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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, MARCH 31, 1955

NUMBER 13



Louis C. Williams

*"The Little Brown Church in the Vale" in Nashua, Iowa
Inspiration for the hymn, "The Church in the Wildwood"*

See Page Three

Puritan Ministers Invited to America As Missionaries

This is number five 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, August 5, 1629 — (BP) — Puritan ministers whose religious beliefs have made them unpopular with the Anglican Church have been invited to join an expedition to the new world of America, it was learned today.

The Massachusetts Bay Company invited the preachers, Roger Williams and John Cotton, to attend a recent meeting of the group which plans to sail for America to establish a settlement. Cotton is a successful pastor of forty-six while Williams, a recent graduate of Cambridge University, is only twenty-six.

Williams and Cotton evidently will accompany the group as missionaries. Evangelization of the wild American natives, called "Indians," was discussed at the company meeting. Williams had been asked several months earlier to go to America, it was learned.

Prospective settlers in the new world have been granted the right of self-government by the Massachusetts Bay Company, which holds a charter from the king. As religious liberty also has been promised, the Puritan preachers should find their calling more pleasant in the new world.

The right of self-government was extend-

ed to the settlers by the company in the hope that it would induce "persons of worth and quality" to sail to the new world with their families and build homes there.

If the two preachers do go to the settlement, ambitiously called "New England," they may be only one jump ahead of the law. Both have opposed the Established Church, and Williams has openly violated the law in following his Puritan beliefs.

Young Williams has rejected outright the Book of Common Prayer of the Anglican Church and Cotton accepts only the idea of the book prayers. Williams has been outspoken in his protests against the union of church and state.

Influential friends have been on the side of Williams. He has a number of acquaintances in Parliament, notably Sir Edward Coke, the famous lawyer. Cotton's pastorate is under the Puritan Bishop of Lincolnshire.

Williams' bishop, however, is William Laud, bitter foe of the Puritans. Laud is in line for appointment as Archbishop, and if he wins the promotion he has sworn that "not one Puritan in all England will be safe."

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Southern Baptist Convention

—17th Century Baptist Press.

Honor Roll of Ordinary Folks

By G. H. O'DONNELL

The sixteenth chapter of Paul's letter to the Romans is very interesting and very enlightening. The first sixteen verses of that chapter might well be called "The Honor Roll of Ordinary Folks." A few of these people we know through other references; but of most of them we know nothing except what Paul states here.

Although we know very little about these people, we know this — they were faithful, loyal, hard-working disciples of the Master and they helped Paul in his great work. Without them and their help Paul could not have accomplished the magnificent work which he did accomplish. So the work of these folks, of whom we know only the names, survives for us today in the letters of Paul. The work of Paul includes their work. Although they are practically unknown, they constitute an honor roll of the very highest rank. Their works survive until this day. Indeed their works will survive until the end of time, and on into eternity itself.

Even so in our day there are many humble, ordinary folks who faithfully support the work of their church and of their pastor. They receive little or no publicity. Often they receive few thanks. Yet without them our churches would accomplish little, and without them even the most brilliant pastors would be largely handicapped. Most of our work is done by ordinary, faithful members — men and women who are widely known, but who give the money, who bear the witness, who are steadfast in prayer, and who attend church regularly. In the sight of our Lord such people constitute an honor roll of the heroes of the faith—an honor roll of ordinary folks.

—The Baptist Observer.

The Little Brown Church

(Continued from Page Three)

held his membership in the little country church out home. He felt that the church back home needed his support more than the Hartsville church and therefore he left his membership in the little rural church and gave them such support as he was able to give.

Finally, a member of the Hartsville church was in the community of the country church from which he came and remarked to one of the members concerning the support that this absentee member evidently gave to his home church. The member of the home church said, "No, when we approach him for support of the home church he tells us that since he is living in Hartsville he feels obligated to support the church there."

Whether it is the country church or town or city church, the person who moves away and does not move his membership is doing that home church an injustice. In fact, he is sinning against the church which in many cases he claims to love so much that he will not move his membership. The church cannot keep up with members who move away from the community and there are very few members who move away that keep up with the home church. So these people who move and do not move their church membership are lost to the churches and to the denomination. Hence, the report of 2,500,000 non-resident members of whom we have no account whatsoever.

—000—

ACTION

You shouldn't blame the boss for being a crank if the employees aren't self-starters.

—Quote.

Blessed Deafness

A Devotion by the Editor

"He was as though he had been deaf."

The people of Israel met at Mizpeh to elect a king. When the voting got under way, Saul was chosen from the tribe of Benjamin. Saul returned to Gibeah, accompanied by a band of men whom God had prepared to be his close companions and counselors. But there was another group of men, described as the children of Belial, who said, "How can this man save us? And they despised him, and brought him no presents."

If you will read the marginal note in your Bible you will find this response from Saul: "He was as though he had been deaf." Having been chosen by God and then elected by the people for the position of highest honor and greatest responsibility in the nation, he turned a deaf ear to the criticisms of the disgruntled elements of the population.

In order to be happy in our Christian living and successful in our Christian service, we must learn to be deaf to the criticisms and fault-finding of the critical, disgruntled, and pessimistic children of Belial.

Soon there developed a situation which proved Saul capable of filling his high office with distinction. The King of Ammon threatened a certain section of his realm and messengers were sent post haste to Saul. The King acted with such promptness, planned his strategy with such wisdom, and executed his campaign with such skill that the enemy was completely defeated and almost annihilated.

Again, the fine qualities of the man, Saul, came to light. When his armies returned home victorious, Saul's friends suggested that all those who had criticized him be put to death. And Saul replied: "There shall not a man be put to death this day, for today the Lord hath wrought salvation in Israel." He would not ruin a day of victory by stooping to seek revenge; instead a great day of worship was observed.

Up to this point in the life of Saul, it would be difficult to find a nobler example of unassuming but lofty courage, fair-mindedness, and unselfish liberality. We have sometimes wished that the history of Saul could have ended there. If it had, Saul would have held a different place in the esteem of the world. It does seem that some people live too long, long enough to ruin a good record.

"But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" I Samuel 10:27.

ARKANSAS BAPTIST

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From The Editor's Desk

The Little Brown Church In The Vale

Pictured on the front page is "The Little Brown Church In The Vale," located at Nashua, Iowa. This church furnished the inspiration for the hymn, "The Church In The Wildwood," by Dr. William S. Pitts. Obviously, Dr. Pitts used this particular church in his hymn as a symbol of the thousands of churches "in the wildwood."

This hymn has recalled to untold numbers of people their experiences in the little home church in the country — experiences which laid the foundation for a life of constructive Christian living and for a faith in the fundamentals of the gospel message. This hymn has served a real purpose to remind people of the simple faith, the unquestioning loyalty, and the devotion to the word of God which characterized these rural churches and their ministry.

Contribution

Eternity alone will tell the full story of the contribution which these country churches have made to Christianity in general. However, we are thinking primarily of our Southern Baptist denomination and the contribution which the rural south has made to our denomination. In the early days of our denomination, the rural churches sent missionaries to the cities. There were no great city churches then. The strong churches were in the country.

Since the development of great city churches, we are in danger of overlooking the contribution of the rural churches to our denomination. When we speak of contribution we do not have in mind primarily monetary contributions although that is in itself a considerable sum. We have in mind two things primarily when we speak of the contribution of the rural church.

First is that simplicity of faith and conviction that holds close to the Bible. There has been less sophistication in the rural church than elsewhere and a tenacious adherence to "thus saith the Lord." More recently the rural areas have been invaded by pentecostal groups and other sects. This invasion has been made possible by the neglect of Baptists and Methodists particularly.

Men and Women

The second contribution we have in mind is the contribution of men and women. The rural churches have fed a constant stream of men and women into the town and city churches. The rural population has decreased and the town and city populations have constantly increased. Also, where there was once prosperous farmers who owned their land, there is now a transient tenant farmer population. This situation makes for a more rapid turnover in the church community and for less stability in the church life and program.

It was only a few years ago that the majority of preachers and missionaries came from rural churches. In assemblies of preachers and missionaries the question has often

been asked, how many were reared in the country. On every such occasion that we recall, by far the majority came from rural churches. Whether that would be true today, we do not know. However, the fact remains that the rural churches have made perhaps a greater contribution to the ministry and to mission personnel than the towns and cities. Our denomination particularly is indebted to the rural churches for the men and the women it has given to the denomination as laymen in the great city churches, as educators in our colleges and seminaries, as administrators in our denominational agencies, as ministers and missionaries.

The Other Side

There is another side to this movement of the population from the country to the towns and cities. To the embarrassment, chagrin, and disappointment of pastors, both in the country and in the city, many of those who remove from the rural areas to the towns and cities become lost in the crowds and never become identified with any church and are lost to the Lord's cause. Our churches of the Southern Baptist Convention are currently reporting approximately 2,500,000 non-resident church members. This means that approximately 2,500,000 Baptists have moved from one community and established residence in another community. These Baptists have moved a lot of junk that has accumulated over a period of years, the old shoes and the old clothes and the garden tools and etc. But they have not moved their church membership. You would judge that they think more of an old pair of shoes than they think of their church membership. They place a higher value on a garden hoe than their church membership. They value more highly the figurines placed on the whatnot in the corner of the room than their church membership. The list of comparisons might be continued indefinitely, but this is sufficient to show the low estimate which some people place on their church membership.

Of course this non-resident membership of our churches is not confined to those who remove from the country to the city, but includes those who move from city to city and town to town. There are many reasons given for not transferring their church membership.

Excuses Not Reasons

Sentiment often influences people to leave their membership behind when they move everything that belongs to them to another community, sentiment for the old church or sentiment for the cemetery in which some member of the family is buried, perhaps father and mother. But sentiment for a church building or a church community or a church cemetery is a very poor substitute for a genuine love and devotion to the Lord Jesus Christ and to the cause to which He has called every follower of His.

There are many, perhaps, who are kept

Legalizing Sin For Revenue

A news release from Lord's Day Alliance of the United States says that the Pennsylvania Senate is considering the passage of a bill designed to legalize horse racing with pari-mutuel wagering. This organization, the Lord's Day Alliance of Pennsylvania, is fighting the passage of this bill. The proponents of horse racing claim that Pennsylvania needs it for revenue proposed.

The general secretary of the Lord's Day Alliance of the United States, Melvin M. Forney, prepared the following statement which was sent to all members of the State Senate:

Sin for Taxes

"Sin for taxes is not a healthy motive for the enactment of questionable legislation. The tendency to legalize sin for revenue in past years has been greatly responsible for the moral break-down in our national life and the alarming growth of juvenile delinquency. The Scripture reminds us that 'righteousness exalteth a nation.' This is true. National righteousness can never be attained by the use of tax money received by the state as a bribe to allow unrighteous acts. Sin for taxes is just that. It is a bribe to government paid for the privilege of doing business by those who wish to traffic in things known to be against the best interests of the life of the community."

The above statement is one of the clearest we have ever seen on the subject. It exactly describes and puts in clear perspective the legalizing of sin for revenue. Any state which accepts "tax money . . . as a bribe to allow unrighteous acts" is certain to reap a bitter harvest for its disregard of moral principles which are basic to the well-being of any state.

Arkansas is continuously reaping its harvest of moral degradation for accepting the bribes of the gambling interests and the liquor interests for the granting to them of the privilege of operating openly and legally.

