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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, MAY 19, 1955

NUMBER 20



H. Armstrong Roberts

We Congratulate The Graduates
See Page Three

Why I Believe In The Return Of Christ

By J. ESTILL JONES

Asst. Professor of New Testament Interpretation
Southern Baptist Theol. Seminary, Louisville 6, Ky.

I believe in the return of Christ first because of Jesus' promise; second, because of the church's faith; and third, because of the logic of God's redemptive plan.

1. Many times Jesus encouraged His disciples to be alert and watchful (Matt. 25:13, Mark 13:37, Luke 12:40). Their watchfulness was to be a continuing attitude extending beyond their own experiences into the future when the "Son of Man" should come and the kingdom of God should triumph.

Such a coming is implied in certain parables as, for instance, the parable of the pounds. The Gospel of John describes Jesus as frequently referring to a "coming again," though it is true that not all of these refer to the same event. Jesus promised His disciples He would return.

2. This attitude of watchfulness was a constant expression of the early church. A clear statement appears in Acts 1:11 and much of the preaching of the church as is cited in Acts is futuristic and hopeful. Paul in his letters gives expression to the same hope of the Lord's return. It is significant that in the continuing observance of the Lord's supper there should be a reference to the Lord's return. The disciples of Jesus and the early church believed He would return.

3. From the earliest days the belief in the return of Christ had been an incentive to



DR. J. E. JONES

missionary activity. Today this hope is the principal theme of various sects. We do not yet see the cause of Christ triumphant nor are the righteous vindicated in this life. The fullness of redemption awaits the revelation of God's Son as the logical completion of His purpose. The author of the epistle to the Hebrews (9:27) expresses the ardent hope "in the same manner Christ having been offered once for the removal of the sins of many will appear a second time apart from sin (not "to deal with sin"—RSV) to the ones anxiously awaiting him for salvation."

John Cotton Appointed Pastor Of Boston Church

BOSTON, Mass., October 10, 1633 (BP)—John Cotton, former pastor of the Church of England at Boston, England, has been named pastor of the Puritan church at Boston, Massachusetts, church officials announced here today.

Cotton landed here less than a week ago, having fled England for fear of persecution at the hands of Archbishop William Laud and the Established Church. He made the voyage with Thomas Hooker, Edmund Quincy, John Haynes and other welcome newcomers to New England.

Highlight of the voyage for the new Puritan minister was the birth of his first son. The infant was appropriately named Seaborn.

Cotton has accepted the pastorate of the same church which was left just two years ago by Roger Williams, Cotton's acquaintance in England. After delivering a barbed sermon in which he rebuked the congregation for maintaining ties with the Church of England, Williams submitted his resignation.

Williams and Cotton attended together the meeting of the Massachusetts Bay Company in Sempringham, England, four years ago when the charter of the New England colonies was discussed. Cotton also conducted special services at Southampton when John Winthrop and other Puritans sailed for America a year later.

"I vividly recall Roger Williams' visit to Boston, England," Cotton said today. "He dined with me and we had a lengthy discussion of religious and political affairs during his stay and while we were en route to Sempringham. It was then that he explained to me his reasons for renouncing the Book of Common Prayer and other practices

of the Established Church. I found myself unable to share many of his extreme views."

The paths of John Cotton and Roger Williams doubtless will cross again many times in New England, for they are leaders of two opposing schools of religious thought.

Cotton, nineteen years Williams' senior, favors keeping the Puritan church within the Church of England. Williams refuses to have any connection with the state church, which he bitterly opposes. Williams vigorously maintains that civil authorities have no jurisdiction in religious matters, while Cotton defends the authority of magistrates in spiritual as well as secular affairs.

Dogmatic and ambitious, Cotton clearly believes that if a man cannot be made to conform through preaching, then force should be used. His ideal theocracy is one in which the church and state are wedded and final authority rests with the clergy.

Williams' doctrine is the antithesis of Cotton's state church. He believes in a democratic church and state in which individual liberty is recognized. He insists on absolute separation of church and state and the right of the individual to worship as he pleases.

