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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, APRIL 7, 1955

NUMBER 14



H. Armstrong Roberts

*Beyond The Cross — The Empty Grave
Our Risen Lord*

See page three

Why Is A Church Revived?

By BURTON A. MILEY

The commercial world knows revival. A sale is a revival between the customer and the shop owner over merchandise. The lodge practices revival but calls it consistory. The principles of the lodge are reviewed and the work furthered. Scouting has revival but it is under the term "camporee." Tillers of soil know revival but the act is named gardening or farming. This matter of revival is not a principle that belongs exclusively to the church, but is one that is practiced through all phases of life's operation.

Why the church revived? The church must be brought to maximum strength. Psychologists say that 95 per cent of all people live below their maximum output. Many churches function below maximum strength. The purpose of revival is to bring the church up to its maximum strength. This is accomplished through eating, exercise and freedom from disease.

One does not have to have maximum strength to live with very good appearance. Before spring plowing, horses are brought from the pasture and grain-fed. Why? In order that these might come to their maximum strength for the toil of the day. The business of feeding the church is the pastor's responsibility. If neglected through the months ahead of revival effort, it is not likely that revival can be experienced in perennial form.

Exercise develops and tones the body. The baby exercised from its earliest moments of life. Muscles are developed and coordinated. The church must exercise in the same work done in revival at times other than revival. It is questionable whether a church is ready for revival ingathering, if no one has been won to Christ ahead of revival time.

A third help to maximum strength is freedom from disease. It matters not the amount eaten or the degree of exercise, if a disease

exists, it surely and slowly gnaws away strength. The disease within the church is sin in any form, whether well-respected sins of the avenue or vile, denounced sins of the alley. Sin is a disease that saps and retards. Revival helps to purify from sin.



Revival renews purpose. Many times routine, detracts from purpose. Old Testament revivals came mostly not by the priest who were lost in the routine of daily administration, but through the prophets who were separated from daily duties and who could give themselves to the cry of the spiritual reformer. Revival pulls focus back to first things.

The church should be revived because of the urgency of the work. Lives are lost as far as influence to God is concerned and the longer they are lost the harder to reclaim. The urgency of revival work among the church members is great! Then lost souls demand quick action. The longer a soul is lost the harder it is to save. Junior age span now accounts for most decisions. If one passes those years, odds mount high against that one ever being saved. This is not a reflection upon the power of God but it is a statement of difficulty that the individual will cooperate with God. There can be no question that revival is the major need of the hour. Revival always is within the force before it shows within the field.

Preacher Sought For Arrest Vanishes Suddenly From England

LONDON, November 28, 1630 (BP)—Roger Williams, a Puritan minister, sought for arrest by the Bishop of London, apparently has vanished, it was learned today.

"Roger Williams is a dangerous enemy of the state," declared William Laud, Bishop of London, in explaining his action. "It is preachers like Williams who have awakened in the people dislike for the authority of the church and state."

Williams has been serving as chaplain to Sir William Masham in Essex County. The area is a hotbed of nonconformity to the Established Church, due in part at least to the influence of the young Puritan. Bishop Laud reportedly has attempted to have Williams dismissed from his chaplaincy.

"I don't have any idea where Roger Williams is," Sir William told a reporter today. "I sent him to London on business earlier this week, but I haven't heard from him since. Evidently he had business of his own."

Sir William said the minister kept none of his London appointments and has visited none of his friends there.

Bishop Laud is not to be easily evaded, however. He is one of the most aggressive foes of Puritans in England and has vowed that "suspension and imprisonment will be imposed on ministers for the slightest deviation from the Book of Common Prayer."

As a country chaplain, Williams long ago

rejected the prayer book of the Established Church. Only his friendship with influential leaders in government and religion has saved him from the wrath of ecclesiastical persecution.

But in declaring himself a separatist from the Established Church—an open violation of the law—Williams evidently has at last overstepped his immunity. Now a fugitive, another of the voices which has been raised against the power of church and state over religious freedom has been silenced.

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Editor's Mother Claimed By Death

The editor's mother, Mrs. R. H. Duncan, of Sturgis, Kentucky, passed away on March 28. She would have been 88 years of age July 11, 1955.

She was a charter member of the Baker Baptist Church, Crittendon County, Kentucky. She had been quite feeble for the last three years, and on March 15 she fell and broke her hip. Soon lapsing into a coma, she never regained consciousness.

She is survived by one son, Editor B. H. Duncan of Little Rock, 14 grandchildren, several great grandchildren, and a host of friends.

Agrippa Before Paul

A Devotion by the Editor

"For the king knoweth these things."

Instead of Paul being on trial before Agrippa, Agrippa and the whole Roman entourage were on trial before Paul and before the Lord whom Paul represented.

We have illustrated in Agrippa the danger of a superficial knowledge of Christian truth. Agrippa knew a good deal about the prophecies of the Old Testament. He knew about Jesus and His crucifixion.

Was Agrippa any better off for his knowledge of Christian truth? No, he was a great deal worse off. His partial knowledge had taken the edge off of curiosity and had killed any further interest in the facts of Christianity.

Many people of our generation fancy that they know Christian truth and do not bother to read the Bible. Their superficial knowledge of Christian truth is a toothless sort of thing that does not bite into their consciences, nor stir their emotions, nor strengthen their wills; it serves rather as an opiate to benumb their sensibilities, both to the sting of sin and to the stimulus of divine truth.

Someone has said, "There is nothing more impotent than firmly believed and utterly neglected truth." We have within the range of our understanding the great truths of the Bible with which to build our characters and by which we may be guided in our course of life. Yet, there are countless numbers who discard these Bible truths for the carnal delights of a sinful world.

We have illustrated in Agrippa the danger that one may go out into the darkness of sin and death from the very presence of the life-giving light of eternal truth.

Agrippa, Bernice, and Festus listened to Paul. But what came of it? Only this, "When they were gone aside they talked among themselves saying, This man doeth nothing worthy of death or of bonds." But refusing the truths which Paul preached, they had neither the moral courage to release him nor the honesty of soul to allow that truth to cleanse their hearts.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believeth thou the prophets? I know that thou believest" Acts 26:26,27.

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For every beast of the forest is mine, and the cattle upon a thousand hills.

—Psalm 50:10.

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

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

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From The Editor's Desk

Our Risen Lord

A heavy and impenetrable gloom had settled upon the little group of Christ's disciples. The Man whom they had accepted as their Messiah had been slain. And with His death all their hopes had died. A bright star had appeared in the firmament of their national life; its brilliance had dazzled them for a little while, awaking in them the slumbering hopes begotten in their hearts by the promises of God. But now that star had gone out, He was lying in the grave a lifeless corpse. And the darkness that had settled upon them was even more dense by reason of the brilliance of the light which He had brought.

All that was left for them to do was to complete the burial rites and mourn over the lifeless form of their Master.

But some exciting rumors were afloat and the little group, though still disbelieving, were all astir. The empty grave had been discovered by some women, and this had been confirmed by certain men. But more exciting still, the women claimed that they had seen a vision of angels who said that Jesus had risen from the dead, that He was now alive. The men discredited the story of the women, thinking it was due to their overwrought nerves and excitable temperament.

There were two disciples who had been to Jerusalem, no doubt to attend the last rites of the burial. But since the body was missing and these strange rumors were being circulated, they could do nothing more and so had made up their minds to return home to Emmaus. Naturally, they were talking of all these happenings and rumors on the way, also of the disappointment of their highest hopes.

But the risen Lord joined these bewildered travelers. By His repeated appearances, Jesus finally convinced the hesitant disciples that He would join them on the highway of life. They were slow to believe, but finally they did comprehend the fact that Jesus would go with them all the way, even unto the end of the age.

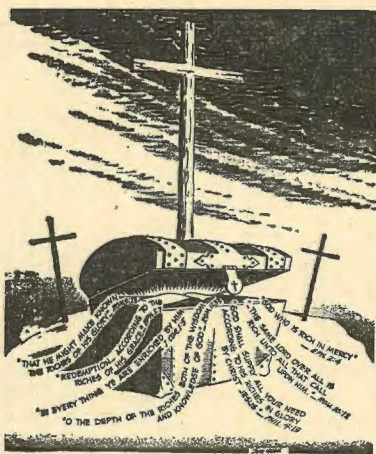
The presence of the risen Lord is the secret of the persistence of Christianity through the ages; it is the explanation of the resiliency of Christian faith, courage, and hope. Our hopes cannot die, our faith cannot wane, our courage cannot lag, so long as we know that the risen Lord is walking by our side.

He promised, "I will come unto you." And being no longer limited by time and space, He makes His presence felt and known at all times and under any and all circumstances. He strikes into the conversation of distressed souls. He knows the language of the disappointed, hurting hearts of the race, and in their dark and troubled hours Jesus talks with them.

His conversation with the disappointed disciples was meant to lead them out of their gloom and despondency into the light of

God's day. He opened the scriptures to them that He might shift their thoughts from their depressing disappointments to the sure promises of God, and to show them that the very things over which they were mourning were the working out of God's richest blessings for them.

A Cross Marks the Place



There is a word from God for every experience of life, if we but have the faith and spiritual perception to understand it. Jesus is seeking to build up a language between Himself and us so that we can talk with Him and He with us about all our experiences, our problems and disappointments, our hopes and aspirations.

He made it easy for them to open their hearts to Him. They were in a great difficulty, here was one who understood. They were glad to tell Him all.

He will make it easier for us today. We make a great mistake if we try to hide from Him our confusion of mind, if we try to bear our burdens alone, or keep our disappointments to ourselves. Even our sins, He wants us to confess to Him. Do not be afraid or hesitant to talk with Jesus, the risen Lord, about your life and all that concerns your life. He will listen to you sympathetically and understandingly, and will help you out of your difficulty.

Jesus made as if He would pass by, but the disciples "constrained him . . . And he went in to tarry with them," and was made known to them in the breaking of bread.

He will tarry with us, if we "constrain him." Do we need Him in our homes to break bread with us? Do we need Him in our business to inspire and sustain us? Do we need Him in our social life to keep us clean and pure? Do we need Him in our recreational life to keep us right? Do we need Him in our religious life to keep us spiritual and victorious over sin?

Then, we may detain Him, and He will tarry with us.

Objections to Storehouse Tithing

A few weeks ago Editor B. J. Murrie of the **Illinois Baptist** reprinted an editorial which appeared in the **Western Recorder** of Kentucky. The editorial discussed "Why I Don't give To The Old Fashioned Revival Hour."

Editor Murrie says that he received a letter in response to that editorial in which was enclosed a tract entitled, "What About Storehouse Tithing?" by M. R. Dehaan, M.D. This tract challenged the theory of "storehouse" tithing as unbiblical saying that it was "un-Baptistic and contrary to the principle of Christian liberty." The tract further stated that "the false teaching of storehouse tithing fosters bigotry, sectarianism, and Pharisaism."

In reply to the charges listed in the tract, Editor Murrie in the March 11 issue of the **Illinois Baptist** reasons as follows:

"John R. Rice preaches and writes against storehouse (church) tithing. He lives at Wheaton and has had his membership in Chattanooga, Tennessee. He runs his own publishing house, and **The Sword of the Lord**, and his own Foundation. He has recently bought a church house. Rice will take **your** tithe **you** owe the **Lord** and use it to run his own denomination.

"Bob Jones, who runs Bob Jones' University in Greenville, South Carolina, advertises for **your** tithes and offering that **you** owe the **Lord** to run his school and denomination.

"There are scores of others who will be glad to take **your** tithes and offerings to run **their** own projects. You readers may support any of these you choose. Without being nasty about it, will you let me follow the Lord's plan as nearly as I know how and bring **His** tithes and offerings to the only thing He ever constituted, a local church? Thank you, I knew you would."