"Bribe" is not a pretty word and folks resent being charged with accepting a bribe. Yet, that is exactly what the state of Arkansas is accepting from the gamblers and from the booze barons of Arkansas. The taxes collected from these interests are nothing more nor less than a bribe to allow them to carry on their evil practices.

loyal to the home church so long as they live in the community by the home ties and traditions of the community. However, when they remove to another community, the strength of these ties which they felt in the old community is broken and they no longer feel impelled to remain loyal to the church and therefore do not feel obligated to transfer their membership to some church in the community to which they have removed.

There are others which seem to use an absentee membership as an excuse for taking no active part in church life. I recall a man in South Carolina. He had moved from the country to the city of Hartsville. When approached by the people of Hartsville to transfer his membership to the First Baptist Church there, he would state that he still

(Continued on Page Two)

Kingdom Progress

Staff Worker

Immanuel, Fort Smith



PRESTON BROOKS

Preston Brooks began his work with the Immanuel Church, Fort Smith, February 1, as Director of Music and Promotional Activities. Mr. Brooks came to Immanuel from the First Baptist Church, Kennedale, Texas. He was formerly the Director of Music and Education at the First Baptist Church, Poteau, Oklahoma. Mr. and Mrs. Brooks are natives of the state of South Carolina. He has studied at the University of South Carolina and the Schools of Music and Religious Education, Southwestern Seminary, Fort Worth. Mrs. Brooks is a graduate of Meetze-Dunning School of Music, Columbia, S. C. They have three children.

The new program of Music at Immanuel Baptist Church will consist of an Adult Sanctuary Choir, a Men's Choir, Carol and Cherub Choirs, Quartets, Trios, and an Intermediate Girl's Ensemble.

Speed X-Ray Unit to Korea

Korea's first mobile anti-tuberculosis X-ray unit, purchased through funds donated by American church-goers, is en route to the little war-torn country.

It will be used in the Korean anti-tuberculosis program of Church World Service, international relief and rehabilitation wing of the National Council of Churches. The unit was presented on behalf of the Council by Mayor Robert F. Wagner, of New York, to Dr. David Y. Namkoong, Korean Consul-General at a ceremony held recently at New York's City Hall.

The X-ray equipment is mounted on a four-wheel drive automobile chassis and carries with it, on a trailer, its own gasoline-driven electric generator. On arrival in Korea it will go into immediate service in outlying districts where the people do not have access to clinical aid. Tuberculosis is more prevalent in Korea than any other disease. The annual TB death rate is 400 per 100,000 persons, with the highest incidence among undernourished women and children.

—Newsweekly.

News from Ouachita

Scholarship Available

Mrs. Estelle McMillan Blake was on the Ouachita faculty when the college opened its first session in September, 1886. Except for two brief interruptions, during one of which she taught for a time at the University of Arkansas, she continued to teach at Ouachita for over half a century. January 28, 1946, Mrs. Blake retired, having completed 51 years of service.

Ouachita awarded Mrs. Blake an honorary Master of Arts degree in 1930. She was further honored at the commencement of 1933 when the class of 1931 and 1933 presented the college with her portrait, which hangs in Riley Library.

In 1950 Mrs. Blake died, leaving a scholarship to continue twenty-two years—\$250 each year. The fund, called the Theodore Blake Memorial Scholarship, was left in memory of her only child, a daughter named Theodore in memory of her father.

Any freshman who qualifies in regard to high school record and service to Ouachita can receive the scholarship. It is given to persons showing promise, with character emphasized above need. A person who hopes to receive the scholarship is required to appear before a committee.

There have been five students to receive the scholarship to date, three are still attending Ouachita. They are Joan Gore, Hot Springs; Benny Hipp, Anderson, Mo.; and Janice Skelton, Rogers.

Five Students Visit St. Louis

Five students will attend a meeting of 600 college International Relations Clubs in St. Louis April 1-4.

Delegates to the convention from Ouachita include Betty Ingram of Harrison, Kenneth McKeehan of Texarkana, Marjorie Witherington of Camden, Joan Gore of Hot Springs and Chaiho Kim of Mena. They will be accompanied by Miss Lois Gardner, sponsor of the campus club.

The topic of discussion at the conference will be "U.S.A.—Paradox of Power." Headquarters will be the Sheraton hotel, St. Louis.

Practice Teaching

Eleven students are enrolled in Ouachita's directed teaching course and are practice teaching at the Malvern junior and senior high schools. Mr. Elliot Donnels, assistant professor of education has stated.

The students are in the second week of a six-weeks teaching period after a period of observation, Mr. Donnels indicated. They have full charge of classes two hours each morning, then return to the college to attend regular classes in the afternoon.

Radio Program Planned

The Life Service Band is planning a weekly fifteen-minute radio program to be presented by members of the organization, Dr. Orville Yeager, sponsor, has announced.

Composing the committee in charge of arrangements are Bill Hinds, sophomore, Springdale, chairman; Ed Pinkston, junior, Crossett; and Joel Moody, sophomore, Ward.

Anderson Union Ordains

Minister-Deacons

An ordination service was held January 30 at Anderson Union Church, near Hope, in which Hershel Williams was ordained to the gospel ministry and Loy Cato, Wilbern Ross, and Claude Collins were ordained as deacons.

M. T. McGregor, associational missionary, Hope Association, served as moderator of the ordaining council. The examination was conducted by Pastor Connie Horton. The Bible was presented by Pastor Horton. Fred Deahl, pastor of Antioch Church, offered the ordination prayer. Lonnie Lasater, pastor of Nashville Church, delivered the ordination sermon.

Mr. Williams is pastor of Guernsey Church.

Two Churches Consolidate,

Pastor Available

South Side Church of Little Rock voted to consolidate with the Longview Church, recently organized by Pastor C. E. Lawrence. The consolidation was effective March 13 when the property of the South Side Church was turned over to the Longview Church.

T. S. Cowden was serving as pastor of the South Side Church, having been there one year. During that time there were 64 additions to the church, 28 on profession of faith and baptism. He is now available for the pastorate, as a supply, or for revival meetings. He may be contacted at 1306 West 29th Street, Little Rock, phone, FRanklin 2-0854.

Deacon Ordained

Robert F. Pully was ordained a deacon by Mill Creek Church, Central Association, March 13.

Pastor Lonnie Simpson served as moderator of the ordaining council. Luther Ward conducted the examination; James Fitzgerald, pastor of Park Place Church, Hot Springs, delivered the charge and ordination sermon; Jessie Wyatt offered the ordination prayer; Clarence Shell, Jr. served as clerk; and Delbert L. Garrett, associational missionary, Central Association, offered the closing prayer.

47 Received in Revival

President H. D. Bruce of East Texas Baptist College did the preaching for the South Avenue Baptist Church, Pasadena, Texas. During this meeting of eight days, there were 47 additions; 35 of these coming for baptism. J. R. (Bob) Pearce is the pastor.

Convention Luncheon for Baylor Religious Workers

This group will meet Thursday, May 19, immediately following the morning convention session in Miami, at University Baptist Church, Coral Gables. Price, \$2 per plate. Tickets may be secured by writing Bob Feather, First Baptist Church, Bowling Green, Kentucky.

Josephine Harris on Furlough

Miss Josephine Harris, Southern Baptist missionary to Hawaii, will soon return to the States on furlough. She may be addressed c/o Capt. W. T. Hendricks, 4519 Ocana Avenue, Long Beach, Calif., from May 1 until June 1, after which her address will be 118 College Boulevard, Pineville, La. She is a native of Brinkley.

Minister Ordained

The Shannon Church in Current River Association ordained R. R. Shreve, Jr., Pocahontas, to the full work of the gospel ministry, Sunday afternoon, March 20.

Pastor Ralph W. Cadwell of the Shannon Church served as moderator of the ordaining council; Associational Missionary H. W. Johnston, clerk; Pastor B. D. Smith, First Church, Pocahontas, led the examination. R. R. Shreve, Sr., associational missionary for Independence Association, delivered the charge to the church and candidate, also the ordination sermon. Pastor J. C. Smith of Pettit Mission, Pocahontas, presented the Bible, and B. E. Rickman of First Church, Reyno, led the ordination prayer.

Missionaries' Addresses

Miss Rosemary Limbert, Southern Baptist missionary to Japan who is in the States on furlough, has completed her studies at Carver School of Missions and Social Work, Louisville, Ky., and has moved to Grubbs, Ark. She is a native of Grubbs.

Mr. and Mrs. B. W. Orrick, Southern Baptist missionaries to Uruguay, have moved from Montevideo to Conchillas and may be addressed at Conchillas, Dpto. Colonia, Uruguay. Mr. Orrick is a native of Pike County.

School Board Reverses Action Against Gideon Testament Distribution

The school board voted, 7-3, to allow the Gideons to distribute New Testaments in Jennings, La., schools. The action reversed a previous vote against the proposal.

Members opposing the plan said it leaves the board wide open for distribution of all kinds of literature in the schools.

—*Religious News Service.*

Pulaski Heights Secures Educational Director

Lloyd Jobe will begin his work as educational director with the Pulaski Heights Church, Little Rock, April 1.

Mr. Jobe is a graduate of Baylor University. He received the degree of Master of Religious Education from Southwestern Seminary, Fort Worth, Texas, in 1952. He served a part of 1953 as educational director of the Crestwood Baptist Church of Oklahoma City, and returned to the Seminary in 1954 where he completed the residence work on the graduate degree.

Mr. Jobe is to be married on April 17 to Miss Margaret Burton of McComb, Mississippi. She is also a graduate of the Seminary and is now serving as educational director of the First Baptist Church of McComb.

Childress Church Receives 17

The Childress Church, Route one, Monette, recently had the services of Pastor James Paul Phillips, Brown's Chapel, Greene County Association, as evangelist, and James Arthur Wheetly, student of Southern College, Walnut Ridge, as song leader, in a revival campaign that resulted in fifteen being received by the church for baptism and two by letter.

J. O. Miles is in his eighth year as pastor at Childress. During that time the church has built a new auditorium, and just completed a new educational unit.

First Congressional Prayer Room Opened

By Religious News Service

Newsmen and the public got a glimpse of the new prayer and meditation room of the United States Capitol which was opened to inspection for a few days.

The room, to be used by the nation's lawmakers only, is the first prayer chamber in the history of Congress. Situated immediately off the rotunda under the Dome it is as centrally located between the two Houses as is possible.

Central features of the 20-foot square room are a simple altar and a stained glass window showing George Washington kneeling in prayer. The furniture comprises a dozen leather chairs and two movable prie-dieu's for use of members desiring to kneel.

An American flag, symbol of religious liberty in the United States is given a place of honor at the right of the altar. Two candelabra, with seven lights each, stand at either side of the altar. The seven-pronged candelabra are recognized as a symbol by all faiths, according to Capitol Architect J. George Stewart.

In accordance with the wish of Congress that no symbols distinctive to any one faith be used in the room, the only religious article is a copy of the Bible, opened to the 23rd Psalm, in the center of the altar.

Center medallion of the window, on a background of carefully selected ruby glass from England, France and Germany depicts the kneeling figure of George Washington, representing America in fervent prayer.

Etched behind Washington is the first verse of the 16th Psalm: "Preserve me, O God, for in Thee do I put my trust."

The upper medallion represents the obverse (front) side of the Great Seal of the United States on which appears the religious motto "Annuit Coeptis" (God has favored our undertaking), and the phrase "Novo Ordo Seclorum" (a new order of the ages is born).

