoes really mine?" After being barefooted a long time in a cold climate, his joy on receiving a pair of shoes was unbounded.

On another leaflet sent out by the churches soliciting help for those overseas who are in dire need, there is an impressive picture of a little boy hugging a blanket to his breast. He had known what it means to have biting cold winds blow upon his thinly-clad body, and his face spreads with joy as he receives a warm blanket sent by someone who wants to help those in deep distress, because of the lack of food, clothing and shelter. Besides lacking the necessities of life, many of these children are orphans,

wandering waifs, without any parental care.

There are sad faces in some of the literature soliciting help for those in dire need who, because of war, have suffered the loss of all their earthly possessions—sad-faced mothers, sad-faced fathers, sad-faced children! One of the saddest of these pictures was that of a little boy who, it was said, "could not smile."

Laughter, expressive of the sheer joy of living, should be the birthright of every child, but a picture showed a little boy who couldn't laugh—he couldn't even be induced to smile. What great tragedy befell this child? Perhaps he saw his parents killed before his eyes by falling bombs, leaving him homeless and friendless. Some pictures have shown little children with half-starved, emaciated bodies and pinched faces, searching for scraps of food in garbage cans.

Thank Heaven, there is a brighter side to some of these depressing pictures. They are true pictures taken from life and some show bony, emaciated bodies of under-nourished children, and then the same children are shown after they have received adequate nourishment provided by those who are deeply concerned for the welfare of these needy ones. What a change! Sad faces have been transformed into glad faces!

This is the miracle we can perform today: we can transform sad faces into glad faces. Our contributions can help to feed and clothe the needy, rebuild their homes, schools, churches, hospitals, which war has destroyed. With gratitude to God for our many blessings, surely we will count it a privilege to help these unfortunate people in their great distress.

Rocky Mount Baptist Dispute Ends

By RELIGIOUS NEWS SERVICE

A dispute waged for more than a year over control of the North Rocky Mount Baptist Church, in North Carolina, has been settled by attorneys for two opposing factions, and as a result the case will not be carried to the U. S. Supreme Court.

The majority faction, who were denied possession of the church building and other properties by the North Carolina Supreme Court, have agreed to vacate the property by February 28 and not to carry through with the appeal.

Suit for control of the church was filed by a group of its former trustees in the fall of 1953 shortly after the congregation voted 241 to 144 to withdraw from the North Carolina and Southern Baptist Conventions.

Some 200 members abstained from the voting which was initiated by the church's pastor, Samuel H. W. Johnston, on charges that the Conventions "promote modernism" and accept "liberalism, unbelief and apostasy."

Last December, the North Carolina Supreme Court upheld the decision of a lower tribunal that the "true" congregation was the minority group of church members who remained loyal to the state and southwide Conventions.

The court awarded ownership and control of the church property, valued at between \$250,000 and \$300,000, to the minority group. Pending final adjudication of the suit, the two groups had been sharing the church

building on a split-time basis at the order of the lower court.

This decision has been rescinded under the agreement worked out by the attorneys which calls for the majority group to pay \$4,700 for its use of the church building since the split-up occurred and to vacate the property by February 28.

The agreement has been submitted for approval to Superior Court Judge Malcolm C. Paul who handed down the original decision in the suit.

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Just Suppose

By W. C. FIELDS

Suppose you had to run for church membership as any candidate runs for political office. Would you win or lose?

Suppose the membership were good for one year only, and that re-election depended upon the good you had done in the church during the time. Would you be re-elected or not?

Suppose there were a long list of those waiting to get in. Would you be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your defense?

Suppose every member in the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut half of the time?

Suppose you were to set the pattern of giving. Would your church receive a token or a tithe?

The Great Commitment

A Devotion By The Editor

"Father into thy hands I commend my spirit."

It is the prerogative of every man to direct his own life, and life's energies and activities. Appeals from without may be strong, influences of environment may be powerful, but there is a power of human life which we call "will," and this power must act in every self-commitment. Therefore, when the final commitment is made, each one of us must assume the responsibility for all the commitments of life. We shall know, at the moment of that last commitment, that "it is finished," and we shall know that what is finished cannot be charged to someone else, but that we must assume the responsibility for the voluntary acts of our own free will.

From every finished task we are making our commitments. When each day's work is done, when each harvest is reaped, when each deed is completed, we must make the commitment of ourselves to the Master whom we have owned in the performance of the work. With some it will be a frantic appeal for the darkness of death to swallow them up that they may escape the light of the eternal glory of God. With others it will be, "Father, into thy hands I commit my spirit."

"My spirit!" Jesus did not say "my work" or "my life" or "my deeds," but "my spirit." It was the whole way of life that He committed to the Father. The final judgment or appraisal of any single deed or any course of life is, and of necessity must be spiritual. The only way to take the spiritual value out of the deeds and conduct of life is to take the spirit out of man and reduce him to the status of the beast.

When we come to make the final commitment we cannot dissociate our spirits from the way in which we have conducted our lives. We cannot leave the past as irrelevant to the future, as so many acts of the beasts of the field. The spirit which we carry with us to the final tribunal is the same spirit which we have carried with us into all our work and relationships of life.

Hence it is not merely the distilled essence of personality that survives dissolution, but it is everything that gives meaning to life and personality. It is not merely the fundamental tone of life but its overtones as well.

"And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit; and having said thus, he gave up the ghost" Luke 23:46.

ARKANSAS BAPTIST

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The Legislature, What Next?

The Arkansas Legislature seems to be going straight down the line with the liquor interests. First was the bill which provided that local option elections could be held only at the time of the general election. It was claimed that this would save the state and counties and municipalities money, when the actual reason was that it was hoped that any local option election would be smothered by all the other issues and personalities on the ballot.

The latest maneuver is the introduction of a bill which would legalize "cocktail lounges" in all cities over 9,000 population. This bill is sponsored by Representatives Jones of Pulaski County and W. H. Thompson of Poinsett.

The inconsistency of the whole situation is pointed up by the introduction of a measure by Senator Fagan to set up some kind of commission to deal with alcoholics.

On the one side the Legislature proposes to give the liquor interests greater freedom and to restrict the dry forces. On the other hand, a proposal is made to render aid to the alcoholics who are the victims of the liquor interests.

The prophet Isaiah has some warnings for the sponsors of such bills as we have just mentioned: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . . Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! . . . Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward,

and take away the righteousness of the righteous from him! Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their roots shall be as rottenness, and their blossoms shall go up as dust: because they have cast away a law of the Lord of hosts, and despised the word of the holy one of Israel."

"How long, O Lord, how long?" will the people of Arkansas tolerate such a blight upon their fair state as represented by these bills that favor the liquor interests?

We do not believe a majority of the people of the state favor such legislation, but the same people have failed to assert their rights and privileges and exercise their franchise in the way they should in order to prevent such legislation. There is too much indifference on the part of the voting public and too little concern about vital issues that affect not only the good name of Arkansas, but the very character of its people.

Taxes for the schools! What a travesty! The more liquor people drink the more we will slow up the assembly lines of industry, the less capable the people of our state will be to meet the problems and challenges that face our state, the more drunkards we will have, and the more confirmed alcoholics! However, the argument is that we will collect a few more much needed dollars for our schools. What a fake! Liquor costs the state at least ten times as much as it collects in liquor taxes.

Arkansas can change this situation and many other situations that need correcting when the people of the state wake up and decide to do something about it.

The First Deacons

It is commonly agreed that we have an account of the origin of the office of deacon in the sixth chapter of Acts, verses 1 to 7.

The twelve disciples, doubtless after a conference among themselves, "called the multitude of the disciples unto them . . ." That is, the twelve apostles called the church together and reported that the work had grown to such proportions that they could not look after all the details. Especially was this true since the Christians were discriminated against economically and many of them found themselves dependent upon their fellow Christians for economic assistance. Because of this situation, complaints had arisen which were affecting the fellowship of the disciples.

Having called the church together, the apostles proposed to the brethren that they "look ye out among you seven men . . ." That is, the apostles called upon the church to make the selection of the seven men who were to relieve the apostles of the details of administration. The point to keep in mind is that the apostles themselves did not select these seven men but asked the church to select them. It is not made clear just how

the church went about the process of selection and that may not matter greatly. The point to keep in mind is that the church as a whole, and not the apostles, selected the seven men.

It is also important to keep in mind that after the seven men were chosen, the apostles considered it their responsibility to assign them their duties—"whom we may appoint over this business."

The apostles seem to have assumed that it was their responsibility to take the lead in planning the work of the deacons. The deacons became and are supposed to be the helpers of the preachers or the pastors. They are neither the bosses of the pastor, nor of the church. They are leaders who should be "men of honest report, full of the holy ghost, and wisdom . . ."

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Someone has said that a good way to enjoy insomnia is to go the round of meditation: Confession of every known sin; thanking God for His forgiveness; listening for guidance; and then going over the wonderful things we know about God.

Non-Resident Members

We received the following announcement with request that it be published in the *Arkansas Baptist* from the Church Loyalty Committee of the Richmond Baptist Association, Richmond, Virginia.

"The Richmond Baptist Association, Virginia, requests the pastors in your state to send the names and addresses of their non-resident members living in Richmond to Rev. Paul E. Crandall, Baptist Building, Richmond, Virginia. The Church Loyalty Committee is asking the Richmond pastors to write their members living away, encouraging them to join a local church in the community in which they live."

Not only should churches and pastors send the names of their members living in Richmond to Mr. Crandall, but they should, if possible, locate their members living in other cities and in other states and write the pastors in those cities and states giving them the names of their non-resident members in their localities.

Our churches are the only agencies which are in a position to correct this non-resident member situation among Southern Baptists. Many people move without notifying their church of their new address. Sometimes it is very difficult to keep up with the members who move out of the community, even move out of the state. The church must be constantly alert in order to know where these people have moved. It is a week by week responsibility of the local church. When several months pass without checking on the removals from the local church community, the difficulty in locating the non-resident members increases with each passing month. When years pass without any effort to locate the non-resident members, it often becomes an impossible undertaking and many cannot be found at all.

If our churches would keep a week by week record of those who move out of their communities to other church communities, whether close by or far away, it would not be so difficult to keep up with these non-resident members. Letters should go at once to some church in the community where the member has moved to informing the pastor in that community of the presence and the address of such member.

Such a method might not be one hundred per cent effective, but it would certainly be more effective than to allow the situation to drift on and on year after year without attention at all on the part of the church from which members move away.

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If I cannot do great things, I can do small things in a great way.

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If you look back too much you will soon be heading that way.



Kingdom Progress

The Challenge of A Sinful City

Jonah was challenged to go to the sinful city of Nineveh and preach, but he went in the opposite direction. God had to prepare a special means of rescue and conveyance before Jonah was willing to accept that challenge.

Charles H. Ashcraft, a native Arkansan, has accepted the challenge of the wicked city of Las Vegas, Nevada, to open mission work in that city.

A letter from Mr. Ashcraft states, "Las Vegas is one of the greatest gambling headquarters in the nation and is now of 56,000 population . . . I am therefore going to Las Vegas where sin is glorified and Satan is defied and where a real Baptist church can have a tremendous impact on the philosophy of life and behavior. I am reducing all of my personal possessions into cash with the hope of getting a down payment for a home, then with sufficient funds for a month or two on hand, set out to gather together a few souls to form the nucleus of a Congregation of Righteousness for this wicked city."

Mr. Ashcraft asks the prayers of his friends in Arkansas as he undertakes this mission project.

Charles H. Ashcraft was reared in Malvern. His father and family live there now. He is a graduate of Ouachita College and of the



CHARLES H. ASHCRAFT

Southern Seminary, Louisville, Kentucky.

