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### March 17, 1955

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, MARCH 17, 1955

NUMBER 11



Sunday Morning — On Their Way To Church — The Whole Family

## Why I Believe In God

By ERIC C. RUST

(First of a series of doctrinal articles by Southern Seminary professors.)

There is finally only one reason why men can believe in the living God, and that is because he has shown himself to us in Jesus Christ and offered us his forgiveness. Of course there are people who say that they find it easy to believe in God when they look at nature. I have no doubt that God does speak to me on the mountain top, in the beauty of the flowers, and the song of the birds, but above all else, I need to know that he will forgive me and accept me into his fellowship despite my selfishness and my sin. That kind of God is not found in nature alone.

Some people say they find God in their conscience, in the call of duty, and in the challenge of moral living. Again, I believe that conscience can be the voice of God and that our sense of duty does spring out of the responsibilities he lays on us. But my difficulty is not that I do not know what I ought to do. It is my inability to do it. Always, as Paul found (See Rom. 1 to 7.), my conscience is accusing me. The things I ought not, those I do; and the things I ought to do, those I do not. I know myself to be morally powerless. How can I get right with the God who lays such claims and duties on me?

This is where the good news of the gospel meets our need. God has come all the way to meet us in Jesus Christ. He has offered us a forgiveness we do not deserve, and has graciously reconciled us to himself despite our sin and rebellion. In Jesus, his cross and empty tomb, I know myself to be forgiven and restored to fellowship with God.



PROFESSOR RUST

I believe in God because this forgiveness and reconciliation have become a reality in my life, because Jesus has given peace to my guilty conscience and moral strength to my weak will, and because he has awakened a love of God in my heart.

(Eric C. Rust is professor of Christian Apologetics, Southern Baptist Theological Seminary, Louisville, Kentucky.—Editor.)

## Growing Protestant Strength Seen In Opposition To King's Favorite

This is number three in a series of historical articles made available to the Baptist papers through Dr. Norman Cox of the Historical Commission and Baptist Press. Please note also they are copyrighted. Editor.

LONDON, June 1, 1626 — (BP) — Opposition to King Charles I and the growing strength of Protestantism in this country was evidenced in the recent election of the Duke of Buckingham as chancellor of Cambridge.

The handsome and witty duke was the candidate of the king, but he won the election at Cambridge by a surprisingly narrow margin of one hundred and eight votes to one hundred and two.

Buckingham's opponent, who had the hearty support of the clergy and many college and governmental leaders, was the Earl of Berkshire. He is the son of the Earl of Suffolk, former chancellor of Cambridge who died last month.

Following the death of King James, Protestants in England had hoped that his successor, King Charles I, would be a defender of religious freedom. Their expectations were soon quenched as Charles showed his Catholic sympathies. And in the Duke of Buckingham dissenters saw their real enemy because of his influence over the king.

A favorite with King James, Buckingham soon proved to be even more strongly entrenched with Charles I. Resentment of the tyrant mounted in the House of Commons until there was an open Breach with the king. In February impeachment proceedings were begun against Buckingham with epoch-making speeches by Sir Edward Coke, the brilliant lawyer, his son, Clem, and John Eliot.

Four months later the impeachment petition was made formal and presented to King Charles.

The monarch was furious. He was determined to slap the hand of Parliament for its audacity and at the same time to prove that the learned men of the realm supported him by making Buckingham chancellor of Cambridge.

At Protestant-tinged Cambridge feeling has been intense, especially among the students. At Pembroke, one of the Cambridge schools, President Beale urged immediate compliance with the wishes of the king. But his stand did not win the wholehearted support of the student body.

Roger Williams, a ministerial student of Puritan views, reportedly has been a leader of the opposition to Buckingham among the students. Williams is a protege of Sir Edward Coke, who led the Buckingham opposition in Parliament.

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—17th Century Baptist Press.  
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Many a man who would scorn to strike his neighbor behind his back is content to stab his reputation by the utterance of half truths, which are worse than lies in their effect . . . This is one of the most serious dangers which America has to face today.

—Arthur Twining Hadley,  
World Affairs Interpreter.

## The Absentee

A Devotion by the Editor

"But Thomas . . . was not with them when Jesus came."

Thomas was not in the place where Jesus was most likely to reveal himself, nor among the company to whom He was most likely to reveal himself.

He had allowed his diplomacy to hold him away from the place where Jesus came and so had robbed himself of an experience that would have healed the wounds of his heart. Disappointed, he had given up all hope and had ceased to try. Since Jesus was gone, he saw no use in the disciple band holding together. He had virtually resigned, though he may not have handed in a written statement. In fact, he didn't even see the need of that formality.

Here is a point that we often overlook. Jesus will reveal Himself to those who are trying, who are doing their duty, who are taking advantage of everything that is likely to strengthen their hopes and their courage.

Like many another person, Thomas no longer tried to put himself in a position where, if there should be any hope left, he might find it.

May we not learn a lesson from Thomas, or will we make the same mistake by staying away from the company of the disciples who are trying to do their best and who therefore have a better chance of seeing their Lord?

Oh, how much we miss by not being there! Many are cold, skeptical, pessimistic, blue, disappointed because they do not frequent the place where they are most likely to meet Jesus. Search out those who never associate themselves with the people of God in Christian service, who take no part in the work and activities of the church, and you will find them to be pessimistic and gloomy. Their hopes have faded, their spiritual vision is blurred, their faith has waned, and their courage has failed. All their prospects are doubtful and disappointing.

On the other hand, go among those who are doing the Lord's work, and you will find the happy, optimistic, forward looking Christians.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" John 20:26, 27.

## ARKANSAS BAPTIST

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## From The Editor's Desk

# The Tragedy Of Unbelief

Considering the mission of our churches in general and thinking of the approaching Evangelistic Crusade in particular, it would seem the part of wisdom for us to take into account the most debilitating and innervating malady among Christian people — unbelief.

Suppose we consider three events recorded in the New Testament which portray to us the utter defeat of Christ's purposes occasioned by the unbelief of those who were supposed to believe.

### Astounding Unbelief

The first scene is laid in Nazareth where Jesus was reared. Jesus had been away from home for quite sometime. He went to the Jordan River to see and to hear John the Baptist, and while there was baptized by John. Following the series of temptations, the beginning of His work in Jerusalem and Judea, the calling of His first disciples, the performance of His first miracle, He returned to His home in Nazareth of Galilee.

When he came home the little community was all excited and His old time neighbors and friends wanted to hear the boy who had been reared among them and who had so soon and so unexpectedly, to them at least, won such a wide reputation as a teacher, prophet, and miracle-worker. Doubtless, the whole community came out to hear Him. But as Jesus began to proclaim the searching truths of God, the listeners began to writhe under the withering power of His straightforward declarations and teachings which searched their very souls. This was not what they came out to hear. The people began to build up their resistance to Him and finally they undertook to destroy Him because they could not endure the force of His words.

Two significant touches are given to this scene: He could do no mighty works there because of their unbelief; and, Jesus marvelled because of their unbelief. Their unbelief defeated the power of God in its ministries to human need in their community and became a thing at which Jesus marvelled.

### Embarrassed Disciples

The next scene takes place at the foot of the mountain of transfiguration. When Jesus and the three disciples who accompanied Him descended from the mountain, they came upon a scene of tragedy, heartbreak, and confusion. A father had brought his demoniac son to the disciples with the hope that they might heal the child. They tried and failed miserably. When Jesus came upon the scene, there was the child, an object of pity, idiotic in convulsions, tormented by evil spirits. There was the father with a broken heart, disappointed, the last hope for his child blasted. And there were the nine disciples, confused, bewildered, and helpless. In response to the father's appeal, Jesus commanded the evil spirit to come out of the lad and he was restored to his father a normal boy. This only added to the embarrassment

and confusion of the disciples. Taking Jesus aside, they asked Him: "Why could not we cast him out?", to which Jesus replied, "Because of your unbelief."

### Disciples Upbraided

A third scene takes place in the upper room in Jerusalem. The disciples are there, all except Thomas. It has been three days since Jesus was crucified and by His death all their hopes have been blighted. They had heard some fanatical reports that Jesus was alive and that He had appeared to certain women. Peter and John had visited the tomb and discovered that His body was not there. But the whole matter of His appearances was dismissed as hallucinations of overwrought imaginations. Just at the time they were ending their discussion with the dismissal of the whole affair as unreal, Jesus stood in the midst of them and "upbraided them for their unbelief and hardness of heart because they believed not them which had seen him after he was risen."

### Life Situations

The significant thing that we should realize is that these three scenes are actual life situations, the duplication of which may be found among us today. The duplications in our day are so striking in their likeness to the originals that it is easy to recognize them. In the first instance, the unbelief of the community made it impossible for the power and the message and the claims of Christ to gain any notable foothold in the life and thought of the village. This unbelief grew into a determined and active opposition to the teachings and influence of Jesus. Finally, the opposition to Jesus on this occasion reached the extreme of an attempt to destroy Him in order to get rid of His teachings. If they could not withstand His teaching, they would do away with the teacher.

In the second scene, the unbelief of the disciples of Jesus left a boy in the grip of wicked and evil spirits that threatened to destroy his life. Their unbelief left the father of the lad disappointed, hopeless, and heartbroken. Their unbelief left sin and evil and the devil supreme in human life.

In the third scene, the unbelief of the disciples closed their own minds and hearts to the greatest event in the life of their Lord, the one and only truth that could banish their doubts and conclusion and give them the most radiant hope that is possible for any life. Their unbelief had robbed them of the most vitalizing experience with their Lord. They had hoped that Jesus had the power to escape death. Their unbelief robbed them of their faith in His power to conquer death.

Now the significant thing about all three of these events is that in each case it was the unbelief of those who, by reason of every circumstance of life, should have believed. They were supposed to be believers.

## Zondervan Announces Contests

The Zondervan Publishing House of Grand Rapids, Michigan, has announced two contests for manuscripts on religious themes.

First is the announcement of a new international fiction contest which will extend through December 31, 1956, and will be open to professional and non-professional writers. The purpose of the contest is to encourage Christian writers to prepare novel manuscripts for adult readers that will make a lasting impression and which will be a definite contribution in the realm of Christian fiction.

The first prize is \$4,000; second prize, \$750; third prize, \$250.

The second contest is for full length religious plays — to run from one hour to one and one-half hours in length. This contest closes October 31, 1955. The publishers stipulate that manuscripts should have inherent in them a strong evangelical emphasis and should by no means be contrary to scripture doctrine. The plays should not be beyond the ability of the average Christian group to perform.

First prize is \$100; second prize, \$75; third prize, \$50.

Persons interested in either of these contests should write: Zondervan Publishing House, Grand Rapids 6, Michigan.

—OOO—

"Felix trembled, and answered, Go thy way for this time." Acts 24:25.

Felix wanted to be left uncomfortable in his sins. That which disturbed his conscience was unwelcome though it was intended to give him life. The gospel message does disturb the sinner and well it does. No sinner will accept Christ as Savior until he is disturbed and made conscious of his sins. Perhaps that is the reason it is so difficult to get the lost into our church services today. They do not want to be placed in an environment that will make them conscious of their sins or disturb them in their life apart from Christ. It is the mission of the church, the preacher, and every Christian to so witness as to disturb the lost and at the same time give hope of salvation.

—OOO—

### TROUBLE

Borrowed trouble soon becomes a real possession.

—Quote

### Unnatural

It was an unnatural thing at which Jesus marvelled. The most unnatural thing in the world is not that sinners are unbelieving, but that Christians should harbor unbelief in their hearts. It was the unbelief of those who were supposed to be prepared to believe that wrung tears from the eyes of Jesus.

Have our Christian people become too willing to accept the commonplace, humdrum, the monotony of an uneventful Christian life as the best they can do? Are we satisfied with teaching a little and preaching a little, and if anything comes of it we are little bit surprised, but if nothing happens, oh well, it is just as we expected.

Let us not fall a prey to this deadly monster of unbelief. But with sure confidence, may we lay hold upon the promises and the power of God through our Lord Jesus Christ and win the victory for Him.

# Kingdom Progress

## Mears At Calvary, Texarkana

Pastor W. P. Mears is the new pastor of Calvary Church, Texarkana. He comes from the pastorate of the First Baptist Church, Wylie, Texas, where he served for four years.

Under his leadership at Wylie, Texas, a complete new auditorium and educational building were constructed at a cost of \$50,000. While the building was under construction, the mission gifts of the church were doubled.

Pastor Mears is an AB graduate of Howard Payne College, Brownwood, Texas. He holds the BD degree from Southwestern Seminary, Fort Worth, Texas.

Pastor and Mrs. Mears have one son, age 15.