It would appear that the only reason these free lance preachers and promoters of their own radio programs object to bringing all the tithes into the storehouse or the church program is that they want you to share your tithe with them. They are promoting a purely personal program not related to the denomination which has a comprehensive and worldwide program. No doubt these men and movements would believe in storehouse tithing if the tithers considered their pet college or radio program the storehouse. They would be perfectly willing to receive all your tithe.

There is no policeman to compel conformity to the storehouse tithing plan. There are only the teachings of the Bible and the appeals of a comprehensive church program to go by. So if one wishes to disobey the Bible and refuses to respond to these appeals, he is at perfect liberty to give his tithe to any fly-by-night preacher or program that comes along.

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PRAYER—

I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must co-operate by opening his mind through study in order to receive the education. The reason we do not receive answers to our prayers may be in us—in our failure to co-operate.

Chas. L. Allen, *When the Heart Is Hungry* (Revell).

Kingdom Progress

Evangelistic Singer



MARK SHORT

Mark Short has resigned his position of minister of music with the Second Church, Arkadelphia, to enter the evangelistic field as a singer. He served with the Arkadelphia ten years.

Mr. Short directed the music in a recent revival at Southside Baptist Church, Meridian, Mississippi, which resulted in 61 additions to the church. Jesse Reed, missionary with the Arkansas State Mission Department, was the evangelist. W. E. Speed, former pastor of First Church, Russellville, is pastor of the Southside Church.

Mr. Short has meetings scheduled with First Baptist Church, Idabel, Oklahoma, Calvary Church, Texarkana, and First Baptist Church, Poplar Bluff, Missouri. This will be his third meeting with Idabel Church, fifth with Calvary, and 12th with Poplar Bluff.

Mr. Short may be contacted at Box 543, Arkadelphia.

Norphlet Church in Revival

Associational Missionary W. F. Couch, Liberty Association, reports that he was with Pastor Seibert Haley and First Church, Norphlet, in a revival meeting recently which resulted in 14 additions to the church, 12 on profession of faith and baptism and two by letter.

Missionary Couch states: "Brother Haley has done a monumental work in Norphlet in leading the church in the erection of their beautiful auditorium at a cost of \$72,000."

Wisconsin Gets SBC Churches

The third church to be affiliated with Southern Baptists in Wisconsin was organized at Kenosha recently. To be known as Mid-city Baptist Church, its pastor is Bert E. Wilson.

Lottie Moon Offering Upped \$180,000

Southern Baptist Foreign Mission Board reports 1954 Lottie Moon Christmas Offering, with receipts of \$3,783,399 already counted, is more than \$180,000 larger than the total offering for 1953.

News From Ouachita College

Religious Emphasis Week at Ouachita college came to a close with twenty-six decisions made publicly and countless other decisions of all types made privately, Dr. Joseph McClain, head of the religion department, stated.

Decisions were of every type — rededications, surrender to special service and one conversion made in private.

Mrs. Jett Black, instructor in English at Ouachita college, was the college's representative to the annual National Council of English Teachers, Division of Communication and Composition, at the Morrison Hotel in Chicago recently.

Of the 579 regular students and 15 special students enrolled this semester, 26 are new or transfer students. Nine students transferred from schools in Texas.

The 198 ministerial students preached 923 sermons last semester. The ministers, who traveled 95,700 miles, reported 149 conversions.

Ouachita has inaugurated a Speaker's Bureau, the purpose of which will be to provide speakers for clubs, church groups, school assemblies and civic organizations throughout the state. Mr. Wayne Smith is director.

The Ouachita college Life service Band held five revivals recently with more than 30 conversions reported, Dr. Orville Yeager, sponsor, announced.

The Life Service Band has 121 members.

An extensive remodeling program is now under way on the apartments housing married students. Formerly known as farm apartments, they are now called North Campus.

Deacon Ordained

S. S. Brown was ordained a deacon by the Corder's Chapel Church of Helena, Sunday afternoon, March 6.

Pastor Bob Eubanks served as moderator of the ordaining council, and Wilson Deese, pastor of West Helena Church, served as clerk. Jimmy Lewis, pastor of Northside Church, Helena, conducted the examination. D. Hoyle Haire, pastor of First Church, Marianna, delivered the ordination sermon, and J. D. Baker, pastor of First Church, Moro, delivered the charge. R. E. Corder offered the ordaining prayer.

Baby Sitters at SBC

While there won't be any nursery at the Southern Baptist Convention during its annual session in Miami, Fla., local planning committee members there say some kind of "baby-sitter" arrangement is being worked out.

O.B.U. Glee Club Sing On Baptist Hour

The Bison Glee Club of Oklahoma Baptist University has recorded arrangements of well-known hymns and a few classical pieces for use on a 13-program series by the "Baptist Hour," Southern Baptist radio broadcast.

Maynard Pastor



J. W. GIBBS

Maynard Church in Current River Association extended a unanimous call to J. W. Gibbs, student at Walnut Ridge, on March 22. This is a half-time pastorate. Mr. Gibbs is also pastor of the Neal Chapel Church, Osceola, on a half-time basis. He preached for Maynard Church three Sundays prior to his call there and received five new members on profession of faith.

Mr. and Mrs. Gibbs have two daughters, Carolyn, 11, and Diane, 8. Mrs. Gibbs is also a student at Walnut Ridge.

Summer Workers Available

Religious Education students of Southern Seminary will be available for summer work in churches or in missionary service following commencement, May 26.

These students will be planning to return to the Seminary for the next session in September. They could serve effectively as summer workers in directing Vacation Bible school, maintaining the educational program at high level during the summer months, assisting in the vacation absences of pastor and educational director, and otherwise making themselves useful and profitable.

A note addressed to Dean G. S. Dobbins, 2825 Lexington Road, Louisville, Kentucky, will bring desired information.

Foreign Missionary Killed In Accident

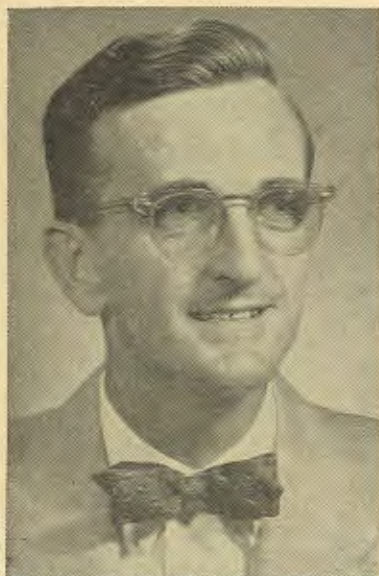
Mrs. Clyde J. Dotson, 49, Southern Baptist missionary to Southern Rhodesia, was killed instantly in a motor scooter accident on March 26.

The former Hattie Thigpen, Mrs. Dotson was a native of Mobile, Ala. She received the A. B. degree from Huntington College.

She and Mr. Dotson, a native of Tusculum, Ala., were married in 1928. They served in Southern Rhodesia under another mission board from 1930-1950. In 1950 they were appointed by the Southern Baptist Foreign Mission Board and served as evangelistic workers in Gatooma and Salisbury.

Mrs. Dotson is survived by her husband and seven children. Mr. Dotson's address is Rhodesian Baptist Mission, Corner 4th Avenue and Mackenzie Road, Parktown, Salisbury, Southern Rhodesia.

Dedication-Formal Opening At First Church, Greenwood



JAMES W. BENTON, PASTOR

The dedication and formal opening of the newly remodeled building of First Church, Greenwood, will be held Sunday, April 10.

Dr. I. L. Yearby, secretary of the State Department of Evangelism, will be the speaker at the dedication service at 2:30. Pastor James W. Benton will give the welcome, C. C. Roberts, Concord Associational Missionary, will give the devotional, and P. B. Langley, a retired minister of Fort Smith, will offer the benediction.

The new building was completed at an approximate cost of \$44,000 and brings the



value of the church property including the educational building and parsonage to approximately \$125,000. It houses an auditorium with a seating capacity of approximately 650, with seven class rooms and the pastor's study on the first floor. There are ten class rooms including two assembly rooms which can, if needed, be made into three additional class rooms. The Junior, Intermediate, and Young Peoples departments and two adult classes meet in the new building.

Pastor Benton came to Greenwood 22 months ago from a pastorate at East Temple

Baptist Church, Dallas, Texas. During his ministry there have been 27 additions to the church on profession of faith and baptism, 27 by letter and three by statement.

The church has a total membership of 824 with a resident membership of approximately 425. The Sunday school enrolment is 372 including 22 extension department members. The Training Union enrolment is 158.

The simultaneous revival will begin on the dedication date, April 10. C. E. Warnick of Dallas will be the evangelist, and Bill Perkinson of Paragould will have charge of the music.

Woodland Church, Clarksville, Dedicates Building



The Woodland Church near Clarksville was dedicated on February 27.

The building is a frame construction veneered with moss-rock trimmed with brick. The value of the building is approximately \$15,000.

The Woodland Church was organized in 1950. Two years later a building was started with the help of the State Mission Department. It was built with voluntary labor with men working nights and Saturdays.

Seven deacons were also ordained on February 27: Ed Nowotny, Gene Patterson, Ken-

neth Dennis, Elmer Nowotny, Verlon Johnson, Mr. Yates, and Mr. Baker.

H. K. Williams is pastor of the Woodland Church.

Correction

It was reported in the March 24 issue of the *Arkansas Baptist* that Carolyn Pyle was one of the winners in the Intermediate sword drill at the recent Training Union Convention. Carolyn is a member of the Immanuel Church, Magnolia, instead of Immanuel Church, Little Rock.

Japanese Baptists Lay Plans For Evangelism

Japanese Baptists, the Southern Baptist Foreign Mission Board reports, have launched a full-scale program known as "Operation Evangelism Advance" to spread their Christian witness.

The advance program, immediate object of which is establishing 100 strategic evangelistic centers in the country, is expected to permit Japan's Baptists to do in two years what normally would require five.

Launching of the project followed a report for 1954 which showed that membership in Baptist churches rose to more than 8,000 and is expected to reach 10,000 this year and that church gifts increased 60 per cent. Total gifts last year were \$69,000.

Japanese Baptists have a goal of 1,200 churches and 100,000 members at the end of twenty-five years. There are now sixty churches, which reported a total of 1,410 baptisms in 1954.

Tied in with the evangelism operation are plans for the first rural evangelism program ever undertaken by Baptists of that Oriental nation, the Foreign Mission Board said.

Alexander Aids Alabama Church

C. Lamar Alexander, music director of Central Church, Magnolia, directed the music in a revival meeting at Toulminville Baptist Church, Mobile, Alabama, recently. The meeting resulted in 77 additions to the church on profession of faith and baptism.

Pastor James H. Wright, Jr. states: "He did a superb job, not only congregational and choir work, but also in his solo work. He made a great contribution in these days of revival."

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

U. S. Opposes New Calendar Proposal

The United States opposes any change in the present calendar, the State Department said in a note to Dag Hammarskjold, secretary of the United Nations.

A new World Calendar, proposed by India, has been referred to member nations for study by the U.N. The State Department said that any further study of the proposal would "serve no useful purpose."

Omaha Churches Win Battle Against Beer

The Omaha Council of Churches won a battle to keep beer from being sold in the new seven-million-dollar Municipal Auditorium. State Senators Charles Tvrdik and John J. Larkin, Jr., withdrew their bill from the legislature to permit beer in the Auditorium. The enabling act would have put the final decision up to the City Council.