The reverse side of the Seal, with the familiar American eagle, is represented on the lower medallion.

Immediately under the upper medallion is the motto of Abraham Lincoln: "This Nation under God."

In the background surrounding the medallions are 13 stars, each bearing the name of one of the original states. The border of the window is a laurel wreath containing the names of the other states. Space has been left for one more state, and additional states can be added by cutting into the laurel border and adding nameplates.

In the two corners of the window are shown a book and a candle, symbolic of the Holy Scriptures, and a quotation from the 119th Psalm, "The Word is a lamp unto my feet and a light unto my path."

The room is done in tones of blue and will be lighted by soft, indirect fixtures. The rug is dark blue and the walls are a pastel shade. The original barrelled ceiling, which imparts a cathedral-like character to the room, was left untouched.

The window, valued at \$10,000, was donated by a religious art studio in California which preferred to remain anonymous. The workmen who installed it contributed their services. The studio prepared the glass, most of which was manufactured in West Virginia and Indiana, then taken to California for cutting, and transported back across the country to Washington for installation.

The prayer room will be under the jurisdiction of the House of Representatives which has appointed a committee of Rep. Brooks Hays (D.-Ark.), chairman; Rep. Katherine St. George (R.-N.Y.) and Rep. Karl M. LeCompte (R.-Iowa) to supervise it.

A committee of clergymen advised the Capitol Architect on furnishings of the room. It comprised Dr. Frederick Brown Harris (Methodist) chaplain of the Senate; Dr. Bernard Braskamp (Presbyterian), chaplain of the House; Rabbi Norman Gerstenfeld, pastor of Washington Hebrew Congregation; and the Rev. Edward J. Herrmann, assistant chancellor of the Roman Catholic archdiocese of Washington.

"Church of the Air" Features Southern Baptists

Dale Hufft, pastor of the First Southern Baptist Church of Bakersfield, Calif., will represent his denomination on "Columbia Church of the Air," a weekly CBS radio network program, Sunday, April 17, 10:30-11:00 a.m. (EST) it was announced this week.

Produced in cooperation with the Radio and Television Commission of the Southern Baptist Convention, the program is a modified church service. Joseph Daniel, minister of music for the Bakersfield church, will direct the music.

"Church of the Air" features Southern Baptists several times a year on the weekly program. It will originate live from Bakersfield through CBS Station KERN on April 17.

Mr. Hufft is a native Missourian. His first full time church was First Baptist Church of Camdentown, Mo. He later served as pastor of First Baptist Church, Stoutland, Mo., and National Boulevard Baptist Church, Springfield, Mo. He has been in his present pastorate for the past eight years.

The Bakersfield church is one of the largest and most active among Southern Baptist churches in California.

Reed Assists Speed In Mississippi

The South Side Baptist Church, Meridian, Mississippi, had the services of Jesse Reed, State Missionary, in their recent revival March 6-20. Mark Short, Sr., of Arkadelphia led the singing.

There were 61 additions to the church, with 35 for baptism, 6 rededications, and one surrendering for special service. The Sunday school record was broken with 654 present. The Training Union record was broken with 251 present.

Rev. W. E. Speed, former pastor of First Church, Russellville, is pastor of the South Side Church. The church, under his leadership, has had 160 additions since the first of June last year.

SPIRITUAL VALUES

Every American military plane that flies over water carries a collapsible boat which contains food rations and a copy of the Bible in a waterproof package. Army officers say, "We know that spiritual equipment can be as important as food and drink in saving lives."

—Quote.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Teenagers Attend Before-School Prayer Session

Teenagers of various denominations drag themselves from bed 20 minutes early every Wednesday to attend a before-school prayer session at Calvary Baptist Church in Youngstown, Ohio.

They stop at the church at 7:45 for a 20-minute devotional period before going on to classes at nearby South High School.

Calvary young people initiated the service as their answer to juvenile delinquency, and because they felt a need for youth to join in prayer. The Rev. John H. Krier, Calvary pastor and advisor to the group, said the church's location makes it ideal for the sessions.

An informal service is devised and conducted by a different participant each week.

Open to senior high school students of any denomination, the sessions began in January with an attendance of 14. This more than doubled in a month, and has stayed at about 30.

Youth of other South Side churches are cooperating in the plan, and more than half of those attending are not Calvary members.

Graham Gets Warm Welcome In Britain

Hundreds of cheering, singing — and weeping — women and girls gathered at dockside in Plymouth, England, to give evangelist Billy Graham a wild welcome as he arrived en route to Glasgow where he was scheduled to open a six-week Scottish crusade on March 21.

Police lines were required to hold back the crowds who began chanting the hymn, "This Is My Story," as the American evangelist stepped ashore. Banners carrying such slogans as "God Bless you Billy Graham" and "We are praying for you Billy" waved above the crowd.

Mr. Graham reached across the police lines to shake hands with many of his welcomers before going on to visit the Mayflower Stone, the spot from which the Pilgrim Fathers sailed on their voyage to settle Massachusetts Bay Colony.

"I'm a sort of Pilgrim Father in reverse," he said as he paused at the historic spot. "I've been a little homesick for England ever since I left it last year."

Spanish Ambassador Gives Assurances on Protestants

Count Jose M. de Areilza, Spanish ambassador to the United States, has promised, in a letter to the National Association of Evangelicals in Washington, D.C., to intercede with authorities in Spain to try to put a stop to incidents involving arrests of Protestants.

The ambassador's assurance was given to Dr. Clyde W. Taylor, the Association's secretary of affairs. It was in reply to a letter sent the ambassador by Dr. Taylor on March 3 protesting the arrest of the Rev. Don Florentino Tornadijo and five members of the Baptist church in Jativa, Valencia province.

Dr. Taylor disclosed that Mr. Tornadijo was released from prison on March 9.

Count Areilza said with reference to the imprisonment of the Baptists:

"I shall again take up with the appropriate authorities (in Spain) the matter of the incidents referred to, and would appreciate having all details possible in order to follow it through and endeavor to put a stop to such incidents which are so detrimental to the true spirit of friendship between our two countries."

"As soon as a reply is received," the ambassador added, "I shall let you know and will keep you informed on the progress of our efforts to prevent all such incidents in the future."

Christian Mission Team Now Working in Nepal

For the first time in nearly 200 years Christian missionaries are working in the Kingdom of Nepal.

An international team of medical missionaries, including two couples from the U.S. have established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. If the projects are successful the program may be allowed to expand. Details of the new venture came from Dr. James K. Mathews, executive secretary for India and Pakistan of the Methodist Board of Missions.

Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The bulk of Nepalese practice rites of an ancient branch of Hinduism. Buddhism also is widely practiced.

The medical team, chiefly Indian with a few Nepalese among them, last year took over operation of a 30-bed hospital in the capital city of Katmandu. The welfare centers were established later in adjacent areas.

Leaders in the venture, Dr. Mathews reported, include the two U. S. missionary couples — Dr. and Mrs. Karl Friedrichs (Presbyterian, U.S.A.) and Dr. and Mrs. Robert L. Flemming (Methodist).

Church Council Blasts Race Track Charity Plan

Reported plans for a race track in Detroit to give its profits to charitable causes drew a blast from the Detroit Council of Churches.

The Council's board of directors issued a statement condemning the turning over of "ill-gotten gains of gamblers" to the "noble work of charity."

"We would like to express again our opposition to all forms of gambling, and especially the race track variety," the statement said. "Experience has proved it to be a moral blight upon many communities.

"It is our considered conviction that all charitable causes would be seriously hurt by such support. Many young people might even be led into gambling habits under the deception that the end justifies the means.

"We believe that no organization or institution connected directly or indirectly with the churches we represent would accept charity from race tracks."

A Smile or Two

Rastus, from Boston, was trying to impress his southern cousin with the speed of northern trains.

"When dat ol' Montreal Express gits to hummin', Mose," he solemnly asserted, "de telegraph poles look lahk slats on a chicken fence."

"Humph," sniffed Mose, "when de Pan-American steps out fo' New Orleans, it makes dem mile poles look like a fine tooth comb."

An Irish soldier in France, during the war of 1914-18, received a letter from his wife, saying there wasn't an able-bodied man left, and she was going to dig the garden herself.

Pat wrote at the beginning of his next letter, "Bridget, please don't dig the garden; that's where the guns are."

The letter was duly censored, and in a short time a lorry-load of men in khaki arrived at Pat's house and proceeded to dig the garden from end to end.

Bridget wrote to Pat in desperation, saying that she didn't know what to do, as the soldiers had got the garden dug up, every bit of it.

Pat's reply was short, and to the point: "Put in the spuds."

The American thought he had them all beaten when he said there was a building in New York so high that it took a person at least twenty-four hours to get to the top.

"Sure," said Pat, "there's a little building I was working on some time ago in Dublin. One Saturday morning, about 11 o'clock, I dropped my hammer from the top, and faith, when I went to work on Monday morning, it hit me on the head."

Four year old Jimmy told his mother upon his return from Sunday school that he had learned a new memory verse, and mother was trying to ascertain if he understood the verse he was saying, "Children, obey your parents." She asked, "Jimmy, do you know what parents are?" "Of course," promptly replied Jimmy. "They are birds that talk!"

A school teacher, after examination of the pupils in her class by the school nurse, wrote the following note to the parents of a certain little boy:

"Your boy, Charles shows signs of astigmatism. Will you please investigate, and take steps to correct it?"

The next morning she received a reply from the boy's father, who wrote:

"I don't exactly understand what Charles has done, but I have walloped him tonight, and you can wallop him tomorrow. That ought to help some."

The loquacious lady met the great lecturer the next morning, and at once rushed right into the subject.

"So sorry not to have heard your lecture last night," she murmured. "I know I missed a treat; everybody says it was splendid."

"I wonder how they found out," said Mr. Crockcoat; "the lecture, you know, was postponed."

"Uncle," said the earnest young man, "I am desperately in love with a lovely young girl. How can I learn what she really thinks of me?"

"Marry her, my boy; marry her!"

News From Baptist Press



Arizona Baptists Study Plan for New Building

The executive board of the Baptist General Convention of Arizona has under consideration the construction of a new Baptist Building in Phoenix.

Board members said they feel the present building has become inadequate to meet the growing needs of the state convention.

In another action, the Arizona board approved acceptance of property valued from \$100,000 to \$150,000 given by an anonymous donor. Income from the property will be used for expenses at Baptist schools and colleges in the state.

Texas Board Defers Action On Loan Proposals

The executive board of Baptist General Convention of Texas has deferred action on a proposal to seek federal loans for its hospital expansion program.

At the same meeting, the board also was advised that it cannot legally loan trust funds or credit of the Baptist Foundation of Texas to the Convention's church loan association.

A legal opinion presented to the executive board said that lending of funds by one agency to an affiliate agency was prohibited by the constitution of the Southern Baptist Convention.

Mississippi Nursing School Gains Rating

Gilfoy School of Nursing at Mississippi Baptist Hospital, in Jackson, has been granted agency membership in the National League of Nursing, Inc. Miss Barbara Odom, director of nurses, said the school is the first in Mississippi to be a member agency.

R&A Board Reports Increase In Assets

The Southern Baptist Relief and Annuity Board has reported an increase in its assets during 1954.

According to the Board's report, its assets on December 31 were \$35,091,515, greater by \$4,888,919 than the assets reported on December 31, 1953.