## Over the Top For a Two Month Period

By B. L. BRIDGES

January and February receipts have totaled slightly more than the State Budget called for these two months. This is encouraging indeed inasmuch as we failed to make the entire budget for 1954. 1954 was a tough year. The drought and other conditions made it not only hard on our denomination but it was hard also out in the secular world. It was so among the railroads of the United States. Their estimated net income after interest and rentals for the first eleven months of 1954 was estimated at \$547,000,000 compared to \$799,000,000 in the corresponding period of 1953.

Now we need to make the month of March count. We did not get quite as much money in February as the February budget called for but the surplus that we received in January made up the difference. Now let's not "fall down" in March.

## Church Surveys

Missionary Amos Greer of the Greene County Association keeps busy conducting church surveys as sponsored by the Home Mission Board.

The week of February 13 Missionary Greer conducted a church survey for the First Church, Lepanto, R. B. Crotts, pastor.

The week of February 20 Mr. Greer conducted a church survey for the Light Church, Johnnie Lemmons, pastor.

## Book Review

### Brands From The Burning

By Millard A. Jenkens

Broadman Press Price, \$1.50

This book contains a series of forty brief evangelistic discussions. Dr. Joe W. Burton, editor of *Home Life*, who wrote the introduction to the book says, "One central theme binds together these stories — the power and grace of God to reclaim lost souls." They are stories of actual experiences of the author in dealing with lost souls.

### Stories From The Bible

By E. Jerry Walker

Fleming H. Revell Company Price, \$2.00

The book contains stories from the Old Testament. These stories are designed to be read to children through the Junior group. Usually that which appeals to children of this group will also attract older youngsters and adults.

## Ouachita College News

Five persons each from 161 high schools have been invited to be guest of Ouachita College April 23 at the second day session of the Arkansas College Press Association annual convention according to an announcement recently by Mr. J. E. Redden, professor of journalism at Ouachita college.

Those invited to attend the meeting of the twenty-two college publications group include the editor and business manager of the high school paper and the editor and business manager of the yearbook along with their sponsor.

Saturday's convention program includes two seminar groups—the first at 8 a.m. and the second at 9 a.m.

The 8 o'clock seminars include: advertising and circulation conducted by Arkansas Tech; features and columns with Hendrix College directing and head lines and layouts directed by Harding College.

Nine o'clock seminars will be conducted by Arkansas State Teacher's on news coverage; editorials, editorial effectiveness and student opinion polls conducted by Little Rock Junior College and newspaper art by Southern Baptist College.

An added attraction includes skating in the gymnasium and the Ouachita Relays, an invitation high school track meet.

The Ouachita College choir began a five-day tour of cities in eastern, central and southern Arkansas Wednesday, March 16, Dr. Herbert Cecil, director, announced.

Wednesday night the choir appeared at morning they sang at North Little Rock High School; that afternoon at Carlisle High School.

On Thursday night the group presented a sacred program at the West Helena Church. The following morning they will sing at Central High School, West Helena. Friday afternoon the choir will appear at Clarendon High School.

The college choir will present another sacred program at First Church, McGehee, Friday night. Saturday night they will sing at a youth rally to be held at Immanuel Church, Little Rock.

The Sunday morning services of Immanuel Church will be conducted by the choir. That afternoon they will sing at First Church, Star City.

The group will climax the first spring tour by singing at First Church, Camden, Sunday night.

The Ouachita College choir is made up of twenty-four men and twenty-two women who come from Oklahoma, Louisiana, Mississippi, and Tennessee, as well as practically every section of Arkansas. They represent not only the music department, but virtually every other department of the college.

The choir will make its second spring tour in early May.

The choir will present a 30-minute television program over station KATV, channel 7, Pine Bluff, March 19 at 5:30 p.m.

The program will consist of sacred and spiritual songs and anthems.

Dr. Herbert M. Cecil, chairman of the Fine Arts division, directs the choral group.

## Record SS Attendance



CARYLON WESTMORELAND

Carylon Westmoreland, 11 years of age, has a perfect Sunday school attendance for the past three years. She is a member of the Junior Department of the Sidney Church, Rocky Bayou Association.

Homer Shirley is pastor of the Sidney Church.

## Pastors Conference Organized

Baptist pastors in the Arkansas River Valley area organized a pastors conference on February 28. They met with the First Church of Russellville. The purpose of the conference as stated in the report is for "inspiration, fellowship, and sharing with each other our respective work together for the Lord Jesus Christ." There were 14 pastors in this organizational meeting representing five counties.

Officers elected were: President, James Haggard, Dardanelle; vice president, L. J. Hall, Clarksville; secretary-treasurer, Richard Vestal, Russellville; music director, Dale McCoy, Paris.

## Minister Ordained

Joe Staggs of Calico Rock was ordained to the full work of the gospel ministry by the Boswell Church, Sunday, March 6.

The ordaining council was composed of W. C. Steward, moderator; Charles Cheatham, clerk; W. H. Horn, who conducted the examination; G. W. Roberts, who delivered the ordination sermon; Alvin Wiles, who offered the ordination prayer; and Shaw Griffin, who presented the Bible and delivered the charge.

Mr. Staggs is a former student of Southern Baptist College, Walnut Ridge. He is now serving the Boswell Church as pastor.

## Enlargement Campaign At Leachville

Pastor Harold White and the First Church, Leachville, recently conducted a Training Union enlargement campaign. Pastor Russell Duffer of East Side Church, Paragould, was director of the campaign, with Missionary John D. Gearing, Mississippi County Association, and Pastor and Mrs. Harold Ray of Clear Lake Church, Mississippi County Association, assisting him.

The campaign resulted in the organization of five departments and 12 unions: Adult, young people, intermediate, junior, primary, beginner, and nursery.

## Invitation to Visit Seminary In Italy

Dr. Ben R. Lawton is president of the Baptist Seminary in Italy. For the past year he has been professor of missions at the New Orleans Seminary in New Orleans, Louisiana.

Dr. Lawton extends a cordial invitation to those who attend the Baptist World Congress in London next July to visit the Southern Baptist Seminary at Rivoli, Italy. He has the following to say about the Seminary:

### The Philadelphia Institute

"Institute of Brotherly Love" fittingly describes the mission work sponsored by Southern Baptists at Rivoli-Turin. Included are a seminary, a preparatory school and general church work.

The Seminary was established in Rome in 1901 but was closed during the Fascist regime. It re-opened in 1948 and moved to its present quarters in 1949. Four couples direct the work, assisted by a part-time teacher and a staff of nine. Students must study hard to gain a working knowledge of the Bible because of limited backgrounds.

In 1955 the dormitories will serve as a "hostel" for selected young men who wish to finish high school, junior college or university. Economic conditions in Italy prevent most young people from attending the schools maintained by the government. The property is also used for conventions and summer Bible courses.

A Baptist church has grown up under the shadow of the Seminary. It began in 1949 when three children met for Bible study in the kitchen of a missionary family. Now the church has forty-five members, a Sunday school of seventy. This, the first Baptist Church of Rivoli, laid in 1954 the cornerstone of their future home. It was an act of faith—faith that financial obstacles will be overcome and the building completed.

## "Take-Read" Theme For Worldwide Bible Reading Program

The American Bible Society has chosen "Take-Read" for the theme of its 12th annual Worldwide Bible Reading Program, according to an announcement made by Dr. James V. Claypool, who, as secretary of the Society's program for promoting the use of the Bible, heads up this observance. The theme has been taken from the St. Augustine conversion story.

This program has become so popular that last year the Bible Society printed and distributed over 14,000,000 copies of the Scripture reading lists. This year, for the first time, the Society is making this program a Christmas time and Christmas period, extending the readings from Thanksgiving through December 31. The Society hopes, by stressing the reading of the Christmas story, that it will encourage participation, in this primary way, to "Put Christ into Christmas."

For the fourth year, the Worldwide Bible Readings will be embossed in Braille for the blind who personally wish to follow the reading program. While the ink-print reading list is prepared in the size of a bookmark, that will fit conveniently in the Bible, the embossed list the blind must use requires four pages, each page the size of an eight by eleven letterhead.

Universal Bible Sunday, the high point of the program, will fall this year on Sunday, December 11. Dr. Francis C. Stifler, former editorial secretary of the Bible Society, will prepare the brochure that is mailed early in the fall to Protestant pastors throughout the country.

## Triumph Over Difficulties

By RALPH M. CALDWELL

Crippled for life by an attack of polio at the early age of thirteen months, Ernest Cheatham achieved distinction in the field of education and also of religion in spite of a crippled body.

He was born August 14, 1900, at Mt. Judea, Arkansas. He died on February 20, 1955.

Mr. Cheatham finished high school at Mt. Judea, following which he attended college at Tahlequah, Oklahoma. He also attended Arkansas Tech at Russellville, and State Teachers College at Conway, from which institution he received the B. A. degree. Later he took post graduate work at Peabody College, Nashville, Tennessee.

He taught in the Chillicothe Business College at Chillicothe, Missouri. At one time he was superintendent of Newton County Baptist Academy at Parthenon, Arkansas. He served two years in the Arkansas legislature. He worked in a government office in Memphis, Tennessee, for seven years.

Perhaps his chief distinction was in his Christian activities. He was instrumental in building the Deer Baptist Church in 1946 and served as moderator of this church most of the five years of its existence prior to his coming to Walnut Ridge. He served as moderator of the Newton County Baptist Association for almost four years. He was ordained a deacon in Central Avenue Baptist Church in Memphis in October, 1940.

The loss of his eyesight in 1945 did not even slow him down in his Christian activities. He had been active in the Bristow Mission for two years prior to moving to Shannon in August of last year. As a member of the Shannon Church, he taught the Men's Bible Class and was sponsor of the young people's Training Union.

## Summer School Plans Announced

Plans for Ouachita College's summer school have been completed, it was announced by Dr. C. A. Yeoman, summer school director. The first term begins with registration June 6 and extends through July 9th. The second term starts July 11 through August 12. The maximum credit allowed is six semester hours per term.

Class periods are two hours each beginning at 7:00 a.m. and run for three class sessions. A fourth class session is being offered primarily for activity courses such as golf and tennis.

Courses offered this summer are Education, Physical Education, Psychology, Secretarial Science, Economics, Accounting, Biology, Chemistry, Mathematics, Home Economics, History, Political Science, Literature, Communications, Humanities, Speech, Music, Religion, Journalism, and Library Science. Any course shown in the general catalogue will be offered if the demand is sufficient.

Two work shops are being offered this summer. One in journalism under the direction of Mr. J. E. Redden, head of the department and director of the news bureau. The journalism work shop is the week July 5 through 9. This week is primarily for sponsors of high school papers. The other work shop is in the field of physical education under the direction of Mr. J. W. Shultz, director of physical education.

Further information may be obtained by writing to the Director of Summer School.

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"Be not rash with thy mouth." Eccle. 5:2.

## Deacons Ordained

The First Church of Cotton Plant and the First Church of Augusta held a joint ordination service for five deacons, Sunday, February 27. The service was held in the Augusta church.

The Cotton Plant church ordained Roland Burrows. The Augusta church ordained John James Ferguson, Woodrow Malloy, Billy Miller and E. C. Thompson.

The ordaining council was composed of thirty-two deacons and preachers from Woodruff, White and Tri-County Associations.

The examination was conducted by Freeman McMenis, Marion pastor; J. C. Daily, pastor of Cotton Plant church, delivered the charge to the deacons; Gus Prince, associational missionary in Woodruff County Association, delivered the charge to the churches; Ray Woodell, Judsonia pastor, delivered the sermon; E. E. Blaylock of Augusta served as clerk; and Thomas E. Lindley, host pastor, served as moderator of the ordaining council.

## R. Alton Reed New Relief And Annuity Executive Secretary

R. Alton Reed, for two years in charge of public relations for the Southern Baptist Relief and Annuity Board, is the Board's new executive secretary.

He succeeds Walter R. Alexander, who died last December. Reed has been acting executive secretary since that time.

The new board official, who was elected March 9, has a background of successful work in radio and public relations and in several pastorates. Following his education at Baylor University, Southern Baptist Theological Seminary, and the University of Louisville, he was chief announcer at Station KRLD, Dallas, Texas.

Then he served as pastor of two fast-growing Baptist churches, one at Henderson, Texas, and the other, the Park Cities Church in Dallas. Reed's next connection was with the Baptist General Convention of Texas.

Producing religious broadcasts of all types and operating a radio station were included in his duties as director of public relations and radio with the Texas state convention.

Reed, after holding his position with the Texas convention since May, 1947, was named associate secretary in charge of public relations for the Relief and Annuity Board on January 1, 1953.

He is also known as a writer of denominational literature. In 1944-45, Reed wrote the outlines of Bible study for the Woman's Missionary Union of Texas and other material.

Reed has been credited with an idea which resulted in programs broadcast by Voice of America to tell foreign nations how Americans worship as they please.