Senator Tvrdik said the bill "created somewhat of a furor in the Nebraska legislature." Breweries and churches promoted letter-writing campaigns which flooded the legislators with mail.

Graham Opens Scottish Crusade to Packed Hall

More than 15,000 persons packed Kelvin Hall, Scotland's biggest auditorium, for the opening of evangelist Billy Graham's six-week Scottish Crusade.

Another 3,500 heard and watched him over a closed-circuit TV in a nearby building.

Many thousands more gathered in 450 churches and meeting houses all over Scotland and England to hear his address over a telephone relay hookup.

Among the thousands in Kelvin Hall were hundreds who had traveled long distances by train, bus and private car from the barren western highlands, the rich farmlands of eastern and southwestern Scotland.

Some 2,000 of these, unable to get tickets for the opening rally, stood for nearly five hours in a chilling snowstorm outside Kelvin Hall just to get a glimpse of Dr. Graham on his arrival there.

Georgia Orders Grace Said at School Lunches

Georgia's State Board of Education has directed that a set of regulations be drawn up requiring teachers to sit with students during meals in school lunchrooms and see that grace is said at the table.

Board member Henry Blount of Waynesboro, Ga., told the board that many children will never hear grace said "unless they hear it at school."

Board Chairman George Whitman, Jr. commented, "Nobody but atheists and agnostics could object to the saying of grace. I also think the teachers could do a lot for table manners."

Miss Eleanor Pryor, director of the Georgia School Lunch Program, reported to the board that many schools already keep teachers stationed in lunchrooms and that grace is said as a matter of course. Board members, however, said they wanted a set of rules including that stipulation.

Churchmen Ask Boycott of Stores Open on Sundays

A boycott of stores that open for business on Sundays, except those "essential to the health and spiritual welfare of its citizens" was called for by the Newark Church Fellowship at its third annual meeting in Newark, N. J.

The Fellowship, composed of clergymen and lay representatives of Protestant and Eastern Orthodox churches, denounced the commercializing of Sunday which has been on the increase in this area.

It asked the Newark City Council, law enforcement agencies and the mayor to "enact and enforce such legislation as will limit Sunday opening" to essential enterprises.

In its boycott call, the group urged church members not only to avoid Sunday shopping and commercial pursuits, but to "carefully refrain from doing business with stores which are open on Sundays."

Adventists Plan Floating Nile Clinic

A floating clinic for the Nile and an evangelistic center in Beirut, Lebanon, are planned by the Seventh-day Adventist Church.

Miss Florence Kidder, Sabbath school superintendent at the Providence Seventh-day Adventist temple, said both are projects in which the school is cooperating as a sponsor.

The Nile River, she said, provides the easiest access to millions living on the edge of the vast desert of Northeast Africa.

The denomination's mission committee, Miss Kidder said, already has appointed a doctor for the floating clinic which will serve a densely populated area for 1,000 miles or more along the river.

The Beirut center is a secondary project made necessary by government restrictions against evangelistic meetings in rented halls, she said.

Protestants Oppose Gift Of Civic Center by Brewers

Protestant clergymen in Toronto are opposing the erection of a new \$12,000,000 Civic Center by the O'Keefe Brewing Co. They contend that beer profits should not be used for such a purpose.

The City Council approved the gift allowing the brewery concern to choose the site, name it the O'Keefe Civic Center and assist in its management.

Dr. Emlyn Davies, prominent Baptist minister, told a temperance meeting here that the O'Keefe Center was not a civic project and that expropriating land for it sets a dangerous precedent.

"The saddest aspect of the whole affair is that the mayor called the center a gift," he said. "It is certainly no gift. It is an investment by a private concern."

"The city is opening the door for infringements on private property. It had no right to disregard the feelings expressed by churches, women's organizations and trade unions opposing its action."

Dr. Davies said the breweries were having a "field day" in Toronto because of a "cynical assumption" that everything the church does and the values it represents no longer matter.

A Smile or Two

Johnny's mother looked at him reproachfully. "Johnny," she said, "you have eaten enough for a plowman. If you don't stop you'll burst."

Between mouthfuls Johnny said: "Pass the cake, mother, and stand back!"

At a dinner one day some men were discussing the merits of different species of game as articles of food. "Well, Frank," said one of the men during a lull in the conversation, turning to the waiter at his elbow, "what kind of game do you like best?"

"Well, Massa, to tell you de trufe, almost any kind ob game'll suit me, but what Ah like best is an American Eagle served on a silver dollah."

A fond father went to a school to see what progress his son was making. In response to his inquiry the principal said: "Your son will probably go down in history—"

"That's good news," glowed the parent.

The principal lifted his eyebrows and continued: "But then of course he might do better in geography and the other subjects."

"My wife and I have an understanding that works very nicely," a friend explained. "During the day I permit her to do as she pleases, and in the evening I do as she pleases."

It happened at the spring training camp of a major league baseball club.

"The umpire for today's game is at the gate with two friends. Shall I pass them in?" inquired the gatekeeper of the manager.

"An umpire with two friends!" gasped the manager when he could get his breath. "Sure."

"Eddie," said a mother to her little son, "I wish you would run over and see how old Mrs. Smith is. She has been quite ill."

In a few minutes Eddie came running back and reported: "She said to tell you it was none of your business."

"Why, Eddie!" said the astonished mother, "what in the world did you ask her?"

"Just what you told me to," replied the little innocent. "I told her you wanted to know how old she was."

Ruth, a carefully brought up little girl of five years, returned from her first dinner away from home, and was being questioned by her mother.

"And you were a good girl all the time?" asked her mother.

"Yes, mother," was the joyful reply.

"And did you remember to say something nice to Mrs. Brown just before leaving?"

"Yes, indeed," Ruth answered triumphantly. "I smiled and said, 'I enjoyed myself, Mrs. Brown; you had a lots better dinner than I thought you'd have!'"

The leading soloist in the church cantata was unable to get a baby-sitter. So she had to drag her reluctant young son to every practice session. Finally, completely bored with the reiterated musical expression, he rebelled and insisted on remaining at home.

"But, darling," the young mother remonstrated, "you should learn to enjoy church music. Why, the angels sing around God's throne all day long!"

"Well," said the unregenerate young offspring, "I just don't see how God can stand it!"

—Anabel Armour.

—Quote.

News From Baptist Press

Home Mission Board Has New Church Aid Program

The Southern Baptist Home Mission Board has announced a new plan under which it will buy building bonds to aid Baptist churches in their growth.

The new arrangement provides that the Board may buy, in certain cases, up to 20 per cent of the bonds issued when the total amount bought does not exceed \$10,000.

Minimum interest rate on the bonds must be 5 per cent and they must mature within eight years.

G. Frank Garrison, superintendent of church loans for the Board, said the 5 per cent interest fee compares favorably with that on commercial loans.

The money loaned to churches under the program will come from the Board's memorial fund, which contains undesignated bequests to home mission work. Interest payments will go into the general home mission fund for Board work.

Garrison reported the bond plan was devised because the Home Mission Board's church extension loans, already available for some time, could not provide some churches with enough money to meet building needs.

Churches asking the Board to buy bonds must state that at least 50 per cent of the bonds already have been sold and collected for. The mission board will require each church to fill out a four-page application folder giving data on its overall bond issue, its church banking, its building and property, its previous year's financial statement and other information.

A board representative will conduct surveys if necessary.

Frank K. Means to Get Honorary Doctor's Degree

Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board, is one of three persons scheduled to receive honorary doctor's degrees from Oklahoma Baptist University.

The degrees, to be conferred at commencement exercises May 28, will also be awarded to J. Thurmond George, pastor, First Baptist Church, Duncan, Okla., and Robert S. Scales, pastor, Trinity Baptist Church, Oklahoma City, Okla.

Means and Scales are 1934 graduates of OBU.

2,438 Southern Baptists Plan to Attend Baptist World Congress

A group of 2,438 Southern Baptists will attend sessions of the Baptist World Congress when it convenes in London, England, July 16-22.

More Baptists are going from Georgia, 373, than from any other state in the Convention. Ranking second in states is Texas, with 353, while 256 North Carolina Baptists plan to attend.

Other leading states include Virginia, 153; Tennessee, 115; Kentucky, 106, and Louisiana and South Carolina, each 102. Four hundred of those attending are not classified according to states.

Missions Surveyed at Fort Worth Conference

Past, present, and future in missionary work of Southern Baptists were described to several thousand persons who attended the World Missions Conference in Fort Worth.

First of its kind to be sponsored by a Baptist convention, it was held under auspices

of Baptist General Convention of Texas. It was the outgrowth of an idea by Ed Laux, Baptist minister of Abilene, Texas.

About 5,000 persons—half of them young people—attended the opening conference session in Will Rogers Coliseum. They heard an address by Baker James Cauthen, executive secretary of Southern Baptist Foreign Mission Board, and testimonies about foreign missions from several others.

Other thousands who attended mass meetings during the three-day conference and numerous smaller gatherings in local churches, learned:

1. That, according to Cauthen, more than money is needed to promote Baptist missions. He appealed for missionary volunteers.

2. That, while Christians are forbidden to enter many foreign lands as missionaries, they may enter as teachers, and it is imperative that they take advantage of these opportunities, according to Frank C. Laubach, New York, honorary president of World Literary, Inc.

3. That work of Baptists and other evangelicals in Brazil has quickened the interest of Roman Catholics. This was reported by Edgar Hallock, Baptist minister and publisher in Rio de Janeiro.

4. That in home missions, Southern Baptists have made "phenomenal" gains in the Far West. Opportunities there and in the Great Lakes area are challenging and inviting, said Courts Redford, executive secretary of the Southern Baptist Home Mission Board.

Shirt-Sleeve Weather Expected at Convention

If a study of weather during May in past years is an indication, it should be shirt-sleeve weather, with maybe the need for a raincoat once or twice, during the Southern Baptist Convention annual session in Miami, Fla.

The Weather Bureau there says you can expect highest daytime temperatures around 82.3 degrees and the lowest night readings of about 71.9 degrees while you're there.

Rain falls about eleven different times during the month of May, the forecasters report, yielding a total rainfall of 4½ inches on the average. Humidity is about 70 per cent.

The local Convention committee at Miami advises you to bring light clothing. It will also be the kind of weather for straw hats and white shoes.

New Work Reported

Appointment of a new missionary to serve in Wyoming and South Dakota has been announced and organization of a Southern Baptist Church in Boise, Idaho, has been reported.

A new church organized at Sturgis, S. D., recently is the second in that state to affiliate with Southern Baptists.

Robert L. Smith, pastor of Blodgett Street Baptist Church, Carlsbad, N. M., will begin his new duties as missionary to Wyoming and South Dakota on May 1. He is employed by the Baptist General Convention of Arizona.

Two missionaries who have been serving that territory have been reassigned. O. R. Delmar will work in Montana and North Dakota in the future, while B. A. Watson's new field will be Colorado and Nebraska.

Thirty-seven persons were charter members of the new church constituted at Boise, capital of Idaho. They called Robert E. Wayman as pastor.

George Koistenen was chosen as pastor of the First Baptist Church, Sturgis, S. D. It



Denominational Calendar

April Emphases and Activities
Evangelism

Christian Education

Christian Literature-Church Libraries

Youth Week

Jewish Fellowship Week

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

Dominating Mother

Question: My husband has been dead for over a year. Now I have found a man with whom I am in love and who loves my children. But my mother, a widow, says that it will be a sacrilege for me to remarry this soon. She says, "How can you think of marrying with your husband hardly cold in the grave?" What should I do?

Answer: Grow up. How could a woman get old enough to have children and still let someone else make her decisions for her?