Appointment of Cotton as pastor at Boston strengthens the opposition against Williams and other exponents of freedom of the individual. Cotton's position is one of considerable authority and he is expected to spread his doctrine of the state church aggressively throughout New England, using force if necessary when there is opposition.

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—17th Century Baptist Press.

Restored Joy

A Devotion by the Editor

"Restored unto me the joy of thy salvation."

Before the joy of salvation can be restored, the disobedient, sinful heart must be cleansed. In his plea for cleansing, David stacks up a collection of petitionary phrases: "Wash me thoroughly from mine iniquity, and cleanse me from my sins . . . purge me with hissope, and I shall be clean; wash me and I shall be whiter than snow . . . Create in me a clean heart, O God, and renew a right spirit within me."

The wild emotions of his heart had run their course and David asked that they be curbed. The sins which once tasted sweet have turned to bitterness; the foulness of sin has become repulsive to him; and he longs for the sense of wholesomeness which is possible only by the cleansing of God's spirit.

He pleads, also, for the reassuring presence of God: "Cast me not away from thy presence."

While loving one's sins, God's presence is unwelcome and the prodding of His spirit is resisted. But when a person wakes from the stupor of sin and feels the losses of that holy presence, when in his saner moments of reflection he remembers the blessed communion with God, his heart cries out for God's presence and the fellowship of His spirit.

So David pleads for the restoration of the joy of salvation. He has known that joy in former years. In the light of that joy, he now looks upon the pleasures of sin and recoils from the hateful thing. How could he ever have been happy in sin? It is a happiness that turns into sorrow, a joy that blights, a gladness that feeds only upon the lowest and foulest of nature's depraved emotions.

Oh, for one more thrill of clean, wholesome delight, one more joyous uprising of the best and noblest passions of his soul, for one more upward surge of his heart in unison with God!

David turned from the desire for personal gratification to efforts of helpfulness toward others. Sin is selfish and wants all others sacrificed to its own desires and pleasures; but salvation inspires one with the desire to lead others to the enrichment of their lives by yielding themselves to God.

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalms 51:12, 13.

ARKANSAS BAPTIST

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From The Editor's Desk

We Congratulate The Graduates

Congratulations are in order for the graduates of our high schools throughout the state, the graduates of our colleges and universities. We extend to these young people our heartiest congratulations and wish for them the realization of their highest hopes in their future careers.

We could wish, though it is hardly to be expected, that every high school graduate in the state could pursue his educational career by attending college or university. Our country needs well trained young men and young women for the responsible positions which call for such trained individuals. Whether the high school graduates take their places in business or the professions or whether they go on to college or university, we wish for them the very best that life holds in store for them.

We commend the graduates of colleges and universities upon their persistence in pursuing their education. We congratulate them upon their achievement of a college degree. Some will further pursue their studies in law, medicine, the sciences, theology, and other branches of learning.

It would be possible to point out the dangers in our present world, dangers which threaten civilization and even the race itself. But with every danger and with every threat there is an opportunity, a challenge, a possible triumph over the dangers which threaten. No age in the world's history has ever offered such challenging opportunities as the present age. The young people of our day are challenged to build a better world, a more stable civilization, a truer Christianity than they are receiving from the present adult generation.

The present adult generation would do well to apologize to the youth of the land for the sorry mess of the world in which we find ourselves today. There is much that we



can yet do to remedy the situations which have resulted from our mistakes and selfishness. But the world today is looking for a generation to arise which will build a better world of human relationships and institutions.

The challenge is to relieve the tensions that keep human society distraught and frustrated and which result in disappointment and defeat. There is a terrific struggle going on in the world today between the forces of freedom and the forces that would enslave human kind. The youth of the free nations of the world will make their contribution to this struggle in one way or another. May we dare hope that the youth of today will make their contribution to the forces of freedom and righteousness.

Conserving The Results

Much is being said and published today about the necessity of conserving the results of the Evangelistic Crusade which recently was held throughout the territory of the Southern Baptist Convention. It is timely that we give our attention to enlisting the new additions to the churches and the new converts and integrating their lives into the life of the churches and denomination.

Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board, who directed the Crusade, estimates that at least 200,000 were saved and brought into the churches during this Crusade. Many thousands of others transferred their membership. Dr. Matthews says, "The greatest burden of my heart now, and I am sure you will share it with me, is the matter of conserving the results of this Crusade."

Aid to Conservation

As an aid in the conservation program of the churches, a book written by Dr. James L. Sullivan, entitled *Your Life and Your Church*, will be invaluable. This book deals

with the very problem that we are thinking about in this conservation program. It points the way to conservation and offers a program which if followed will mean a great deal to any church in its efforts to enlist these new members and lead them to active participation in the church life and program.

The chapter headings in this book, *Your Life and Your Church*, will give you an idea of the significance of the book. They are: The Meaning of Your Christian Experience; The Meaning of Church Membership; You and Your Church; Your Stewardship; Your Testimony; Your Home and Your Church; Your All For Christ.

Every church should have a class of the new members which it has received for the study of this book. Perhaps the most logical person to lead the class would be the pastor. However that may be, we urgently recommend this book for study by the new members of your church.

Fast Growth

Every religious survey has indicated that

Baptists Planning Newspaper Advertising

According to Baptist Press plans are being formulated for advertising our doctrines and program in the newspapers throughout the Southern Baptist Convention territory. We believe this is a worthy undertaking and we hope that a practical plan can be worked out so as to bring to the attention of the reading public the Baptist point of view.

Such an advertising campaign can correct many false impressions concerning the Baptist position on many vital issues and correct much misunderstanding. We sincerely hope that our Baptist people will sufficiently support such an advertising campaign so as to make it effective throughout the Convention territory.

Baptists have a vital message for the people of the world. Baptists believe in their message and Southern Baptists are putting approximately \$300,000,000 a year into their message. Southern Baptists should use every legitimate means of communication to get their vital message to all the people. Practically everybody reads the newspaper, but everybody does not attend our Baptist churches and many people do not attend the services of any church. However, these people do read the newspaper. Some of them would see the Baptist message in newspaper advertising.

The business world uses the newspaper to get its message across to the people. The business that does not advertise is likely to go out of business. If newspaper advertising is good for business, why would it not be good for Southern Baptists? We have the greatest product in the world so let's tell the world about it.

Southern Baptists are the fastest growing major denomination in the world. This is gratifying in the extreme. We should be proud of that fact. At the same time we should be humbled by the fact that practically a fourth of the members of Southern Baptist churches are non-resident or cannot be located. It seems obvious that if this book of Dr. Sullivan's were taught to a class of new members, it would go a long way toward correcting this situation.

Perhaps it is inevitable that when our growth is so fast that there will be a larger number than usual who will not be integrated into the church and will finally lose contact with the church. That is a lamentable situation. However, there is another possibility which would be even worse. That worse situation would be this, that our numbers were diminishing each year. We received a news release a few days ago which stated that Baptists of Great Britain have actually lost in numbers each year over the past several years. Also their Sunday schools have decreased in numbers. While we deplore the fact that so many Southern Baptists are inactive and even lost so far as their whereabouts are concerned, we would consider it an even more deplorable situation if Southern Baptists were diminishing in numbers year after year.

Let us not grow complacent and forget our obligation to our new members nor to our whole constituency no matter how long their names have been on the church roll. It is the everlasting obligation of the pastor and the church to "feed my sheep."

Kingdom Progress

Educational Building At First Church, Bentonville



First Church, Bentonville, recently completed and occupied a new educational building. Started on April 11, 1954, the new building was completed and ready for use a year later.

The new structure provides 11,000 sq. ft. of floor space and was constructed at a cost of \$85,000.

The Sunday school has grown from 12 de-

partments to 18, from an average attendance of 250 to 450. During the same period there have been 350 additions to the church, of these, 113 came on profession of faith and baptism.

James Pleitz is pastor of the Bentonville church.



Baptist Board Adopts New Press Name

An additional press name has been adopted by the Sunday School Board of the Southern Baptist Convention, according to James L. Sullivan, executive secretary-treasurer.