—Baptist Press.

## Harvard Avenue Celebrates First Anniversary

Sunday, March 6, marked the first anniversary of the Harvard Avenue Church, Siloam Springs. During this first year there were 113 additions to the church. Of this number 54 came on profession of faith and baptism.

A new educational unit was constructed. The Sunday school enrolment increased from 68 to 195.

The present budget is \$252.17 per week, of which 16 per cent is given to missions and 10 per cent to the Cooperative Program. Jerry W. Hopkins is the pastor.

# ★ ★ ★ Christian Horizons ★ ★ ★

*By Religious News Service*

## Adopt 'Christian Lawyer's Creed'

Lawyers and jurists attending the first national convention in Chicago of the Laymen's Fellowship of the Congregational Christian Churches unanimously adopted a "Christian Lawyer's Creed" pledging themselves to observe rules in their vocation.

The action was taken at one of 26 four-hour seminars at which the 700 laymen attending the convention gathered in groups with members of their own trades or professions to discuss common problems and "find ways to make religion work on their jobs."

The rules:

1. Begin the day in my office with prayer and Bible reading privately.
2. Devote a part of my time to speaking and service to my church.
3. Practice law as if Jesus were at my side at all times.
4. Assist those whom I find to be un-Christian in their practice to improve their motives and do this quietly and without smug superiority.
5. Make my influence felt as a Christian lawyer in my bar association.
6. From any church-related business that comes my way to return such part or all of the fees as I should as a Christian lawyer.
7. Never turn aside a request for assistance in any form from my minister.
8. Approach my work with true humility.
9. Keep ever before me and with a symbol of my stewardship to Christ.

## Trueblood Sees A 'Religious Renaissance'

There is "abundant evidence that a religious renaissance is taking place," Dr. D. Elton Trueblood of Washington, D.C., director of religious policy for the United States Information Agency, said in Chicago.

Dr. Trueblood, a Quaker, was the keynote speaker at the first national convention of the Laymen's Fellowship of the Congregational Christian Churches. The convention was attended by some 700 laymen from all 48 states and Mexico.

"Something of great excitement is going on in the religious life of our generation," he said. "We do not know whether this will continue. We do not know how deeply it will go. But that there is excitement in the air now, there is no doubt.

"More people attended public worship on one day last April than have ever voted in a Presidential election. Religious books continue, month after month, to be best sellers. Mass evangelism has returned, after most people supposed that it had gone forever. The United States expenditures for new and remodelled church buildings rose in 1954 to the fantastic total of \$558,000,000.

"These are the evidences obvious to all. But it is important to say that the strongest evidences of new life are those which do not appear so prominently yet may finally be more significant for our total spiritual life."

## Protests Imprisonment Of Evangelicals in Spain

Dr. Clyde W. Taylor, secretary of affairs for the National Association of Evangelicals, protested in a letter to Spanish Ambassador

Jose Maria Areilza in Washington, D.C., against the "recent imprisonment of six Evangelicals in Spain."

"There is no doubt whatever," the letter stated, "but that the denial of the religious rights to those whom we consider our brethren in Spain will have a detrimental effect on the understanding which should be expected to exist between the United States and Spain."

Dr. Taylor said those imprisoned were the Rev. Florentino Tornadijo and five members of a Baptist church in the province of Valencia.

He said the Protestant pastor was sent to prison on Feb. 22 for refusing to pay an "unjust and arbitrary" fine for holding a private prayer service.

The service was held in the home of one of the pastor's parishioners in the province of Valencia on June 29, 1954, Dr. Taylor said. He declared that police broke up the meeting and later the Valencia governor fined Mr. Tornadijo 1,000 pesetas and the participants 250 pesetas each.

The five church members were imprisoned, Dr. Taylor said, "simply because they had been in the vicinity where an outdoor baptismal service was to have been held." Although the service was not held, he said, the church members were fined and later put in prison.

## Sees Wide 'Reverential Ignorance' of Bible

People who respect the Bible often are abysmally ignorant of it, a Grinnell (Iowa) College religion professor said in Evanston, Illinois.

"A common attitude is one of reverential ignorance," Prof. Walter L. King said in an interview during a conference of a hundred Bible scholars.

Garrett Biblical Institute was host to the 17th session of the Midwestern Section of the National Association of Biblical Instructors combined with the 188th session of the Chicago Society of Biblical Research.

"A lot of people have resolved to read the Bible through," the professor continued. "Perhaps about the middle of the second book, Exodus, they bog down. The plan is abandoned. Or they decide to open the Bible for some inspirational reading. They open it at Leviticus or Numbers, and find only formidable laws. They're in the wrong part of the Bible for their purpose."

Readers should regard the Bible as in some sense a human document which reflects the world at the time its writers lived, Prof. King stressed.

Its great value, he held, is in tracing man's direct encounter with God.

Dr. Russell Compton, professor of philosophy at DePauw University, Greencastle, Indiana, and president of the National Association, gave this advice on Bible reading:

"Wise use of the Bible means trying to appropriate its major themes into our own living — that the world has meaning because it is God's creation, that man's highest enjoyment comes from worshiping God and appreciating His world, and that under God man has a duty to love and serve his fellow men."

# A Smile or Two

Mrs. Erwin was showing Selma, the new Swedish maid, "the ropes".

"This," said Mrs. Erwin, "is my son's room. He is in Yale."

"Ya?" Selma's face lit up with sympathetic understanding. "My brudder ban there, too."

"Is that so? What year?"

"Ach! he ban got no year! He ban punch a man in the eye, und the yoodge say, 'You Axel, sixty days in yail.'"

The doctor's small boy had been in the habit of having a romp with his father every evening before being tucked in for the night, but of late the nightly bout was foregone in consideration for father's patients.

On the fifth successive night of disappointment Bobby was very quiet, thinking. His mother could not get the reason from him. Then, just as she kissed him goodnight, he sat up and said very slowly:

"Mother, I guess daddy's not a very good doctor. Is he?"

"Why, Bobby," she laughed, "what makes you say that?"

"'Cause," he pouted, "he never gets through seeing his patients."

Parson Miles was a rather dry speaker, but occasionally he proved that he had a ready wit.

One evening he was addressing his congregation on the beauty of leading an upright life, when he suddenly paused, glanced around the church, and beckoned to the sexton.

"Brown," said he in a clear, distinct tone of voice, as the sexton approached the pulpit, "open a couple of windows on each side of the church, please."

"Beg your pardon, sir!" exclaimed the sexton, with a look of great surprise. "Did I understand you to say 'Open the windows'? It is a very bitter cold night, sir."

"Yes, I am well aware of that, Brown," was the cold, hard reply of the minister, as he gazed around the church, "but it is not healthy to sleep with the windows shut!"

A colored congregation in Louisiana, hearing that a college in Kansas was conferring the degree of D. D. for the reasonable "consideration" of fifty dollars, decided to add to their prestige by raising the required sum and having their pastor decorated with those dignified initials. Strenuous effort failed to raise more than half the amount; but, nothing daunted, they forwarded the twenty-five dollars, with the request that the college would forward the first "D", so that they could begin addressing the reverend gentleman as Doctor, a favor which they were sure would assist them very much in collecting the price of his "Divinity".

At a New York recreation center a teacher once noticed a little boy sitting on a bench and holding in his hand a large sandwich consisting of bread, ham, and dill pickles. From time to time the little boy would lift up a corner of the top layer of the sandwich, take out a small shred of ham or a minute piece of dill pickle, put it in his mouth, and arrange the sandwich exactly as it had been before. He did this many, many times, until finally, opening the sandwich for another bite, he discovered with evident disappointment that the filling was entirely gone.

"Why don't you eat it, Isidore?" asked the teacher.

Isidore looked up with large, serious eyes, and answered laconically, "Tain't mine."

## News From Baptist Press

### Convention to Meet In Same Hall as in '52

Baptists who attended sessions of the Southern Baptist Convention in Miami in 1952 should feel at home again this year because the same meeting place will be used.

Dinner Key auditorium, on Biscayne Bay, still lists as its record number accommodated the 13,000 who attended convention sessions three years ago. That is about the seating capacity of the meeting hall.

A favorite fishing spot years ago, the key or small island, on which the auditorium is located gained its name because those who came brought their dinners with them. The word "dinner" became attached to the island.

The city-owned auditorium cost \$2,000,000 and was built in 1948. Reached by Bayshore Drive, the meeting place is cooled by breezes from Biscayne Bay and the nearby Atlantic Ocean.

Six full-time employees are needed to maintain the auditorium. Booths outside the auditorium will be used to register convention messengers and to furnish information. There will be telephone and telegraph facilities available at the site.

City officials report there should be no problem among messengers about where to eat. Although there will not be any restaurant facilities in the auditorium itself, such facilities are available nearby. With no afternoon sessions of the convention, there should be plenty of time for eating.

Metal folding chairs will be used to seat delegates in the large auditorium. No place will be provided for checking articles but a lost and found desk will be staffed.

### Executive Committee Leaders Speak at Southern Seminary

Leaders of the Executive Committee, Southern Baptist Convention, will participate in activities of "Convention Focus Week" at Southern Baptist Theological Seminary in Louisville, Kentucky, March 17-18.

This is the first year the seminary has planned a week of this nature but it will be held annually in the future to focus attention on the purposes and plans of Southern Baptists as they are carried out by the Executive Committee.

Porter Routh, executive secretary of the Executive Committee, will be accompanied to the seminary campus by Albert McClellan, director of publications, and Merrill Moore, director of promotion.

The three will speak to seminary classes and chapels and take part in a student forum during the two days. Some of the topics to be discussed by the Executive Committee leaders are "The Executive Committee's Responsibility for Missions," "The Promotion Committee's Plans for Stewardship and Church Financing" and "Essentials of Effective Promotional Writing."

Informal conferences with members of the seminary faculty will also be included.

### New Orleans Seminary To Open New Building May 17

The school of religious education at New Orleans Baptist Theological Seminary is planning to enter its new building May 17, in time to hold summer school classes there.

Cornerstone of the new structure, which will include two wings and a sheltered walkway connecting it with the seminary library, was laid in ceremonies held February 16.

One wing, housing faculty offices, classrooms, a photography room, kitchen and

model office, will be called J. M. Frost Religious Education Building in honor of one of the founders of the Baptist Sunday School Board.

The other will be known as John H. Martin Chapel in memory of the prominent businessman of Gainesville, Georgia. This wing, a workshop-auditorium, will house the work of the department of educational arts and crafts.

J. M. Price Jr., is director of the school of religious education.

### Gardner-Webb Professor Solves Transportation Problem

A heavy snowfall that made automobile driving hazardous presented no problem in transportation to Thomas C. Holland, who lives nine miles from Gardner-Webb Junior College in Boiling Springs, North Carolina, where he is professor of Latin.

Holland, a retired Army chaplain, beat his students to the classroom the morning of the snowfall by hiking seven of the nine miles to the campus.

In fact, Holland saw nothing unusual about the fact that he covered the seven miles in slightly less than two hours and was early for his first class period which starts at 8:30 a. m. The snow was six inches deep.

After having a few misgivings at the start of the hike, Holland said, "It wasn't especially difficult but (was) somewhat slippery." He has walked the distance several times before for the exercise, he reported.

### Judge Wallace Heads Funds Drive in Oklahoma

Federal Judge W. R. Wallace, prominent local Baptist layman, has been named chairman of a drive to raise funds to construct a Baptist hospital in Oklahoma City.

State Baptist officials hope the campaign in April and May will bring in from \$500,000 to \$1,000,000. The architectural firm of Coston and Frankfurt has already started work on preliminary drawings for the hospital. Grading of the hospital site and installation of sewer mains has been let out under contract.

Working with Judge Wallace as co-chairman of the fund drive are B. D. Eddie, feed mill executive, and Norman Reynolds, attorney.

### No Doubt About It

There was no doubt about it being Thomas.

Roy L. Thomas, first year student at New Orleans Baptist Theological Seminary, recently became pastor of Thomas Baptist Church, Thomastown, Louisiana.

To complete the picture, Thomas preached his first sermon in Thomas Church on the apostle Thomas.

### SBC Radio and Television Commission Shares Award Honors

Miss Doris Ann, of the National Broadcasting Company Public Service Programs Department, notified Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention, that the NBC-TV network religious program, "Frontiers of Faith" has been presented a certificate of merit by the National Conference of Christians and Jews.

The award was for the complete "Frontiers of Faith" series of 1954, in which the Baptist Radio and Television Commission was responsible for the presentation of two



### Denominational Calendar

#### March Emphases

Evangelism  
Home Missions

#### March Activity:

- Training Union Study Course  
16-18: W.M.U. Annual Convention, Immanuel Church, Little Rock  
20: Associational Music Rally for Revival Crusade, Central Zone  
21-25: Regional Vacation Bible School Conferences  
25-26: Youth and Junior Choir Festival, Immanuel Church, Little Rock  
27: Sunday school offering for Home and Foreign Missions  
27-April 10: Simultaneous Crusade, Central Zone  
30-A. 1: Layne Lectures, New Orleans Seminary.