He was once a pastor of the Third Church, Malvern, and is returning to the church to be with Pastor Blevins in the Simultaneous Evangelistic Crusade, March 27 to April 10.

Before going to Las Vegas, Mr. Ashcraft was pastor in Los Alamos, New Mexico.

Lee Chapel Church

Lee Chapel Church, Central Association, affiliated with the Central Association and began its co-operation with the Arkansas Baptist State Convention a little more than a year ago. It had formerly been an independent fundamentalist group. The church has adopted every phase of the Convention work. During the past associational year the church gave \$79.40 per capita for all causes. They have completed four Sunday school rooms, refinished the interior of the auditorium, rewired and put in new lights in the whole building, purchased an attic fan, new Broadman Hymnals and a Lord's Supper service set.

Also during the past associational year the church received seven members on profession of faith and baptism, and five by letter. It now has a total membership of 36.

Recently the Lee Chapel Church ordained Charles Matthews, Oscar Miller and Melvin Mullings as deacons. Pastor Mac S. Gates served as moderator of the ordaining council. Ernest Rushing, pastor of Percy Church, conducted the examination. Pastor Joe Melton of the Memorial Church offered the ordination prayer. Pastor Don Hook of First Church, Malvern, delivered the ordination sermon. Pastor Lynwood Henderson of the Antioch Church brought the charge to the new deacons and to the church. The closing prayer was offered by John D. Bledsoe of Memorial Church.

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"If you can't be a highway, just be a trail.
If you can't be the sun, be a star;
For it isn't by size that you win or fail—
Be the best of whatever you are!"

Minister Ordained

Vestel Dean of Calico Rock was ordained to the full work of the gospel ministry by the Franklin Church of Sidney, Sunday afternoon, January 30.

Shaw Griffin, pastor of the Belview Church, served as moderator of the ordaining council, and S. W. Bone of Finley Creek served as clerk. W. H. Horn conducted the examination. Porter H. Cawley, pastor of Finley Creek Church delivered the ordination sermon. Mr. McAnally, a deacon in the Franklin Church, presented the Bible. Alvin Wiles, pastor of the Sage Church, offered the ordination prayer.

Mr. Dean is serving as pastor of the Franklin Church and the Zion Church. He is a student in Southern Baptist College, Walnut Ridge.

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New Dormitory at Ouachita

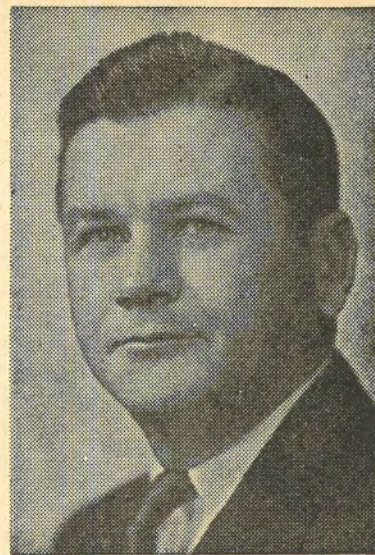
A remodeling program which will cost \$20,000 to \$25,000 is now under way at Ouachita college farm apartments, housing facilities for married students.

The exterior of the buildings has already been improved. Each building has a new roof, and all but three have new asbestos siding. The buildings have been placed on brick foundations with concrete steps.

Future plans include landscaping the housing area and erecting recreational facilities for the forty-two families. Parking space will be included in the new landscape plans.

All of the apartments are occupied. A central wash house, equipped with automatic washers and dryers, is available to each family.

Wagon Leaves Arkansas



J. D. WAGON

J. D. Wagon has resigned as Associate Brotherhood Secretary of the Arkansas Baptist State Convention to accept the call of the Taylor Baptist Church, Taylor, Louisiana. Mr. Wagon will move on the field March 1.

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Ten Years of Progress

By J. F. QUEEN

January 15 marked my tenth anniversary as chaplain at the Arkansas Baptist Hospital. During these ten years many changes have taken place at the hospital—changes which were occasioned by a constantly expanding hospital ministry.

It is to be noted that the name of the hospital has been changed from "Baptist State Hospital" to "The Arkansas Baptist Hospital."

The personnel of the hospital has been greatly increased. During this ten year period the number of student nurses has increased from 150 to more than 200; Registered Nurses have increased from approximately 30 to approximately 130; the total personnel has increased from about 260 to 575.

The number of patients receiving treatment at the hospital has increased from 10,000 to 15,000 annually. The out-patients have increased from 2,000 to 4,000 annually.

Expenses per day have increased from \$2,500 to \$5,000 plus.

The support given to the hospital through the Cooperative Program budget of the Arkansas Baptist State Convention has increased from nothing ten years ago to \$30,000 annually for the school of nursing, \$15,000 for charity in addition to the Mother's Day Offerings of approximately \$6,000, and a maximum of \$40,000 for capital needs.

Expansion of building facilities has kept pace with the expanding hospital facilities. A storage building has been constructed, a Medical Arts Building has been erected, sections of the fourth and fifth floors have been air-conditioned, plans are in the making to air-condition the entire building. A new addition to the hospital is now under construction. This new addition will provide 125 additional beds which will take care of 5,000 additional patients per year. This will make it possible for the hospital to care for 20,000 bed patients annually.

Mission Pastor



RICHARD VESTAL

The Missions Committee of the First Church, Russellville, recommended and the church called Richard Vestal to be mission pastor at the Kelley Heights and Frankfort Avenue Missions. Mr. Vestal will serve both missions as pastor, preaching at each church twice on Sunday and Wednesday evenings. He was formerly pastor at Frankfort Avenue Mission.

The Kelley Heights and Frankfort Avenue Mission are sponsored by the First Church, Russellville, A. Ermon Webb, pastor.

Mr. Vestal is the son of Pastor and Mrs. W. R. Vestal of First Church, Searcy. He is a graduate of the University of Arkansas, having studied also at Ouachita College and the Southwestern Seminary, Fort Worth, Texas.

Mrs. Vestal is the former Miss Bernice Ragsdale. They have two daughters, Claudia and Patricia.

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Paragould, First Plans Air Conditioning

First Church, Paragould, has unanimously voted to air-condition their entire plant. Forty-five tons of equipment will be required for the job at the cost of approximately \$20,000. The contract is to be complete on or before February 10. The unit is to be installed and ready for service by mid-May.

The church recently increased the budget to \$68,000 with a one per cent increase to missions. The church is now giving 36 per cent of its entire income to missions.

The Paragould church is advancing under the leadership of Pastor Jarry Autrey, son of Dr. C. E. Autrey of the Home Mission Board. Mr. Autrey has been with the church eight months.

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J. M. Hitt

A card from J. M. Hitt says that he is able to sit up and that his appetite is good. His many friends in Arkansas will remember that he had been ill for quite some time and this news will be pleasing to them.

He is with his brother, W. R. Hitt, Route 1, Wheeler, Alabama. He would be glad to hear from any of his friends in Arkansas.

J. M. Hitt is remembered in Arkansas as a faithful pastor of churches, and a preacher who was loyal to the Bible as the inspired word of God.

New Pastor at Monticello Church



THOMAS J. WELCH

Thomas J. Welch comes to the pastorate of the First Church, Monticello, from the pastorate of the First Baptist Church, Sterlington, Louisiana. He was in the Louisiana pastorate four years and nine months.

Mr. Welch is a graduate of Ouachita College, class of 1945. He received the BD degree and the Th.D. degree from the Southwestern Seminary, Fort Worth, Texas. While a student in Southwestern, he served as fellow in the Homiletics Department and was a member of the Arkansas Club.

Mrs. Welch is the former Jeffie Liner of Ruston, Louisiana. She is an AB graduate of Ouachita College and has a Master degree in Religious Education from the Fort Worth seminary.

The Welch's have one daughter, Patricia Ann, an X-Ray technician, Fort Worth, Texas.

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Minister Ordained

Otha McCracken was ordained to the ministry Sunday, February 6, by the Flippin Church.

Pastor P. O. Harrington served as moderator of the ordaining council, and Missionary Claude Crigler, White River Association, served as clerk. Ernest Baker, pastor of Gassville Church, conducted the examination. Harold Presley, pastor of Mountain Home Church, presented the Bible. Troy Melton, pastor of Hopewell Church, White River Association, offered the ordination prayer. S. C. Swinney, pastor of Antioch Church, Flippin, delivered the ordination sermon and charges.

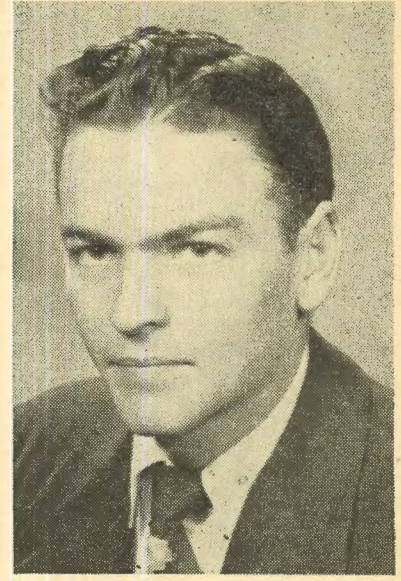
Mr. McCracken is available for the pastorate or supply work. He may be contacted at Flippin.

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Ironton, Little Rock Makes Progress

Ironton Church in Pulaski County Association called Glenn Toler, a former Ouachita student, to become their pastor. He assumed his duties December 26, 1954. Since that time there have been five additions to the church by letter. The Sunday School attendance has increased an average of 25 per Sunday with eight new members. Included in the budget for 1955 is ten per cent for the Cooperative Program and two per cent for associational missions.

Minister Ordained



CARROLL VAUGHN

On Sunday afternoon, December 19, 1954, the Oak Grove Church of Clear Creek Association held a double ordination service in which Carroll Vaughn was ordained to the full work of the gospel ministry, and also in which the following were ordained to serve as deacons of the Oak Grove Church: Ralph McClure, Frank Lamb, Clayton Driscoll, and Joe Williams.

Pastor P. J. Crowder served as moderator of the ordaining council; the examination was conducted by Murl Walker, pastor of the Kibler Church; S. A. Haley offered the ordination prayer; E. W. Kaylor presented the Bible; Missionary S. A. Wiles delivered the ordination sermon.

Mr. Vaughn is serving the church at Cass as full time pastor.

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Reports Youth Leading British Revival

Youth is leading a general return to religion in Britain, Canon Charles E. Raven, chaplain to the Queen and former vice-chancellor of Cambridge University, said in Montreal.

"One of the very encouraging factors in this post-war period has been the remarkable attitude of youth towards religion," he said.

"This is in direct contrast to youth following the First Great War when young men and women revolted against moral, political and religious traditions."

Canon Raven conducted a mission among students at McGill University.

The McGill mission, he declared, could best be judged not in immediate professions of faith but in the desire of students to serve fellow men in the humbler centers of life, as on the mission field and in outlying communities where social and other services were urgently required.

—Religious News Service

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New Pastor At Lewisville, First

Emil Williams has accepted the pastorate of First Church, Lewisville. He came from the Baptist church in Blocher, Indiana.

Mr. Williams is a graduate of Ouachita College, and Southern Seminary, Louisville, Kentucky.

Mr. and Mrs. Williams are natives of Searcy, where their parents now live. They have one daughter, three-year-old Ann Emile.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Graham Raises Questions About America's Religious Revival

Only history can tell whether the religious awakening that has occurred in America in the last five years is superficial or will be of lasting significance, Evangelist Billy Graham told a gathering of national leaders, including Vice President Richard M. Nixon, Chief Justice Earl Warren, and members of the House and Senate.