The Board voted February 10, 1955, to establish Convention Press as the press name under which books prepared especially for Southern Baptist churches would be published.

Convention Press publications will be sold by the Sunday School Board exclusively through Baptist Book Stores.

Broadman Press will continue to publish general books. All publications of Broadman Press will be offered for sale through Baptist Book Stores, stores of other denominations, and independent book dealers.

Dr. Sullivan said that the Sunday School Board produces the books in the Sunday School Training Course, Training Union Study Course, Church Music Training Course, Vacation Bible School, Foreign Mission Graded Series, certain hymnals, and other strictly denominational materials primarily for use in Southern Baptist churches. The departments of the Board engage in promotional and advertising efforts to encourage the churches to use these materials.

Home Mission Board Buys Building, Makes New Appointments

The Home Mission Board has approved the purchase of a building in San Francisco, California, for Russian mission work.

This center will aid in opening work among the 60,000 Russians in the San Francisco area. Dr. Paul Rogosin, home missionary with the Russians, Hollywood, will direct this expansion of the Russian work.

Other Board actions included the allocation of funds for the San Juan (Spanish) Mission in El Paso, Texas. The Emmanuel Baptist Church of that city will also contribute to the erection of this building.

A student missionary couple, Rev. and Mrs. Armando G. Virgen, were appointed for Spanish mission work in Cameron, Texas. They will fill the vacancy left by the resignation of Rev. and Mrs. Isidoro Garcia.

Miss Hazel Adams, of Atlanta, was appointed director of the Macon, Georgia, Good Will Center. She is a recent graduate in religious education from Golden Gate Baptist Seminary, Berkeley, California.

Five Million-Milestones Reached By Southern Baptists

Southern Baptists passed five new million-milestones in 1954: (1) church membership passed the eight million-mark; (2) Sunday school enrolment, the six million-mark; (3) Training Union enrolment, the two million-mark; (4) mission gifts, the fifty million-mark; and (5) total gifts, the 300 million-mark.

No other year in Baptist history registered so many outstanding achievements, reported J. P. Edmunds, secretary, Survey, Statistics, and Information Department of the Baptist Sunday School Board, Nashville, in making an annual report of the department to the Board.

Southern Baptists now number 8,169,491 in 29,899 churches and 1,032 associations. There were 396,857 baptisms in 1954, an increase of 35,022 over 1953. Total gifts reached \$305,573,654, of which \$52,926,157 were for missions.

Negro College Choir Visits White Baptist Churches

The choir of Arkansas Baptist College, a Negro institution located in Little Rock, has received many invitations from White Baptist churches during the past eight or ten months to give a program of sacred music. Dr. T. W. Coggs, president of the College, and the choir deeply appreciate these invitations, the cordiality with which they have been received, and the courtesies accorded them.

On the other hand those churches which have used this choir are enthusiastic in their praise, not only of the program rendered by the choir, but also of the high type of Christian character represented by the members of the choir and their exemplary conduct on these tours.

The churches visited by the choir of Arkansas Baptist College include: First Church, Leslie; First Church, Mountain View; First Church, Heber Springs; First Church, Stuttgart; First Church, Mountain Home; and Sylvan Hills Church, North Little Rock. The choir also appeared at the recent BSU retreat at Ferncliff, and at chapel service at Ouachita College.

The choir has several engagements for the future.

Rural Church Conference Personnel is Announced

Program personnel for the second Rural Church Conference at Ridgecrest June 2-8 has been announced by Dr. S. F. Dowis, Secretary of Co-operative Missions, Home Mission Board, and conference director.

W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, is preaching each night during the conference. E. N. Patterson, professor, New Orleans Baptist Seminary, is teaching the daily Bible Hour.

Christian Life Conferences Ridgecrest and Glorieta

The Christian Life Commission has announced its programs for the Christian Life conferences to be held at Ridgecrest, July 7-13, and at Glorieta, August 18-24.

At each of the assemblies two morning conferences will be held.

The first one each day will be under the direction of A. C. Miller, Executive Secretary of the Commission, under the general subject of "The Bible Speaks to Our Day." Current issues will be presented followed by an open forum.