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### Counselor's Corner

By DR. R. LOFTON HUDSON

#### PETER THE ROCK

**Question:** What does Jesus mean by building the church on the rock? (Matt. 16:13-19) Was it upon the Apostle Peter or upon his faith? The Catholics, I understand, say that Peter was the first Pope and that the church is built upon him.

**Answer:** If Peter was the first Pope, it is strange that he never found it out. He would not allow Cornelius to bow down to him (Acts 10:26). Paul withstood him to his face (Gal. 2:11). And Peter himself said that only in the name of Christ can we be saved (Acts 4:10-12), and that each individual Christian is a living stone in the church (1 Peter 2:5) — precisely the same figure of speech that Jesus used.

The fact is, there actually is very little evidence that Peter ever set foot in Rome, *Quo Vadis* and *The Silver Chalice* notwithstanding. In any case, there were no Popes until hundreds of years after Christ. The claim of the Catholic Church is pure religious mythology and forged history.

Jesus meant simply that he was building his church out of people like Peter, including Peter, who had experienced the living faith that Christ is the son of the living God. The rock is Peter who has experienced real faith. But he is no more of a rock than James and John, and the other apostles.

Christ is still building his church out of people whose lives are changed by the living God.

productions which were carried over the full NBC Television network, coast-to-coast and into Canada.

Miss Ann, producer of "Frontiers of Faith", wrote Director Stevens: "These awards, we all know, are made possible only because of the fine co-operation there is between the Radio and Television Commission of the Southern Baptist Convention and the National Broadcasting Company. With that kind of union we can't help winning even more awards."

During 1955 the Radio and Television Commission has accepted the invitation by NBC-TV to present two of the "Frontiers of Faith" programs and may have the opportunity to produce others as time becomes available during the year.



# When You Go To England

By JAMES H. BLACKMORE, *Pastor*

*Spring Hope Baptist Church, North Carolina*

Many Baptist people will be packing soon for the Golden Jubilee Congress of the Baptist World Alliance which will meet in London, July 16-22.

Having been privileged to visit Great Britain twice in recent years (with one of those visits extending two years), I might be able to give some helpful tips to those prospective travelers.

First, think of Great Britain as a foreign country. It is true that we speak the same language (or nearly so) but that may mislead you into thinking that we are of the same nationality.

The citizens of Great Britain are proud of their country, and they have a right to be so. Many of their ways are different from ours; but before we find fault, we should try to understand their customs.

Some of our differences are explainable by climate. We like our tea iced, but in a cool damp climate you will find a cup of hot tea very good, even in summer. And you might try to keep your clothes pressed just right, but finally the fog will take the conceit out of you and you will come to realize that the crease in your trousers was not so important after all.

There is no need of complaining about the weather; the British can't do anything about it (not even the Socialists). As they say, if you don't like it, just stick around; it will change. Expect cool, rainy, raw weather; you might be surprised to have a day of sunshine, but that will be extra. With no part of Great Britain more than 50 miles from the sea, you can count on rain and fog; learn to enjoy it. (There are times you can't tell the two apart; then again it just seems to go up and down, like a yo-yo.)

And don't call everybody over there "English," for a Scotsman likes to be called English just about as much as a Southerner likes to be called a Yankee. They will call you a Yank, but they just don't know any better. Some of the British have heard of the war between the states, but they don't understand much about it. Neither do we understand much about the wars between England and Scotland. You are safe to call everybody "British," which is equivalent to our being called "American."

Their money will cause you more trouble than all the other currencies of Europe put together, for most of the continental countries have decimal systems similar to ours. The pound system of Great Britain is ancient, and the British like old things; besides they can weigh their money as well as count it. Before you speak too loudly about their archaic system of money, think up a good answer for the French who will ask you about America's archaic way of measures and weights; their metrical system is decimal too, and it is very convenient.

Think twice before you shoot off about the royal family. You will find some speakers in Hyde Park who are against royalty, but there are some there who are against everything. Most of the British are devoted to their queen in a way which is hard for us to understand, but there are some things about America and the way we feel about our country which are hard to explain.

Before you speak of their wasting money on the coronation, remember that likely more money is spent in making a "colossal, gi-

gant, stupendous" third-rate movie in Hollywood than was spent in crowning Queen Elizabeth. The British like to tease us about our beauty queens, our potato queens, our senior high queens, our queens of the United Diaper Service Clubs; they will ask if this is not evidence of an unconscious desire for a real queen. And believe me, they have a real queen. They like to talk about her and her family. You need not pay much attention to their flag, but when the band starts playing "God Save the Queen," you jump to attention.

You will be disappointed in the size of everything in Britain, but before you boast about your big church back home, remember that most of your folks in the South are descendants from those who, by the thousands, left churches of Britain during the seventeenth and eighteenth centuries for the greater freedom of the new world. Also remember that at times and in certain places our Baptist brethren still have it hard. Rather than belittle them, encourage them. If you stay with them very long, you will realize that what they lack in quantity they come near to making up in quality.

There are many great things to see in Britain; there are many things to treasure and remember. There are some little annoyances; there are also some big differences. If your editor will bear with me, I'll write of them another time.

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## School of Missions In Centennial Association

By GERALD T. SMITH, *Pastor*  
*First Church, Stuttgart*

The ten churches of Centennial Association were immeasurably blessed and inspired to new missionary zeal by the messages brought to them by state, home, and foreign missionaries during their School of Missions, February 21-25. Dr. and Mrs. J. L. Riffey, both natives of Arkansas now working in Brazil, represented the Foreign Mission Board; James E. Timmons, who serves the Spanish-speaking people in Pearsall, Texas, and Seferino Jojola, a full-blooded Pueblo Indian working with his own people and the Navajos, presented the work of the Home Mission Board; and Chaplain Charles Finch of the Arkansas Tubercular Sanatorium told of our state mission work here in Arkansas.

The ten churches of Centennial Association grouped themselves into five points, which allowed the five missionaries to move in rotation, making it possible for every church to hear each one of the missionaries.

This was the first School of Missions ever held in Centennial Association, and the impact of such a force upon the people presented a direct appeal for greater surrender, deeper consecration, and renewed evangelistic fervor. One evening, following Chaplain Finch's message in one of the churches, although no invitation was given, the pastor of the church arose and made public announcement of his own surrender to be a missionary.

Centennial Association feels that it was an unusual privilege to become acquainted with our missionaries personally and to develop an appreciation for our great enterprise — WORLD MISSIONS!

## Friendship? or Citizenship?

By W. B. O'NEAL  
*Batesville, Arkansas*

The first time I went to the polls to vote, I cast a ballot for Albert S. for county clerk. Two years later my vote helped to re-elect him to the same office. For four years he proved to be an efficient and capable clerk.

We were the best of friends. I often called at his office for a warm greeting and a friendly chat. He had many such friends. No young man in the county was more popular than he.

To my great surprise he announced himself as a candidate for sheriff. Had he asked to be promoted to circuit clerk or for the office of county judge, I would have been only too glad to have supported him. But, in my mind, I could see few, if any, qualities in my good friend that would fit him for the office of sheriff.

Another man who had come out for the office of sheriff had served four years as city marshal. He had established a record in cleaning up outlawry in the city and had proven himself, beyond question, a fearless and unbiased law-enforcement official.

The conditions of the county at that time called for harsh measures. Bootlegging and thievery were terrifying. We needed no man whose disposition was chiefly to make friends. We needed a man who would not be afraid to make enemies and who would not be afraid of the enemies he had made.

As a citizen I felt forced to support the proven rather than the untried. I began to announce my stand and to try to persuade others to see my viewpoint.

Needless to say that my attitude and my acts of soliciting soon reached the ears of my good friend. He came to see me. He was deeply hurt. "Walter", he said, "I thought you were my friend." "Albert", I replied, "I am your friend." "Then", his voice quavered, "If you are my friend, why is it you are against me?"

"It is not that I am against you, Albert," I replied. "In this contest I am considering only the needs of the county. My stand in this matter comes ahead of friendship, or even of kinship. I would not vote for my own father for any office if I was fully convinced that there was another out for the office who would most likely make a better official."

Albert looked me over a moment and replied, "Well, if you feel that way, I do not blame you for voting your sentiments, but I think, out of friendship for me, you ought not to be soliciting votes for the other man."

"Albert", I said, "suppose I can win eleven persons to see my way, then with my vote, my strength would mean twelve votes for the other man. Do you mean to ask me to be eleven-twelfths for you and only one-twelfth for this other man, after I have risked our friendship solely upon my convictions as a citizen?"

A smile covered Albert's face. He extended his hand and shook mine warmly. "No, Walter, no!" he replied. "Go ahead. Do everything you can for your man. We need people like you. I only regret that you cannot see the possibilities of my being a good sheriff, but I assure you that I am still your friend."

I did go ahead. My man became sheriff. He did all I hoped a sheriff would do. Albert and I remained friends. He did me more than one valued favor. I am still casting my ballots on the basis of citizenship.

## Are Denominational Leaders Overlords Or Men of God?

By A. M. NORTON, Pastor  
Eastwood Hills Baptist Church, Kansas City, Missouri

If you desire prominence, and do not possess the ability to be important and influential, then criticize someone who is important. This will place you before the eyes of the public. This is apparently the pathway that some are endeavoring to travel as they criticize our Southern Baptist Convention, its program, and its leaders. Many of those who are finding fault would never have emerged from the vast lake of insignificance had they depended on personal accomplishment and ability to do so.

These prophets who wax eloquent with verbosity as they proclaim our (the Southern Baptist Convention) apostasy and ungodliness would have the Christian world believe that they are members within the convention. But wait; are these vociferous criticisms made in the spirit, or attitude, of a friend? No. The words which fall upon our ears have the unmistakable sound and content of someone without the camp. There is no great fighting or dissatisfaction within our Convention.

We do not need to defend our great seminaries against the delusions of paranoid schizophrenia. The actions of these self-appointed reformers remind us of small boys attempting to send the Rock of Gibraltar thundering into the Mediterranean Sea as he attacks it with his cannonade of spitballs. These "apostate" seminaries of ours trained and sent out the men who established many of the churches where these critics have crept in.

We have, under God, the finest program of evangelism, religious education, music and overall promotion in Christian circles. We, as pastors of churches, do not feel that our denominational leaders are overlords, but men of God, raised up to lead us in this crucial hour. We who love our Convention, enjoy our fellowship, and serve the Master within the ranks of our Southern Baptist Convention, are satisfied with our program, our leaders, and our institutions. When and if we are ever dissatisfied, we will solve our problems as born again Christians in the spirit of democracy, with love in our hearts for our brethren.

## On Transporting School Children

By EDITOR PETER V. MCCOY  
Nevada, Missouri, DAILY MAIL

There is a bill which is scheduled for consideration in the Missouri Legislature which calls for free transportation via school buses for all school children. The proposed measure would increase state aid on transportation costs from \$3 to \$4 per month per pupil and transfer the financial burden above \$4 from the school district to the county. The measure also calls for the transportation of children to all schools, whether public, private, or parochial. At present only public school students are transported on public school buses — a matter which has been upheld by the State Supreme Court.

This sort of a proposal is one which many editors in many states have been reluctant to comment on. It is a subject which has caused much wrangling amongst various factions and has been responsible for causing much ill feeling between various denominations. In our opinion it is a matter which should not be tossed back and forth by politicians like a "hot potato." Such a bill does not belong to the statutes of any state.

There has been considerable agitation by some Catholics, not only in Missouri but a number of other states, to have legislation passed calling for the transportation of parochial school students in public school buses. To date none has been successful, to our knowledge. There are also many Catholics who retain the view that public or state funds should not be made available for private or parochial school support.

Although this writer is a member of the Catholic Church he feels that private or parochial schools do not have any claims for tax money to help in their specific school programs.

Private and parochial schools are established for a specific purpose. The Catholics maintain thousands of schools and colleges over the world and they have a good reason

for doing so. Most of them are fine schools and colleges whose curriculums are of the highest calibre. They meet the requirements of state educational departments and, in the main, are a great asset to every community and to the parents and their children who attend them.

Such schools, particularly elementary and high schools, are maintained by the parishes in which they are located. It is the duty of all Catholic parents to send their children to Catholic schools, when they are available, and it is also the duty of Catholics in these parishes to maintain the schools. If a bus is needed to transport the children of a Catholic school, then, in our view, the parish has the responsibility of furnishing that transportation — not the taxpayers.