I do not know what your mother is thinking about. Does she want you to get set in your ways and accustomed to loneliness before you remarry? She is just as wrong as she could be.

I know a case very much like yours. The mother threw quite a fit when her widowed daughter remarried. She tried every way known to dominate her daughter and her grandchildren. But the daughter went ahead and married. Today the mother is happy with her son-in-law and has admitted that she was wrong.

Be patient with your mother. But be firm. You must find God's will for yourself. But if you please God you may be forced to displease your mother. Read Matthew 10:34-39.

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This is a day of bigness. We are awed by big enterprises and baffled by big issues. The individual seems so insignificant that he is often tempted to hide his light under a bushel and sit in the darkness of despair. Confronted with vast problems we are apt to shrug our shoulders and say, "What can one person do?"

But again and again amazing results have been produced by one man or woman of ordinary ability with superior dedication who uses the opportunity immediately before him.

asked for fellowship with the Denver, Colo., Association; the Baptist General Convention of Arizona, and the Southern Baptist Convention.

Recommendations, Reports and Amendments To Be Presented To Southern

WMS in Georgia Propose Amendment

Nine societies of the Macon Baptist Association are proposing an amendment to the bylaws of Woman's Missionary Union which would limit the terms of office, to be considered at the annual WMU meeting in Miami in May.

The proposed amendment (Article IV, Officers, Section 2) reads:

"The officers shall be elected at the annual session and, with the exception of the presidents and vice-presidents, shall hold office for one year or until their successors are elected. The president shall hold office four years and cannot be reelected for more than one term of office. The vice-presidents shall hold office for one year or until their successors are elected, unless in the interim between annual sessions, their respective state elects a new president; the newly elected state president shall fill the unexpired term. The term for officers shall begin at final adjournment."

The amendment will require a two-thirds vote for approval.

Under present bylaws, all officers but vice-presidents are subject to annual election but there is no restriction of the number of terms they may serve.

15-Year Circulation Rise Noted for Baptist Papers

You have to multiply the 1940 circulation figure by six, then add a few more thousand, to reach the present-day circulation total of Southern Baptist state papers.

A report prepared for the forthcoming Southern Baptist Convention session at Miami, Fla., by the Committee on the Circulation Campaign for Baptist State Papers fixes the 1955 circulation total at 1,157,444.

The total circulation for Baptist papers in 1940, the year the committee on circulation was set up, was only 190,000. One of the state papers, the *Baptist Standard*, published in Texas, now has almost 100,000 more subscribers than the total of all Baptist papers in '40.

According to the report of the committee, headed by Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga., the Texas paper, with 287,170 subscribers is the largest of the twenty-two published in the Convention. No other paper has exceeded the 100,000 mark.

Second in circulation is the *Baptist Courier*, published in South Carolina, with 89,850 subscribers; Mississippi's *Baptist Record* is in third place with a circulation of 86,317, followed by the *Christian Index*, Georgia state paper, with 82,330.

Convention Approval Asked For Missionary Emphasis

Messengers attending the Southern Baptist Convention in Miami, Fla., in May will be asked to approve a forceful mission emphasis program covering a nine-year period.

One of the main points of the program, recommended by the Convention's Committee on World Evangelization, will be a five-year program of advance culminating in 1964, the 150th anniversary of organized Baptist work in North America.

A nation-wide evangelistic crusade would be conducted in 1958 or 1959.

The program, outgrowth of action taken by the Convention when it was in session last year in St. Louis, Mo., includes several

other recommendations to be acted upon at Miami.

They include:

1. That every effort be made to attract Baptist young people to serve as missionaries. This is integrated with the Foreign Mission Board's goal of having 1,750 missionaries on the field.

2. That state conventions, directed by their executive secretaries, plan state-wide world mission conferences or furnish some major emphasis to world missions in existing state meetings.

3. That churches adopt a goal under the Cooperative Program of giving at least 50 per cent of their gifts to world missions.

4. That the year 1957 be set as date for a Convention-wide emphasis on world missions.

5. That Convention agencies work with other Baptist bodies in the United States to win America for Christ during the five-year program of advance.

The world evangelization committee was established by the Convention last year to arouse action at church level in support of Convention agencies and world evangelism.

Summary of Recommendations

"In keeping with the purposes of the report of the Committee on World Evangelization included in the *Book of Reports* the committee offers the following summary recommendations:

"1. That all the agencies and facilities of our Convention be enlisted to secure under God's call and leadership additional missionary personnel; that the month of June be set as a month for the dedication of young people to Christian service; that means be sought to encourage business enterprises to appoint Christian personnel in their foreign operations.

"2. That we call upon all the local, state, and Convention-wide educational and promotional facilities to educate our people in the need and enlist their personal support in a great world-mission advance program.

"3. That plans be made to give every possible assistance to our home and foreign missionaries and the national workers on their specific fields of operation.

"4. That we call upon our Home Mission Board through its Department of Evangelism to seek a plan whereby we can cooperate with other Baptist bodies such as the American Baptist Convention, the Negro Baptist Conventions, etc., in a great nation-wide evangelistic crusade or emphasis during the year 1958 or 1959. In correspondence with American Baptist leaders genuine interest has been expressed in this great undertaking for Christ. And that we call upon the Executive Committee of our Convention to confer with the various agencies of the Southern Baptist Convention, and with representatives of other Baptist conventions in North America, looking toward the announcement in 1959 of a five-year program of advance which will culminate in 1964, the date of the one hundred fiftieth anniversary of the organization of Baptist work on a national level in the United States and North America.

"5. That we call upon our state conventions under the direction of their executive secretary to plan state-wide world mission conferences similar to our state evangelistic conferences or that major emphasis be given to world missions in the existing state meetings.

"6. Recognizing that the Cooperative Program is the continuing and sustaining life-

line of all our work we call upon the churches to pray and work for a missionary spirit, to adopt a worthy budget, to include the Cooperative Program on a percentage basis, to increase the percentage to the Cooperative Program each year and to seek an ultimate goal of at least 50 per cent of its gifts to world missions.

"7. Recognizing the urgency of our times we ask that proper steps be taken immediately to put this program into operation and that 1957 be set for a Convention-wide emphasis on world missions.

"8. Remembering that the individual is ever the key to success we call upon every pastor and member of our Baptist churches to dedicate himself personally to match this urgent hour with his best. Eight million Southern Baptists constitute too great a power to escape the solemn responsibility of failure to win America and the world for Christ."

Policy Change Committee Would Modify Reporting

Some reports to the Southern Baptist Convention by its agencies and institutions will be handled differently in the future if certain recommendations are approved by the Convention at Miami, Fla., in May.

The Committee on Procedure for Policy Change, headed by S. H. Jones, editor of the *Baptist Courier*, South Carolina paper, will present two recommendations for consideration.

Jones' committee declared that it wants to give messengers to the Convention ample information and time to study matters of Convention business.

Under the first recommendation, motions or resolutions presented to the Convention which have not first been included in a printed report will have to be referred to a Convention committee for further study.

The second requires agencies and institutions to submit for publication at least sixty days before the Convention session certain policy and finance matters. These would be published in denominational papers.

Included in the requirement for sixty days advance notice will be any matters for Convention action which may not conform to the financial plan of the Convention or which would change fundamental Convention policy.

The committee also will make a suggestion to the Convention that it abide by a bylaw providing that "one-third of the time for discussion of all reports before the Convention shall be reserved for discussion from the floor."

This bylaw in the past has not always been obeyed but should be carefully observed in the future, the committee added.

Seminary Presidents See Need for New Seminaries

A Southern Baptist Convention committee studying theological education will ask the Convention in annual session at Miami, Fla., to study further the possibility of a new seminary.

Presidents of the five existing Southern Baptist seminaries "are unanimous in their opinion that more seminaries will be needed if anticipated enrollments materialize," the committee will report.

Under chairmanship of Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., the committee will also ask the Convention to reaffirm its 1950 stand con-

Baptist Convention Messengers in Miami, May 18-21

It's Later Than You Think

By J. J. MONFORT, M. D.

Batesville, Ark.

As a practicing physician no one knows better about the uncertainty of our mortal life, but that is not what I desire to talk about here... Let us discuss the aspects of our immortal souls and face up to the situation that sooner or later we will be called upon to give an accounting before Almighty God, for the things done while traveling earth's pathway as human beings.

It is true that medical science has increased the average life of man from 47 years to 67 years in the past decade. But of what value is that increase in the number of years if we do not fill our lives with things worthwhile? I speak not of the temporal, but of the spiritual. Another way to put it might be "To add life to your years, rather than years to your life." We are prone to make distinctions, false distinctions, between the intellectual and the common life, and excluding God from the latter. We are also prone to make false distinction between the influential and the insignificant life. Still a third error occurs when we divide the sacred life from the secular life.

Is the King more indispensable than the plowman in the eyes of God? No — every task must equal its "doer" and in the eyes of God, all are equal. We must fill our lives, those added years in our life, those years left to us, whether it be 50 or one, with as much of the spiritual as is possible. We must look inward and outward, in order to learn more about ourselves, but we must look upward to God and only then can we truly know about ourselves. We must turn from a self-centered life to the kind of life in which God becomes the focal point. We should seek that state in which St. Paul described, "It is no longer I that live, but Christ that liveth in me." Yes, God will walk with the prince, the plumber and the plowman, but they will never know it unless their hearts, minds, souls and bodies are so completely responsive to the symphony of His love, that all other sounds are but the tinkling of cymbals. This is no easy task; but only in that way can we add life to our years as well as years to our life.

—Batesville News Review.

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Post Office Calls Prayer Chain Illegal

Prayer chain letters that have been circulating through the mails in Kentucky were declared illegal by Post Office officials.

Although the letters ask for no money, they still violate the federal lottery laws, the officials said.

Laban Wesley, postal inspector in Louisville, said the letters transmit a "good-luck prayer" that supposedly has been sent around the world four times. Recipients are asked to send copies to five other persons within 24 hours. If they don't, they'll have bad luck, the letters say.

Mr. Wesley said the letters claim that one man received the "good-luck prayer" and a few days later got a gift of \$960,000. Another person allegedly got \$160,000 after receiving a letter, but soon lost the money because he broke the chain.

—Religious News Service.

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The pastor's sermon was unusually long and the members slipped out one by one. The janitor finally tiptoed to the pulpit and placed a note which read: "When you're through, please turn out the lights and lock the door!"

cerning Bible schools.

The 1950 Convention said that Southern Baptists, for the present, should not operate Bible institutes at Convention level, but looked favorably upon two such schools already operating.

If Newton's committee recommendations are accepted, a committee will be named to continue the study of theological education. If advisable and necessary, the committee will recommend site for a new seminary.

Southern Baptist seminaries have a total 1955 enrolment of 4,379 with the belief that, in 1960, about 6,000 students will be asking for admittance, the committee will report.

Three thousand students are taking courses through the extension departments of the seminaries, according to the report.

Recommendations of Committee to Study Theological, Religious and Missionary Education

1. That a committee be appointed to further study the need of theological education, and, if deemed advisable and necessary, recommend the location of an additional seminary, and

2. That the action of the 1950 Convention regarding the relationship of the Southern Baptist Convention to Bible schools be reaffirmed.

Following is the Position of the 1950 Convention of Bible Schools:

1. We recommend to the Executive Committee of the Southern Baptist Convention that most favorable consideration be given to the requests of mountain students who may desire to study in such institutions as Clear Creek Bible Institute of Pineville, Kentucky, or the Baptist Bible Institute of Lakeland, Florida, (now Graceville, Fla.) provided such institutions are approved by their respective state conventions and that the income from the Opdyke scholarship fund be made available for said students; that the amount of aid annually to each student be increased from \$50 to \$150, if possible; that the ceiling of a total of \$500 per year of aid to students in these institutions be lifted and the number of students aided be increased to the largest possible number.