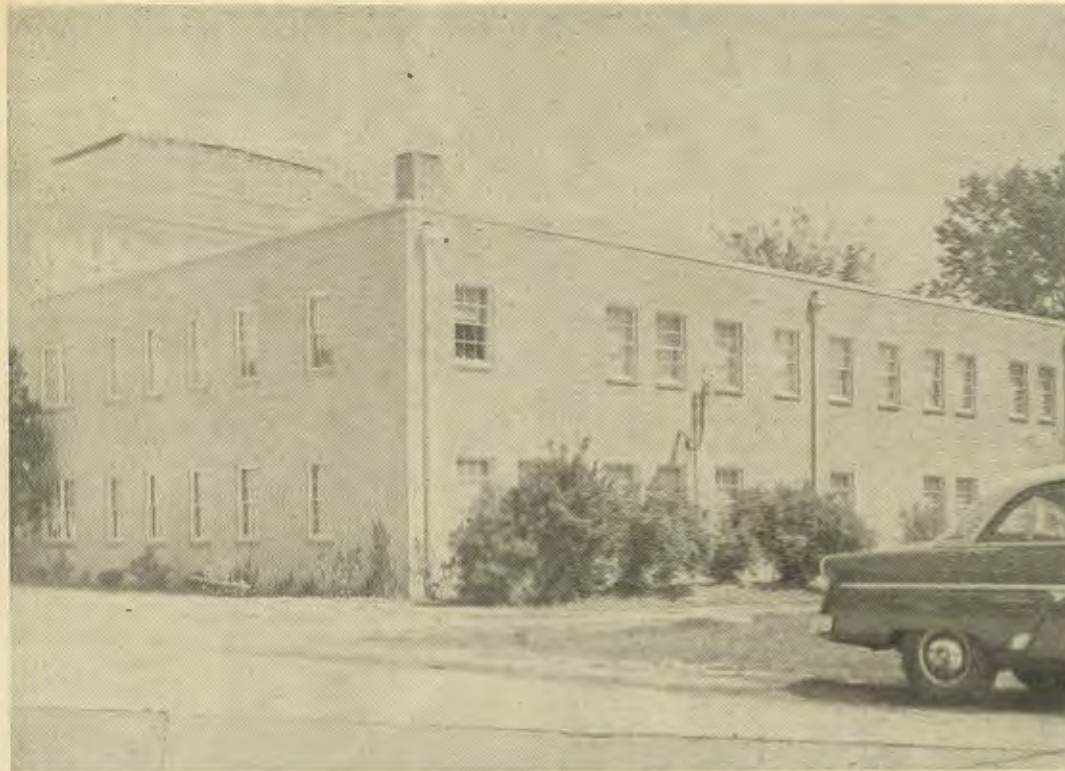
The second conference period each day will be in co-operation with the Bible Conference program of the Sunday School Board. At Ridgecrest, Dr. Olin T. Binkley will conduct the group in "Scriptural Foundations for Christian Ethics." At Glorieta for this second conference period, Dr. T. B. Maston will lead the group in a study and discussion of the teachings of the Bible in their application to the social needs of our day.

Two Home Board Workers Survey Alaska Missions

S. F. Dowis, Secretary of Co-operative Missions, and George W. Cummins, Superintendent of Western Missions, Home Mission Board, were in Alaska from April 29-May 6 surveying the needs and work in this home mission field. The two Board workers conferred with missionary pastors during the trip.

A Baptist, Charles H. Townes, has led a team of scientists in perfecting an "atomic clock" that will vary no more than one second in three hundred years. Townes, a graduate of Furman University, is head of the physics department of Columbia University.

Dumas Dedicates New Educational Building



First Church, Dumas, dedicated its new educational building Sunday, May 1, with Dr. B. L. Bridges, executive secretary of the State Convention, delivering the dedicatory message.

The new building was constructed at a cost of \$80,000; \$51,000 was raised before and during construction, also an \$8,000 debt on the pastor's home was paid off and another \$8,000 for redecoration of the present build-



MINOR COLE, *Pastor*

ing and for furniture.