This view, it is true, it not popular with many Catholics and other private school sponsors. They contend that when a public school bus passes a certain place and a student or a private or parochial school is standing there waiting for a ride to school, the student should not be passed by, but in our opinion there isn't a driver of any school bus who would leave a youngster standing along the roadside if he could possibly give him a ride — regardless of where the youngster was headed.

Private and parochial schools have a place in the American way of life, but their places should be maintained by the sponsors of these schools not the taxpayers.

We can just hear the screaming from many segments if Notre Dame (Catholic) asked for money to carry on its programs. And at the same time a tremendous roar would be forthcoming if Southern Methodist University (Protestant) was to do likewise.

—Word and Way.

## Christian Faith

By BURTON A. MILEY, Pastor  
First Church, Springdale

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "The just shall live by faith" (Romans 1:17). "Whatsoever is not of faith is sin" (Romans 14:23).

A church erased a name from its roll because the individual had joined "another faith." A fervent worker was pleading with a professed believer to determine if he had "saving faith." One draws the conclusion that faith is a broad field and the mere mention may not prove enlightening to the hearer.

Three general meanings can be applied to the term as used in the New Testament. The body of religious beliefs held by Christians is number one. Jude asked that these be kept. The erasure of a name from the church roll indicated someone had changed religious beliefs.

Then faith when related to God means that one holds the conviction that God exists and is the creator and ruler of all things. When related to Christ it means that one holds the belief that Jesus is the Messiah, through whom one may obtain eternal salvation. Jesus raised the question on this point in Luke 18:8.

In the third place faith is the means and activation of a personal experience with Christ whereby the "just shall live by faith." Without (this) faith it is impossible to please God. (Romans 11:6) How can one know that he possesses this quality faith? Faith has three basic elements. They are separable for analysis though one may receive all three at the same time. However, without doubt, many have advanced in faith with intervening period between steps.

Faith is disposition to receive from God. This is the first step and is used by people, other than Christians. Anyone may be willing to receive God's benevolences. Even the demons believe and tremble. In this elemental step one may acknowledge God as a Supreme Being. This step may cause neighbors to comment that the holder is "religious."

The second element is committal. This is the first point of separation within faith. One not only receives from God, but he stops all his rebellion against God. He places himself upon the promises of God and gives himself over to God. The devil, whose faith ends at step one, is not willing for this step. Many individuals are not willing to make this committal. Much dissatisfaction among undeveloped Christians grows out of lack of committal. They accepted God as a great giver. When gifts were less than anticipated, grumbling grew among them.

The third step is willingness to accept responsibility. This is further separation in faith. Sinners would be happy to accept God's salvation, if they had no responsibility toward it. Responsibility is the sign of maturity. Individual Christian service, church usefulness to the community and world-wide missionary movements await men of faith who are willing to accept responsibility. Did you ever hear of a Christian who would not teach but had need "that one teach him again which be the first principles of the oracles of God?" (Hebrews 5:12) That sentence would not be so burning if it were not for the little word "again." The teach-us-again-Christians are those who refuse responsibility in faith. The fundamentals must be gone over again and again. They never accept responsibility with readiness. Ever hear of a Christian who would not tithe?

# Report of Committee on Order of Business Southern Baptist Convention

May 18-21, 1955

Miami, Florida

J. W. Storer, President  
Homer G. Lindsay, First Vice-President  
Oliver R. Shields, Second Vice-President  
James W. Merritt, Secretary  
Joe W. Burton, Secretary

Porter W. Routh, Executive Secretary and Treasurer  
Forrest H. Heeren, Director of Music

**GENERAL THEME: Giving God the Glory**  
**"Let the Lord be Glorified" (Isaiah 66:5)**

## WEDNESDAY MORNING

- 9:00 Song — Forrest H. Heeren, Kentucky  
9:05 Scripture and Prayer — Hugh Van Eaton, Kentucky  
9:10 Secretary's Report on Registration — Joe W. Burton, Tennessee  
9:15 Committee on Order of Business — John L. Slaughter, South Carolina, Chairman  
9:20 Appointment of Committee on Committees, Committee on Resolutions, and Tellers  
9:25 Recognition of Fraternal Messengers  
Address — V. Carney Hargroves, Pennsylvania, President, American Baptist Convention  
9:45 President's Address — J. W. Storer, Oklahoma  
10:10 Song and Praise  
10:15 Executive Committee Administrative Report — Porter Routh, Tennessee, Executive Secretary  
11:15 Election of Officers  
11:50 Committee on Theological Education — Louie D. Newton, Georgia, Chairman  
12:05 Song and Praise  
Special Music  
12:15 Convention Sermon — Monroe F. Swilley, Jr., Georgia  
Alternate — C. Vaughan Rock, Arizona  
1:00 Adjourn

## WEDNESDAY NIGHT

- 6:55 Song and Praise — Forrest H. Heeren, Kentucky  
7:05 Scripture and Prayer — Mrs. D. C. Bomar, South Carolina  
7:10 American Bible Society — Thomas T. Holloway, Texas  
7:25 Woman's Missionary Union — Mrs. George R. Martin, Virginia, President  
7:55 Song and Praise — Forrest H. Heeren, Kentucky  
8:00 Foreign Mission Board Report — Baker James Cauthen, Virginia, Executive Secretary  
9:30 Adjourn

## THURSDAY MORNING

- 9:00 Song and Praise  
9:05 Scripture and Prayer — S. M. Morgan, New Mexico  
9:10 Southern Baptist Hospital Report — Frank Tripp, Louisiana, Administrator  
9:30 Southern Baptist Foundation, T. L. Holcomb, Tennessee, Executive Secretary  
9:40 Election of Officers and Miscellaneous Business  
10:00 Song and Praise  
10:05 Sunday School Board Report — James L. Sullivan, Tennessee, Executive Secretary  
11:00 Special Music  
11:05 Relief and Annuity Board Report  
11:25 Committee on Denominational Calendar — Albert McClellan, Tennessee, Chairman  
11:30 Committee on Baptist Film, Louie D. Newton, Georgia, Chairman  
11:40 Baptist World Alliance Report — Arnold T. Ohrn, Washington, D. C., Executive Secretary  
11:55 Election of Officers and Miscellaneous Business  
12:20 Song and Praise  
Special Music  
12:30 Radio and Television Commission — Paul M. Stevens, Georgia, Director  
1:00 Adjourn

## THURSDAY NIGHT

- 6:55 Song and Praise  
7:05 Scripture and Prayer — J. G. Miller, Tennessee  
7:10 30th Anniversary of Cooperative Program — Merrill D. Moore, Tennessee, Director of Promotion, Executive Committee  
8:00 American Baptist Theological Seminary — L. S. Sedberry, Tennessee, Secretary  
8:20 Music  
8:30 Home Mission Board Report — Courts Redford, Georgia, Executive Secretary  
9:30 Adjourn

## FRIDAY MORNING

- 9:00 Song and Praise  
9:05 Scripture and Prayer — Charles R. Standridge, Virginia  
9:10 Report of Committee on Boards — Earl B. Edington, Florida, Chairman  
9:25 Historical Commission — Norman W. Cox, Tennessee, Executive Secretary  
9:40 Chaplains Commission — Alfred Carpenter, Georgia, Director  
9:55 Special Music  
10:05 Education Commission — R. Orin Cornett, Tennessee, Executive Secretary  
Speaker — Senator Robert S. Kerr, Oklahoma  
10:40 Miscellaneous Business  
11:00 Report of Committee on Committees  
11:05 Christian Life Commission — A. C. Miller, Tennessee, Executive Secretary  
11:30 Song  
11:40 Report on Seminaries  
Southern Baptist Theological Seminary  
New Orleans Baptist Theological Seminary  
Southwestern Baptist Theological Seminary  
Southeastern Baptist Theological Seminary  
Golden Gate Baptist Theological Seminary  
12:30 Address — J. Howard Williams, Texas  
1:00 Adjourn

## FRIDAY NIGHT

- 6:55 Song and Praise — Forrest H. Heeren, Kentucky  
7:05 Scripture and Prayer — Owen Cooper, Mississippi  
7:10 Committee on Public Affairs — C. Emanuel Carlson, District of Columbia, Executive Secretary  
7:25 Brotherhood Commission — George W. Schroeder, Tennessee, Executive Secretary  
8:00 Song  
8:05 Christian Home Hour — Joe W. Burton, Director  
Message — Perry F. Webb, Sr., Texas  
9:30 Adjourn

## SATURDAY MORNING

- 9:00 Song and Praise  
9:05 Scripture and Prayer — Miss Marjorie Jones, Louisiana  
9:10 Committee on Time, Place, and Preacher  
9:20 Committee on Resolutions  
9:40 Miscellaneous Business  
10:10 Memory in Song  
10:15 Memorial Service — Leon M. Latimer, South Carolina  
10:30 Committee on Baptist State Papers — David M. Gardner, Texas, Chairman  
10:45 Baptist Papers Circulation Campaign — Louie D. Newton, Georgia, Chairman  
11:00 Committee on Procedure for Policy Change — S. H. Jones, S. C., Chairman  
11:15 Song  
Special Music  
11:25 Message — T. D. Price, Kentucky  
12:00 Adjourn

## SATURDAY NIGHT

- 7:30 Song and Praise  
7:35 Scripture and Prayer — James Cook, Texas  
7:40 Youth Night Service — G. Kearnie Keegan, Tennessee  
Message — J. P. Allen, Virginia  
Special Music — Stetson University Choir, Florida  
Message — Howard Butt, Texas  
9:15 Presentation of Incoming Convention Officers  
9:30 Adjourn

*John L. Slaughter, South Carolina, Chairman*  
*Porter M. Bailes, Texas*  
*James E. Coggin, Tennessee*  
*A. A. DuLaney, New Mexico*  
*J. D. Herndon, Kentucky*  
*John G. McCall, Mississippi*  
*M. Jackson White, Virginia*

## Foreign Mission News

### FOREIGN MISSION ADVANCE REVEALED IN 1954 REPORTS

Southern Baptists had 949 foreign missionaries in active service at the close of 1954. Among these are 361 men, 371 married women, and 217 single women. They serve in 35 countries and territories.

These figures, gleaned from the 1954 annual reports from the foreign mission fields, will be included in the Foreign Mission Board's report to the Southern Baptist Convention and will be published in *The Field Is the World*, annual publication of reports from the mission fields.

Southern Baptist missionaries worked alongside 1,016 ordained and 2,566 unordained full-time national workers last year. The churches were served by 1,408 national pastors and 120 missionaries.

Noting these figures, Dr. Baker James Cauthen, executive secretary of the Board, said the measure of any foreign missionary effort is the extent to which it succeeds in developing indigenous Christian constituencies who become the evangelizing agencies of their own people.

The 2,268 Baptist churches related to Southern Baptist work baptized 22,125 people last year, bringing the total membership of the churches to 209,346. (Figures from China have not been available since 1949 and are not counted in the report.)

Eight hundred and two of the churches are self-supporting; and all of them contributed the equivalent of \$1,484,396 during the year.

Growth during 1954 is probably revealed best through the increase in outstations, most of which will become churches. There were a total of 3,776 at the end of the year as compared with 2,178 in 1953 — an increase of 1,598.

The 3,311 Sunday schools showed an enrollment of 226,020; the 4,256 youth groups, 105,794; and the 2,120 missionary societies, 47,432.

Among the 545 Baptist schools on foreign fields are 23 theological seminaries with 979 enrolled and 10 training schools with 664 enrolled.

Eleven Baptist hospitals, 8 dispensaries, and 28 clinics are served by 27 missionary physicians, 24 national physicians, 38 missionary nurses, and 119 national nurses. These medical units served a total of 226,548 patients during 1954.

Nine publication plants printed 121,600 Bibles, 496,624 copies of 137 books, 6,558,605 pieces of 225 tracts, and 2,179,100 copies of 96 magazines.

Eleven good will centers enrolled 1,742 children and 489 adults. Six orphanages cared for 361 children.

Dr. Cauthen said of the reports: "Only a small portion of the story

can be told. The remainder will have to be visualized in terms of love, devotion, and sacrifice, making possible what has been done."

The Foreign Mission Board's income from all sources totaled \$10,137,532 in 1954, an increase of \$936,472 over 1953. Approximately 94 per cent of this total was used for support of missionaries and work conducted abroad.

### PROGRESS OF JAPAN BAPTISTS INDICATED IN 1954 GAINS

A rising tide of evangelism highlighted progress of Japanese Baptists in 1954 as 60 churches over the nation reported 1,410 baptisms. Church membership increased to 8,235 and is expected to approximate 10,000 in 1955. Baptisms for 1953 and 1954 equaled the entire membership reported in 1941. Churches, chapels, and missions number 120.