The occasion was the third annual Congressional prayer breakfast held in connection with the annual meeting of the International Council for Christian Leadership. The Council sponsors prayer breakfasts in 129 American cities and several foreign countries.

Citing rising church membership, Sunday school attendance, and statistics on distribution of Bibles, Dr. Graham said that the last five years has been a period of "renaissance and resurgence" in American religious faith.

Missouri Baptists Fight Parochial Bus Bill

Baptist leaders of Missouri launched what they labeled an "all-out" fight against passage of a bill by the legislature which would permit parochial school children to ride on state-supported buses.

Some 3,500 letters were mailed from Baptist state headquarters in Jefferson City to ministers and laymen urging that pressure be brought against the measure.

In addition, Baptist officials made more than 100 long distance calls to churches over the state appealing for "immediate action" opposing the bill.

A House Committee recently approved the measure, under which the state would pay \$4.00 a month to local school authorities for each child transported to or from any school, public or parochial. The money for this transportation would come from the state's general revenues, not from school funds.

Two years ago the Missouri Supreme Court ruled that public funds could not be used for schools operated by religious organizations. The attorney general subsequently held that this meant school funds could not be used to transport pupils to a parochial institution.

A group of Protestant clergymen opposed the bill at a hearing by the House committee.

President to Help Launch Legion Back-To-God Appeal

President Eisenhower and representative Protestant, Roman Catholic and Jewish clergymen will be the featured speakers February 20 on a nationwide radio and television program over the American Broadcasting Company network launching the American Legion's 1955 "Back to God" appeal.

The major portion of the program will originate this year in New York's Grand Central Station, it was announced jointly by officials of the Legion, the New York Central Railroad and A.B.C. They said it is expected that an audience of between 35,000 and 40,000 will gather in the terminal's

huge, cathedral-like waiting room for the program.

Music will be provided by the 160-voice chapel choir of the U.S. Military Academy at West Point, N.Y. Seaborn P. Collins, national commander, will explain the Legion's "Back to God" movement which calls for regular public worship, daily family prayer and religious instruction of youth.

The movement was adopted by the Legion in 1951 to commemorate "Four Chaplains' Day," marking the anniversary of the death of a Catholic, a Jewish and two Protestant chaplains in the sinking of the troopship *Dorchester* on February 3, 1943.

A Legion spokesman said the observance was set for a later date this year to include Lincoln and Washington birthday tributes.

Georgia Bill Would Strengthen Literature Commission

A bill which would assign an assistant attorney general to the Georgia Literature Commission as a sort of "prosecuting attorney" has been introduced in the Senate.

The measure was filed by Fulton County Senator G. Everett Millican who said it is backed by members of the commission.

The commission, headed by James Wesleyberry, Atlanta Baptist minister, was set up in 1952 to control the publication and distribution in Georgia of any literature which might be "detrimental to the morals of the citizens of this state."

The three-man group was empowered to brand literature "obscene" and recommend to the various solicitors general in Georgia that publishers or distributors be prosecuted.

Under the new Millican proposal, the commission would still have full powers of investigation into literature it judges to be obscene. In addition, it would have an assistant attorney general regularly assigned to it, with whom the commission would meet once a month to report on all investigations. (The commission in the past has had an assistant attorney general assigned to it only on an advisory basis.)

Senator Millican said the effect of his bill would be to make the commission a "sort of advisory body to the assistant attorney general." The assistant attorney general, under the bill's provisions, would be the party to initiate legal action.

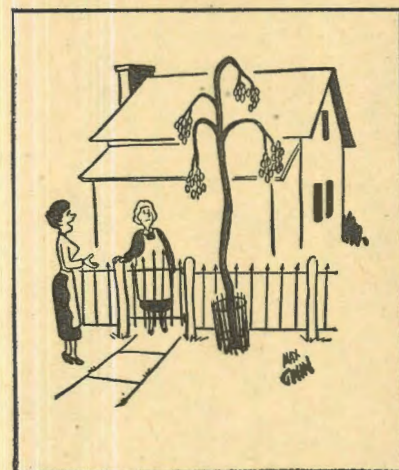
Reports Americans Paid Two Million to See Luther Film

American moviegoers have paid more than two million dollars to see the film "Martin Luther" since its premiere in May of 1953, it was reported to the National Lutheran Council at its 37th annual meeting.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., sponsor of the film, said that an estimated ten million persons have seen the movie at some 3,000 theaters in the U.S. and Canada.

Mr. Lee reported that the movie on the life of the Reformation leader has had only nominal success in the predominantly Lutheran countries of Norway and Sweden, while it has been "outstandingly successful" in non-Lutheran areas, including Australia, New Zealand, Scotland and Holland. He said he could give no explanation for this.

A Smile or Two



"Instead of a tree surgeon I've called a psychiatrist. It's a nut tree."

In a country newspaper appeared the following advertisement: "The man who picked up my wallet on Main Street was recognized. He is requested to return it."

In the next issue, the reply was published: "The recognized man who picked up the wallet requests the loser to call and get it."

Five year old George burst into the house on his return from the first day at kindergarten, full of enthusiasm, and much enamored of the fair little maid of seven who shared his seat.

"But she is too large to be your sweet heart, isn't she?" asked his brother teasingly.

"Well," responded George, slowly but hopefully, "my head only comes to her shoulder, but my feet reach down as far as hers do!"

"What did you learn at the school?" the boss asked the fair young applicant for the stenographer's job.

"I learned," she replied, "that spelling is essential to a stenographer."

The boss chuckled.

"Good. Now let me hear you spell 'essential'."

The fair girl hesitated for the fraction of a second.

"There are three ways," she replied. "Which do you prefer?"

She got the job.

There are still a few things you can get for a dollar — nickels, dimes, quarters.

—Howie Lasseter

Little Bobby's father was a doctor, and Bobby liked nothing better than to take his father's case in one hand, his overcoat in the other, and go down the street for a block or two to some imaginary patient. One winter's day, when he started out he forgot to close the door.

"Bobby", called mother's voice sweetly, "please close the door." But Bobby was in a hurry and went on.

"Robert," came father's sterner voice, "close the door."

Bobby returned and closed the door. Some time later he came in quietly, put up the case and overcoat, and started upstairs.

"Bobby," said mother ingratiatingly, "how's your patient?"

"Dead," was the laconic answer. "Gone dead while I was shutting that old door."

News From Baptist Press

SBC Mission Gifts Over A Million in January

Southern Baptists started the new year off with a definite upgrade. For the third time in the history of the Southern Baptist Convention, Cooperative Program receipts passed the million mark in a one month period. Cooperative Program gifts for Southern Baptist causes received in the Executive Committee's office during January, 1955 totaled \$1,008,063, according to Porter Routh, executive secretary. This is an increase of \$31,980 or 3.28 per cent over the first month of 1954. Total for the month in January, 1954 was \$976,083.

The million mark in Southern Convention Cooperative Program gifts was passed twice before in May and July, 1954.

Arkansas Baptists sent \$34,807.97 in January as their share of the Southern Convention Cooperative Program. This is a gain of \$7,189.09 over the same period last year.

Southern Convention designated gifts also passed the million mark for the month, but were down 18.15 per cent under last year. Designated gifts in January, 1954 were \$1,275,244 as compared to \$1,043,759 for the same period in 1955. This 1955 figure for designations included \$64,661 from Arkansas Baptists, making a total of \$99,469 going from Arkansas to Southern Baptist Convention causes in January.

BPRA Workshop Program Personalities Announced

Outstanding program personalities for the first Baptist Public Relations Workshop will include: Cullum Greene, Sunday editor, **Fort Worth Star-Telegram**; W. T. Lynde, Oil Information Service, American Petroleum Institute, Dallas, Tex.; Luther Adkins, director of programming for WBAP-TV, Fort Worth; and Albert McClellan, director of publications, Southern Baptist Convention Executive Committee, Nashville, Tenn., Leonard L. Holloway, Dallas Tex., announced. Holloway is program vice-president and director of the workshop.

The Workshop, sponsored by the Southern Baptist Public Relations Association, is scheduled for Southwestern Baptist Theological Seminary, Fort Worth, Tex., February 17-18.

The program will include discussions in three vital areas: "Public Relations Through the Press," "Serving Christ Through Public Relations," and "Public Relations Through Promotional Literature," Holloway said.

The workshop is open to all interested persons in the public relations field. Joe Abrams, Jackson, Miss., director of promotion for the Mississippi Baptist Convention, is president of the Association.

Moral Action Committee Named

Feeling the need of a moral awakening in our country and in the world, the Promotion Joint Conference in session in Nashville in December set up a committee on Proposed Program for Moral Action.

J. Norris Palmer, Baton Rouge, La., chairman of the Promotion Joint Conference, has announced the appointment of the following to serve on the committee.

Clifton J. Allen, chairman, A. C. Miller, Merrill Moore, all of Nashville, Tenn.; Miss. Hunt, Birmingham, Ala.; Floyd Chaffin, Alexandria, La.; George Schroeder, Memphis, Tenn.; and Courts Redford, John J. Hurt, Jr., and Paul M. Stevens, all of Atlanta, Ga.

Virginian to Head Child Care Group

R. F. Hough, Sr., Salem, Va., superintendent of the Baptist Orphanage of Virginia, was elected president of the Child Care Executives of the Southern Baptist Convention at their recent annual meeting in Atlanta. Wade B. East, Carmi, Ill., was named secretary-treasurer.

Twenty-six children's homes in eighteen states were represented at the meeting. The group voted to meet at the Tennessee Children's Home in Nashville, next year.

Conservative Group Unites With Southern Baptists

A group of Conservative Baptists withdrew from the Memorial Baptist Church, Fresno, Calif., and organized Baptist Temple Church. They voted to affiliate with the Southern Baptist Convention.

The Purpose of Church Music

By MARK SHORT, JR., *Minister of Music, First Baptist Church, Madisonville, Kentucky*

Southern Baptists should have a purpose in everything they do, church music program included. This phase of our work has grown so rapidly we scarcely have had time to stop, view our progress, and survey our destination. Too many music directors have had ambitions of teaching their people to appreciate better music and have not looked farther to see the real needs of their people. While music education has its place, it should very definitely be a by-product of the music program instead of its aim.

Evangelism is the very heart of Southern Baptists and yet so many times our music hinders rather than adds to this program of evangelism. A service of warm, vital, evangelistic music will pave the way for God's anointed servant as he stands and proclaims Christ.

Let us survey our church music and see if it has proper aims, ideals, and ambitions. If not, may God help us to correct this and help us make our music programs effective tools in showing a living Saviour to a dying world.

Why Fear Death?

By S. L. Morgan, Sr.

A reprint from *Home Life* magazine (present circulation 700,000), and distributed free from the office of the Baptist State Convention, Raleigh, North Carolina, "In the hope of promoting a more Christian view of death, and a more Christian type of funeral." Read by President S. L. Stealey at a chapel meeting of faculty and students of Southeastern Seminary, Wake Forest, North Carolina, it led to a demand for its publication.

It documents from the highest sources the thesis that death is almost always peaceful and painless and fearless at the end. It urges that the fear of death, so haunting to millions, can be removed largely by teaching the child the Christian view of death from the earliest years. Striking examples are cited in support of the view that the death and the funeral of a Christian may rightly be triumphant, given a vivid faith in immortality.

Reprinted by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, a new printing is likely. A leading seminary professor lately ordered 300 for his classes. A pastor in ordering 100 for his people called it a "masterpiece."

Send orders to Dr. M. A. Huggins, Baptist State Convention, Raleigh, North Carolina. Postage required: I copy 5c, 5 copies 10c, 25 copies 25c.



Denominational Calendar

February Emphasis
Evangelism

Theological Seminaries

Carver School of Missions and Social Work
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.