Total income and receipts in 1954 reached \$7,463,921, up over the year before by \$1,436,620. Total disbursements to beneficiaries, annuitants, and members withdrawing holdings was \$2,061,485.

Net 1954 increment of \$4,980,549 was reported.

Income, reflecting the earnings from investments, amounted to \$1,422,066 for the year, up \$270,612 over the previous year.

Louisville Will Invite 1959 Convention Session

Louisville will invite the Southern Baptist Convention to hold its 1959 annual session there since that is the centennial year of Southern Baptist Theological Seminary.

Trustees of the local seminary, assured of co-operation from the Chamber of Commerce, voted to bid for the '59 Convention session.

Messengers attending the 1955 session at Miami, Fla., in May, will likely be asked to approve sites for both the 1958 and the 1959 sessions of the Convention.

The 1956 site—Kansas City, Mo.—and the 1957 site—Chicago, Ill.—were selected earlier.

The last time the Convention met in Louisville was in 1927.

Tempo of Baptist Radio, TV Programs Increased

Closely allied with its plans to move from Atlanta, Ga., to Fort Worth, Tex., later this year is a projected increase in radio and television coverage by the Radio and Television Commission, Southern Baptist Convention.

The five-point, multi-million dollar project is designed to reach 65,000,000 unchurched Americans. The radio "Baptist Hour" program will be launched in five large new metropolitan areas with an estimated weekly audience of 51,000,000.

Cities to be covered by the radio program are New York City, Cleveland, Chicago, San Francisco, and Denver.

The Commission also plans to distribute pre-tested scripts to the 30,000 Southern Baptist churches—having a total membership of about 8,000,000—for presentation by local TV stations.

The Commission hopes to move in late '55 to Fort Worth, where a \$200,000 Radio-Television City is to be constructed for it.

Court Rules Minors Can Vote In a Baptist Church

The right of minors to vote in a Baptist church has been upheld by the Kentucky Court of Appeals in Frankfort.

The question of whether church members under 21 years of age could vote was raised after action on a property deal had been taken by Forest Baptist Church in Jefferson County.

After the church voted to buy the property, a group opposing the purchase went to court, charging that minors voted in the matter. Without their votes, the proposal to buy the property would have failed.

The appellate court, in upholding the ruling of Circuit Judge Stuart E. Lampe in a lower court, said "The custom of permitting those under 21 to vote... must be recognized as the established rule or custom of this congregational form of church.

"This court has repeatedly held that customs and rules of local Baptist churches are supreme and courts will not interfere if the rules are followed even if their property rights are involved," the appeals court declared.

Publishing Goes on Despite Rail Strike

Publishing by the Southern Baptist Sunday School Board continued despite strikes on two major railroads serving Nashville.

Officials of the Board said shipments of second-quarter literature should have reached local churches in plenty of time. Three-fourths of the shipments were on their way before the strike began.

The strike has curtailed movements on the Louisville and Nashville and Nashville, Chattanooga, and St. Louis Railroads.

Board officials also said the strike will not hamper publishing operations "in the foreseeable future." Incoming printing supplies were being routed into the city on the Tennessee Central Railroad, whose trains were still running.

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The little things that come to hand are the very things that make a man.

—J. B. Fitzgerald.

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In all thy ways acknowledge him, and he shall direct thy paths.

—Proverbs 3:6.

Denominational Calendar

April Emphases and Activities
Evangelism

Christian Education

Christian Literature—Church Libraries

Youth Week

Jewish Fellowship Week

April 3: Asso. Music Rally for Revival Crusade, Northern Zone.

April 3-9: Jewish Fellowship Week.

April 3-10: Youth Week in the local churches.

April 9: Youth Night in every Association.

April 10-24: Simultaneous Crusade, Northern zone.

April 11: Ouachita Board Meeting in Arkadelphia.

April 15-17: State B.S.U. Retreat, Ferncliff.

April 26: Administration and Finance Committee Meeting.

April 28-29: Commencement Exercises, Southwestern Seminary.

April 29: Tiger Day, Ouachita College Commencement, Golden Gate Seminary.

April 29-May 1: Intermediate G.A. Conference, Petit Jean.

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Counselor's Corner

By DR. R. LOFTON HUDSON

Plagued by Doubts

Question: I have recurring doubts about my salvation. There are times when I feel the Lord's love and presence, but the times when I doubt, usually after reading something explaining salvation in detail, are a horror. It even causes physical nausea and almost paralyzes me.

How can I know for certain that I am saved?

Answer: Individuals who have never been plagued by such doubts will never understand you. They will insert a coin Scripture into the slot of your mind and expect you to hit the jackpot of assurance.

Assurance, which is your need, is hard for some people. I have three suggestions.

First, realize that your salvation rests upon a Person. As Martin Luther said, "Let Him who died for my soul see to the saving of it." God is love. He does not change just because you have mood swings. Drop a rock into a clear pool which reflects the moon and it will appear that the moon is shattered. But it hasn't been. The moon, like God, stays the same. Read 1 John 3:20.

Second, rely upon the promises of God. They are plain, concerning salvation. If you trust God to do what He has promised to do, the best you know how, God does the rest. Read John 1:12; 3:16 and Romans 10:9, 10; and 1 John 5:10-13.

Finally, obedience brings assurance. Read John 7:17 and 1 John 2:3; 3:24. If you have an unreasonable conscience, your inner demands will be absurd. No one can feel secure with a tyrannical conscience. But prompt obedience, action instead of dreams and hopes, will bring about assurance as spring rains bring up the flowers.

God understands your doubts, and does not blame you.

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Missouri.)

Why I Believe In The Virgin Birth

By DALE MOODY

Associate Professor of Systematic Theology
Southern Baptist Theological Seminary
Louisville, Kentucky

I have long defended the doctrine of the Virgin Birth as a vital part of our view of the Bible and of Christ. I have been asked to give the basic reasons for my personal convictions, and this accounts for the biographical nature of these remarks. The reasons are many, but those that stand out may be stated in four simple sentences:

I Believe in the Virgin Birth Because I Believe in the Authority of the Scriptures.

This first statement has two stages: the childlike and the critical. I began with the childlike faith that the teachings of the Bible were true and I still approach the Scriptures in this attitude. But childlike faith becomes critical if it grows, and this was the second stage in the understanding of biblical authority and the Virgin Birth. Once I had been introduced to biblical criticism, there was no way out but forward.

It was the reading of J. Gresham Mechen, *The Virgin Birth of Christ*, in my first year of college in 1933, that started me on the way to a feeling of security in the critical study of the nativity narratives. It was a few years later that I saw the necessity for moving beyond the textual to the theological problems involved, and this leads to the second statement.

I Believe in the Virgin Birth Because I Believe in the Reality of the Resurrection of the Son of God.

This second statement is not intended to suggest that those who reject the Virgin Birth do not believe in the resurrection, although that is at times the case. It is intended to mean that in my total view of the living Christ the Virgin Birth is a corollary to the resurrection. The Virgin Birth is not an appendix but an essential part of our view of the person of Christ.

The second stage started April 16, 1941, when I first read *The Philosophy of the Christian Revelation*, by Edwin Lewis. The chapter "The Supreme Acquiescence: Virgin Birth and Resurrection" gave me the start I needed and for several months I studied the Virgin Birth in the light of the resurrection. Result: a life on earth with the miracle of the resurrection as the climax should have a

miracle like the Virgin Birth at the beginning. The days of his flesh stand between two great miracles: Virgin Birth and Resurrection.

I Believe in the Virgin Birth Because I Believe in the Mystery of the Incarnation of the Son of God.

This third statement is also "dated." A few weeks before Christmas in 1944 I read Karl Barth's beautiful discussion on "The Miracle of Christmas" in *Church Dogmatics*. I already believed in the true deity and true humanity of Christ, so stimulated by this reading, I went on to the conclusion that no true union of deity and humanity was possible apart from a miracle like the Virgin Birth. Miracle was the appropriate way for the Son of God to become man.

I Believe in the Virgin Birth Because I Believe in the Miraculous Conception of the Son of God.

This fourth statement is associated in my mind with the publication of the Revised Standard Version of the Bible in 1952. Soon the "brotherhood of Bible burners" were shouting that the translation of Isaiah 7:14 destroyed belief in the Virgin Birth. The questions came thick and fast to me. Forty years before the Revised Standard Version, we Baptists had the old "Baptist Bible" of 1912 that had said "young woman" in Isaiah 7:14. Furthermore, this Improved Edition of 1912 had a note of five lines to prove the point.

I argued that the unique thing was the miraculous conception in Matthew 1:18, 20 and Luke 1:35, not the universal usage of the Hebrew *Almah* and the Greek *Parthenos*. The whole affair was not without profit, for now I see more clearly than before that the Virgin Birth is one piece of cloth with the reality of his resurrection, the mystery of his incarnation, and the miracle of his holy conception. The importance of the conception has brought me to use the term *Miraculous Conception* as a more accurate description of the real miracle than the term *Virgin Birth*. However, the major point is that our Lord was "conceived by the Holy Spirit and born of the Virgin Mary" apart from any male agency whatsoever.

Death Notice

Died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and scriptural holiness, soon growing into worldwide prominence, and was one of the most influential members of the family church family. She was a great influence for good, gathering multitudes of mankind to her bosom to hear the story of Him who wore the seamless garment, a story of never-failing interest to all.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will-power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Class Meeting, has been dead for many years.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagree as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives and religious education, but to no avail. A post-mortem showed a deficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above, which shall bring her, with her blood-washed garments, into the presence of the God of Glory, spotless, blameless, and full of glory.

In honor of her going, the church doors will be closed on Wednesday nights save on the Third Wednesday of each month when the Ladies' Pine Lemonade Society serves refreshments to the members of the men's volleyball team.

—Copied.

Should 'Southern' Be Used?

By B. J. MURRIE

Are we making a mistake in naming our churches? This question is constantly coming up when new churches are organized in the Northern part of the state and in the state where Southern Baptists have no organized work. When there is an American or Northern Baptist church in a town and a Southern Baptist church is organized, it frequently takes the name of the First Southern Baptist Church. Is this wise?

Every locality will determine this question. The purpose, of course, is to show that it is a Southern Baptist Church. If there are a lot of Southern Baptists in the area it may have some value. There may be a number of Southern Baptists in the area but they may not be very much interested in a Southern Baptist church. They may be more or less

transient and will be there as long as work stays good. You cannot build much of a church on this kind of Southern Baptists.

To the non-Baptists, the name may be an offense, or not mean anything at all. The word "southern" in a northern state may be more of a hindrance than a help. Living, growing, and abiding churches must be built out of native people, or those who have come in and made that their home through the purchase of property. Strong churches are not built on people who move in and out of a city all the time.

Since there are many kinds of Baptists, it might be better to name the church after a street, location, or something which will identify it with the area. The signs and let-

terheads may carry the slogan "Southern Baptist Affiliation." This will identify the church by those who are interested in the distinction.

The name of a church, like that of an individual, is an important thing. The fact that many churches change their name indicates that little consideration or thought was given at the beginning. Many churches ought to change their name, due to many factors which have occurred since the church was organized. In each case, the local situation should determine whether the word "Southern" is used in the name. In areas where there are no Baptist churches, the omission of the word southern has many advantages. Each church will decide for itself, but in doing so a careful survey of conditions should be made before the decision is final.

—The Illinois Baptist.