Advancing under a national plan of evangelism, Japanese Baptists continue toward their goal of 1,200 churches and 100,000 members in 25 years. A recent report of the interdenominational NCC (National Christian Council) declared the Japan Baptist Convention was making "the most striking advance of all major groups now working in Japan." The report attributed the progress to "careful strategic planning, aggressive evangelism, and enviable support from the home base in both personnel and financial assistance."

As Japanese Baptists have studied the needs of their country, they have recognized the necessity of increased witness for Christ immediately. Evidences of the revival of Shintoism and Buddhism give recognition to the fact that the heart hunger of the 85,000,000 people of Japan will not wait for a slow Christian approach. Postwar efforts toward evangelization in Japan have been inadequate to serve the vast opportunity. Realization of this has led Japanese Baptist leaders to launch strategic centers throughout the nation to project the Baptist witness. It is expected that this advance program will make possible the accomplishment in two years of what normally would require five.

### WORD RECEIVED FROM MISSIONARY IN CHINA

Encouraging news has been received regarding Dr. Lee Lovgren, missionary of the Conservative Baptist Foreign Mission Society and father of two Southern Baptist missionaries, who has been held a prisoner of the Chinese Communists for more than three years.

During recent days, his daughter, Miss Mildred Lovgren, of Hong Kong, has received two letters from him. According to these letters he is well.

## Largest Check



The Foreign Mission Board of the Southern Baptist Convention received \$1,912,464.97 from the Convention's Cooperative Program and the Lottie Moon Christmas offering recently. Holding a facsimile of the check that they signed are Mrs. Ruth Nelson, bookkeeper, and Porter Routh, executive secretary of the Executive Committee. The check, largest ever sent through the Executive Committee office, represents only gifts received during the week of February 8-15.

—Baptist Press.

## Monthly Report Executive Committee Southern Baptist Convention

Porter Routh, Executive Secretary

February, 1955

### RECEIPTS Cooperative

	Program	Designated	Total
Specials	\$ 152.85	\$ —	\$ 152.85
Alabama	44,784.84	125,876.94	170,661.78
Alaska	367.74	2,231.19	2,598.93
Arizona	3,773.47	5,995.29	9,768.76
Arkansas	34,954.42	38,132.49	73,086.91
California	7,077.20	11,667.24	18,744.44
District of Columbia	2,790.54	2,877.66	5,668.20
Florida	37,356.04	57,023.73	94,379.77
Georgia	62,988.23	62,994.62	125,982.85
Hawaii	527.73	6,757.72	7,285.45
Illinois	9,413.53	17,599.39	27,012.92
Kansas	1,201.05	3,248.04	4,449.09
Kentucky	49,310.39	70,244.93	119,555.32
Louisiana	41,103.75	74,277.26	115,381.01
Maryland	19,154.72	316.19	19,470.91
Mississippi	44,486.76	108,003.82	152,490.58
Missouri	48,333.33	91,632.51	139,965.84
New Mexico	5,835.81	527.99	6,363.80
North Carolina	58,757.11	236,441.52	295,198.63
Ohio	179.94	696.64	876.58
Oklahoma	42,679.23	51,987.28	94,666.51
Oregon-Washington	944.28	5,000.00	5,944.28
South Carolina	108,800.25	11,991.51	120,791.76
Tennessee	65,934.73	102,355.52	168,290.25
Texas	198,964.50	1,068,572.96	1,267,537.46
Virginia	18,576.61	118,516.83	137,093.44
Totals for Month	\$ 908,449.05	\$2,274,969.37	\$3,183,418.42
Year to Date	\$1,916,512.74	\$3,318,729.28	\$5,235,242.02
1954 to Date	\$1,778,723.45	\$3,167,966.86	\$4,946,690.31

# A Comparative Report of Churches, Membership, And Baptisms, by Associations in Central Zone

Associations	Churches Members		Comparative Record of Baptisms		No. Members it Took to Win	
	in 1954	in 1954	'52	'53	'54	One in '54
Arkansas Valley	26	7,737	444	385	441	17+
Ashley County	20	5,005	208	188	224	22+
Bartholomew	26	7,689	289	265	296	25+
Buckville	7	332	34	—	2	166
Caddo River	17	1,751	64	52	65	28+
Carey	15	3,408	129	170	143	23+
Caroline	25	5,437	297	247	184	30
Centennial	10	3,113	218	144	199	15+
Central	35	13,904	697	648	617	20+
Delta	34	7,832	442	350	372	21
Harmony	32	12,569	534	378	443	27+
Hope	40	10,742	714	605	665	16+
Liberty	47	16,842	923	582	699	24+
Little River	28	4,672	169	192	242	19
Ouachita	19	2,972	179	143	207	14+
Pulaski County	75	32,557	1533	1527	1644	19+
Red River	33	5,985	235	229	221	27
Tri-County	34	9,410	677	607	671	14
<b>Total</b>	<b>504</b>	<b>151,957</b>	<b>7786</b>	<b>6712</b>	<b>7335</b>	<b>Goal is 1-8 for '55</b>

Let us face the facts!

The above comparative report by associations in the Central Zone is both interesting and thought-provoking. The total record of baptisms in '54 shows an improvement over '53. Yet, sixty-seven churches in this zone report no baptisms in '54.

Remember that **THE GOAL FOR '55 IS, ONE BAPTISM FOR EVERY EIGHT MEMBERS IN EACH CHURCH.** Let every church strive to reach this goal. We will give the record of the associations in the Northern Zone in our next article.

**MARCH 27 - APRIL 10.** This marks the date of the two-weeks period for the revival meetings in the churches of the Central Zone. We have all eagerly anticipated this date. All our preparation for revival has pointed to this two-weeks period. We have commitment cards in the office for 269 churches in the Central Zone which are to be in meetings during this time. No doubt, other churches, for whom we have no commitment cards, will also participate in this revival effort.

No preacher, nor evangelist, can bring revival to any church. Revival is the work of the Holy Spirit. Revival comes in response to the faith and the intercessory prayers of God's people. Revivals are prayed down, not worked up. Surely every church will send up a great wave of believing prayer for God's blessings on this Crusade. We have a **BIG GOD** — He wants to give us **BIG BLESSINGS.** It will not impoverish God to pour out upon His people a mighty tide of revival blessings and bring many souls into the Kingdom.

Visitation, personal witnessing, and faithful attendance upon the services of the meetings in each church will be rewarded with much fruit. These are things that every church member can do.

The crux of the whole Crusade, the focal point of victory, is in the preaching of the Word. God uses the Holy Spirit and the Word of God to produce conviction and regeneration. God has ordained: "By the foolishness of preaching, to save them that believe." Oh, beloved, magnify the preaching of the Word in your revival. Pray that God will reward every church with a mighty victory and a gloriously fruitful revival.

*Department of Evangelism,  
I. L. Yearby, Secretary*

# Reports of Progress

Reports given at the 66th Annual Meeting of Arkansas Woman's Missionary Union meeting at Immanuel Baptist Church, Little Rock, March 16-18, reveal progress and growth. Significant figures are noted:

	WMS	YP Org.
Total Organizations	582	1,812
New Organizations	65	288
Membership	19,321	21,112
New Members Enlisted	4,107	6,859
Tithers	8,669	4,421
No. Engaged in Directed Community Missions	12,427	8,822
Standard Organizations	50	103
Full Graded Unions	113	

Through conferences, camps, annual meeting literally thousands were reached with missionary information and promotional plans which find expression in the above figures.

## INTERMEDIATE G.A. CONFERENCE

One of the fine annual state functions for members of intermediate Girls' Auxiliary is the Houseparty. It will be held at Hardison Hall, Petit Jean, April 29-May 1. There will be missionary guests, leaders from all over the state, a coronation service, "lessons in loveliness," and so many other activities just for girls. Be sure your intermediate GA will be represented. Representation is limited to four plus any Queens from an organization.

Among the missionary speakers will be Miss Camie Jay, San Andres Island, now a student at Howard Payne College; Mrs. Ernest Lee Holloway, missionary to Japan; Miss Elfrida Wiler, Brazil, now a student at Ouachita College.

Advance reservation accompanied by \$1.00 per person should be sent to Miss Doris DeVault, 310 Baptist Building, Little Rock. The total cost for the week end is the same as last year, \$9.00. The balance of \$8.00 is payable upon arrival at Petit Jean.

## FOR THE BOYS!

There are special events scheduled for Royal Ambassadors, too. May 6-7 are the dates for the state-wide Royal Ambassador Congress which will be held at the Second Baptist Church, Little Rock. There's no limit on representation. Be sure your boys come. There will be missionary and denominational speakers whom they should know, and boys "galore" from all over the state!

## REMEMBER THESE!

Arkansas has two "daughters" who are seniors at the Carver School of Missions and Social Work, and whom we, at home, should remember. Perhaps, an Easter greeting might be sent, or graduation congratulations. (School closes early so send these before May 1st.) These young women are both from Benton and may be addressed now as follows: Misses Dorothy Reed and Muriel Evens, 2801 Lexington Road, Louisville 6, Kentucky.

## ARE YOU GOING?

The annual meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be held in Miami, Florida, May 15-17, just preceding the Southern Baptist Convention. State representation is limited, but all names of members of Woman's Missionary Union who plan to attend should be sent to Miss Nancy Cooper, 310 Baptist Building, Little Rock. Until delegation is filled only two from a Society may be listed, and those preferences should be indicated on any list sent. Any vacancies in the delegation may be filled by the executive secretary prior to the meeting date. Lists will be considered in the order received.

## WMU CONFERENCES

The WMU Conference at Ridgecrest will be June 23-29. This is unusually early for this conference, and special note of the change should be made. Like conference at Glorieta will be August 4-10 — later than before. Reservations accompanied by \$2.00 fee should be sent to the managers of the individual assembly to be attended — Mr. Willard Weeks, Ridgecrest, North Carolina, or Mr. E. A. Herron, Glorieta, New Mexico.

The programs will be identical in so far as possible, featuring missionary speakers, instruction in WMU methods, etc. A fine investment for any Society to make would be to make possible attendance of one of these conferences by the one who will serve during the coming year as president of the organization.

*Woman's Missionary Union,  
Nancy Cooper, Secretary*

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Summer Session Begins June 6  
Regular Session Begins September 12

For Information Contact:  
**H. D. Bruce, President**

# B.S.U. State Spring Retreat At Ferncliff April 15-17

Approximately 150 of the finest college students in Arkansas will converge on Ferncliff Assembly Grounds, near Little Rock, April 15-17 for the State B.S.U. Spring Retreat. These students will be the executive council members of the B.S.U.'s on almost every college campus in the state of Arkansas. These have been chosen by the majority of active B.S.U.'ers on state and Baptist college campuses. The purpose of the Retreat is for inspiration and orientation of the council members in their new duties of office which they will hold until next year's election of officers in the spring term of school.

Annually the Student Department of the Arkansas Baptist State Convention sponsors this Retreat to afford the local B.S.U. councils an opportunity to retreat to a place aside from daily campus life. This vital part of the Student Department's program provides instruction for every B.S.U. officer, including pastor and faculty advisors. It is imperative that every council member, by virtue of his position, make plans to attend the Retreat.

The values of such a Retreat are limitless. The fellowship of college students from every section of the state has its blessings that come only with groups of this sort. The information gained by the sharing of ideas used on the various campuses affords help to every B.S.U. All groups can thus become as rich in ideas as they choose by being together to exchange experiences with each other. Here there will be many students who will accept the challenge to become maximum Christians for life. The campuses will not be the only group to profit by the help to these students because the results will pour out into the local churches from which these students come.

The cost to each student attending the Retreat will be \$6.00, exclusive of travel expenses and meals on the way to and from the Retreat. This amount includes meals and lodging at Ferncliff as well as the \$1.25 registration fee. Friday night supper is not included in this amount, with the understanding that many will eat sack-suppers on the way or stop in Little Rock for supper before driving to the Ferncliff Assembly Grounds.

It might be suggested that some students on a local campus will be obligated to come because they are B.S.U. officers but unable because of their own financial circumstances. Though the Retreat will cost only about \$8 or \$10 per student to make the entire trip, some will not be able to furnish this money from their own pockets. Where finances are such a

problem as this, it seems that a kind W.M.U. or the local church membership can render a great service by paying the expenses of a student, or several students, who will be expected to attend this Retreat. Present finances of the State Student Department do not permit this being a Retreat free of cost to the students. Perhaps increased contributions through the Cooperative Program will make this possible in the future.

Skilled leaders who have had experience with B.S.U. activities on a variety of campuses in a variety of states will appear on the program. They will lead a series of orientation conferences to help meet the needs of the students. These conferences will help each student grasp a complete picture of his work and help him learn how he can better fulfil the trust placed in him by his fellow-students.