—00—

Counselor's Corner

By DR. R. LOFTON HUDSON

Question: I have a certain illness which causes me such embarrassment at times until I feel like covering my face and hiding. I do my best not to let it worry me because I cannot help it.

I listen to messages by radio and desire to go to church as much as anyone. I have been saved and try to live the Christian life. Will not my life be a successful one?

Answer: Success for the Christian is finding God's will for his life, and living in it. You have a unique path to walk, just as each life has. Do not measure your success by God's will for others.

I judge that your trouble is epilepsy or some serious deformity. Why are you ashamed of it, whatever it is?

If you would go to church you have no idea how much encouragement you might be to others who have handicaps also. The trouble with you is that you have labeled yourself as some sort of shameful person. A person is always precious in God's sight and in the sight of true Christians. A person who has epileptic seizures, for example, is not an "epileptic," but a person who happens to have epilepsy. Is that any greater disgrace than having diabetes or heart trouble or undulant fever?

It will do the church good to enter into "the fellowship of suffering." Christian fellowship is one of the divinely ordained means of growth. Without it you cannot be your best for Christ.

Why don't you call a pastor and talk the whole thing over with him? He will probably understand. God does, and loves you as dearly as any of His children.

—00—

Brotherhood Week Observed By "Baptist Hour" Program

National Brotherhood Week is being observed this year from February 20 to 27, and is sponsored annually by the National Conference of Christians and Jews under the honorary chairmanship of Dwight D. Eisenhower.

In observance of this Dr. Roy O. McClain, the "Baptist Hour" speaker and pastor of the First Baptist Church of Atlanta, Georgia, will bring a special message on February 27, entitled "ONE NATION UNDER GOD."

—00—

Life lived just to satisfy yourself never satisfies anybody.

—Quote

The Holy Trinity

By ELLIS L. TIFFANY

Pastor, Immanuel Church, Rogers

We hear in high circles of intellectual and religious people today the constant repetition of the catch phrase: "God is the Father of all men, and therefore all men are brothers." To arrive at this conclusion is a certain advance, but to stop here is to stop short of the goal toward which God is working.

The concept of the fatherhood of God is one of the steps we must take toward the goal of abundant and abiding faith in God which will save us from a detached and purposeless life. But it is only the first step—one which only a few scattered people have failed to take, but one which ends the religious venture of an overwhelming multitude.

The Father

God is the Father of all men. All men are brothers, standing as the offspring of a Creator, common to us all. But the purpose of God has manifestly not stopped with creation! Creation is only the explanation for our having been called into existence. It is indeed an evidence of the personal existence of a God and Father, author of all grace.

The Father of creation spoke from the realm of eternity as a God who longs to redeem men. This was the context of life out of which Jehovah spoke in ages past through nature, through law, through Judges, through prophets, to call people to return to their God. This is the God who spoke in events long ago, and whose speaking was rightly interpreted by men who saw an ascending purpose within those events. How else can we explain the actions of men such as Abraham, Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and others? These men were heralds of a message, the basic assumption of which was that Jehovah was a Father God. And their prophetic expositions of that message called for personal and social obedience to the Creator and Father of all men—a Father whose expectations for each given generation were higher than those held out to the preceding generations.

The very genius of the Hebrew religion was the expectation of ultimate fulfilment. Thus a true understanding of the fatherhood of God, to say nothing of the sonship of Christ or the personality of the Holy Spirit, is a matter first of all based in the concrete data of human history. But once this ultimate fulfilment was validated in history in the life and death of Christ, it became a matter capable of personal validation by all of us who wish to "press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14 RSV).

The Son

But the further question confronts us: was there—or better, is there—an adequate revelation of God in the concept known as the fatherhood of God? This is no idle question, for the people of the world are divided into two camps according to the answer which they give to it. Some are satisfied to answer it in the affirmative, while others feel that the only possible answer is an unequivocal "No."

The key to the problem is to be found only in a thorough understanding of the Incarnation. Our Lord's devotion to His Father was a devotion which motivated Him to give Himself from first to last as the agent for

introducing others to the same kind of fellowship with His Father which He Himself experienced. If there was anything distinctive in His devotion to His Father, then we have driven the first wedge in our attempt to cleave our problem into manageable parts.

So far as the distinctive elements of Jesus' devotion to His Father are concerned, we need only look at His death. And here we are forced to admit that something more than mere prejudice impels us to agree with one of His critics who, standing by after having participated in the crucifixion, exclaimed that this was surely God's Son (Mk. 15:39). For that man was inclined to have a prejudice against Jesus' claim to be the Son of God—a prejudice which was apparently broken, for him at least, after having seen the amazing degree of stability and assurance which our Lord had even in death.

Indelible Record

It is one thing to make a claim, as Jesus did, to be a further revelation of God in history, it is another thing to die for that claim. It is still another thing—and a very strange thing at that—to be raised from the dead to see that claim vindicated. But here again the historical record is too indelible to be erased. And that record reads that Jesus, who during His lifetime had been known as the Son of David, was marked off to be the Son of God with power in His resurrection (See Rom. 1:3-4). The resurrection of our Lord from the dead was the validation for all His claims. It was a significant advance over all previous historical pronouncements about God.

But as it is when other advances are made, not all people keep abreast of the times. That which means advancement for all people is very often taken by only a portion of the people. It has proved to be so with the reception of the work of redemption which was the life passion of our Lord. While it is true that God is the Father of all people by creation, the fact still remains that the coming of Jesus Christ has separated these people into two camps—redeemed and unredeemed. So long as this condition prevails in history, God will be at work in His world seeking to lead the unredeemed to repentance.

The Spirit

In the sixteenth chapter of the fourth Gospel, there is recorded one of the key discourses of our Lord on the subject of the Holy Spirit. Jesus told the disciples (Jno. 16:7-8, 12-13 RSV):

"... I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world of sin and of righteousness and of judgment...

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you."

The truth of this passage represents a key which must be used again and again if we are to unlock the door to a vast treasure of truth

which can be constantly used as the private benefice of every one of us who is interested in gaining the only type of wealth which is neither conditioned by the aggregate accumulation of heredity nor subject to the inevitable disintegration of time.

The Spirit of God is given, we are told, to those who have received Jesus Christ as Lord of their lives. The sad fact is, however, that many people have never followed the Spirit, because they do not recognize Him. Did you ever find some valuable bit of property lying around your home which you had not even been conscious of as being yours? It had been yours all the time, but you had not enjoyed its benefits until you put it into your service. So it is with the Spirit of the living God: He is the personal property of every Christian, regardless of whether or not that Christian knows it. And much of the vain and empty living on the part of Christian people in this day can be directly traced to their inability to recognize the personal presence of the Holy Spirit with them.

Two Camps

Just as the coming of the Son of God has divided the people of the world into two camps, so the coming of the Spirit of God has divided the people of the church into two camps—carnal and spiritual. We are beset by the troublesome realization that not all those who have crowned Christ as Lord of their lives have followed the forthcoming power which is bestowed in the leadership of the Holy Spirit. Christian people today are personally acquainted with God the Father, and they have a saving faith in God the Son, but only a smaller number have a personal reliance upon the sanctifying Spirit.

The failure on the part of a vast host of Christian people to have this further experience, which rounds out the purpose of God to be present with all His sons at all times, is the cause for the degenerate condition within our churches today. And this degenerate condition is in turn the cause for the burden which rests, or should rest, upon the shoulders of the modern preachers—a burden which should be shared by all conscientious Spirit-filled Christians who form the remnant of human society.

Conclusion

Within the economy of God, then, the fact of the fatherhood of God is a comparatively elemental revelation, given and received in the realization that God is the Creator of the universe (Acts 17:24-28; Rom. 1:19-20). The sonship of Christ, the second revelation in time of the intensity of God, is realized only in the reception of the fact that "God was in Christ reconciling the world to himself" (II Cor. 5:19 RSV). Indeed this second revelation of God's character is intrinsically related to the first and third revelations, for no one who knows God the Father "can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3 RSV; cf. Matt. 16:17). And the personality of the Spirit, the ultimate revelation of God's character, is received in the conversion experience (Acts 19:1-7) and is to remain with the believer as the very presence of God in his life (Rom. 8:12-17; I Cor. 2:10-16).

There can be no full understanding of God apart from these three historical revelations of Himself as Father, Son, and Spirit. And each of these revelations of God in time can become an integral part of the Christian's experience for the asking:

"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (II Cor. 13:14 RSV).

Sanity Demands Caution

By JOHN J. HUET, JR.

The Southern Baptist Convention is but a step away from the decision as to whether it will remain on a sound financial basis or throw caution to the winds in a debt-making spree.

The decision is coming on whether we will create a new corporation as an agency to make building loans to churches. The primary need for such a corporation, say the proponents of the plan, is in the western and "pioneer states" such as Ohio, Idaho, and Indiana.

Their appeal will have an element of urgency in the thinking of the masses. It will tell of the unchurched areas and the like. It will emphasize the soundness of church loans.

We, too, are for establishing all the new churches possible. We favor assisting them to the limit of our ability with building loans. But, if we had millions of dollars available we wouldn't pour it into our new areas. We would prefer to move slowly but surely to consolidate the work rather than dangle dollars as a lure for affiliating with our Southern Baptist Convention.

Greatest Danger

Forget those arguments. The greatest danger of the moment is that Southern Baptists are on the verge of the decision as to whether they will mortgage their future for opportunities of the present.

Remember, too, that we are not at the

other extreme of a "safety first" policy where for want of faith in the future we do nothing in the present. Four months ago we authorized the Home Mission Board to borrow \$3 million for its own church loan accounts. We balanced assets of the Board against the size of debt and concluded, rightly, that we should take the risk.

Chief advocate in the Convention's Executive Committee of a new corporation, or something else as radical, is C. Vaughan Rock of Arizona. We can understand his eagerness to help expand new churches and start other ones because of his nearness to the scene of need. We admire his conviction that something drastic must be done. We disagree only as to method.

The Rock suggestion would be for a corporation to be created with capital of \$5 or \$10 million dollars. Then, with mortgages from church loans as collateral, it could borrow from banks and other investors to where \$25 or \$50 million might be available.

Home Board Record

Now, let's look into the record of the Home Mission Board. It needs more money. On that we can agree. It is obtaining more money as Southern Baptists continue to increase their giving to the Cooperative Program. It doesn't need a competitor in the church loan field.

For example, Mr. Rock's own state of Arizona got \$125,500 from Home Board loan funds last year. Other loans for \$109,000

were approved and presumably soon will be closed. California, another comparatively new state, received \$243,000 and had \$232,000 more approved. Washington got \$41,000, Utah \$24,000, and Michigan \$30,000.

The total is small when weighed against the need. That we grant. But, understand that the Home Board loan of \$3 million was approved last September and in the three months less than a sixth of it was put into loan channels.

Even so, the Home Board loaned \$570,500 from its church building fund last year and approved applications for \$640,700. It also loaned \$873,500 from the church extension account and approved \$698,400 more.

Remember

Southern Baptists, if they let reason decide, will not forget their folly of thirty years ago when in the \$75-million campaign days they mortgaged the next twenty years.

Increase the funds for church loans? Certainly. We should quicken the pace but at the same time let's not forget the present system isn't bad.

But, leave the loan field in the hands of the Home Mission Board. It is the agency promoting new churches and it should be the agency to assist them financially.

Sanity demands that the special committee of the Executive travel with caution in even a study of the Rock proposal. It demands that the Southern Baptist Convention turn away from any new debt proposals.

—The Christian Index

Too Poor or Too Wealthy To Tithe

By W. BARRY GARRETT

Which excuse have you been using for your failure to "bring ye all the tithes into the storehouse" as commanded in God's word? Are you too poor, or are you making too much money?