Our Sin and Our Shame

By H. H. SMITH
Ashland, Virginia

On the first day of January, 1954, it was a city of 36,000 souls; on the first day of January, 1955, there was not a living soul in that city. Where buildings once stood was now a vast cemetery, a city of the dead.

Earthquake? Bombs?

No, — only an effort to bring home to us America's sin and its shame: the annual slaughter by motor vehicles of enough people throughout the country to populate a good-sized city!

One of the most deplorable things about the daily toll of death by automobile accidents is the large number of young lives sacrificed. In reporting motor vehicle casualties my daily paper usually notes the ages of the victims. Impressed by the youthfulness of so many of these unfortunate ones, a few months ago I began to take note of these reports, to find out, if possible, the average age of those who die in traffic accidents. At intervals, week-ends, especially, my daily paper reports the number of casualties occurring throughout the State (Virginia) for that period of time — usually two days. Below are a few samples of reports collected in November-December '54, and January '55:

Six deaths: oldest, 55, youngest, 17, average age, 27.

Nine deaths: oldest, 64, youngest, 21, average age, 35.

Ten deaths: oldest, 57, youngest 10, average age, 31.

Nine deaths: oldest, 54, youngest, 8, average age, 28.

Fifteen deaths: oldest, 72, youngest, 3½ months, average age, 41.

Eleven deaths: oldest, 84, youngest, 18, average age, 37.

Seven deaths: oldest, 30, youngest, 5, average age 21.

Traffic officers reported that at least two of these deaths occurred while the drivers were racing on a highway.

Summary: number of deaths noted, 110; oldest victim, 84, youngest, 3½ months, average age, 32.

What a sad spectacle! An 84-year old man, an infant of 3½ months—and most tragic of all, the vast majority were young people—average age 32. (These figures may have only slight statistical value, because of the small number of cases, 110, but they do give some idea of the large number of young people who die in motor vehicle accidents).

God Did Not Plan This

There is no "mysterious Providence" about this awful record of deaths by automobile accidents. The Highway Safety officials say that there is human fault somewhere in 999 out of 1,000 so-called automobile accidents—recklessness, carelessness, drunkenness, indifference, lack of skill or physical condition on the part of drivers and pedestrians.

Horace Bushnell, a distinguished American preacher of the last century, was the author of a notable sermon titled, "Every man's life a plan of God." It is impossible to believe that it is a part of God's plan that, every year, thousands of His children should die on our streets and highways by traffic accidents that are preventable through proper care and foresight.

An editorial in the *Christian Century* (Jan. 12-55) calls upon the church to be more outspoken against the awful toll of death in automobiles, and reminds us that

"fewer Americans perished in the whole Korean war than died each year on our streets and highways in automobile accidents." The church can help, says the editorial, "By showing reverence for life as the gift of God, respect for others as the children of God, obedience to laws as the will of God."

In 1952, throughout the country, more than 2,000 children under five years of age lost their lives in motor vehicle accidents. We know that God had a different plan for the lives of these little ones. They had a right to live, but were not the majority of them robbed of that right by incompetent, careless, reckless, or drinking drivers? It is more than a great misfortune, it is a sin that cries to high Heaven. Have we not been remiss in emphasizing the sinfulness of preventable accidents that take a heavy toll of death? Memory may be at fault, but it appears to me that fifty years ago the Church spoke out more strongly against the sin of prize-fighting, because of its brutality, than it does today against the slaughter of thousands of lives through traffic accidents, most of which could have been prevented. Perhaps we have become so used to this great evil that we have become insensitive to the enormity of it and its moral implications. We should ever keep in mind the sacredness of the life which God has given us. In one of his hymns, James Montgomery speaks of "the soul of man — Jehovah's breath," as "the thing of greatest price, the whole creation round."

It is easier to point out a disease than it is to provide a remedy. What can each of us do that might be of practical value in solving this great problem of this great mechanical age? One answer might be: We can do better! If we have always been careful drivers, we can be more careful still. Perhaps even the most careful of drivers can look back upon a long experience of driving a car and see where, at times, there was a "close shave." Maybe it was caused by Pre-occupation of mind, or distraction while talking to a fellow passenger. This much, at least, we can do: we can set a good example for other drivers — and if every driver would do that — well, the problem would be solved!

Good Soil Is Prepared Soil

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

Is it not very possible that Jesus expected His disciples to know that good soil is prepared soil? In the parable of the sower, Mark 4, He merely refers to the types of soil; trodden or compact soil, stony ground, thorn infested and good ground.

Every farmer knows that beaten paths may be broken up, disced, harrowed, pulverized. He also knows that stones may be pried out, broken up and removed. He knows, too, that thorns and briars may be uprooted and cast out. This, also, he knows, that soil brought into usefulness through such labors is likely to be most productive.

Is there no way to break up the hard pack in the hearts of men? Are there no tools yet invented to pry the rocks from stony hearts? Can there be no way to get under the roots of the thorns and briars that choke and to take them away so that life may count for God? Why have we not learned, as sowers of the word, that the soil must first be prepared?

Was not John the Baptist sent to "Make ready a people prepared for the Lord?" Would Peter, James, John, Andrew and others have left all to follow Jesus had there not been the preparation John made? Is it not reasonable to assume that the good ground Jesus spoke of in His parable had been made ready? I have heard more than one farmer say that proper preparation is half the labor in making a crop. Isaiah refers to our work as preparing a way for the people, and in his appeal he pleads for a casting up of the highway and a casting out of the stones. But how can this preliminary work be done?

Love is the antidote for hardened hearts. Faith is a bulldozer for removing mountains of stone. The grace of God is the instrument most capable of removing briars and thorns. If we go forth employing all these, we will have soil producing some thirty, some sixty, some one hundred fold, according to the particular adaptability of the soil.

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CHARACTER

One of the saddest and most foolish superstitions of the modern world is that people can arrive at righteousness without will power, that we can build good characters without effort. If we are to change, it will have to be by resolving upon it.

—A. Powell Davies.

Religious Liberty For All

By W. BARRY GARRETT

Baptists have been accused of being narrow-minded and bigoted. Some of them are, especially those who have not learned the true Baptist principles of the competency of every individual to deal with God for himself. But the vast majority of Baptists understand, advocate, defend and practice the principle of religious liberty for all.

Baptists have ever advocated religious liberty for all people. This means that we have a healthy respect for every man, regardless of his religious convictions. To hear some people talk you would think that everyone who does not agree with them is a heretic, an enemy of Christ and nothing short of a spiritual bum. Baptist principles produce better attitudes than that.

In order to maintain respect for other religious groups it is not necessary for Baptists to give up any of their convictions nor to lessen their propaganda activities to make their principles known in the world. But it is necessary for us to preach the truth in love and to avoid misrepresentations of others in

our zeal for our own preachments.

In a recent ordination service a candidate for the ministry was asked: "Do you think everybody in the world should be a Baptist?" What would your answer have been?

It is our opinion that everybody in the world should not be a Baptist, because everybody does not believe like Baptists believe. On the other hand, we think that everybody should believe like Baptists do, because they believe the New Testament, which is the final rule for faith and practice in all matters of religion.

However, if we had the power, we would not lift so much as a little finger to force all people to believe as we do. If we cannot persuade and demonstrate to people the truthfulness of our position, we do not deserve a following. Religious convictions should come from free and voluntary decisions. That is the only way our Lord would have it.

Religious liberty for all means respect for all, although we may not agree with all.

—Baptist Beacon.

McCoy New Superintendent

Dale McCoy, pastor, First Church, Paris, has been enlisted to serve as District Sunday School Superintendent for West Central District. W. L. Cloud, West District Sunday School Superintendent, has resigned the pastorate of Grand Avenue Church, Fort Smith, to accept a pastorate in Texas.

Workers in Buckner, Clear Creek, Conway-Perry, Concord, Dardanelle-Russellville, and Ouachita associations are urged to give Brother McCoy every cooperation.



DALE MCCOY

Buckner, Buckville, Caddo River, Clear Creek, Concord, Conway-Perry, Current River, Faulkner, Gainesville, Greene, Hope, Independence, Liberty, Little Red River, Little River, Mississippi, Mount Zion, Ouachita, Red River, Stone-Van Buren-Searcy, Washington - Madison, White River and Woodruff Associations.

July 7-12 Baptist State Assembly, Siloam Springs, Second Week. For Arkansas Valley, Ashley, Bartholomew, Big Creek, Boone, Carey, Caroline, Carroll, Centennial, Central, Dardanelle-Russellville, Delta, Harmony, Newton, Pulaski, Rocky Bayou, Tri-County, Trinity, and Motor Cities Associations.

July 7-27 Glorieta Assemblies—Three Sunday School Weeks— July 7-13; July 14-20; and July 21-27.

August 11-31 Ridgecrest Assemblies—Three Sunday School Weeks— August 11-17; August 18-24; and August 25-31.

September 19-23 Statewide Church Preparation and Planning Meetings.

October Associational Group Training Schools.

October 10-14 State Sunday School Regional Conferences.

1955 ARKANSAS VACATION BIBLE SCHOOL OBJECTIVES

On Monday and Tuesday, February 7-8, in the Second Baptist Church, Little Rock, a large and enthusiastic State Vacation Bible School Conference was held. Forty-two of the forty-five associations were represented.

Out of this splendid conference came these objectives for 1955.

1. An associational Vacation Bible School Conference held in every association before June 1.
2. A Vacation Bible School held in every church in every association.
3. Conversions in every school. In 1954 there were 1,206 conversions in 421 schools. 305 schools had no conversions.
4. A total enrollment of 100,000. There were 73,253 enrolled in 1954.
5. A total of 1,000 schools in Arkansas. There were 726 reported in 1954.
6. Ten thousand given through the Cooperative Program. In 1954 the total to all causes was \$9,895 with \$5,746 given through the Cooperative Program.
7. Every school a ten-day school.

LOOKING AHEAD

June Vacation Bible School Month

June 30-July 5 Baptist State Assembly, Siloam Springs, First Week. For Benton, Black River,

New Sunbeam Band's Secretary

Miss Elsie Rives has accepted the position of secretary of the division of Sunbeam Bands for Woman's Missionary Union, SBC, and will begin her work this month with headquarters in Birmingham, Alabama.

She received her education at Florida State University and Carver School of Missions and Social Work when it was the WMU Training School.

Miss Rives has had experience as an elementary school teacher. She was director of Junior work at First Baptist Church, Dallas. Then she became director of elementary work in South Main Church, Houston, Texas.

She brings unusual capabilities and consecration to this new task. Her coming will mean large advance in Sunbeam Bands activities.



MISS ELSIE RIVES

to State WMU Office, 310 Baptist Building, Little Rock.

IT'S CAMP-CONFERENCE TIME

The spring and summer months offer unusual opportunities for members of Woman's Missionary Union to attend missionary conferences and camps. Check the following schedule. Save it for future reference. Make early reservations, and urge members of your organizations to attend.

WMU & BWC CONFERENCES

BWC Conference, Ferncliff, August 20-21, \$4.

WMU & BWC Conference, Ridgecrest, N. C., June 23-29.

WMU & BWC Conference, Glorieta, New Mexico, August 4-10.

YWA CAMP AND CONFERENCES

YWA Conference, Ridgecrest, N. C., June 16-22, Approx. \$65.

YWA Conference, Glorieta, N. Mexico, June 2-8.

YWA State Camp, Ferncliff, July 30-31, \$4.