2. We further recommend that the Southern Baptist Foundation be instructed to create a Trust, the income of which will be used to aid worthy students who may desire to study in Bible schools of the type mentioned in Recommendation 1, and that the Foundation shall determine how such funds shall be administered.

3. We recommend that the Southern Baptist Convention do not undertake for the present to operate Bible institutes. ("for the present" added by Freeman amendment.) Members of Committee to Study Theological, Religious, and Missionary Education:

Louie D. Newton, chairman; Kendall Berry, Perry Crouch, Forrest C. Feezor, Herschel H. Hobbs, W. Douglas Hudgins, T. K. Rucker, S. H. Jones, Mrs. George R. Martin, Robert E. Naylor, Russell Purdy, E. Hermond Westmoreland.

Baptist Film Committee Asks for Time Extension

The Baptist Film Committee will ask the Southern Baptist Convention, which appointed it, for a year's continuation so that it can confer with other Baptist groups at the Baptist World Congress in London, England, in July.

The committee, over which Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga., is chairman, was appointed last year to consider production of films on outstanding Baptist personalities.

In asking for extended life, the committee will tell the Convention, in annual session in Miami, Fla., in May, that it has found "definite interest" in the project from other Baptist groups in the United States and Canada.

The results of conferences with other world Baptist organizations in London would be reported to the Southern Baptist Convention in its 1956 session at Kansas City, Mo. Conferences would consider the production of some major Baptist motion picture.

The committee also will say that it "has learned with much satisfaction of plans now under way . . . to produce historical films that will emphasize our distinctive Baptist beliefs and witness." The films to which the committee is referring are being planned by the Southern Baptist Sunday School and Foreign Mission Boards.

The committee report will say that other Southern Baptist agencies also may consider producing similar films, and that it wants to co-operate in producing the historical films.

"We are happy to report that our agencies have indicated their full purpose to coordinate their productions and thus avoid any possible overlapping or duplication," the report will state.

"1. That this committee co-operate with representatives of the Southern Baptist Convention, particularly the Sunday School Board and the Foreign Mission Board, in the production of Baptist films, commending these films to our people.

"2. That this committee be continued, with the understanding that a conference be arranged with representatives of other Baptist bodies in attendance at the Baptist World Alliance in London this July, looking toward further exploration of the possibility of producing a major Baptist film, and report its findings at the 1956 session of the Convention in Kansas City, Missouri. The proposed conference in London will be without expense to the Southern Baptist Convention."

Louie D. Newton, chairman; Floy Barnard, Doak S. Campbell, Fon H. Scofield, Jr., Mrs. W. C. Tyler, Baker James Cauthen, Courts Redford, James L. Sullivan, Porter W. Routh, Duke K. McCall, J. Howard Williams, Roland Q. Leavell, Sydnor L. Stealey, Harold K. Graves, Chester L. Quarles, David M. Gardner.

Correction

Your attention is called to a story mailed in Baptist Press February 28, 1955, captioned "SBC Hospital Commission to Propose Teaching Hospital." The article told of the Commission's plans to build the hospital in Alhambra, Calif., where California Baptists and the Alhambra Chamber of Commerce promised a site and cash funds. The Commission said it would present this proposal to the Convention in session in Miami in May. Your attention is further called to a fact omitted in the story. Under action of the Convention in Oklahoma City in 1949, this proposal must come to two successive Convention sessions before action can be final. This means that the Commission's proposal can not be final unless it's approved both at Miami and Kansas City sessions.

(1949 Annual, p. 47, under Recommendations)

Fred Hubbs Reports On Michigan

It was a happy day in 1951 when the Motor Cities Association in Michigan became affiliated with the Arkansas Baptist Convention. A small group of people in just six churches were banded together with a world vision, and were determined to do something about it through the Southern Baptist Co-operative Program. Arkansas Baptists gave them their opportunity.

As you read this article, we want you to receive a challenge to Missions, a challenge that will cause you to pray more, support your own church more, and your State program more.

Imagine nine small churches with a combined seating capacity of 2,300, trying to minister to two and one-half million people — more people than are in the entire State of Arkansas. This is the case in the City of Detroit.

There are another four million people out in the State of Michigan, with only fourteen Southern Baptist churches. These churches are located in eight cities. There are six and one-half million people in the entire state and approximately three million of them are lost. "The fields are ripe unto harvest," but "the laborers are few." We pray that God will send laborers forth.

The Lord has sent His laborers from the south into this industrial area to try to win the multitudes to Himself. He has placed them in most every town and city, and has placed them there to build churches.

Many of the people the Lord has brought into Michigan, Southern Baptists in background, have not realized the primary purpose for their presence in Michigan. The Lord did not bring them here to build automobiles, but He used the opportunities for good jobs as a modern day "Burning Bush" to get the people into real service for Him.

As Baptists come to serve Christ in Michigan, they have the same purpose which He had when He

came. He said "I am come, that they might have life, and that they might have it more abundantly." Baptists have come to Michigan that the dead might live, and that the life they live will become abundant through service. We do not have enough money to establish and support missions where people can serve and enjoy abundant life. However, we make a meager beginning.

In the past few months, six new missions have been established. Four of these missions will be constituted into churches during the month of April. Each one of the missions have had financial hardships, many of which caused great personal sacrifice on the part of the mission pastor.

I write these words not that Arkansas Baptists might have sympathy for the people in Michigan, but that they might become deeply concerned about missions. Concerned enough to give more liberally to the support of missions. Concerned enough to want to have a part in the establishing of missions in Arkansas, at home, and in Michigan.

What Texas churches have done for California Baptists in sponsoring missions, helping build churches, helping to pay preachers' salaries, Arkansas churches can do for Michigan. If that is done, it will not weaken the State Program or budget, but will rather strengthen their whole program. God will bless Arkansas Baptists. This is His work and He has given Arkansas Baptists a glorious opportunity.

The program in Michigan is growing. The total membership of the churches is around 6,000. The gifts to missions has increased from approximately \$9,000 a year to \$40,000 in less than three years. The number of churches has increased from 6 to 23, with four more to be organized. There are more doors open than we can go through, more souls lost than we can reach, more unaffiliated Baptists than we can enlist, but by

Cities For Christ

By ALBERT McCLELLAN

When a great city dies, the surrounding country often dies with it. The decline of Athens as a dynamic cultural and moral center laid ancient Greece low in the dust. The gradual decay of Rome, with its population estimated at more than a million in its glory, brought a simultaneous decay of the Roman Empire. A great gulf of spiritual and moral darkness followed.

This thought should certainly give us pause today, because we live in a time when the great cities know an unprecedented prosperity. They are growing so rapidly that even the worn-out description "mushroomed" is inadequate. In ten years, from 1940 to 1950, despite half of that time spent in war, the city-dwelling population of the United States increased fourteen and one-half million, or three fourths of the total population increase for the period. One hundred years ago, 99 per cent of the world's population lived in small communities and the open country. This figure had altered to 95 per cent by the beginning of this century, but in 1954 over two thirds live in urban or suburban communities. Sometimes it seems that nearly everybody has moved to the city.

Where people have moved to the city, they have become part of problems that sometimes seem beyond human solution. For one thing, the bigger the city, the more unsocial it becomes.

In New Mexico a ranch family may be intimately acquainted with the nearest neighbor ten miles away, but in Nashville, Tennessee, a family is certainly different if it knows the names of all the other families in the block. It is easy for the individual to become insular in attitude, even antagonistic, living as part of a crowd that seemingly doesn't know and doesn't care. Moreover, this insularity can lead to a dulling of the sense of responsibility for the community. Social disintegration is perhaps the best way to describe this decay of relationships.

William B. Munro, one of the greatest authorities on city life and problems, says, "This social disintegration, this complete absence of psychological homogeneity is what burdens the city with many of its most difficult problems."

Dr. Munro describes the city of today as having more wealth than the country, more skill, more erudition within its bounds, more

initiative, more philanthropy, more science, more divorcees, more aliens, more births and deaths, more accidents, more rich, more poor, more wise men, and more fools.



He then analyzes the effects of all these excesses in a telling statement: It is characteristic of city life that all sorts of people meet and mingle without in the least understanding one another. Their lack of understanding is due to their narrow dedication to their own purposes. They are not only antipathetic, they are competitive and often downright combative.

The real problem is to find a dynamic common denominator that will tie the people together in a common fellowship and singleness of purpose. Lacking this, cities tend to destroy themselves.

Any person with any depth of feeling who has ever walked in the steel and concrete canyons of Manhattan Island, mingling with the millions, will share the deep concern of John S. Wimbish, pastor of New York's Calvary Baptist Church, who, upon looking out upon the milling masses of Broadway, quoted an ancient writer, "It is the human eye that haunts me," and the psalmist, "The floods of ungodly men made me afraid" (Psalm 18:4).

What is true of Manhattan is true of Dallas, New Orleans, Atlanta, and a thousand other large and small cities within our own Southern Baptist Convention territory. Unless we save these cities from their selfish self-destruction, they may become human atom bombs raining death on the whole country.

From God's point of view—and what other point of view is there?—this dynamic common denominator that brings fellowship and singleness of purpose is Jesus Christ. It is He who must reign in our cities to bring an end to sin and strife.

Now as never before, Christian people must organize to win American cities for Christ.

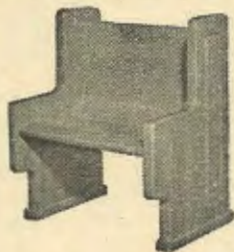
—OOO—

Man is the being which occupies the top step in the visible creation, which even claims to be the image of God, but about which, however, God surely cannot feel very flattered.

—Quote

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Governor Vetoes Two Liquor Bills

Governor Faubus vetoed two controversial liquor bills on March 28, that were passed recently by the legislature; SB 264 and SB442.

Turned down by the governor were measures which would in effect have placed Arkansas in the business of bootlegging whiskey to dry states and would have extended the lower Missouri liquor tax rate 300 feet into Arkansas.

The first of the bills (SB264) would have authorized the state to license export liquor houses for sales in Mississippi and Oklahoma, two neighboring states which still have prohibition. Similar legislation was declared unconstitutional by the Arkansas Supreme Court several years ago.

Faubus listed four reasons for his refusal to sign the "export" bill in his veto message. They included a request from Senator Jack Hurst of Clay County who introduced the bill.

The message said Senator Hurst agreed with the governor's decision that the tax levied on whiskey in the bill would not produce enough revenue to counteract its bad moral effect. The bill provided that the revenue would go to the state-supported colleges.

The other reasons listed by Faubus:

1. "It would authorize the setting up of export firms for the sale of liquor outside the state at a greatly reduced rate of taxation. The tax would be so small, compared to the amount levied on liquor sold in the state, that some of the exported product might find its way back into Arkansas, with consequent damage to the legal state liquor establishments and loss of revenue to the state.

2. "While the export liquor firms would not actually ship the liquor out in their own vehicles, they would be set up to sell to all persons from outside the state. In all likelihood, many sales would be made to persons from adjoining dry states, with the inevitable result that the licensed export firms would be contributing to the "bootleg" whiskey industry carried on in violation of the laws of sister states. This involves a moral problem, which a great many of our finest citizens strongly disapprove.

3. "Investigation of such export industries in other states indicates that the revenue derived by the state from the legalizing of such export firms would be far less than is anticipated by the sponsors of this measure. The total revenue would possibly be less than \$100,000 per year. No amount of revenue for the state can possibly justify the damage which many citizens think would be wrought by the signing of the measure into law."