God's word and plan of life apply to all people alike. There is no respect of persons with God, either in His love for them or in His commands to them.

After witnessing what we did in a stewardship revival we are made to feel ashamed for any feeling we may have ever had about not having enough money to give God His share.

We had preached on stewardship a week. On the last Sunday morning the net was being drawn to enlist every member of the church to sign a tithing pledge to bring the Lord's tithe into the Lord's storehouse on the Lord's day. Many responded to the invitation, but some held their seats and their pocketbooks.

In the service that morning was a retired Negro Baptist pastor, in his 80's, and so blind that he had to be led wherever he went. The white people in this town respected this Negro highly and he often worshipped with them, although his membership was not in this church. At home his invalid wife could not get around without help. Their only income was their pension check for the blind.

Toward the end of the service this feeble colored brother rose to his feet and asked if he might say a word. Permission was granted. He asked if he might be allowed to sign the tither's pledge along with the

others, since the Lord had been so good to him. Of course, he could not be denied.

Some one led him to the table in front of the pulpit. He wrote his name on the paper and then carefully guided his hand as he made his cross mark beside his name.

When we saw that, we knew that none of us were too poor or hard pressed with bills and life's necessities to bring our tithes to the Lord.

On the other hand some people may think that their income is too large for them to bring a tenth of it to the storehouse for the Lord's work. In his book, "Found Faithful," Dr. Merrill D. Moore has this story:

"Years ago a young man knelt with his pastor in prayer as he committed himself to God to tithe. His pay was then only \$10 a week. The tithe was \$1. As he grew older he became more prosperous and his tithe was \$7.50 a week, then \$10. He moved to another city and soon his tithe was \$100 a week, then \$200, then \$500. He sent his old friend a wire, 'Come to see me.'

"The man arrived at the man's beautiful home. They had a good time talking over old times. Finally, the man came to the point. 'You remember that promise I made years ago to tithe? I have kept my promise. But now my tithe is so large I can hardly afford to give that much. I would like to get excused from my promise. How can I get release?'

"I'm afraid we cannot get release from that promise, but there is something we can do," the old pastor said. "We can kneel and ask God to shrink up your income so you

can afford to give a dollar.'"

What has been your excuse.

God never asked anyone to do the impossible. Neither did He ever ask anyone to do something and fail to bless the person who obeyed.

Remember, "the tithe is holy unto the Lord." It is not yours.

—Baptist Beacon

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President's Inaugural Prayer Rebroadcast to World

By Religious News Service

President Eisenhower's Inaugural Day prayer was rebroadcast to the world by the Voice of America as the President entered his third year of office.

The U.S. Information Agency, which runs the Voice, said it made the broadcast "as a reminder to listeners throughout the world of the religious faith and spiritual leadership of the nation's Chief Executive."

Text of the prayer:

"Almighty God, as we stand here at this moment my future associates . . . join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

"Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race or calling.

"May co-operation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory. Amen."

Southern Baptist Press Association

By The Editor

The meeting of the Southern Baptist Press Association was held in Birmingham, Alabama, February 8 and 9.

The Press Association is composed of the editors of Southern Baptist state papers, the editor of **The Commission**, the editor of **Home Missions**, and the representative from the editorial staff of the WMU.

The meeting was well attended. However, a few of the editors found it impossible to attend for one reason or another. These meetings are always informative and inspirational. At the recent meeting at Birmingham, we had two lecturers, Mr. Lynn Landrum of the **Dallas Morning News**, Dallas, Texas, and Mr. Jack Hamm, cartoonist, of Waco, Texas. Mr. Hamm's cartoons appear in the **Arkansas Baptist**.

A list of the subjects of these men will give you an idea of the nature of their discussions. For instance, Mr. Landrum's topics were: "Religion in the News," "Attracting the Layman's Inter-

est," "The Church Editor—Prophet, Preacher, or Herald," and "They Infiltrated My Church." Mr. Landrum is a Methodist.

Mr. Hamm's subjects were: "Increasing Reader Interest," "How To Get The Most Out of Your Art Budget," "What Goes Into Good Page Composition," "Photographs and How To Use Them Effectively." Mr. Hamm's messages were illustrated by drawings and a projection machine.

In addition to these two visiting lecturers, we had inspirational and informative messages from a number of the editors and a lecture by Mr. C. Emanuel Carson, executive secretary of the Baptist Joint Committee on Public Affairs, Washington, D. C.

You can judge by such a program that the editors attend the meeting of the Press Association with serious purpose and in the interest of their respective papers. It is a delightful fellowship that the editors enjoy in the work of the Southern Baptist Press Association, but we put in two strenuous days in Birmingham.

Editor Finds Church People Underestimate Religious News

By Religious News Service

Church people often underestimate the widespread public interest in church news, Coleman A. Harwell, editor of **The Tennessean**, Nashville daily newspaper, told 125 church leaders, educators and students at a religious journalism seminar.

The seminar was the second annual one sponsored by **The Tennessean**.

"Church events are news to an ever-widening group of persons," Mr. Harwell said. "You who are church workers and ministers should undertake to know your local newspapers and its readers because you have stories of interest to them. The item you might consider insignificant or unimportant may have real news value.

"Religious journalism gives the minister and other church workers the opportunity of reaching thousands of people through words and pictures."

The editor cited evangelist Billy Graham as a religious leader who "considers the press a part of his ministry, not an adjunct to it."

"I have never seen a religious worker more aware of the importance of the press in getting his message across," Mr. Harwell said. "As a result, he does a tremendous job in that respect."

James Carty, **The Tennessean's** religious news editor, underscored his chief's comments by telling the seminar that "almost any activity of your church is worthy of news coverage." He said that reporters of church news look not only for day-to-day events but

seek trends in religion and concrete examples of what is going on.

"Religion is personal," he said, "but it is also social. Reporting of concrete examples can help stimulate others to become religious."

Mrs. R. G. Warner Jr., treasurer of the National Council of Catholic Women, said that church women look to the press as a "valuable ally" and instrument through which church information may reach shut-ins, the dialatory and even the agnostic church members also need the stimulus derived from informative religious articles.

Mrs. John T. McCall, president of the United Church Women of Nashville, said newspapers are increasingly recognizing the obligation to print news about what women are thinking and doing.

O. B. Fanning, associate director of The Methodist Church's public relations commission, emphasized that a good newspaper "mirrors" a community.

"If we don't like what we read," he said, "it is up to us to change the community. We who deal with reporters and editors have a great deal to learn."

BUS FOR SALE

First Baptist Church, Siloam Springs, has 1½-ton Dodge Truck, Ward Body, bus for sale. 4 new tires, new paint job, mileage 26,800; price \$1,500. Call or write Pastor O. R. Daniels for further information.

Tremendous Weeks

Of Incomparable Opportunities, Unparalleled Responsibilities

And Glorious Harvest of Souls

The most PRESSING, URGENT, AWFUL need of America is revival. President Eisenhower says, "Only a spiritual awakening will save us."

Southern Baptists' answer to this need of Revival and Spiritual Awakening is a Nation-Wide Simultaneous, "Every Church Revived in '55", Evangelistic Crusade.

Six weeks have been designated for this stupendous undertaking of revival effort and evangelism by Southern Baptists. There are three two-weeks periods, in three geographical zones, appointed for meetings in all churches.

March 6-20 marks the opening of this Nation Wide Crusade in the churches of the Tropical Zone, including Cuba, Panama and the Canal Zone.

These two weeks will be followed, March 27-April 10, with two weeks of meetings in churches of the Central Zone. The southern half of Arkansas, with eighteen associations and 485 churches, come in this zone.

The Crusade will be climaxed with two weeks of meetings, April 10-24, in the Northern Zone. This includes the northern half of Arkansas, with twenty-six associations and 554 churches.

Surely Southern Baptists have never faced such an opportunity and responsibility as we face now in this approaching Crusade.

We have just recently concluded, what many have said, was our greatest Evangelistic Conference. A speaker in another state conference is quoted as saying, "It were better not to have come here, than having come and heard, to go home to do nothing about this most important matter."

There are some imperatively important things we must do to assure success. PARTICIPATE — every church should be in it. PREPARATION — this means census, soul-winning study courses, and prayer. PERFORMANCE — each church engaged in two weeks of preaching, visitation, and personal effort to reach and win lost souls to Christ.

CENSUS. There is no physical

thing that we will do which is more essential than taking a good census. The dates: Central Zone — February 20; Northern Zone — March 6.

SOUL - WINNING STUDY COURSES. Every church should conduct a church-wide study course in soul-winning. Adults, Young People, Intermediates, and Juniors — all studying soul-winning books. Dates: Central Zone — Week of March 6-11; Northern Zone — Week of March 13-18.

PRAYER. There is no substitute for prayer. "Ye have not because ye ask not." Revivals are prayed down and not worked up. Prayer changes things! Every church observe week of prayer. Dates: Central Zone — Week of March 21-26; Northern Zone — Week of April 4-9.

PREACHING — Central Zone — March 27-April 10; Northern Zone — April 10-24. Preaching is God's method for us to reach and bring souls to Christ. "Faith cometh by hearing, and hearing by the Word of God". God has ordained, "By the foolishness of preaching to save them that believe." It will be during these two weeks that the harvest will be reaped. Let us each and all consecrate ourselves to this task. No alibis or excuses will release any of us from the responsibility of souls. Do not make excuses — make good.

Southern Baptists will never live through another six weeks that will be as destiny-determining as these six weeks of this Evangelistic Crusade. Everyone of us is challenged to be at our best in prayer, in compassion for souls and in witnessing to the lost in an effort to win them to Christ.

—Department of Evangelism
I. L. Yearby, Secretary

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture cards, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co., Dept. D, Pontiac Bldg., Chicago, 5, Ill.

Church Bonds For Sale

Offering for sale 5 per cent church bonds with denominations of \$50, \$100, and \$500. Maturity dates from March 1958 to September 1965. Write or call:

Ben Haney, Pastor
Markham Street Baptist Church
8401 West Markham
Little Rock
MOhawk 6-9151

A HISTORY OF WHITE RIVER

Baptist Association, 1840-1954; 133 pages of interesting data about one of two older associations in Arkansas. Record of 83 churches, date organized, pastors, etc. Complete statistical tables 1883-1953. Includes 33 page history of Mtn. Home College. Price \$1.10 postpaid.

H. D. Morton
Russellville, Arkansas

Something New in State Sunday School Promotion



O. R. Daniels
NORTHWEST

Your State Sunday School Department and the Sunday School Department of the Sunday School Board are making every effort to take every Sunday school help that any church has to every church in the Southern Baptist Convention. Increased emphasis is to be placed on the use of the associational Sunday school organization. Several immediate objectives are:

1. To have a complete associational Sunday school organization in every association in Arkansas.
2. To train associational Sunday school officers to do the best work possible.
3. Through central and group schools to inform and inspire every church in the association to do better work.
4. To help every church in the association to locate the unreached possibilities in the community, to enlarge the Sunday school organization, to provide adequate space, to train the workers, and to go after the prospects.
5. To make all of our Sunday school work in every church count for full evangelism. Matthew 28:19-20.

In order to provide help closer to the associations than your State Sunday School Department, eight District Sunday School Superintendents have been enlisted. These men will work with the associational leaders in the effort to help the associations achieve the objectives as outlined. The men who will serve as District Sunday School Superintendents are well qualified to give any assistance needed to the associations and churches within their districts. All of them are successful pastors or educational directors. They will work in close cooperation with the State Sunday School Department, the Sunday School Department of the Baptist Sunday School Board at Nashville, Tennessee, and the associations and churches within their district.