GIRLS' AUXILIARY CAMPS AND HOUSEPARTY

Intermediate Girls' Houseparty, Petit Jean, April 29-May 1, \$9.

Intermediate Girls' Camp, Ferncliff, July 25-29, \$13.50.

Junior Girls' Camp, Ferncliff, August 1-5, \$13.50.

Junior Girls' Camp, Ferncliff, August 8-12, \$13.50.

Junior Girls' Camp, Ferncliff, August 15-19, \$13.50.

Junior Girls' Camp, Ferncliff, August 22-26, \$13.50.

ROYAL AMBASSADOR CAMPS AND CONGRESS

State RA Congress, Second Church, Little Rock, May 6-7, .50c registration.

Intermediate RA Camp, Ferncliff, June 20-24, \$13.50.

Junior RA Camp, Ferncliff, July 11-15, \$13.50.

Junior RA Camp, Ferncliff, July 18-22, \$13.50.

Send inquiries, registration, etc.,



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OUR LARGEST LOTTIE MOON OFFERING

With interest and gratitude the final total of the 1954 Lottie Moon Offering for Foreign Missions has been watched. The goal for the state was \$100,000 and on March 19th the total received for the State WMU Office was \$114,426.20. This is the largest special offering in the history of the state work and is a part of the largest offering ever received through the Southern Baptist Convention. To date it is more than \$3,623,000. The investment of this sum undergirded with prayer will mean much to the Kingdom.

Woman's Missionary Union
Nancy Cooper, Secretary

When Should A Church Divide?

By E. N. PATTERSON

Are there any occasions when a Baptist church should split? How far should a person be willing to go, as a church changes its doctrinal position, before he withdraws from its membership?

Personally I have never had an occasion to think about such questions until just several weeks ago. My wife and I attended the morning worship service of a Baptist church in the East. We worshipped in their beautiful new auditorium with the divided chancel, the cross and candlesticks were in the center representing the host, the pulpit was on one side and the place for reading the scripture on the other. As the music started the processional came down the center aisle, just as in any high church service of any denomination.

In the bulletin that Sunday, to my amazement, there was a notice that in the next business meeting of the church they would discuss whether the church should start practicing open membership. This would mean accepting sprinkling for baptism. The church met in the business meeting and an outside speaker presented open membership in a favorable light. There was such a difference of opinion that the church decided not to vote on the matter for a while.

The pastor of this church is in favor of open membership. He feels that it will be a progressive step for this Baptist church after all these years, to open its doors to the people who have not been baptised.

Now a member of the church, who is disturbed over this ques-

tion, tells me there are a number of members who are against open membership. This member wants to know what to do if the church votes for open membership. My advice was, if the church votes for this, move your membership to a church that holds to this New Testament doctrine, baptism. If you cannot find such a church close by, then the group should think about organizing a New Testament church.

Someone will say that this member said, "I don't want to split the church." Now the question comes, just how far a church can go from the New Testament before one should leave. The requirements for membership in a New Testament church are simple and clear.

1. You accept Christ as a personal Saviour.
 2. You follow Christ in Christian baptism. (Immersion of believers).
 3. You purpose in your heart to live for Christ day by day.
- There are many other things that are important to a New Testament church, but we are not

concerned with them in this article. The question of open church membership is a vital question among Baptist churches in some sections of the United States today. Many Baptist churches have been practicing open membership for years, others are thinking seriously about starting this practice. When a Baptist church starts this it becomes a community church, and there is always room in that community to start a New Testament church.

Let us remember this as Baptists, that if all our churches should turn away from the New Testament, God will raise up another group to take our place in propagating the simple faith of the New Testament.

What a day for Southern Baptists and for any other churches that will follow the simple teachings of the New Testament in regards to the church. The common people are hungry for the bread of life. People will flock to churches of this kind in any section of this land. May God help us to be true in our generation.

LIFE—DEATH

When Michelangelo, already well along in years, was discussing life with an old friend, the latter commented, "Yes, after such a good life it's hard to look death in the eye."

"Not at all!" contradicted Michelangelo. "Since life was such a pleasure, death, coming from the same great Source, cannot displease us."

—Quote

—000—

GOD—AND MAN

The hardest people to reach

with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.

Chas L. Allen,
When the Heart is Hungry
(REVELL)

—000—

Theodore Roosevelt said: "The best executive is the one who has sense enough to pick good men to do what he wants done, and self-restraint enough to keep from meddling with them while they do it."

Pine Lodge, Black Mt., N. C.
Housekeeping Cottages by week for two to eight people with private baths, picnic grounds. Children welcome. Near Ridgecrest. Good off season rates for June and Sept. Open June 1 till October 15. Everything furnished. Reservations required.

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COMING APRIL 5

Realistic Descriptions, Vital Background Let You Fully Enjoy a Powerful Bible Story. . . .

MAID OF ISRAEL

by Tolbert R. Ingram

Brought captive out of her native Israel, Miriam tells her Syrian master, Naaman, that he can be healed of his leprosy if he will go to the prophet Elisha. Naaman's decision to seek Elisha vitally affects the tense, explosive situation between Israel and Syria, and leads ultimately to war and siege.

The tender love of a Syrian soldier for Miriam, the striking deeds of Elisha, the wavering policy of King Jehoram of Israel—all these are described in this gripping novel. MAID OF ISRAEL will give you an accurate picture of the rich and colorful days of the Old Testament, and capture your interest from the start.

"Biblical fiction such as MAID OF ISRAEL enlists the interest of people, especially younger people, in the Bible. This book will also help Sunday school teachers understand the social and economic background of the Bible text they teach."—L. R. Elliott, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

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Vacation Bible School time is just ahead. Soon members of your church will be deeply influencing the lives of three-year-olds to sixteen-year-olds for three hours each day. But right now is the time to start preparing for your Vacation Bible School if you want the work to flow smoothly and be most rewarding. If you are a Vacation Bible School principal, a Sunday school superintendent, or a pastor, use the coupon below and order the free package of literature for your church.

When you use material published by your own Baptist Sunday School Board you find Bible teachings discussed without hedging on vital truths. You benefit from Southern Baptists' quarter century of leadership in Vacation Bible School work. You will find it easy to use the very practical "tools," such as the principal's package, textbooks, pupil's books, record supplies, advertising posters and tags, buttons, handwork materials, and beautiful certificates. The youngsters will relive stories of Baptist heroes and inspiring Biblical characters.

If you need help and guidance CLIP AND MAIL this coupon today

Dear Sir:

Please send me the free package of Vacation Bible School literature, including the 24-page **What, Why and How of Vacation Bible School** and the V.B.S. Catalog.

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212 Baptist Building, Little Rock, Arkansas

"TOGETHER WE BUILD"

COOPERATIVE PROGRAM
30th Anniversary

1925 ORGANIZED

1947 \$19,617,216

1951 \$21,520,664

1952 \$26,054,856

1954 \$31,655,644

From the Church to the World

Southern Baptist Convention leaders will join Memphis area Baptists to witness the premiere showing of "Together We Build," a film explaining operation of the Cooperative Program, on May 6, in Memphis.

The motion picture, first in a planned series, tells how Ralph Watson, a typical businessman who has not been too active in church affairs, discovers first-hand how the Cooperative Program works.

Temple Baptist Church has been chosen as site for the premiere showing of the 30-minute movie, which will be made available at standard rental prices.

It was in Memphis in May, 1925, that the Cooperative Program, as carried on today, was adopted at a session of the Southern Baptist Convention. Production of the film commemorates the thirtieth anniversary of that event.

Purpose of the film, the first on the Cooperative Program to be produced jointly by Broadman Films and the Executive Committee of the Convention, is to aid local churches which conduct Church and Denomination Nights this fall.

State Baptist secretaries, in cooperation with their Baptist Book Stores, have been asked to sponsor state premieres of the film in each state headquarters city following

the Convention premiere and to show the picture during their state convention meetings this fall.

To be shown for the first time also during the May 6 premiere will be a film-strip in color on the Cooperative Program, entitled, "Hours That Bless." This film-strip and a companion one in color, "The Best Minutes," will also be available, but on a purchase basis. —Baptist Press.

Baldness isn't always a sign you're growing old. The youngest

person we ever knew didn't have any hair at all.

Those Magic Words

The most magic words in the world are "Thank you!" They make friends out of strangers, admirers out of persons who otherwise would scarcely notice you. We heard a man thank his postman the other day to the mild surprise of the person with him. "Why did you do that?" asked the friend. "He's paid to bring your mail, and

he wasn't too pleasant about it, at that." "What difference can that possibly make?" the man answered. "I thanked him not because of the kind of a person he is, but because of the kind of a person I am!"

Strike your flint on other men's steel. The sparks will be your own.

BAPTIST WORLD ALLIANCE

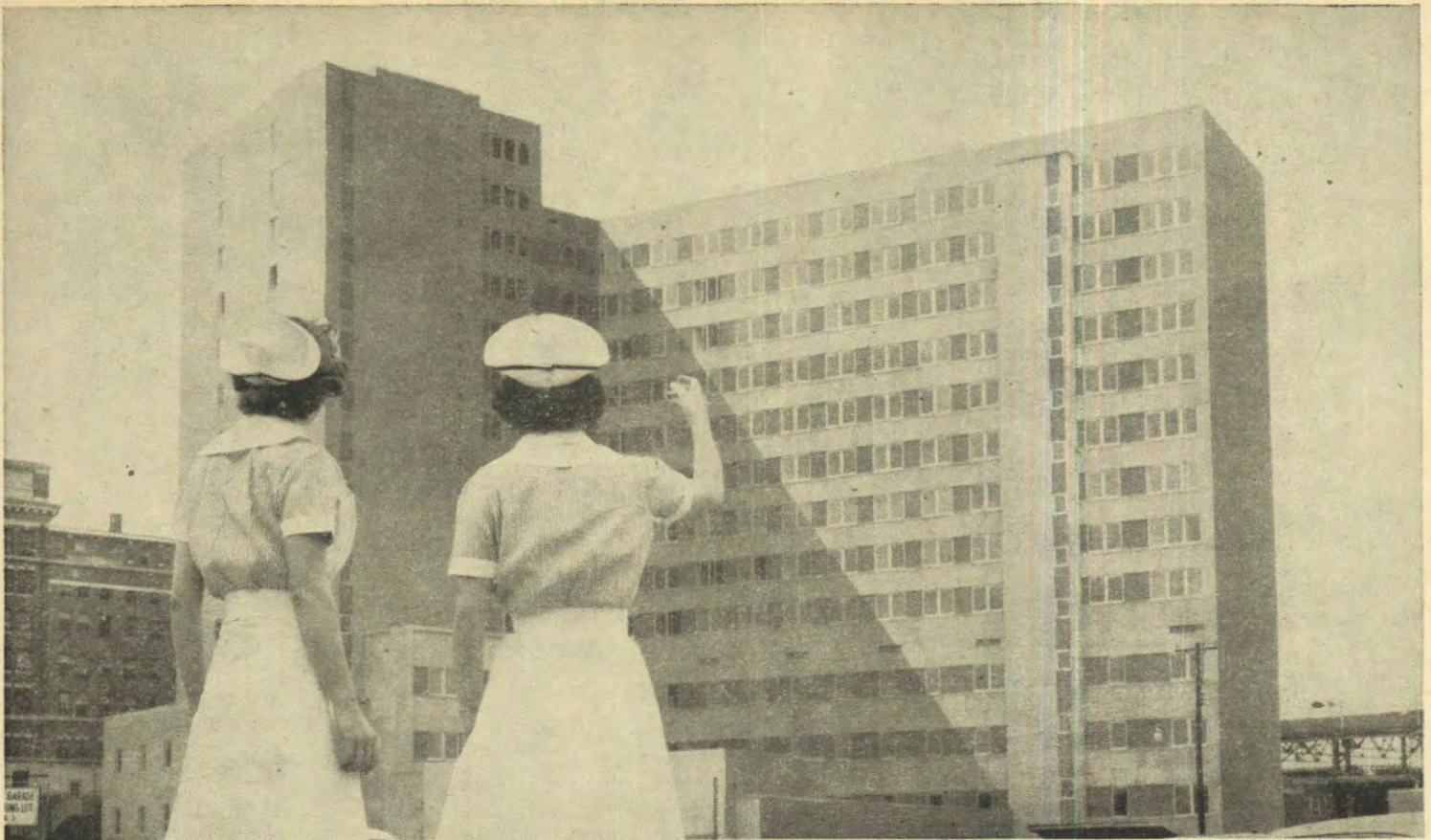
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Our new Madison-East Addition scheduled to open in December

Your Future...