Border Measure Killed

The second veto was applied to the bill (SB 442) which would have legalized the sale of alcoholic beverages, within 300 feet of the state line. The liquor tax rate of the adjoining states would have applied on sales.

Sponsors said at the time the bill was approved by the General Assembly that it was designed primarily for the northern tier of counties, adjoining Missouri where the tax rate is much lower than in Arkansas.

Faubus gave two reasons for his veto:

1. "The setting up of liquor stores in the border areas, with greatly reduced rate of taxation, would seriously reduce sales by the legal liquor stores in wet areas not so favorably located, thereby materially affecting the revenues of the state. This also would be in violation of the spirit and letter of the local option law in dry counties.

2. "The bill is designed to capitalize upon a trade that is now illegal—the bringing of liquor across the state line into Arkansas without payment of Arkansas tax. This is not the proper approach in seeking to solve an illegal traffic. The proper approach is more stringent enforcement of the present laws, which make such traffic illegal."

—000—

SELF

Judging others is a dangerous thing; not so much because you may make mistakes about them but because you may be revealing the truth about yourself.—Arkansas Counselgram.

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We Take New Courage

In the last Foundation article in the Baptist paper we had something to say about some discouragements that we face as we try to promote the work of our Foundation. Having said what we did about those discouragements, we have been looking on the other side of the picture and have seen some ENCOURAGING things that we hasten to mention. And we are glad to say that we do find a number of things that tend to encourage and spur us on, to make us believe that some day the Foundation will come into its own as a service agency of Arkansas Baptists.

We want first to say that a number of our preachers and laymen are telling us they believe in the Foundation and its program, and feel that it is destined to play a great and important part in the financial support of our Baptist work. Many encourage us by saying that we may expect the Foundation program to be slow getting started, that the Foundations at first moved slowly in other states, and that we must be patient and not expect too much here at the beginning. Below are listed a few specific encouraging things.

Recently we met an insurance man on the street in Little Rock who paused to express his appreciation of the recent series of articles in the Arkansas Baptist dealing with making wills. He said he was filing for future reference those articles and meant to discuss the making of wills and setting up of trust funds as promoted by the Baptist Foundation with some of his insurance clients. This he would do as he advises with them about their insurance programs, the selection of their insurance beneficiaries and making their wills. It appears that a good insurance man could render a most valuable service both to his clients and to Christian causes by laying before them the work and opportunities of the Foundation.

Not long ago the Foundation received \$2,000 as a gift-annuity from a man, and we issued to him an annuity contract by which the Foundation guarantees to pay him

a certain fixed amount of interest as long as he or his wife should live. At their death the principal of the annuity will go to the Co-operative Program, as designated by him.

A few days ago a woman sent us a copy of her will in which she has provided that the Foundation will share equally with her children in the proceeds of her real estate. This was an encouraging surprise as we had no advance notice that this good woman was considering making such a will.

Since Christmas we have been notified by another woman, a faithful W.M.U. worker in her church, that she had just had her will prepared by her attorney, in which a valuable piece of real estate was being left to the Foundation.

A few days ago we had a letter from a man who had sold some property and he wrote to get information about how he could put the money he had received in a Foundation annuity. And in almost the same mail came a letter from a pastor wanting information for one of his members who was considering willing her property to the Foundation.

The latest was last week, when one of our preachers and his wife came in to file with the Foundation their wills, in which they are providing that the bulk of their estate shall come to the Foundation, one-half to assist preacher boys from the Orphanage to go to college and the other half to go undesignated to our Orphanage.

Yes, these are encouraging events in our Foundation work and help us to believe that many of our Baptist people are beginning to understand and appreciate the Foundation for what it can mean in gathering in and managing funds of all kinds for the long-range support of our Baptist work. The Foundation seeks not to serve itself, but to be that agency of Arkansas Baptists through which gifts and estates can be dedicated to the Lord.

W. A. Jackson,
Foundation Secretary

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Calling All Royal Ambassadors

The second annual Arkansas Royal Ambassador Congress is scheduled for the Second Baptist Church, Little Rock, May 6 and 7. There will be two major sessions, the first on Friday evening and the closing session on Saturday morning.

The call to attend the Congress is going out to every Royal Ambassador and Counselor throughout the state. We are looking for hundreds of boys and their counselors to come to the meetings and to receive every blessing which can come through such a gathering of God's boys and their leaders.

Among Royal Ambassadors of Arkansas, Jimmy Greene of North Little Rock, is Ambassador-in-Chief. Jimmy will have a prominent part in both sessions of the Congress. Some of the other personalities on the program are: Joel Ray, State Royal Ambassador Secretary of Mississippi; Domingo Dasal of the Philippine Islands; Hiroshi Tano of Japan; and Roque Silna of Cuba. Ghazi Sakran of Nazareth (Palestine) is also on the program! So are Earnest Lee Holloway, Missionary to Japan; and Ivyloy Bishop, former Royal Ambassador Secretary of the South!

Royal Ambassadors and their Counselors will be provided free beds for Friday night in Baptist homes throughout Pulaski County Association. And Saturday's breakfast goes with the bed!

A packet of publicity materials along with detailed information and the tentative program for the Congress will go out soon to every Royal Ambassador counselor in the state.

For any additional information, contact either the Brotherhood Department or the W.M.U. Department, Baptist Building, Little Rock.

An Excellent Brotherhood Project

Making it possible for boys to attend the Royal Ambassador Congress in Little Rock is a fine project, indeed, for a church Brotherhood. Helping to create interest in the Congress, providing transportation and financial assistance (where needed), are things which the men of our Brotherhoods can do to help get a large and representative group of boys to the Congress from all over the state.

The chairman of the Boys' Work Committee should enlist the assistance of the Pastor and the Brotherhood President in this worthy project.

And the time is upon us now!

Special to Brotherhood Officers

The year is getting well under way, and Brotherhoods should be doing good work, indeed, at this time of the year. The success of any Brotherhood, however, is determined by the quality and effectiveness of its leadership.

Are you a Brotherhood president,

or one of the vice-presidents? Are you the Brotherhood secretary-treasurer? or chorister? Are you a Brotherhood committee chairman?

Do you know the duties of your office? Are you studying your Brotherhood Guide-Book and other available Brotherhood materials in order that you may learn what your responsibilities are, and how best to discharge your responsibilities?

Are you attending your Brotherhood Executive Committee meetings, and planning and praying with the pastor and other Brotherhood leaders to build a better and more effective Brotherhood? Are you honestly trying to make the Brotherhood increasingly felt for good throughout every phase of the life and work of your church?

Are you reading your Bible regularly and endeavoring to become more skilled in its use? Are you endeavoring to grow as a Christian?

Officers are leaders. Are you leading? Are you fulfilling the duties of your office and exhausting the possibilities of your office in your effort to build a greater Brotherhood and a greater church?

Following the Revivals

At this writing the campaign of Simultaneous Revivals is well under way throughout our state.

Following the revivals, every church Brotherhood should endeavor to enlist every new man member of the church in the Brotherhood and in all the work of the Brotherhood.

The Brotherhood should surround every new Christian with an environment which is warm, and which is conducive to Christian growth and development. New Christians should be led into paths of service immediately.

God saves people for service; and one's service ought to begin immediately following one's baptism. But opportunities for service must be provided by the church. The Brotherhood should keep itself in condition always to be ready to lay hold of new Christians and immediately put them to work for the Lord, while their hearts are warm and full of gratitude to God for His salvation, and while they are so anxious and willing to tell others what Christ has done for them.

Nelson Tull, Secretary.



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Last Call For B.S.U. Spring Retreat

The principal objective of the State Spring Retreat of the B. S.U. is the orientation of all executive council members on each college campus. The Retreat, which will be April 15-17 at Ferncliff, will have in its program orientation conferences related to each phase of the local BSU program. Eleven such conferences will be led by skilled workers and will meet twice simultaneously during the weekend Retreat.

In addition to the orientation conferences there will be something new added to the Retreat program. This will be a demonstration of an ideal executive council meeting. This demonstration will be given by the University of Arkansas BSU and will be led by their capable director, Mr. Jamie Jones. This vivid demonstration will give a number of suggestions to each council officer attending the Retreat.

Outstanding Program Personnel

Mr. Robert S. Denny, Associate Secretary of the Student Department of the Southern Baptist Convention, will bring some challenging messages and be available for personal conferences. The charge to the new state BSU officers will be given by Mr. Denny on Saturday morning.

Inspirational Bible study will be featured in almost every session of the Retreat. These studies will be led by Gerald Smith, pastor of First Church, Stuttgart. His popularity with college students of Arkansas is already tested and proves to be of high rating. The part he had on last year's Retreat program was very well accepted by the students.

Arkansas Baptist Hospital student nurses will conduct the opening exercises of the Sunday school hour. Several Sunday school classes will be taught by the local BSU directors and Mr. John Decker, Faculty Advisor to the BSU at Arkansas A. & M. College.

Eugene Ryan, pastor of the Forty-Seventh Street Baptist Church of North Little Rock, will bring the message in the Sunday morning worship hour. Mr. Ryan is a graduate of Ouachita College and has attended Southwestern Seminary. The BSU of Ouachita College will provide special music for the Sunday morning service.

Mr. George Starke, Minister of Music at First Church, Little Rock, will lead the music for most of the Retreat sessions. Any BSUer who has not met versatile George Starke, a comparative newcomer to our state, will thrill to his enthusiasm and energy and marvelous musicianship. Almost all the BSUs in the state will be represented on the program by special music-solos, duets, trios, etc.

A very special musical program will be presented Saturday evening by the Choir of Arkansas Baptist College in Little Rock. This feature on the program will be inspirational and challenging as we share our Christian interests with the Negro Baptist students of Arkansas.

Fun at Ferncliff

Recreational activities and free time will have a generous part on the program. From the experiences of former Retreats it is understood that association with other students in leisure time may have as much value as some of the formal parts on the program. For this time students are encouraged to come prepared to relax while they receive the blessings in store for them. Recreation will be organized some on Saturday afternoon but most of the free time will be used by the students as they wish.

Cost of Retreat

Each local BSU president has already been informed that the cost of the Retreat will be \$6 per person, exclusive of travel expenses. This includes the registration fee of \$1.25 which should be sent to the state BSU office on or before April 10, Easter Sunday. It also includes \$4.75 which pays for all meals and lodging at Ferncliff.

Students attending the Retreat are reminded to bring these things with them to the Retreat: sheets, blankets, pillows, note paper, Bibles, Sunday school quarterlies and fellow council members.

*Jim Reed, Chairman,
State Spring Retreat Com-
mittee—BSU Director at
Arkansas State College.*

—00—

Somewhere on the face of the earth there should be a social plumber who can stop a leak of gossip before it starts to drip.

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Relief and Annuity Board Elects Secretary



Dr. R. Alton Reed, newly elected secretary of the Relief and Annuity Board, is shown with Dr. Wallace Bassett, who was re-elected president of the Board at the 37th annual meeting held in Dallas in March. Dr. Reed succeeds the late Dr. Walter R. Alexander, who died in December.

Pastoral Clinics Planned By Southwide Hospital Association

By CHARLES R. GAGE, So. Baptist Hospital, New Orleans, La.

In response to a growing demand among ministers for special clinical training in personal counseling and pastoral visitation with emphasis on visitation in the sick room, the Southwide Baptist Hospital Association is developing a plan to conduct a number of clinics in various parts of the convention territory. It is announced by Dr. Frank Tripp, executive secretary of the association.