NORTHWEST DISTRICT includes Benton County, Boone County, Carroll County, Newton County, and Washington-Madison Associations. O. R. Daniels, pastor, First Baptist Church, Siloam Springs, Arkansas, District Sunday School Superintendent.

NORTH CENTRAL DISTRICT includes Big Creek, Independence, Little Red River, Rocky Bayou, Stone-Van Buren-Searcy, and White River Associations. C. D. Sallee, pastor, First Baptist Church, Batesville, Arkansas, District Sunday School Superintendent.

NORTHEAST DISTRICT includes Black River, Current River, Gainesville, Greene County, Mississippi County, and Mt. Zion Associations. Russell Duffer, pastor, East Side Baptist Church, Paragould, Arkansas, District Sunday School Superintendent.

WEST CENTRAL DISTRICT includes Buckner, Clear Creek, Conway-Perry, Concord, Dardanelle-Russellville, and Ouachita Associations. W. L. Cloud, pastor, Grand Avenue Baptist Church, Fort Smith, Arkansas, District Sunday School Superintendent.

CENTRAL DISTRICT includes Buckville, Caroline, Central, Faulkner, Pulaski County, and White County Associations. Robert Bradsby, educational director, First Baptist Church, Little Rock, Arkansas, District Sunday School Superintendent.

EAST CENTRAL DISTRICT includes Arkansas Valley, Centennial, Tri-County, Trinity, Woodruff, and Motor Cities Associations. Rel Gray, pastor, First Baptist Church, Helena, Arkansas, District Sunday School Superintendent.

SOUTHWEST DISTRICT includes Caddo River, Hope, Little River, and Red River Associations. W. E. Perry, pastor, First Baptist Church, Stamps, Arkansas, District Sunday School Superintendent.

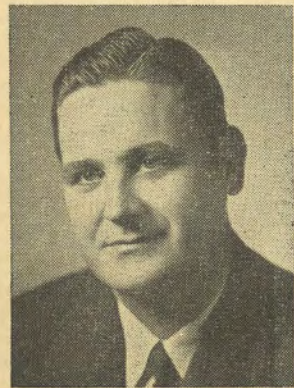
SOUTHEAST DISTRICT includes Ashley County, Bartholomew, Carey, Delta, Harmony, and Liberty Associations. Lawson Hatfield, pastor, First Baptist Church, Fordyce, Arkansas, District Sunday School Superintendent.

We urge all associations and churches in Arkansas to cooperate to the fullest extent with these splendid District Sunday School Superintendents.

Edgar Williamson, Secretary



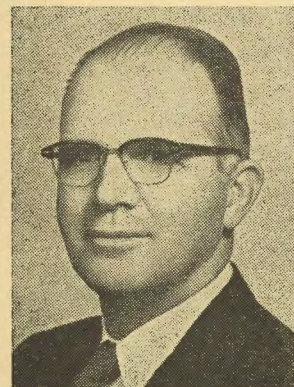
Robert Bradsby
CENTRAL



C. D. Sallee
NORTH CENTRAL



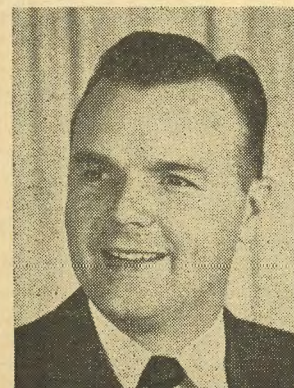
Rel Gray
EAST CENTRAL



Russell Duffer
NORTHEAST



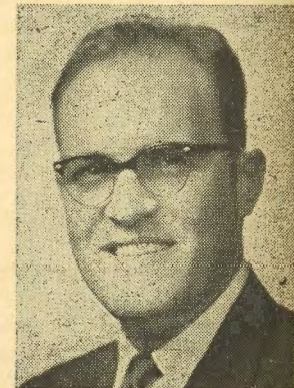
W. E. Perry
SOUTHWEST



W. L. Cloud
WEST CENTRAL



Edgar Williamson
State Sunday School
Secretary

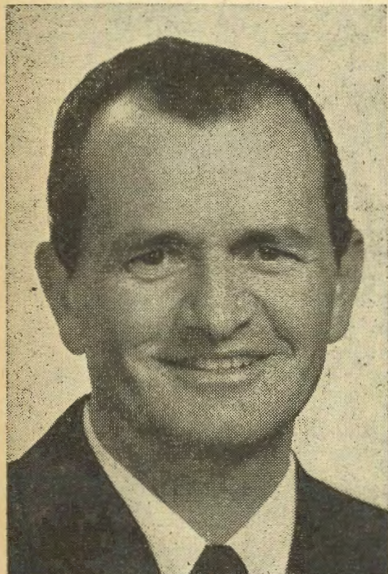


Lawson Hatfield
SOUTHEAST

Top Leaders To Speak In Baptist Hospital Religious Emphasis Week, March 6-13

"We Can Know" is the theme of Religious Emphasis Week which begins Sunday, March 6, at Arkansas Baptist Hospital, Little Rock.

Four outstanding leaders will be at the hospital during the week for chapel services, personal consultations, seminars and fellowship periods. A city-wide youth fellowship which will begin R.E.W. will be held Sunday night at Immanuel Church following evening services.



ROBERT S. DENNY

Robert S. Denny, Associate in the Department of Student Work of the Sunday School Board, Nashville, Tennessee, will be the principal speaker and will bring his first message of the week at 7:30 Monday night. Services will be held each day at 6:15 a. m.; 12:00 noon and 7:30 p. m.

Mr. Denny was born at Somerset, Kentucky, and was reared at Lexington, Kentucky. He holds a Bachelor of Science Degree in Commerce and a LL.D. degree from the University of Kentucky and is a member of the Kentucky Bar Association. From 1939-41 he served as Student Director at Louisiana State University and was Student Director at Baylor University from 1941-45. Since that time, he has been an Associate in the southwide student department. Mr. Denny has traveled in many countries and is chairman of the Youth Committee of the Baptist World Alliance. On two nights following chapel services Mr. Denny will speak on the topics, "We Can Know World Needs" and "We Can Know God's Will."

Relief Funds Needed

At a January meeting the Relief Committee of the Southern Baptist Convention appropriated \$1,000 for medical aid to Hungary and Romania and \$10,000 for aid

Other R.E.W. Speakers



MISS BILLIE RUSSELL

Other speakers will be Miss Billie Russell, who will also be guest soloist and personal worker; Rev. Riley Munday, pastor of Calvary Church, Little Rock, and former State Student Director; and Mr. George Starke, Minister of Music at First Church, Little Rock. Miss Russell is a former Associate in the Department of Student Work and is presently Youth Director at First Baptist Church, Ashboro, North Carolina. On Tuesday and Wednesday nights she will be in charge of two seminars, "Making My Christianity Attractive" and "Developing Social Graces."

Rev. Munday will be a noon-day speaker and will conduct a seminar on Tuesday night entitled, "Life's Three Decisions." On Thursday night he will act as master of ceremonies at a campfire service at Boyle Park. Mr. Starke, who attended Carson-Newman College at Jefferson City, Tennessee, and received a B.M. degree from the University of Chattanooga and a M.S.M. degree from Southern Seminary, will direct the music during the week.

Arrangements for special week of spiritual emphasis are under the direction of Miss Juanita Straubie, Student Director.

—Baptist Student Union Dept
Jean Protiva, Office Secretary

to refugees of Hong Kong. These allotments left only \$10,000 in the relief funds, and Dr. George W. Sadler, chairman, expressed hope that Southern Baptists will soon make funds available for the Committee to use in meeting emergency calls from around the world.

The relief program of Southern Baptists is financed by special gifts from individuals and churches. Money for this purpose should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., and should be clearly marked for relief.

1955 Annual Meeting of W.M.U.

Mrs. Ernest Lee Holloway is to be one of the several outstanding speakers at the 66th Annual Meeting of Arkansas Woman's Missionary Union, March 16-18. Mrs. Holloway, nee Ida Nelle Dally of Arkadelphia, has completed one tour of service in Japan and along with her husband and four sons she is spending this year of furlough "in the states". Mr. Holloway is taking advance and refresher courses in the field of Religious Education at Southwestern Seminary, Fort Worth, where they are making their "American" home.

Other out-of-the-state speakers to be featured on the program include Miss Margaret Bruce, convention-wide Youth Secretary, Mrs. Ira Marks, missionary to the Mormons of Utah; Mrs. W. C. Tyler, recording secretary of Southern Woman's Missionary Union; Miss Camie Jay, oriental national from San Andres Islands; Mr. Ghazi Sakron, "Carpenter from Nazareth".

Special recognition should be given the dates. They are different because of conflict of the usual ones with the Simultaneous Evangelistic Crusades. MARCH 16-18 are the dates, and Wednesday through Friday are the days. Note these changes.

The place of meeting will be Immanuel Baptist Church, Little Rock.

Some new "breakfasts" are being added. In addition to breakfast for Mission Study Chairmen, there will be ones for Community Missions Chairmen and one for directors and counselor of young people's work. These will be held at the Hotel Marion on Thursday morning, March 17th. The cost will be \$1.12 each.

The banquet for Young Woman's Auxiliary will be on Wednesday evening, March 16, and the one for Business Woman's Circles on Thursday evening March 17th. Both will be at Immanuel Church and the price of each is \$1.25 per person. Advance reservation for these should be made at State WMU Office, 310 Baptist Building, Little Rock.

These will be "high days" fraught with rich blessings for all those who attend. Will you claim them?

Are You Ready?

The next several weeks are perhaps the most significant of the whole year, or even of the decade. Southern Baptists, a mighty army, are preparing for evangelistic crusades to reach "the least, the last, the lost" in every state, in every community. Plans have been set up. They must be WORKED by dedicated individuals. Are you ready?

Members of Woman's Missionary Union are urged to participate whole-heartedly in every advance preparation and every ac-



MRS. HOLLOWAY

tivity during the Crusade that the lost and unenlisted may be reached. See March Calendar of Activities in Guide Book for some suggestions. Undergirding every effort must be the unflinching strength of the one who said "Pray Ye".

Special Meetings For Young People

Three important gatherings for three important groups of our youth are scheduled for the near future and attendance of ones from your organizations should be encouraged by the WMS:

Young Woman's Auxiliary Banquet—March 16.

Intermediate Girls' Auxiliary Houseparty—April 29-May 1

Royal Ambassador Congress—May 6-7

Can We Stop Juvenile Delinquency?

"A million children a year now get into difficulty with police and the courts. If the present trend continues, by 1960 the courts and police will have to handle 1,420,000 cases of child offenders each year."

Or will Southern Baptists maintain and enlarge their home mission efforts to win the boys and girls in blighted areas?

Much of the answer depends on your prayers and gifts during the Week of Prayer for Home Missions, February 28-March 4.

—Womans Missionary Union
Nancy Cooper, Secretary

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Missionaries' Address

Dr. and Mrs. John L. Riffey, Southern Baptist missionaries to South Brazil who are in the States on furlough, may be addressed after February 20 at 38 Vista Hillcrest, Fort Smith, Ark. Dr. Riffey is a native of Marianna, and Mrs. Riffey is a native of Greenwood. They make their permanent American home in Forest City.



C. E. WILBANKS

Dr. C. E. Wilbanks, former secretary of Evangelism in Mississippi, has begun his work as Associate in the Home Mission Board's Department of Evangelism, Dallas, Texas.

Dr. Wilbanks' work will be to promote the Southern Baptist Program of Evangelism and to conduct revival meetings, according to Dr. C. Y. Dossey, Assistant Secretary of the Department.