Inspiration will be provided by students and former students who are still near enough to college days to feel the needs and interests of the students who attend. A leading pastor will lead in Bible Study. Special music will be provided by talented students. Adults who know and love students will be available for personal conferences besides parts on the program.

A very special blessing will be provided on Saturday evening of the Retreat. The choir of the Arkansas Baptist College, Little Rock, will render a special musical program which shall surely challenge and bless the heart of everyone there.

Everyone on program is tops in quality and is capable of furnishing what the B.S.U. councils will need in the way of inspiration as well as orientation. All of them are capable of giving the dynamic challenge desired by today's college students who wish to live their maximum for Christ and for His church.

Visiting our State Spring Retreat this year will be Bob Denny, associate secretary of the South-wide Department of Student Work in Nashville, Tennessee. Mr. Denny is no stranger to Arkansas college students who know him or know of him as a popular leader of young people. Mr. Denny will add an international emphasis to the Retreat because of his membership in the Youth Committee of the Baptist World Alliance.

Registration for the Retreat will be handled by mail. Send your campus reservations to the Department of Student Work, 401 West Capitol Avenue, Little Rock. These reservations should be mailed before April 10, Easter Sunday, and we hope it includes the name

## Church Music Conference

By C. A. HOLCOMB,  
Sunday School Board

The practical side of church music education is to be emphasized in the conference period each evening at the Southern Baptist Church Music Conference June 9-15. These conferences, six in number, are to be led by church musicians thoroughly trained and experienced in their fields.

W. H. Souther is to conduct a conference for choir directors. From his many years of experience as director of music at First Baptist Church, Dallas, Mr. Souther will draw his information, materials and suggestions.

Those interested in Church Music Administration, such as pastors, directors, and other music leaders, will find a conference for them. Dr. Loren Williams is the leader.

Many choir officers are registered for Music Week. They will find much assistance for their work in a conference led by Gene Bartlett, Oklahoma's Music Secretary.

A phase of denominational endeavor gaining in importance is the Associational Music Department. Clifford A. Holcomb is to conduct this conference designed for all associational officers.

Malcolm Edwards, Fort Worth, is to be in charge of a group in the study of "Hymns and their Stories" which is expected to be widely attended.

Church accompanists, both organists and pianists, will find much help for their duties in a conference for them.

These conferences are only one phase of the Church Music Conference which is scheduled for June 9-15 at Glorieta Baptist Assembly. Those desiring to attend should make reservations with E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico.

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### EFFORT

If you want a place in the sun you must expect to get blisters.

*Youth Leaders Digest.*

of every executive council member on your campus.

Every prayerful effort that has been put into the planning of this special program has been offered with the understanding that today's students are tomorrow's leaders. The program becomes more important when it is realized that the leaders among today's students will become the leaders of tomorrow's leaders. Everyone vitally interested in the success of the Baptist Student Union in Arkansas will surely pray for the success of this year's State Spring Retreat.

—James D. Reed, Director,  
Baptist Student Union  
Arkansas State College, Jonesboro  
Chairman, Retreat Committee.

## Figures To Inspire

	Sunday, March 6	S.S.	T.U.	Add.
Little Rock, Immanuel	1435	460	8	
Including missions	1611	588	11	
Fort Smith, First	1363	636	13	
Including missions	1505	715		
Little Rock, First	931	412	1	
Including mission	953	433		
El Dorado, First	878	255	5	
Including missions	940	287		
No. Little Rock, Baring Cross	875	307	3	
Including mission	966	325		
Little Rock, Second	848	219	2	
Including mission	990	320		
Little Rock, Baptist Tabernacle	610	224	3	
Magnolia, Central	622	174		
Including mission	699	222	1	
Benton, First	592			
Including mission	649			
El Dorado, Immanuel	583	307	3	
Blytheville, First	578	198		
Little Rock, Pulaski Heights	578	189	6	
Fayetteville, First	554	174	3	
Including mission	604	209		
Warren, First	545	191		
Hope, First	534	182		
Camden, First	521	177	1	
Including mission	622	199		
Pine Bluff, South Side	521	250	2	
Pine Bluff, Immanuel	514	214		
Springdale, First	513	220		
Forrest City, First	498	180	1	
Paragould, First	484	233		
Including mission	584	285		
Conway, First	484	127	2	
Bentonville, First	462	172	3	
Malvern, First	479	165	1	
Booneville, First	462	105		
Rogers, First	460	206	3	
El Dorado, Second	431	208	3	
Little Rock, South Highland	429	187	6	
Including mission	458			
McGehee, First	424	182	1	
Cullendale, First	414	201		
Fort Smith, Calvary	410	167	6	
No. Little Rock, Park Hill	389	115		
Fordyce, First	386	148	2	
Including mission	495	216	3	
Fort Smith, Trinity	380	142		
Hot Springs, Park Place	380	132	2	
Fort Smith, Immanuel	377	161	4	
Jacksonville, First	371	242	1	
Including mission	421			
Siloam Springs, First	367	218	3	
Fort Smith, South Side	362	105		
Smackover, First	354	176	1	
Monticello, First	339	214		
Searcy, First	332	147	3	
Warren, First	324	180		
Piggott, First	323	129	6	
Jonesboro, Central	318	152		
Stuttgart, First	317	155	3	
Including missions	509	285		
West Helena	317	147	2	
Hamburg, First	305	115	4	
El Dorado, West Side	292	120		
Cabot, First	285	134		
Including mission	332			
Star City, First	255	110	13	
Including mission	316			
DeQueen, First	255	98	2	
Paragould, East Side	253	150		
Fort Smith, Spradling	252	82	3	
No. Little Rock, First	243	103	2	
Fort Smith, Temple	237	141		
Little Rock, Tyler Street	237	108	3	
Fayetteville, University	233	137	4	
Alma, First	231	102		
Springdale, Caudle Avenue	227	101		
No. Little Rock, Pike Avenue	216	93		
Fort Smith, Mill Creek	175	89		
Fort Smith, Bailey Hill	174	106	2	
Smackover, Joyce City	165	118	1	
Benton, Calvary	164	110	2	
Pea Ridge, First	147	105	1	
Siloam Springs, Harvard Avenue	137	64		
Little Rock, Rosedale	124	61		
Rt. Van Buren, Cedarville	122	105		
Royal, Antioch	114	72		
Rogers, Immanuel	104	61		

### BAPTIST WORLD ALLIANCE

London, July 16-22, 1955

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## Your Sunday School And Your Evangelistic Campaign

Perhaps the greatest evangelizing force in a Baptist church is the Sunday school. According to available records an average of 85 per cent of those who are won to Christ are won from the Sunday school. Whether it be in country, town, or city the ratio of baptisms has been comparable to the growth in Sunday school. The Sunday school has a vital role to play in planning, preparing, and executing a great revival and evangelistic meeting. We are suggesting several ways that your Sunday school can be made more effective in your revival and evangelistic meeting in April.

### YOUR RELIGIOUS CENSUS

1. In most cases your religious census has already been taken. Have the results been tabulated and prospects assigned to classes and departments? If not, this should be done as soon as possible.
2. Every prospect should be visited by the class of his age group before the meeting begins.
3. Every prospect possible should be enrolled in Sunday school before the meeting begins. Those who enroll and attend Sunday school before the meeting will be easier to win to Christ.
4. If J. N. Barnette's book "One to Eight" has not been studied it would be appropriate and helpful to study it before the meeting begins.

### SUNDAY SCHOOL NIGHTS

1. These should be planned by the pastor and superintendent.
2. Wednesday night has proven to be the best night in most churches.
3. Full attendance of Sunday school members should be promoted.
4. Prospects for classes should be invited.
5. Departments or age groups should be recognized briefly during the service.
6. A telephone campaign should be in operation just previous to the special night. Every member

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and prospect should be called or visited.

### HIGH ATTENDANCE DAY

1. This should be the middle Sunday of the meeting.
2. A goal of the entire enrollment should be set by classes and departments.
3. Every member and prospect should be visited personally. This can be done by classes and departments.
4. Your Baptist Book Store has in stock materials for promoting special attendance days.

### COMBINED SUNDAY SCHOOL EVANGELISTIC SERVICE

1. This should be the middle Sunday of the meeting.
2. Teachers and officers may meet and work out details on Wednesday night just previous to the service.
3. Pupils will meet on Sunday morning for opening assembly in the usual manner.
4. The Assembly period should be devotional and evangelistic.
5. Classes will assemble and get records.
6. Classes and departments will march quickly to the auditorium — Juniors, Intermediates, Young People, and Adults. They should be seated in this order with teachers sitting with their classes, working it out inconspicuously so as to sit immediately by lost members if possible.
7. It is better not to ring department or class bells. Each department and class should be notified when they should march to the auditorium.
8. Nursery, beginner, and primary workers and pupils should not be included in this service. A longer program for these should be planned and used if the service in the auditorium is not over at the usual time.
9. It is suggested that just one good gospel hymn should be sung after all have assembled in the auditorium. Then the evangelist should preach and give the invitation.

### VISITATION DURING THE MEETING

1. Co-operate with whatever plan the pastor and evangelist will be promoting.
2. Visit by departments where there are enough prospects for all who desire to visit. If there are not sufficient prospects for some of the departments, then workers should be encouraged to join with the other departments for visiting.
3. When we go (visit) prospects they come. When we keep on going (visiting) prospects they keep on coming. When we stop going (visiting) prospects they stop coming.

### FOLLOW UP

1. Visit all new church members

## Prayer for the 1955 Crusade

By C. Y. DOSSEY,  
Evangelism Department, Home Mission Board

We have a good organization. Practically every one of the more than 1,000 associations in the Southern Baptist Convention have their steering committees. This means more than 10,000 men are serving on these committees. We have had great evangelistic conferences in all our states. But good organization, great programs, and great resources are all empty and lifeless if we have not the power of the Holy Spirit. The one way to obtain the Holy Spirit is through prayer (Luke 11:13). If our pastors and people do not spend much time in prayer, this crusade will not accomplish what it should.

One week has been set aside in each of the three zones as a week of prayer for the Crusade. It is the firm conviction of this writer that one week in each zone is not enough. The purpose of this little

article is to urge all our pastors, Sunday school teachers, Training Union leaders, WMU presidents, Brotherhood presidents, and BSU presidents to call their people to pray in every meeting from now until the close of the Crusade — praying for the power of God to be upon this effort.

We would like to make the following two suggestions:

1. The associational chairman of evangelism or the associational moderator call the pastors together each week for a season of prayer.
2. The associational chairman of prayer see that all churches observe the week of prayer in their respective zones. The dates for the week of prayer for the respective zones are listed below:  
Tropical—February 21-26.  
Central—March 21-26.  
Northern—April 4-9.  
Alaska—April 11-16.

## Convention President Has A Word About Royal Ambassadors

DR. J. W. STORER, *President*  
*Southern Baptist Convention*

The new emphasis placed upon the Royal Ambassador program is very pleasing to me. We have greatly needed the leadership of men with this group, and the W. M. U. has earnestly desired that; as they give direction and leadership to the G. A.'s, so the men might be led to do the same for the R. A.'s.

By doing this, these boys will not only develop a manliness which will be Christ-centered, but a loyalty which will be church-centered. And that is something

we so greatly need amongst our boys — something which is already the proud position of the G. A.'s.

And may I add that in securing Coach Eddie Hurt from Oklahoma Baptist University, the Brotherhood has found just the man to direct this plan.

With this program, we shall develop for both boys and girls a leadership which grows from within, and not something that is, so to speak, super-imposed from without.

expressing joy that they have been saved and united with the church.

2. Encourage and guide to baptism.
3. Guide into service. Encourage new members to join in work of classes, especially in visiting prospective members and other class ministries.
4. Encourage new members to enroll in Training Union and other organizations of the church.

### CO-OPERATIVE EFFORT

1. All of these suggestions should be carried out under the close supervision of the pastor. These suggestions will produce results to the glory of God and the salvation of the lost.

These suggestions will fail if not carried out in careful and prayerful detail. It should be remembered that we are working with Christ in the building of His church. This is God's greatest business.

## City Mission Conference

An emphasis on methods of city mission work at the recent Convention-wide City Mission Conference resulted in "the best we've ever had," according to many who attended the conference.

The eleventh annual City Mission Conference was held in Dallas, Texas, February 21-24, and was sponsored by the Home Mission Board. Dr. S. F. DOWLS, Secretary of Co-operative Missions, directed the meeting.

Forty-one of the 48 city superintendents of missions attended the meeting along with about 250 pastors and lay city mission committee members.

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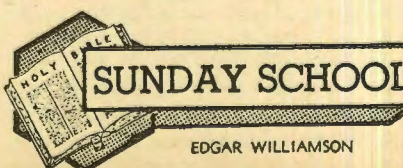
Mr. and Mrs. Marlin R. Hicks, Southern Baptist missionaries to Chile, are returning to the States on furlough and may be addressed at 2416 24th Avenue, Meridian, Miss. Mr. Hicks is a native of Arkadelphia.