Baptist Memorial Hospital is at present the Mid-South's largest non-government hospital, and with the completion of the new addition will have an 800-bed capacity. The Nurses Home is an eight-story dormitory with complete recreational facilities including a private swimming pool.

Your class will be among the very first to train in our new Madison-East Addition . . . but your future in the years ahead is the most important consideration.

The profession of nursing—next to being a wife and mother—is the highest service a woman can render to humanity, and the most spiritually rewarding.

Nursing is also one of the best paid vocations for women, one in which there is always a demand for your services. It is one of the few careers in which you can work either full time or part time and for as many years as you are physically able regardless of age.

True, Baptist Memorial Hospital is big . . . big in size, in training facilities and staff. Nevertheless, you will receive PERSONAL attention, understanding and guidance. And you will also have the companionship of other young women and young men whose ideals and aspirations are the same as yours.

CLIP THIS COUPON AND MAIL IT TODAY! NEXT CLASS BEGINS JUNE 4

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Please send me your Nursing School Catalog

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Address _____
City _____ State _____

Baptist Memorial Hospital

Memphis, Tennessee

The Past And Now

A COMPARATIVE REPORT OF CHURCHES, MEMBERSHIP, AND
IN NORTHERN ZONE
BAPTISTS, BY ASSOCIATIONS

Associations	Churches in 1954	Members in 1954	Comparative Record of Baptisms:			No. Members to Win in '54
			'52	'53	'54	
Benton	24	5,918	417	451	365	16
Big Creek	13	1,159	84	78	50	23
Black River	29	4,366	253	194	217	20
Boone County	22	2,631	128	127	177	15
Buckner	35	3,759	131	178	213	18
Carroll	6	1,287	30	51	114	11
Clear Creek	27	4,673	408	320	397	14
Concord	37	18,801	1,195	1,062	1,003	19
Conway-Perry	15	1,736	77	99	96	18
Current River	19	3,061	181	148	156	20
Dard-Russ	22	3,743	185	148	271	14
Faulkner	25	3,748	191	103	128	29
Gainesville	17	2,322	130	167	138	16
Greene	38	7,368	390	330	400	18
Independence	17	3,556	134	131	104	34
Little Red R.	17	2,376	93	59	118	20
Miss County	38	13,191	806	674	860	15
Mt. Zion	29	8,990	469	565	622	14
Newton	5	290	15	22	31	9
Rocky Bayou	15	1,460	55	97	58	25
St-Van Buren	19	2,440	124	175	180	14
Trinity	29	6,129	300	376	498	12
Wash-Madison	26	6,252	449	284	344	18
White County	30	4,653	208	208	267	18
White River	14	2,168	167	111	84	26
Woodruff	13	1,702	248	136	79	22
Total	581	117,779	6,868	6,294	6,970	

Goal is 1-8 in '55

Baptists Crusading With Christ For Souls

The churches in the Tropical Zone closed their part in the National Wide Simultaneous Crusade March 20. At this writing, we do not have full reports of results. Word from some individual churches is most encouraging.

The CRUSADE IN THE CENTRAL ZONE opened March 27. About half our churches in Arkansas are in this zone. When you read these lines, these churches will be in their meetings. Pray and work hard for a great victory for Christ. Try to have some ready to make profession of faith at every service.

Make plans NOW for HIGH ATTENDANCE in Sunday School the Middle Sunday, April 3. This will be your great opportunity to reach and win lost souls to Christ. We must not fail our Lord and the souls of men who know not Christ.

Prayer and Evangelism

The EVERY CHURCH REVIVED IN '55 National-Wide Evangelistic Crusade is the greatest spiritual undertaking ever launched by any group of Christian people in all time. Churches entering this Crusade are up against odds, obstacles and enemies which they cannot meet and match in their own wisdom and power.

We believe that the Simultaneous Revival Crusade is the best and most effective method in evangelism yet discovered. Results in the past prove this beyond argument. When a better method in organization, technique and procedure is discovered, Baptists will be quick to embrace it.

However, as good as the method is, it will not succeed without the divine power which comes through PRAYER and the ministry of the Holy Ghost.

The greatest instrumentality God has put into the hands of his people for doing exploits for Him, is PRAYER. Here is the Christian's Secret Weapon in Evangelism. There has never been a great manifestation of God's Power in evangelism, that was not preceded and accompanied by great believing prayer.

Remember the positive promises of God to those who pray. God has never broken any promise spoken. Never forget the Past PERFORMANCE OF GOD IN RESPONSE TO PRAYER. "It is no secret what God can do, what He has done for others, He will do for you." Keep in mind, that PRAYER is the PERMANENT PROGRAM OF GOD for His churches. "Men ought always to pray." Brethren—PRAY, PRAY, PRAY!

P.S.: Pastors, we still have some "prayer cards" which we will send to those who wish to use them. This will help to get your people to pray.

—J. L. Yearby, Secretary.

Announcing!

THIRD ANNUAL SOUTHERN BAPTIST CHURCH MUSIC
CONFERENCE—GLORIETA, NEW MEXICO—June 9-15

Great Choirs: In addition to the oratorio choir which presents Handel's "The Messiah," two other conference choirs will sing the fine church music available today. Choir One will study choral literature especially adaptable to the churches with volunteer and youth choirs. Choir Two is to study choral literature which is advanced in difficulty. Each choir is expected to sing at specific times in the worship services.

Who Should Attend?: These conferences are designed for all church musicians—singers, directors, organists, pianists, and ministers of music. There will be classes also for pastors and laymen. A hearty invitation is extended to ALL who are interested in the advancement of good church music.

Sponsorship: These annual church music conferences are conducted by the Church Music Department, W. Hines Sims, Secretary, Loren R. Williams and Clifford A. Holcomb, Associates, The Sunday School Board of the Southern Baptist Convention, James L. Sullivan, Secretary-Treasurer, Nashville, Tennessee.

Faculty: The very best from among state music secretaries, ministers of music, college and seminary faculty members have been secured. Bring your questions and problems to experienced music leaders.

Music Classes: At Glorieta, classes are planned in elementary, intermediate, and advanced sections so as to meet the needs of all who attend. Instruction in voice, theory, conducting, piano, organ, graded choirs, hymnology, worship planning, advanced choral techniques, music organizational procedure, and associational music work. Choirs studying various grades of music provide choral participation for all musicians.

The World's Greatest Music: The largest attendance at a single service in Glorieta's history was on hand last year for presentation of Handel's "The Messiah." The huge conference Oratorio Choir under competent leadership is to again present this glorious message in song. Every registrant has opportunity to be a member of the Oratorio Choir. Soloists and instrumentalists are chosen from among the best in all of religious music circles.

Expenses: No charge is made for class or choir work. Pay only the \$2.00 registration fee, plus travel, board and room, music, and personnel expenditures. Folders of music for each choir will be on sale by the Baptist Book Store so each person may keep his copies and mark them for future reference and use. Private lessons are available from faculty members at \$2.00 per lesson. Each person will make his own arrangements with the teacher for instruction.

Schedule: Conference begins on Thursday evening, June 9, and closes Wednesday noon, June 15. Classes are to be held throughout the mornings. Concerts and recreation fill the afternoons. Great worship services will be held in the evenings.

Special Buses: Several church and associational groups are planning to come to Glorieta by special buses. Investigate this economical means of transportation. And such wonderful time of fellowship!

For additional information and reservation, write E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

Fifteenth Annual Southern Baptist Church Music Conference—Ridgecrest, North Carolina July 14-20, 1955

Classes: Classes are planned in elementary, intermediate, and advanced sections so as to meet the needs of all musicians. Instruction in voice, theory, conducting, piano, organ, choirs, hymnology, worship planning, choral techniques, and music organizational procedure.

The Messiah: Following the policy of returning periodically to the greatest of all oratorios, Handel's "The Messiah" is to be presented this year. All conference registrants are invited to sing with us. Bring your own score, borrow one from us, or purchase one at the Ridgecrest Baptist Book Store.

Oratorio Study: In a class, "Oratorio Study" Bach's THE PASSION ACCORDING TO ST. MATTHEW is to be studied. This class is not to be a performance group, but is designed for conductors and other advanced musicians who desire to study the oratorio with a view to producing it.

Five Choirs: In addition to the oratorio choir which presents "The Messiah," four other choirs are scheduled for rehearsals and public performance. From four to eight hundred are expected in each choir. Those registered in the conference are eligible to participate.

Age Limits: (same applies to Glorieta.) Children below 13 years of age must be accompanied by at least one parent.

There should be at least one adult sponsor for each eight teen-agers in groups.

For additional information and reservation, write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

CHURCH MUSIC DEPARTMENT
Sue Maynard, Office Secretary

The Cross and Christian Discipleship

By BURTON A. MILEY

What makes him act that way? The question is asked concerning the conduct of a particular person. It is not raised in regards to the deeds of the man but about his motivation. What causes him to act that way? A second question is, how does he do it? This is usually said of the successful man who has achieved many things. Others are astounded by his ability and seeming success.

There are two elements in the answers to the above questions. One is motivation and the other discipline. Motivation is the impelling of man, the thrusting out of him, and discipline is the holding of that man to task until victory comes. Discipline depends upon the powers of the individual. It is usually determined by the value placed upon his goal. Demosthenes wished to be an orator to the extent he disciplined himself to speak above the roar of the waves with pebbles in his mouth. A Christian who was dissatisfied with his attainment arose an hour earlier for prayer and Bible reading.

UNDERSTANDING BASIC PRINCIPLES

Greeks requested to see Jesus. These Greeks were at the temple to worship. They had evidently embraced the Jewish conception of God and His worship. They didn't feel free to approach Jesus directly but came to apostle Phillip, whose name is of Greek origin. Phillip consulted Andrew and together the two told Jesus of the desire of the Greeks. Did Jesus receive these Greeks? We are not told, but there would be no point to the narrative unless Jesus had received them. "Jesus answered them" (12:23). It is assumed that not only the disciples were in the audience but also the inquiring Greeks. The advent of the Greeks was an indication to Jesus that His purpose in coming was being received on a worldwide basis. He was deeply moved.