The new associate is a graduate of Baylor University and holds a Th. M. degree from Southwestern Seminary, Ft. Worth. Oklahoma Baptist University gave Wilbanks an honorary D. D. degree.

He has held pastorates in Louisiana, Texas, Arkansas, and Oklahoma, and has been Evangelism Secretary for Mississippi since 1952. He was Secretary of Evangelism for California at one time.

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"That Book, Sir, is the rock on which this republic rests."

—Andrew Jackson.

—000—

The fullness of God is such that it cannot be contained in anything less than the whole of a life.

—Austin Ingram

BARBARA UBRYK

A NUN'S LIFE IN A CONVENT

A BOOK OF FACTS

Court record. Most horrible Revelation of Convent Cruelty on record. Beautiful Innocent Barbara Ubryk locked in a Nunnery Basement Dungeon 6x8 feet for 21 years. Total darkness. Fed on potato peelings, crusts of dry bread and cold water once per day. Weighed 40 lbs. when taken by government. See photo of Iron Virgin, an instrument of death torture.

Over 10,000,000 Copies Printed

The most extensively read book on the papal curse. No book like this in print! Read this frightful, heart-breaking story and learn the truth concerning convent life. 128 burning pages. Postpaid only \$1.00. The edition is limited . . . so order at once

BOOK AND BIBLE HOUSE

Box 428-H3

Decatur, Ga.

The Annie Armstrong Offering For Home Missions

By L. O. GRIFFITH, Promotional Dir.,

Home Mission Board

The Annie W. Armstrong Offering for Home Missions is named for the first Executive Secretary of the Woman's Missionary Union. Miss Armstrong was elected to this position in 1888 in the organizational meeting of this mission group in Richmond, Va., when ten states were officially formed into the Woman's Missionary Union.

She laid out the purpose of the Convention-wide Woman's Missionary Union in creating missionary interest by spreading information, praying, and getting money for the Home and Foreign Mission Boards. The Baltimore native worked for 18 years without salary, most of the time without traveling expense. She resigned in 1906 because of ill health. Until her death in 1938 she urged the women to go forward in missions. As she said, "As we develop and strengthen the

home base, we build surely and soundly for foreign missions."

The offerings increased over the years, with over a million and a half given between 1907 and 1937. The offering for home missions was named for Miss Armstrong in 1933. But since 1894 offerings from the Woman's Missionary Union have been given to help the entire home mission program.

Last year 40 per cent of the Home Mission Board support for its entire program came from the Annie W. Armstrong Offering, sponsored by the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. The 1954 offering amounted to \$1,212,434.59. Of this, \$256,247.84 went into the church extension loan fund to aid churches in building programs.

Each state reaps many spiritual and material blessings as the Woman's Missionary Union promotes prayer and sacrificial giv-

ing, and spreads information about home missions in the March Week of Prayer program. This is evidenced by the 1955 allocations:

Salaries and operational expenses for mission work with Deaf, Indians, and language groups (Chinese, French, Italians, Japanese, Russian, Spanish); salaries and operational expenses, Good Will Centers; workers' salaries and partial expenses, Rescue Homes; salaries and operational expenses for the "Outposts (Alaska, Cuba, Panama, and Canal Zone); Negro work in 15 states; Jewish work; salaries and equipment, migrant workers; Margaret Fund; western and pioneer missions; field workers; institutes and conferences; mission literature; scholarships; Woman's Missionary Union promotion in the West; student mission program; Mississippi Indian Center; equipment and furnishings for missions and Good Will Centers.

Intermediate Age Population Increasing

Building committees of local churches will be interested in figures recently released by the Statistical Department of the Southern Baptist Convention predicting a growth of 37 per cent in Intermediate age population by 1960.

This age group, 13-16, will jump from 9,000,000 to more than 12,000,000 in the nation by 1960. This is the largest rate of increase of any Southern Baptist age group.

The next largest increase is in the Junior age span, 9-12, which will grow 27 per cent by 1960. Certainly these two facts point to the conclusions that more space must be provided, and new departments and classes organized for this vital age group.

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FREEDOM

Of all men, artists and men of religion have the clearest vision of what freedom is, and we live in fear lest we abuse it. No one commands our laborious hours; no one can help us. The only freedom we desire is a servitude of the truth.

—Thornton Wilder.

—000—

ENTERPRISE

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

—Quote

—000—

A "closed door" is often the hinge upon which another opens.

—Austin Ingram

—000—

Should have to look no further than the nearest Christian to see Jesus.

—Austin Ingram

Man's Greatest Sin

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

There are many sins of which we are guilty, sins of commission, sins of omission, sins of disposition and state. We are led to join Paul, as we examine our hearts and lives, and say "that Christ came into the world to save sinners, of whom I am chief." (1 Timothy 1:15). "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Man's greatest sin sends him to hell, remaining as he does under the wrath of God through unbelief. He is condemned already. He that hath not the Son of God hath not life (1 John 5:12). The unbeliever shuts the door against his own highest possibilities in this life, as well as that which is to come (1 Timothy 4:8). Unbelief makes the lost man a stumbling block in the way of his own loved ones, and also of all others whom he may influence. (Matthew 18:6).

Rejecting Jesus is to put himself on the devil's side of every question. The Son of God says, "He that is not with me is against me" (Matthew 12:30). The rejecter of Jesus insults God. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10). To deny that the boy is my son is to insult me and the boy and his mother. To deny God's Son is to insult God.

The unbeliever joins the mob at Calvary, and crucifies Jesus again

for himself, and puts Him to an open shame (Hebrews 6:6). He is saying, let His blood be upon me and upon my children (Matthew 27:25). To refuse to trust Jesus is to sin against the light which is come into the world, and men love darkness because their deeds are evil (John 3:19). He shuts his eyes against the indisputable facts as to Christ (Luke 1:4). He ignores hundreds of fulfilled prophecies which make certain the truth (Luke 24:47).

The rejecter stumbles over the impregnable rock of Holy Scripture and denies that Jesus was the teacher come from God (John 3:3). Either He was what He said He was, or He was the world's greatest deceiver, proclaiming to the whole world that He was the way, the truth, and the life, and that no one could come unto God except by Him (John 6:44).

The unbeliever ignores the works of Jesus, and casts aspersions on the spotless character of the best man the world ever saw (John 19:6). Claiming to have supernatural knowledge himself he denies the supernatural in God's Son (Romans 10:9). Surely it is no wonder that the Master said, and what other could He have said, than "He that believeth not, shall be damned" (Mark 16:16), for "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine!

Shall America Become a Military State?

By A. C. MILLER

Secretary of the Christian Life Commission

The hard realities of the present world situation warn us against the neglect of our military strength. But many of us do not agree with those who insist that this situation can be met only by universal military conscription. We must be realistic to be sure. But we can be realistic about our military requirements without becoming militaristic in our national spirit and economy.

A plan for the military organization of this nation has been approved by the president and the National Security Council. It will be submitted to the current session of Congress for enactment. It provides for all 18-year-old men to be drafted for a two-year term of military service followed by six years of reserve duty. It also authorizes the army to enrol 100,000 youths of 17 years on a volunteer basis for six months of basic training after which they will be transferred to the National Guard or Organized Reserves. All members of the National Guard and reserve units would be compelled to attend weekly drills and summer camps for from six to seven and one half years. The penalty for non-compliance calls for re-induction in the regular army for a period of eighteen months enforced by martial law and Military Police. Here are the beginnings of a military state.

America does not need and our people do not want any military plan that will fasten upon us a

permanent system of military conscription in time of peace. A great American once said, "This nation cannot exist half-free and half-slave." Neither can democracy flourish from the seeds of military autocracy. Within our generation we have seen many of our democratic processes destroyed by the pressures of military requirements. Why should we expect less under a permanent military system?

A prominent educator of our nation sums up a warning to us in these words: "It stands to reason that though free and independent citizens make the best army, the army is not the best place to make free and independent citizens."

The Congress and people of this nation have in the past devised plans for military action that have defeated every military state we have fought. If the objection be raised that former measures have been unjustly administered, let us remember that justice in the administration of any law depends on the integrity of those charged with its enforcement. The most perfect universal training laws would be subject to the same weakness.

The citizens of this country prevented the passage of a universal military conscription act in 1950 by writing their protest to their senators and representatives in Congress. We can do so again if we act in time.

Arkansans at Mary Hardin



Fifteen of the 16 Arkansas students at 110-year-old Mary Hardin-Baylor college, the oldest woman's college west of the Mississippi, are pictured above. Reading from left to right, they are, first row, Helen Bates, Big Fork; Edwina Beasley, Paragould; Sandra Bounds, Fort Smith; Halcie McPherson, Bald Knob; second row, Charlene Pierce, Blytheville; Wynne Cowan, Fort Smith; Barbara Forrest, Rogers; Cynthia Webb, Stuttgart; third row, Anna and Bonnie Epps, Rogers; Marvel Hoggard, Roland; Shirley Bounds, Fort Smith; Wanda McKinney, Paragould; and Shirley Stender, Stuttgart. Mary Jane Henderson of England was not present when the picture was made.

Ouachita Day at Walnut Ridge

February 18 has been designated as "Ouachita College Day" on the campus of Southern Baptist College, Walnut Ridge, Arkansas.

In an effort to stimulate the interest of students to continue their higher education, and to put emphasis upon their continuing it in a Baptist school, this special "Ouachita College Day" has been instituted by Dr. H. E. Williams,

president of Southern.

A representative from Ouachita will speak in the Southern Baptist College Chapel in the morning, and will counsel with sophomores during the rest of the day.

A later date, March 11, has been designated "Senior College Day," when other senior colleges will be invited to send representatives to the school.

A.P.O. Privileges Terminated In Korea

Southern Baptist missionaries in Korea have received official notice that on March 31, 1955, the Eighth United States Army in Korea will terminate all logistical help to U. S. civilians living there. This includes Army post office privileges and means that missionaries can no longer use A.P.O. addresses. All mail received by the Army after March 31 will be returned to sender.

John A. Abernathy says, "We have enjoyed these special privileges granted by the Army but realize it has always been only a courtesy on their part. We shall be able to get along without them from now on."

Address mail as follows:

Rev. and Mrs. John A. Abernathy: Baptist Mission Headquarters, 55 5-Ka Choong Moo Ro, Seoul, Korea.

Rev. and Mrs. Daniel B. Ray

and Rev. and Mrs. Theodore H. Dowell: Baptist Mission, Taejon, Korea.

Rev. and Mrs. Earl Parker, Rev. Rex Ray, Dr. A. W. Yocum, Miss Irene Branum, Miss Ruby Wheat, and Miss Lucy Wright: Baptist Mission, P. O. Box 35, Pusan, Korea.

All relief packages should be sent to Rev. Rex Ray, P. O. Box 35, Pusan, Korea. All money for relief in Korea should be sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

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There is no personal charm as great as the charm of a cheerful temperament. It is a great error to suppose this comes entirely by nature — it comes quite as much by culture.

—Henry Van Dyke.

PENETRATING VOICE THUNDERING THROUGH THE THE CENTURIES



The Church And The Ordinances

By BURTON A. MILEY

Sunday School Lesson February 20, 1955

Acts 2:38-41
1 Corinthians 11:23-29

The kindest thing that can be done is to bury that which is dead. If the former life of sin is dead, and title possession has changed then baptism shows burial of that dead portion of life even as Christ was buried after His death on the cross. It is symbolically done. One goes into the water, is buried beneath the water, but is not left there. Christ didn't stay within the grave. Baptism raises one from the water to walk in a new life apart from sin-dominion. Baptism then is the symbolic showing that one has gone through death, burial and resurrection. Death to sin, burial from sin, and resurrection to a new life and new walk (Romans 6:3-4).