—00—

## BEHAVIOR

You have to be sure that your faults are pleasant and that your virtues are bearable.

—Quote.



# Christian Living

By BURTON A. MILEY

Two forces demand that a Christian's practice should square with his profession. The first force is that of the world which is quick to see hypocrisy and sham in religion. The gospel is the world's hope, but it offers little attraction when the practice fails to equal the profession of any individual Christian. The second force is God who produced the gospel. God demands that profession and practice be squared. This demand is bedded in God's righteousness and purpose.

The question arises how can one live to the glory of God? Christian living becomes valuable when approached from the positive angle. What a man leaves off is valuable to spiritual power in proportion to that with which he fills his life. A man is powerful for God not by absence of negative righteousness, but by the presence of positive. It is not enough to overcome evil, but it must be overcome with good. (Romans 12:21) The Christian exercises negative righteousness in handling his sins; positive when he is obedient to God. (1 John 2:3)

## QUESTION OF SINS

A garden can have the major trees taken from it, but small weeds and grass will contend with garden produce. The life of the Christian has the sin-principle broken the moment that he receives Jesus as Saviour. He ceases to be governed and motivated by sin dominion. Faith produces this result. But every Christian has to do with sins. None is excused. The task comes to the mature Christian, to the new Christian, and is never absent from any Christian's life. An unbeliever is confronted with sin. This is singular. It is the government of sin, the mastery by sin. Unbelief is active or passive rebellion against God. Whatever the individual does is because of the state of unbelief in which he lives. Even a man under sin-principle can do some good things. He can be respectable. He may even be moral. But sin in its deadliest form, that of unbelief, rules and governs his life. He never breaks the sin-rule by yielding to the Christ-rule.

The believer is confronted with sins. These sins are the acts which appear in disobedience to the Christ-rule. They are isolated sins, not sin as government of life. The believer therefore is like the garden. Though the large tree is gone there shall be numerous attempts for small weeds and grasses to take over. These must be fought down in perpetual battles.

John wrote to discourage sins (2:1). God wants sins discouraged within every life. He said: "If any Christian (man) sin, he has an advocate with the Father, Jesus Christ the Righteous." This Advocate is God's gift to his family.

## Sunday School Lesson for March 20, 1955

1 John 2:1-6;

Colossians 3:8-10;

1 Timothy 4:12

He works only with the child. An advocate is one who pleads favorably for another. He is a lawyer. Every child of God has Christ Jesus as his lawyer to plead his cause. He does it as an equal with the Father. Jesus is not an inferior making supplications to a superior, but is on equality with God advocating for a member of the family. The Christian's lawyer is one who has also been made the propitiation for sins. He is the means of forgiveness. (1:9).

John also said that Christ Jesus is a propitiation for the sins of all the world. There is a difference between an advocate for family members and propitiation for all sinners. Propitiation means that Jesus thoroughly satisfied God concerning all sin. Now when the question of sin is settled within an individual's life he should come to this conclusion. No longer is the sin-principle the governing element within his life and any sin which comes up as an isolated act will immediately be taken to his Advocate to clear with the Father. There is no untruth to dwell within and no deceit for the heart to harbor. John further told his little children that "anyone who abideth in Christ ought to walk as Christ walked." This is the common walk of Christ not the walk upon the water which was extraordinary. When one walks with Christ there is gladness and joy in his life. Christ is prominent. Sins are lessened. Others say concerning Baptist Christians "They can sin all they want to." Baptists sin more than they want to for the desire to sin is lost in the desire for God's will to be done in life.

## CATALOGUES OF SINS

Colossians 3:8-10

Paul catalogued some sins after "old man" or first man. But when the sin-principle was ousted from life in favor of Christ's government, these things were to be put off as old clothing. Those who lived in sin walked in sin (3:7). One should note that living comes ahead of walking whether that living was in sin or in spiritual matters. One cannot walk in any position until he lives within that position. Six sins are mentioned specifically to be laid aside by the Christian. They are the sins of anger, wrath, malice, blasphemy, filthy communication and lying. Anger is the wrong use of the base emotions of life. Wrath is the outburst which rises

from anger. Malice is cancer of intention. Malice is what causes one to injure his neighbor through ill feeling. Blasphemy is slander against man or God. Filthy communication is the foul language which proceeds out of a man's mouth in the form of dirty stories or abusive talk. Lying is misrepresentation that is to be stopped so that it will not become a habit. These sins are put off in order that a man may take up that which is new within him. A law of physics determines that two solids cannot occupy the same space at the same time without one displacing the other. In the spiritual realm two forces cannot occupy the same position without one displacing the other. If the force of sin exists, the force of spirituality cannot exist within the same life.

## EXHORTATION TO PURE LIVING

Timothy was admonished to exert the power of good example. Good example has done more to further the cause of Christianity than any other exercise. Should one have a choice between good example and good preaching from poor example, it would be much better to take the good example. One is moved by the failure upon the part of many Christians to give a good example. This is one reason why it is difficult to fill the pews with sinners. Timothy was admonished to let his yesterdays be the foundation for influence today. He was to be an example in public and private life. His practice must square with his profession. That to which Timothy was admonished is the responsibility of any Christian today.

## PRACTICAL LESSONS

**THE POSITIVE LIFE COUNTS MOST FOR CHRIST.** The negative life does not produce an aggressive power. Positive Christian living eliminates all that is wrong and fills with that which is right. One cannot live abundantly for Christ merely by leaving sin out. He must bring God in. We must keep His commandment.

God has adequately provided for all sin. This provision is for both the unbeliever and the sinner. Each should use this provision if he wishes assurance of his salvation through forgiveness.

Tomorrow should be better in every Christian's life. A Christian should grow more Christlike, more mature day by day. But tomorrow's usefulness depends upon today's action. There can be no great service for Christ tomorrow, if today's moments are not given to Him.

## FEAR

My mother never read a psychology book in her life, but she could have written one. Here's how she dealt with our fear of thunder. During a storm, she would seat us five children in a circle on the kitchen floor. Then she would distribute her pots and lids to us, one set apiece.

"See if you can make more noise than the thunder," she'd say. "Go ahead; bang just as hard as you can and scare the thunder away."

How she endured the racket I'll never know, but diverted by our own din, we forgot to be afraid.

—Mrs. Lily Sandrot, Rotarian.

In every church there are the leaners and the litters, the shirkers and the workers, the drifters and the drivers, the prodded and the prodders.

—R. Lofton Hudson

## CHILD

To train children at home, it's necessary for both the parents and children to spend some time there.

—Banking

## Have YOUR CHURCH on FOTOWARE

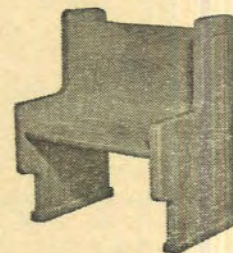


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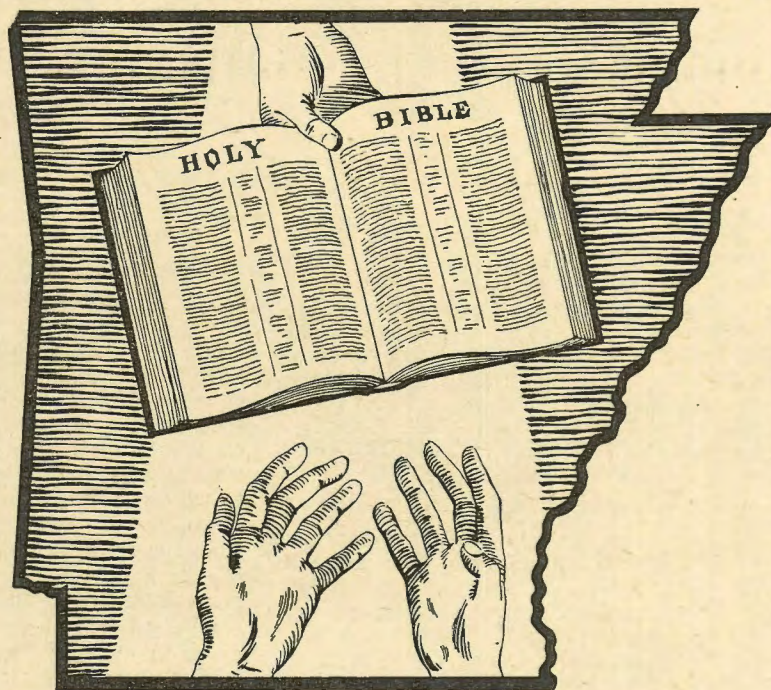
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# Executive Board STATE CONVENTION

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

## The Paramount Need of the Hour Is the Preaching of the Word



*A million three hundred thousand lost souls in Arkansas lift their hands to us for the gospel message of salvation as revealed in the Bible. Christ is their only hope of eternal life.*

### The Four Most Significant Weeks Arkansas Baptists Ever Faced!

March 27 - April 10 — April 10 - 24

Under the slogan, "EVERY CHURCH REVIVED IN '55", Arkansas Baptists join in the great Simultaneous Evangelistic Crusade on the above dates. Unlimited participation of every church and every member, daily intercessory prayer and preaching of the Word in the endowment of the Spirit will guarantee success and victory in this Crusade. Let us all make a supreme effort to experience revival in every church and reap a multitude of souls for Christ. This Crusade gives the Baptists of Arkansas their one supreme opportunity. We must not fail Christ and lost souls.

#### The Harvest is Not Four Months Away — It Is Now!

Ripe fields beckon all hands to give themselves to the harvest call. Ripened grain has a definite time limit. One cannot trifle with a harvest. There is such a thing as harvest priority that will cause one to put aside lesser things, important as they may be, and devote all energies and hands to putting in the

sickle and reaping the harvest.

The urgency of the Crusade, demands the best and most consecrated devotion of everyone to the highest call to service that has ever come to the members of our churches in Arkansas.

A most sincere and genuine appeal to every church, pastor, and evangelist, is that we embrace this God-given, golden opportunity to thrust in the gospel sickle and win a great harvest of souls NOW.

#### Prayer and Revival

God says, "Call unto me, and I will answer thee, and show thee great and mighty things thou knowest not." There is no substitute for prayer. If we realize the results that God wants to give us in this Crusade, we must exercise ourselves in the art of believing prayer. There has never been any great, mighty, sweeping revival that was not saturated in the believing prayers of God's people. God is able and willing to give us a great landslide of souls, but we must pray the victory down from Heaven.

#### What Is a Revival?

The time for the Simultaneous Evangelistic Crusade is right upon us. Our Baptist family can make this our finest hour as myriad faces turned heavenward humbly implore, "Revive us again that Thy people may rejoice in Thee."

The word "revival" has suffered betrayal. In its long usage it has accumulated — as any word will do — various shades of meaning. Some seem to regard it as a conspiracy contrived by our denominational leaders to have something "going on." Others consider it — and have so condemned it — as an "opiate," which provides a means of escape from life's hard realities. Others look on it as an emergency measure, a kind of spare tire to be used when all others have blown out. Some of its alleged friends consider it the church's sole instrument for securing reservations in the Celestial City. And their name is Legion who call it a "shot in the arm," as if God goes around injecting a spiritual Vitamin Blw for a temporary pick-up!

In face of such accumulative misunderstanding a timely query is, "What is a real revival?" A revival worth its salt is a rediscovery of the meaning of God in human experience. This includes genuine repentance of sin, vital faith in Christ, complete surrender to His Cross, renewed enthusiasm about His Kingdom, and a resistless urge to win others to His will and way for human life. It is a spiritual awakening that is pure in motive, sane in method, and permanent and creative in content. It is an earnest reasoning together concerning our hopes and fears and far horizons. It is the soul's deep answer to the call of God. It is the wandering child's return to the Father's home.

The last best hope of a wistful world lies in the willingness of the ones who are called by His name to humble themselves and pray the prayer of the Chinese Christian: "Lord, revive Thy Church, beginning with me!"

#### Utilize High Attendance Day In Sunday School

Central Zone — Sunday, April 3

Northern Zone — Sunday, April 17

There is a definite relationship between Sunday school attendance and evangelism. Every Sunday school is asked to set reachable goals for attendance on these days. Break the goals down by classes and departments. Use "chain link" or some other device to sign everyone up to attend Sunday school on High Attendance Day.

Abbreviate the Sunday school lesson period. Hold combined worship services in church auditorium for Juniors and up, beginning at 10:30 a.m. Give evangelist an opportunity to bring brief evangelistic message and make a warm, urgent invitation to all to accept Christ. Take plenty of time to press the invitation. "Knowing the terror of the Lord, we persuade men." II Cor. 5:11.

## The World At Its Worst Demands The Church At Its Best