"Some of the hospitals and seminaries now have an affiliation for the training of seminary students. This program has proved to be of such great value to the young ministers in the seminaries and to the pastors who have been able to attend a limited number of clinical institutes, it has been decided by the hospital administrators and their chaplains to offer similar specialized training on a limited basis to the pastors through the convention territory," Dr. Tripp said in making the announcement.

To implement the new program, a committee of two hospital administrators, two chaplains, two seminary professors, and one pastor is being appointed. Dr. Tripp, executive secretary of the Southern Baptist Hospital Board, and Edwin Peel, Georgia Baptist Hospital, will represent the administrators; Dr. Richard K. Young, North Carolina Baptist Hospital

and Joe Luck, Houston Memorial Hospital, will represent the chaplains; Dr. John Price of New Orleans and Dr. Wayne Oates, of Louisville, will represent the seminaries. The president of the Southern Baptist Convention is to appoint the pastor who will serve with the committee.

This group will develop a program for further consideration by the Southwide Baptist Hospital Association. It is hoped that a number of clinical institutes can be conducted in 1956.

A mature person is one who does not think only in absolutes, who is able to be objective even when deeply stirred emotionally, who has learned that there is both good and bad in all people and in all things, and who walks humbly and deals charitably with the circumstances of life, knowing that in this world no one is all-knowing and therefore all of us need both love and charity.

FRIENDSHIP
Friendships are fragile things, and require as much care in handling as any other fragile and precious thing. — Randolph B. Bourne, Moody Monthly.

The longest odds in the world are those against getting even.
—T. Harry Thompson

On Time

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

"In due time." The Bible tells us that back in Genesis God gave a promisory note, and that "in due time" Jesus paid it all, and on Calvary died for the ungodly. When the fulness of time had come, He said, "Father the hour is come; glorify thy Son, that thy Son also may glorify thee." Paul told the Galatians that Jehovah in due time sent forth His Son, born of a woman, that our redemption might be fulfilled.

A young Christian worker, who felt that things were not going right and who had become impatient as to her task, heard the minister say, "The work is the Lord's; the worker is the Lord's; and in His own time He will bring the work and the worker together." God does not tarry when the time is ripe for the completion of His purposes.

God's workers should be on time. If a service is set for a particular hour, then the leader should remember that he is taking time from the people who were depending on him to be faithful to his engagement with them. There is wise meaning in the admonition given us when the apostle speaks of redeeming the time, and suggests that we are not just to use time, but to redeem it, to buy up the opportunity afforded us, and thus "transform time into eternity by using it right."

It was Horace Mann, who felt that on the day before he had lost somewhere between sunrise and sunset two golden hours, each set with sixty diamond minutes, and that offering a reward would be of no avail because they were gone forever. Dean Swift painted the word picture of time with a lock before and bald behind, signifying that we must take time by the forelock if it is to be captured. "God who is liberal in all His other gifts,

shows us by the wise economy of His providence, how circumspect we ought to be in the management of our time; for He never gives two moments together."

God is on time with His guidance, and does not reveal in advance the way He wants us to go. The revelation of His will does not occur too soon, but He keeps precise time and is never late, and will open out His purpose "in due time." He is faithful to His work, and to His workers, and will rejoice to say to each of His children, "Well done thou good and faithful servant; enter thou into the joy of the Lord."

The country church minister hesitated about keeping his appointment with a congregation miles away, because the wife was sick, and in response to his troubled look, his little daughter said, "Do not worry, Daddy, God will take care of us." On the way, as he thought of the child's reassuring words, there came to him the message we so love to hear, "Be not dismayed whate'er betide, God will take care of you." Someone had reminded us that God's providences and God's plans are like the lilies, the petals of which must not be torn apart. The closely knit leaves will unfold at the right time, and reveal the calyxes of gold. "There is a divinity that shapes our ends, rough hew them how we will."

Time, then, is the stuff life is made of, and one has all the time there is and should not waste it, but apply it well. The great Fenelon said, "Time is given us that we may take care for eternity; and eternity will not be too long to regret the loss of our time, if we misspent it." "Time was is past, thou can't not it recall; time is thou hast, employ the portion small. Time future is not, and may never be; time present is the only time for thee."

Newly Elected Officers of Baptist Hospital Chaplains

At the Annual meeting of the Southern Baptist Association of Hospital Chaplains, which met in Chicago, Illinois, in February of this year, in connection with the American Protestant Hospital Association, the following officers of the Southern Baptist Association were elected:

President—Dr. B. B. Hilburn, Hospital Minister of the Kentucky Baptist Hospital, Louisville, Kentucky.

Vice-President—Rev. Harold L. Hawkins, Chaplain of the Baptist Hospital, Alexandria, Louisiana.

Secretary—Rev. J. F. Queen, Chaplain of Arkansas Baptist

Hospital, Little Rock, Arkansas.

These officers will serve during the year 1955 to February, 1956, when the Association will meet in St. Louis, Missouri.

There are thirty-four Baptist Hospitals in the Southern Baptist Convention and almost every one has a full time Chaplain. Those which do not have a full time hospital minister have a local ministerial group to serve as the "Chaplain for a Week."

This group also holds a workshop for hospital ministers and interested ministers, either annually or bi-annually, as the group sees fit.

To Represent Arkansas At Glorieta



CAROLYN PYLE



JACK SCHOEPPEY

Miss Carolyn Pyle of Immanuel Baptist Church, Magnolia (Hope Association) will represent Arkansas in the Southern Baptist Sword Drill at Glorieta during Arkansas Week, June 16-22.

Jack Schoeppey, member of Bailey Hill Baptist Church, Fort Smith, (Concord Association) will represent Arkansas in the Southern Baptist Speakers' Tourna-

ment at Glorieta during the week of June 16-22.

Another state Sword Drill winner, Dianne Wilson, of Forrest City will participate in the drill at Ridgecrest during the week of August 4-10. Miss Bernice McCurry of Second Church, Searcy, will participate in the Speakers Tournament at Ridgecrest during that week.

IMPORTANT DATES

May 3—State-wide Junior and Intermediate Leadership Workshop, First Baptist Church, Little Rock, for all Junior and Intermediate leaders, sponsors, and department officers.

June 8-10—Training of Summer Field Workers in Little Rock.

June 11-August 13 — Training Union Summer Field Work in five associations.

June 16-22—Arkansas Training Union week at Glorieta.

August 4-10—Arkansas Training Union week at Ridgecrest.

September 20—State-wide Nursery, Beginner, Primary Leadership Workshop, Second Baptist Church, Little Rock.

October 24—State Planning Meeting for associational Training Union officers, Little Rock.

December 5—"M" Night in every association—Arkansas attendance goal-17,500.

Do You Like to Write? Then Read On

Would you like to serve for two years on the advisory staff of the Intermediate Union quarterlies? The past two years, twelve Intermediates have found it fun. The next staff will be enlarged to include one Intermediate from each state in the Southern Baptist Convention.

Here is how the new staff will be chosen. Read the rules carefully! You must be either thirteen or fourteen years old now. Write a letter to the editor, Mrs. J. E. Lambdin, 127 Ninth Ave., North, Nashville 3, Tennessee. Tell these things about yourself: age (give exact date of birth), grade in school, subjects you like best, hobbies, experience in writing or serving on school paper, a little about your church and union. Tell which quarterly is used in your union. What ages are included in your union? Add anything of interest about yourself such as whether you have attended Glorieta or Ridgecrest Training Union assemblies.

Include in your letter one idea for improving the quarterly either in appearance or interest, or both.

Letters will be judged on the basis of originality, correctness of composition and spelling, and genuine interest. Remember only one Intermediate from a state can be chosen. So do your best!

May 15 will be the deadline for receiving the letters.

If your letter is chosen, you will be notified by mail. Your picture will be run in Baptist Intermediate Union Quarterly II. If your letter is chosen, your duties on the staff will be fun. The editors will want you to help "think up" ideas to make the quarterlies more attractive. You will be asked to answer a quarterly questionnaire telling the editors how the lessons met the needs of your union and making suggestions for improvement.

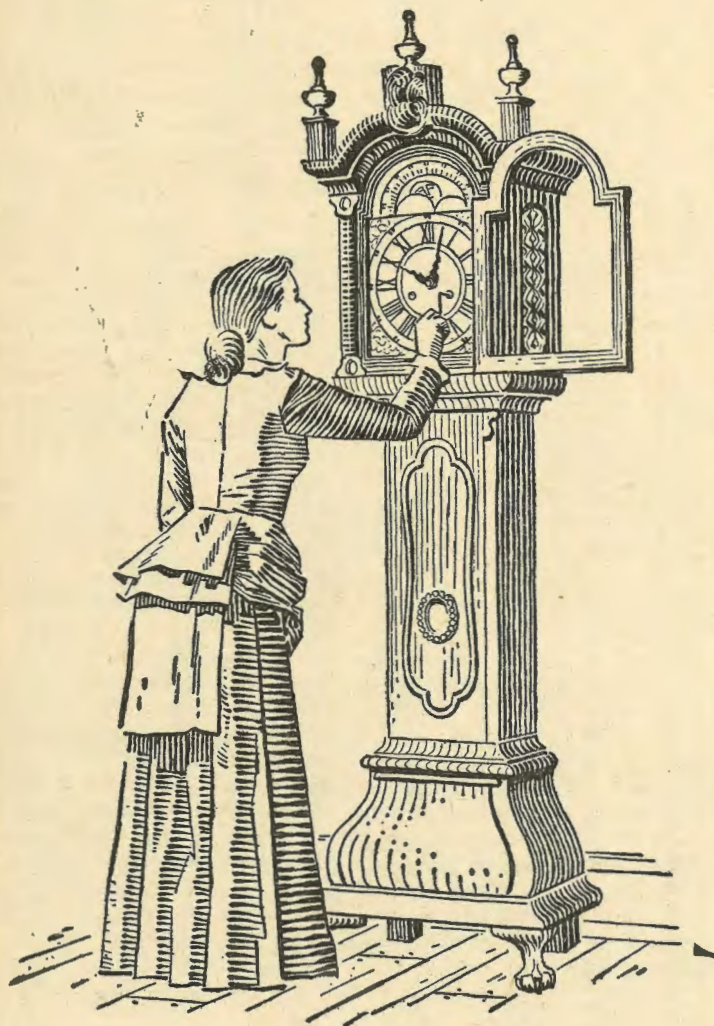
Don't put it off. Write your letter today!

Ralph Davis,
Secretary.

—000—

Justice is not an explosion which spends its force in a single outburst, and then vanishes into thin air. Justice is the steadfast will to see right done in the world.

—David Lloyd-George



Time has changed

Today electricity even winds the clock—and does a better job of it than Grandmother ever did.

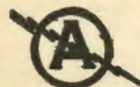
Keeping time is just one of the *hundreds* of ways electricity makes life easier, more convenient. And this is only the beginning. Many exciting, new electric helpers are on the way. What they'll bring you and your children is a whole new way of living.

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By BURTON A. MILEY

Sunday School Lesson

April 10, 1955

1 Corinthians 15:3-10, 53-58

Spring time is resurrection time in nature. Trees which have been dormant through winter months come to new life, beauty and dress. Seeds, which have been inactive, germinate under the warmth and watering of spring sun and showers. Barrenness gives way to full dress in leaf and bloom. Life is quickened.

Man does not have these seasonal changes. He supercedes the seasons but finally comes to death. Is there a quickening for him? "If a man die, shall he live again?" (Job 14:14). Man ponders this question in meditation upon his status or at the loss of his loved one. He sees the need for resurrection, but can he be assured of its reality? The resurrection is as certain as the fact of God. Even many who deny knowledge of God, or disavow His reality, see the need for a resurrection.