In the printed lesson of Acts 2 Peter preached repentance and baptism. Baptism is not to remit sin or it would be essential to salvation. Baptism is because of remission — never to produce it. The record closes with the thrilling words, "Then they that gladly received his words were baptized." They accepted the Lord's atoning work through His death, burial, and resurrection. It is well to note that baptism has to do with the publishing of the work of Christ. Every baptism is a drama revealing this work.

THE CHURCH AND THE LORD'S SUPPER

The name "Lord's Supper" is a term to be desired above that of sacrament or communion. It is the Lord's Supper in the sense that He inaugurated it and asked that His church carry it on. I Corinthians 11:23-29 gives Paul's thought on the question. It is a memory program when the church calls each individual to remember the goodness of God in salvation. The elements of the Lord's Supper are a piece of bread and a drink of the fruit of the vine. Christ gave it in lieu of a picture of Himself.

Photography makes it easy to remember an absent person. One can look at the picture of an absent loved one. Memory floods the soul from the look. Unfortunately, there is no real picture of Jesus. Any picture in existence of Jesus was painted by one who formed a mental conception of Jesus but the painter never saw Jesus. Other ways exist to prompt memory.

The Lord took the bread and the fruit of the vine and said, "As oft as you eat and drink you do it in remembrance of me." It is a calling back to the individual the atoning, sacrificial work of

Jesus. The Corinthians were admonished by Paul to examine themselves and not eat and drink unworthily. This Scripture has bothered many people and kept some from the blessing of partaking of the Lord's Supper. One eats and drinks unworthily when he fails to discern the body of the Lord Jesus. Correct discernment of the body means that one realizes what Jesus did upon the cross. The broken body of Jesus was a substitute for the believer. Therefore any behaviour that would destroy this discerning is wrong. How can the Lord's Supper be correct when thrown open to any and all as a fellowship? Not only is there no church behind such function, but there is no searching of the individual to rightly discern the body of Christ.

An ordinance is that which the church keeps because of commandment from the Lord. The authority for baptism is vested in the church. The authority for observing the Lord's Supper is vested within the church. These two ordinances are peculiarly church property. The church is the custodian, the keeper, the performer. If this were understood and accepted many of the differences among Christian forces would be eliminated.

PRACTICAL LESSONS

The ordinances should make mature Christians. Regardless of the years since one was baptized he should have great joy when the church baptizes in his sight. Memory should be revived and ideals redefined when he sees others make a Christian start. The Lord's Supper brings back the memory of Christ's work and matures the soul to greater poise in his service. Baptism occurs only once in the Christian experience but the Lord's Supper is repeated many times.

Ordinance should be left for the church administration. One does not have the authority to change the form or purpose of an ordinance given to an institution. The authority to perform should be left in the hands of the church.

Church fellowship is profitable. The fellowship element within the church is a great contribution to religious life. The challenge of evangelism is great for personal growth. The memory promoted by the ordinances constantly calls one back to first matters. Christian brothers with charitable hearts add strength to every participating member.

Take The Long Look

Every active Southern Baptist pastor in Arkansas and 22 other states will receive this week (February 14-18) sample materials planned for use in the 1955 annual Convention-wide Emphasis on Christian Education. The emphasis, which has as its theme, "Finding a Worthy Career," is scheduled for April 10.

"We are gratified by this complete response in which every state in the Convention will be participating in this Christian Education emphasis," Dr. R. Orin Cornett, executive secretary of the S. B. C. Education Commission, stated. "This can be the first step in establishing a long-range program of life-planning for our Intermediates and Young People under the auspices of their local churches. It affords an opportunity for our churches to lay a foundation of interest in wise career planning by Baptist youth and to enlist adult personnel to help our boys and girls prepare for vocational opportunities which are worthy of their God-given abilities."

Pastors are asked to study these materials and to order sufficient quantities for use by the Intermediates and 17 and 18 year Young People in their church. Where complete kits are not desired, the Education Commission will send free copies of the four-page Career Interest Inventory to each church which requests them. These forms are called for in the April 10 Intermediate I and II Union lessons for use during the leader's period, Dr. Cornett explained.

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What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

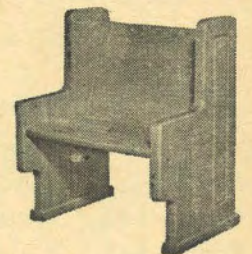
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Reservations for the Southern Baptist Convention

In the January 6th issue of the Arkansas Baptist the editor gave a list of some hotels and their rates in Miami for the Southern Baptist Convention meeting and printed an application blank for your reservation. You can refer to this copy of your paper and get all the information you need about making reservations. There are many motels in and around Miami whose rates we do not have. Here is a list of them:

- Dinner Key Lodge, Dinner Key.
- Key Motel, Dinner Key.
- Pine Terrace Motel, Dinner Key.
- Colonial Terrace, 23rd St. and Brickell Ave.
- Arrowhead Motel, 1050 Brickell Ave.
- Towne Motel, 12th Terr. and Brickell Ave.
- Brickell, 12th Terr. and Brickell Ave.
- Hotel Seminole, 35 S. W. 8th Street.
- Cactus Motel, 857 S. W. 8th Street.
- Wagon Wheel Motel, 1238 S. W. 8th Street.
- Mason, 200 S. W. 13th Street.
- Bali-Hai, 1350 S. W. 2nd Avenue.
- Crandon Courts, 798 S. Crandon Blvd.
- Flamingo Motel, 3400 S. W. 8th St.
- La Posado, 5271 S. W. 8th St.
- Rainbow End Motel, 5890 S. W. 8th Street.
- Sabal Palm Motel, 2340 S. W. 8th Street.
- San Juan Motel, 2390 S. W. 8th Street.
- Tops Motel, 3151 S. W. 8th Street.
- Trade-winds, 4525 S. W. 8th Street.
- Mardi Gras Motel, 3400 Biscayne Blvd.
- Miami Palm, 5000 Biscayne Blvd.
- Siesta Motel, 5101 Biscayne Blvd.
- Nola Motel, 5125 Biscayne Blvd.
- Cadillac Motel & Apts., 5201 Biscayne Blvd.
- Town House Motel, 5215 Biscayne Blvd.
- Biscayne Arms, 52nd Terr. & Biscayne Blvd.
- Laurel Motel, 5445 Biscayne Blvd.
- Waldorf, 5305 Biscayne Blvd.
- Marglad, 5501 Biscayne Blvd.
- Buckingham.
- Sea Cove Motel, 5750 Biscayne Blvd.
- El Padre, 5950 Biscayne Blvd.
- Motel Six Thousand, 6000 Biscayne Blvd.
- Sinbad Motel, 6150 Biscayne Blvd.
- Shalimar Motel, 6200 Biscayne Blvd.
- South Pacific Motel, 6313 Biscayne Blvd.
- Ken-Lin Motel, 6320 Biscayne Blvd.
- New Yorker Motel, 6500 Biscayne Blvd.
- Audubon, 66th St. & Biscayne Blvd.
- Coronet, 68th St. & Biscayne Blvd.
- Sabu, 70th & Biscayne Blvd.
- Miamian, 71st St. & Biscayne Blvd.
- Joy Motel, 7150 Biscayne Blvd.
- Vagabond Motel, 7301 Biscayne Blvd.
- Knoxon Motel, 7411 Biscayne Blvd.
- Johelen Motel, 7625 Biscayne Blvd.
- Cladmore, 74th St. & Biscayne Blvd.
- Dorsett Motel, 7420 Biscayne Blvd.

A Worthy Thing

This letter came to our office, dated February 3, 1955:

"Inclosed is our check to the Cooperative Program in the amount of \$1,365.32. This represents the entire surplus beyond our budget for the year 1954. Our church has already voted for the year 1955 that the first \$2,000.00 over our budget will be dedicated through the Cooperative Program. We are very happy that we can send this extra amount."

This letter comes from the First Baptist Church, Marianna, where Brother D. Hoyle Haire is pastor. Your Associate Secretary had the privilege of working in the same association with this good man and the Marianna church. No preacher among us has a better spirit of co-operation than does Brother Haire. He is loved and highly respected by all who know him.

A Fine Example For Ministerial Students

We have just received a fine testimony from a student in the Southeastern Baptist Theological Seminary. This would be a fine example for all our Ministerial Students who are in college and in the seminary. Here is what happened.

A young man came into the office of the President with several checks which he had solicited from friends. They were made payable to the student aid fund. In answer to an inquiry this young preacher said, "When I first came here my money ran out before I could find a job. My family needed groceries. I was about to give up. President Stealey came to my rescue and bought groceries for my family with money from the student aid fund. I am earning my own way now, but I know that there are a lot of other fellows who will need help along the way."

This is a fine story and we commend this young preacher and we suggest that our ministerial students read this and pray about it and if any of them can do likewise it will be helpful.

THE TEACHER

By Clarence Edwin Flynn

He is a lighter of torches.
 He is a lighter of skies,
 A pusher-out of horizons
 For eager, adventurous eyes.
 He is a planter of gardens,
 That beauty may grow by the door.
 He is a merchant of wisdom
 With never-diminishing store.

He is a bulder of courage.
 He is a tracer of ways.
 He is a shaper of futures.
 He is a molder of days.
 He is a keeper of values.
 He is a guide in the night.
 He is a questor of wonder.
 He is a man with a light.

—The Teacher.

World War II Hero Dead of Alcoholism

A deprecating voice interrupted the TV program and said, "Ira-Hayes, hero at the flag raising on Mount Surabachi, is dead. He died last night on the Gila River Reservation." We waited to learn the whole story, but the regular program continued.

We anxiously awaited for the afternoon newspaper so that we could get the complete story, and know the circumstances surrounding the death of this World War hero. The paper came, each column was scanned, but no news about the cause of his death.

We arose early the next day to read the story in our morning newspaper. To our utter amazement we did not find anything about the cause of his death.

Finally, the second morning after the boy's death, the TV news said, "Ira Hayes died of over exposure in freezing weather AND TOO MUCH ALCOHOL." Yes, we are shocked to know that one of our war heroes died a drunkard, but another shocking thing about it was that our News Agencies were reluctant to tell that alcohol killed him. Apparently our American people are not only afraid to vote against the liquor crowd, they are afraid to mention it when liquor kills one of our heroes.

What war could not do to a soldier, John Barleycorn was able to accomplish. What guns could not do to a flag raising hero on Mount Surabachi, the liquor crowd did with ease. A restless, bewildered, honored ex-soldier was killed on a lonely Gila River Indian Reservation by whiskey.

Thus the old story repeats itself. Men can conquer their enemies, but they cannot conquer liquor.

ARKANSAS BAPTISTS IN 1954

Number Churches	1,137
Baptisms	14,619
Membership	272,323
Sunday School Enrolment	203,260
Training Union Enrolment	90,727
WMU Enrolment	19,321
Brotherhood Enrolment	8,850
Value Church Property	\$36,731,384
Total Gifts	\$10,001,492
Total Mission Gifts	\$1,721,929
Cooperative Program	\$1,140,481.98
Value of Property owned by Convention	\$4,097,147.73

CORRECTIONS

In the Quarterly Report of gifts from our churches during the Fourth Quarter of 1954 there was an error in the report of the Ashley County Association. The amount of \$80.57 was credited to Mount Olive Church No. 1 instead of Mount Olive Church No. 2. Rev. H. L. Keahey is pastor of Mount Olive No. 2.

In the Mississippi County Association the amount of \$64.07 was credited to Calvary Church, Blytheville, instead of Calvary Church, Osceola. The Blytheville Church should read \$225 and Calvary, Osceola, \$161.30.

Gentry Church failed to receive credit for \$156.83 for the Orphanage.