The Greeks had seen Jesus in His triumphant entrance into the city. People wanted to proclaim Him as king and demonstrated along His path. Jesus did not want them disappointed when He died within a short while. Therefore, He chose to express the basic principle of the cross and Christian discipline. He said unto them, "Except a seed fall into the ground and die, it abideth alone. If it die, it bringeth forth much fruit" (12:24). Life emerges, the plant grows up, and the death was not the end of the seed but rather the beginning to a greater usefulness and fruitfulness. Christ, the seed of all humanity, was to expire on the cross to give life to humanity. The Greeks and others were not to be ashamed when they saw His death. They were not to be despondent. The

April 3, 1955
 Sunday School Lesson
 John 12:20-26;
 II Corinthians 5:14-19

principle of giving all to the germ of life in order that life might prosper and fulfill its purpose is to be accepted by all disciples. Each must discipline himself for the task.

Jesus said, "if any man serve me, let him follow me and where I am there shall also my servant be" (12:25). This is a man losing his life to joyfully find it in greater expression. One should and must follow the example and teaching of Christ in his discipleship. This requires consecration to and concentration in the task. The cross was not an accident but a manifestation of purpose. The well-directed Christian life is the result of discipline.

CROSS MOTIVATES

There are some positions to which a man never drifts. The Christian life is one. A man never drifts to unselfishness. It is a long hard climb to reach the summit of unselfishness. One never drifts to spirituality or to rededication to kingdom purposes. The church is a climb upward to any man. To drift requires no motivation, but to rise and climb does. The cross with its redemption and revelations offers motive to climb. Golgotha was not in the valley but on the hill.

This motivation is defined as the love of Christ which constrains us. It is the love of Christ for the individual. As important as love of the individual for Christ is, Christ's love for him is the impelling force which holds together a man while he advances. It is constraining love.

This love is aptly expressed through death. It is the same principle that Jesus advised in the twelfth chapter of John. We read: "He died for all, that they which live might not henceforth live to themselves" (5:15). Christ expressed His love through the highest medium, that of His death. "But God commandeth His love toward us, in that, while we were yet sinners Christ died for us" (Romans 5:8). Jesus gladly gave His life in order that people might be moved by His love to a closer walk with God.

This love motivates people to live for Christ. It takes them out of themselves and into a new relationship. This section of scripture determines some factors for one. The first factor is that one is to live for Him who died for him (5:15b). The ever-living Christ who is within the individual's personal experience is the one that really matters. One may know the historical facts of Jesus' earthly life, but they are

never so significant as knowing Jesus in a personal faith. Jesus comes into the center of consciousness and every contact is evaluated in what it means to Him. This is the way that Christianity should develop. Many, many church members know the historical facts about Jesus, but they have no personal consciousness of Him.

Any believer is made new. He is a new creation. "Old things are passed away, behold, all things are become new." There is a new motivation. Paul says, "I count all things but loss" (Phil. 3:8). What does he mean? Certainly he meant all things of the flesh are loss unless they lead to the knowledge of Christ.

PRACTICAL LESSONS

Cross-centered, Christ - Consciousness should be the goal of every Christian. The ideal should be constantly before one. If Christ was never in the individual's thoughts that one might doubt whether Christ was in his heart. That which is within the heart certainly comes to consciousness. Many things will push Christ back, discipline must keep Him there.

Discipline is necessary. What the steering wheel is to the car, or the rudder to the ship, or the bridle to the horse, so is discipline unto the individual Christian life. Without that discipline one may have much motion but one will have no directional progress.

Christ lives in believers. That is where the world shall find

Him. That is where sinners shall see Him. That is where believers shall enjoy Him. Apart from the believer's heart Christ has no abiding place. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (I Corinthians 3:16).

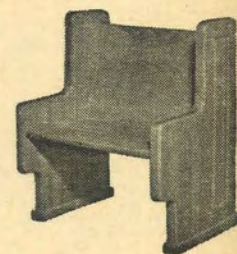
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I have, like other people, made resolutions which I have broken or only half kept; but one which I send you . . . is the keynote of my life. It is this — always to regard as mere impertinence of fortune, the handicaps which were placed upon my life almost at the beginning. I resolved that they should not dwarf my soul, but rather be made "to blossom" like Aaron's rod, with flowers."

—Helen Keller.

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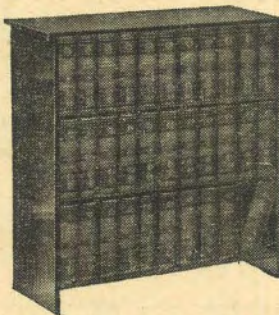
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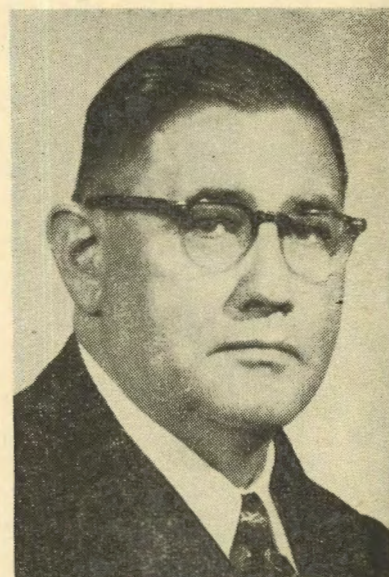
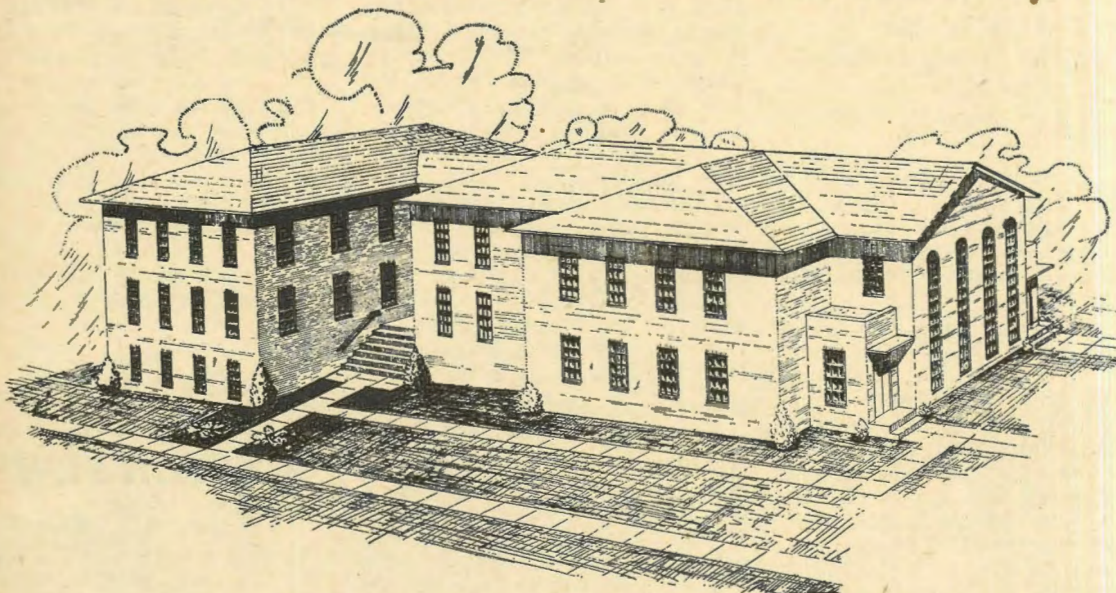
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B. L. Bridges, General Secretary; Ralph Douglas, Associate; 100 Baptist Building, Little Rock, Ark.

Progress For Stephens Church Under Cantrell's Leadership



PASTOR CANTRELL

Pastor Hugh Cantrell of Stephens is enjoying the blessing and advantage of housing facilities that are now more or less adequate for the work and growth of the Stephens Baptist Church. It was the writer's privilege to share in the dedication of the new building on March 6th. It is an inspiration to go through this building and note the advantages and ac-

commodations for the work of the organizations of the church.

Pastor Cantrell was also celebrating his tenth anniversary. Large crowds attended the services, both for dedication and the laying of the corner stone. There were more than 300 in Sunday School on March 6th. Superintendent Marvin Green is a great organization builder and Treasurer C. B.

Barker is outstanding in his management of finances. He has been Treasurer for many years.

Pastor Cantrell has had one of the most successful administrations that we have had anywhere in Arkansas. For ten years he has led that people in a constructive program and is still doing it. They all love him and follow him. The church has increased its gifts for

the Cooperative Program materially, even in the stress of building operation. Pastor Cantrell is ingenious in keeping the people encouraged and keeping a progressive program worked out in advance and this is why the people follow his leadership. Mrs. Cantrell is also an outstanding leader and song director. We present his likeness on this page, also a picture of the building.

Vestal, Searcy, and Twelve Years of Progress

First Church in Searcy has just taken off the press a twenty-page brochure that gives a brief history and program of the church. The pamphlet contains a summary of Baptist History in the state and particularly with reference to First Church in Searcy which was formerly called "Gentry Memorial Church." A very commodious new building was erected in 1945 and during these years much progress has been made in the work of the church which has a Sunday School enrolment of between six and seven hundred. The church under Vestal's leadership is now beginning an additional building program because the growth of the church and its organizations have been so pronounced that the other new buildings are inadequate to take care of the people that God is turning to the First Baptist Church in Searcy. Vestal is one of our mightiest preachers and the people of the church love him. Notwithstanding the added expense of a new building the church is increasing its Cooperative Program gifts for 1955.

Arkansas City Steps Up

We have just had a good letter and a good check from First Church in Arkansas City. The check represented an increase in Cooperative Program gifts. The church voted in September to give \$54 per month, then the first of December they voted to raise it to \$67 per month and the first of February they voted to make this increase retroactive to October 1, 1954. H. M. Haney is pastor of the church in Arkansas City and Mrs. Ben Parrish is the treasurer. This church has a fine spirit toward our mission work and we pray that the Lord may multiply the number of such churches.

Need a Church Secretary?

If you need a Church Secretary call or write Pastor Walter Hill of Sylvan Hills Baptist Church, No. Little Rock, and you might get some information that would be helpful. Brother Hill is in touch with a party who would like to be a Church Secretary.

Friendly Hope and Williams

Pastor Williams is enjoying the blessings of the Lord on Friendly Hope Church near Jonesboro. The church sometime ago secured pledges in the amount of \$1,750 and they have been collecting the pledges and have gotten in \$1,000 of the \$1,750. The church had voted to give 10 per cent of this special offering to the Cooperative Program. We have just received a check in the amount of \$100 showing that they have collected \$1,000 on the pledges. May the Lord prosper this great church and Pastor Williams and enable them soon to pay in the full amount of their pledges.

Ogden Increases

The Ogden Church in western Arkansas has increased its Cooperative Program offering and is sending \$15 each month. Many of our churches are catching a greater vision of the importance of Christ's great world mission program and they are increasing their gifts. May the Lord multiply the number of churches that do these increases.

Glenwood and Gustavus

First Church in Glenwood is on the percentage basis now in its contributions for missions. The contributions this year will be much better than they have been. During the month of January the contributions amounted to 25 per cent more than they did for the same period last year. It is 150 per cent better than it was when Brother Gustavus linked up with the Glenwood Church. He is a true servant of the Lord and a beloved pastor.

Ordained Ministers in Arkansas

If your name does not appear in the roster of ordained men in our current Convention Annual, please make this fact known to the Recording Secretary of our Convention, Baptist Headquarters Building, Little Rock, Arkansas.

This year's list was compiled from all available sources, yet we know that some omissions have occurred.