The resurrection is the foundation for the gospel which Paul defines as the death, burial, and resurrection of the Lord. The death was in behalf of other's sin. Christ voluntarily died in behalf of the sinner. Burial is the completeness of death. Resurrection is the coming forth out from the death of that which was placed in full committal unto death. Were it not for resurrection, the death and burial of Christ would have little meaning. The resurrection is the foundation of the present gospel message. Primitive Christians taught it liberally as one can learn from a reading of Acts. Paul was constant in his preaching of this gospel which he received.

PURPOSE OF I CORINTHIANS 15

Strange as it sounds, some Corinthian Christians did not believe in the resurrection of the dead (vs. 12). The 15th chapter is written to refute this lack of belief. The chapter divides itself into two logical parts. Verses 1-34 deal with the fact of the resurrection while 35-37 give light about its nature. It would not have been unusual had pagans or heathen questioned the fact of resurrection. The Christians who denied the resurrection were left without any foundation for Christian benefits or hope. It threw them into the great misery of the world. "And if Christ be not raised, your faith is vain: ye are yet in your sins" (v. 17).

PROOF OF THE RESURRECTION

Paul marshals as proof of the resurrection five appearances of Christ to others and one to himself. The first appearance was unto Cephas, Simon Peter (Luke 24:34). The second to the twelve. "The Twelve" was the usual name given the apostolic group, even if all the number were not present. The third appearance was

to the largest number, above five hundred. This group was gathered in Galilee. It is noted that more than half of them were yet alive. Any of this number could have risen quickly to accuse Paul had he given out false information. Two striking truths are revealed. Twenty-five years have passed between the resurrection and the writing of the Corinthian epistle, yet more than half of the five hundred were alive. This reveals the youthfulness of the followers of Christ. The second is the need for Paul to speak truth because so many could immediately rebuke his saying had there been falsity within it. The fourth appearance was to James, the Lord's brother. The family of Jesus, his mother excepted, was slow to believe in him (John 7:5). This is the one appearance not mentioned elsewhere in scripture. The fifth appearance was to all of the disciples. The "all" refers to more than the twelve. Thus qualified witnesses, and many of them, are used in the proof of resurrection.

Then Jesus appeared unto Paul as one born out of season. The appearance was as real as others to groups or individuals. Paul claimed it as basis for his apostleship. It seems that it was necessary for one to see Jesus to become an apostle. In fact, Paul claimed this qualification for his apostleship at other times (2 Cor. 11). The resurrection played so important a part in Paul's message that any believer in any age can be assured of the fact.

NATURE OF RESURRECTED BODY

What kind of body was produced by the resurrection? Paul gives the principles. The body was incorruptible in contrast to the physical body which decays. The end of the body is to return to dust from whence it came. Therefore, one knows the longer he uses the body of physical birth, the more the body is going to decay. Paul says that this corruptible must put on incorruption. It must lose all tendencies to decay. When the body rises from dust it will have the qualities of immortality and purity. What sin stole in the garden will be replaced in the resurrection. The nature of the resurrection body is different from the body now possessed, though there is a similarity which makes it recognizable. Thomas recognized the body of Christ through the wounds of hands.

The effect of this body is complete bafflement of death. Death is personified. Here death is swallowed by the resurrection! (15:54b). Death loses its sting (venom) and the grave its victory. Death is dominion that no longer holds its object and the grave cannot longer claim the body deposited in it. The Christian has the joy to realize that his housing condition will be well cared for by the resurrection when the corruptible shall have ceased and the incorruptible shall become permanent. Christians should take great delight in this assurance.

PRACTICAL LESSONS

What Resurrection Teaches everyone. First, Christ died for our sins. He died in our behalf. He died in order that we who deserved death might have life without death. John 11:25 says, "I am the resurrection, and the life." Secondly, He was buried in the completeness of death. Death thoroughly enveloped Him. Thirdly, it satisfied God's wrath concerning man's sin. Fourthly, He provided salvation for every man who will receive it. Then, He has given to all the assurance that as His resurrection was accepted by God the resurrection of the individual believer is factual.

What the Resurrection Means to the Believer. The resurrection means that the believer's housing problem is solved. His body is going to be compatible with his spiritual nature. His home is available. The lovely verses of John 14 would mean nothing without the resurrection. The believer is also assured that everything that is of adverse nature to his best welfare will be ended. The absence of tears, sorrow and death is recorded to tell us what is not there. It is about the only way we can understand the heavenly condition. We shall never know the positive side of heaven until we experience it.

Assistant R.A. Secretary



FRANK BLACK

Frank Black has been named Assistant Royal Ambassador Secretary. This announcement was made in Memphis by Dr. George W. Schroeder, Executive Secretary of the Brotherhood Commission.

Black, a native Mississippian, is a member of the First Baptist Church, Brookhaven. He is a deacon and a man of varied experience in his church. Service in churches across the years includes leadership in Brotherhood, Royal Ambassadors, Sunday School and Training Union.

At the time of his election, Mr. Black, 36, was a field scout executive for the Boy Scouts of America.

Black will assume his new duties with the Brotherhood Commission office in Memphis on May 1.

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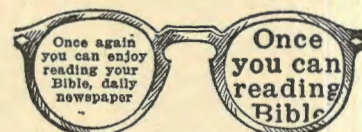
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Steadfastness

By RALPH DOUGLAS

On the lines of the first day's fight of the Battle of Gettysburg, there is a monument commemorative of the heroic deed of a color bearer. The color bearer is represented as wounded unto death, falling to his knees, but still holding the colors aloft, saying to his commander, "The colors have not touched the ground yet, boys!"

This was indeed noble devotion to the standard of a nation committed to him in dreadful conflict. As Christians, ours is a greater conflict; a conflict between the forces of evil; the forces of Christ, and the forces of Satan.

We are the standard bearers of the Cross, and our staying in the battle means salvation from sin and freedom from fear to the masses. To fail our colors is to disgrace ourselves, our churches and our denomination. Sometimes the battle goes against us, and our hands grow weary, but the Cross of Calvary must stand erect. It must stand erect because on that Cross, outside the city walls of Jerusalem, Jesus made possible the redemption of the human soul by His sacrifice of death. Jesus stayed on until He could say, "It is finished." Now man has a way of escape; now man can be saved from sin.

The preacher is to stand fast in preaching the Gospel of the Cross — remembering that Paul said, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." We fear that too many sermons omit Christ and the cross. When a preacher does this, he delivers an essay or a lecture instead of preaching a sermon.

Church members are to stand fast in the stewardship of money — "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The cross of Christ would "be made of none effect" if we fail to give our money regularly. Many times a church member does not like the pastor or disagrees with the leaders of the church, then quits giving money to Kingdom causes. In many respects, this is dragging the cross of Christ in the dust. If you have decided to quit giving your money because of some displeasure with the church program, remember that, "When they were come to the place which is called Calvary, there they crucified Him." You can crucify Him anew in 1955 by refusing to give your money. "Then said Jesus unto his disciples; if any man will come after me, let him deny himself and take up his cross and follow me."

We are to stand fast in any condition. "I have learned in whatsoever state I am, therewith to be content." When the battles of life go against us, we must not trust in ourselves alone, but with the Psalmist, we will say, "In the name of our God we will set up our banner." The mighty issues are upon us — sin is rampant and world chaos is complete. The call of God is for us to rush into action.

When communism is struggling for world

power, we as Christians must not be away from the scene of battle. The banner of King Jesus must not touch the ground through our lack of steadfastness.

The citizens of Athens felt it incumbent upon them to stand fast. Xerxes said, "These Athenians are not ruled by Kings, but every man respects the law and is ready to die for his country." A knight was dying out on the field of battle with a broken spine, said to his comrades, "Place me up against a tree that I may sit up and die with my face toward the enemy—I am a soldier of Greece."

Nations stand as monuments to men who stand fast against invaders. An officer sent word, "Tell the Commander-in-chief that he must move me. I cannot hold my position any longer. My numbers are thin." Wellington sent word, "Tell him he must hold his place. Every Englishman must die where he stands, or else lose the victory." The soldiers did stand till trumpet sounded victory. Those soldiers stood until their Empire reached around the globe.

Christians, we must not desert our posts. Infinite power is at our back. The Lord will lay bare His arm and exercise His might when our faith leads us to remain steadfast in Kingdom service. "As thy days so shall thy strength be," is a precious promise made to all Christians. At Thermopylae the Spartans, only 300 strong, faced a whole army. Someone suggested that the enemies were so numerous that when their arrows started

Are You Going to Europe?

If you are taking the trip to the Baptist World Alliance or if you are going to Europe this summer remember that one of our choice pastors, Doyle Lumpkin, and his fine family are over there and that they will be happy indeed to render any service and to perform any courtesies that it is possible for them to do for our people who are going from Arkansas to Europe. His address is: Office of the Chaplain, 7533rd Air Base Squadron, APO 196 — % Postmaster, New York, New York. Contact him by correspondence. He might be able to arrange a place for you to preach while you are in Europe.

Home is a place where a man can say anything he pleases—because no one pays any attention to him!

flying through the air, they would darken the sky. These brave men said, "That's all right, we will fight them in the shade." As the battle was raging, the Spartans were asked to surrender their arms. "Come and take them," was the reply. Everyone felt it his duty to stand fast. Can Christians do anything less than stand fast in our service for Christ?

Can we as Baptists, who call ourselves Christians, do anything less than preach the whole gospel to the whole world? To do this calls for steadfastness from the local church to the far flung mission fields.

We must remain steadfast in purpose; steadfast in motives; steadfast in stewardship.

Do You Have A Church Library?

Here is a report on Church Libraries which we have received in our office. There are many many other Church Libraries but we do not have a list of all of them. Do you have a Church Library? It is a mighty good thing for you to have in your church operations.

Church	City	Church Librarian	No. of Books	Books Loaned	New Books
First Baptist	Star City	Miss Lois Miller	303	24	0
First Baptist	Stuttgart	Mrs. W. F. Simmons	383	394	58
First Baptist	Manila	Mrs. R. D. White	882	94	0
Second Baptist	Hot Springs	Mrs. I. A. Conner	1,154	197	39
South Side	Fort Smith	Miss Ina Lee Utley	561	200	43
Grand Avenue	Fort Smith	Miss Imogene Luton	676	294	53
First Baptist	Siloam Springs	Mrs. Ed Rapp	349	95	131
First Baptist	Blytheville	Mrs. C. L. Evans	1,450	328	46
First Baptist	Osceola	Mrs. R. H. Jones	435	40	5
First Baptist	Little Rock	Miss Ravenel Bettis	1,573	534	74
New Providence	Leachville	Mrs. Nola Metcalf	420	126	96
West Side	Forrest City	Mrs. Allen Van Horn	116	52	116
Immanuel	Newport	Mrs. O. T. Richardson	261	33	14
Central	Jonesboro	Mrs. Orval Oldham	325	52	9
Caudle Avenue	Springdale	Mrs. Leroy Ames	589	198	64
First Baptist	Van Buren	Miss Katherine Walker	2,342	795	14
First Baptist	Corning	Mrs. Jerry Taylor	315	60	25
First Baptist	Morrilton	Mrs. Guy Thompson	464	56	34
Nall's Memorial	Little Rock	Mrs. V. M. Shook	265	65	35
Amboy Baptist	Little Rock	Mrs. John Lucy	89	(new)	89
First Baptist	Fort Smith	Mrs. Bill Lowry	565	60	100
Second Baptist	Little Rock	Mrs. Harold Haley	3,617	896	50
First	Springdale	Mrs. A. L. Gregg	3,304	876	48
Levy	Little Rock	Mrs. F. O. Stellman	273	150	67