Pastor Minor E. Cole came to the Dumas Church 4½ years ago. During his ministry he has received into the church fellowship on profession of faith and baptism 108 persons and many others by letter. Gifts to the Cooperative Program have increased 400 per cent during Pastor Cole's ministry. Also, three missions sponsored by the Church have been organized into churches.

Training Workers

The Calvary Church of Texarkana is promoting an intensive training program for the teachers and officers of the Sunday school. The church plans a graduation ceremony Wednesday evening, June 1.

The training program was started with the new fiscal year, October 1, 1954. At that time only five of the Sunday school workers held the Sunday school workers diploma. Since that time 38 persons have qualified for the diploma which will be awarded on June 1. Two workers will receive the advanced diploma and one will be awarded the master diploma.

Several of the workers are studying by individual methods toward qualification for the diploma and several have completed enough books for two or three seals. In addition to the general study course books, department books have been taught in all departments.

The graduation ceremonies June 1 will feature special music and testimonies from some of the graduates and a message by a state worker.

Pastor W. P. Mears invites visitors from other churches in the area to attend this service which will begin at 7:30 p. m.

Mrs. Lowe Coming to the States

Mrs. Thomas Lowe, wife of the Baptist home missionary to the Chinese, Los Angeles, California, will arrive in the United States in May to join her husband in the mission work. Mrs. Lowe, along with the two children, has been in China awaiting entrance into this country since 1948, when Lowe was appointed as a student missionary with the Chinese. He is now pastor of the Chinese Baptist Church, Los Angeles, California.

Minister Ordained

Paul Lewis was ordained to the gospel ministry by Crystal Valley Church, North Little Rock, April 29.

H. L. Lewis, pastor of Crystal Valley Church, served as moderator of the ordaining council; E. A. Ingram, associational missionary, Pulaski County Association, conducted the examination; Pastor Lewis offered the ordaining prayer; B. L. Ford of Davis Chapel delivered the charge; W. Dawson King, Baptist Headquarters, delivered the ordination sermon; Wilburn Meadows served as clerk; and Harry Hunt, pastor Levy Church, offered the closing prayer.

Mr. Lewis is the son of Reverend and Mrs. Lee Lewis. He is a student in Southern Baptist College, Walnut Ridge. He is now serving as pastor of Pleasant Hill Church, near Cabot.

Radio-TV Commission Moves to Texas

The Radio and Television Commission of the Southern Baptist Convention will open new headquarters offices in Fort Worth, Texas, on May 31, 1955, it was announced today by Paul M. Stevens, director.

To be located in leased quarters at 6248 Camp Bowie Boulevard for the present, the Commission will go ahead immediately with plans for the location of a permanent building site.

A portion of the agency's equipment has already been moved to the new location. The move will be completed the week of May 23.

The former Baptist Radio Center building at 1585 Ponce De Leon Avenue N. E., Atlanta, has been purchased by the Jackson Hill Baptist Church. A new church structure will be erected in front of the present building, according to Paul Cranford, pastor.

Ouachita News

Three Ouachita college students will work for the Home Mission Board this summer, it was announced by the Home Mission Board of the Southern Baptist Convention.

The students are Charlette Stamps, junior from Glendale, Ky., who will work with rural missions in Florida; Vera Williams, senior from Alton, Mo., who will work with the Spanish and Indians in Albuquerque, N. M., and William Hinds, sophomore from Springdale, Ark., who will help with migrant workers in Oglethorpe, Ga. The students will work ten weeks in Vacation Bible school and other work.

Beta Beta, Ouachita college men's social club, elected officers for the next school year. They are: President, Will Rogers, Stuttgart; vice-president, Charles Baker from Hardy; secretary, Jim Berryman, Conway; corresponding secretary, Johnny Wilfong, Little Rock; treasurer, Hitoshi Matsuo, Paaulo, Hawaii; reporter, Jim Maxwell, Shreveport, La.; Sergeant-at-arms, Benny Hipp, Batesville; Chaplain, Dennis Dodson, Paragould; physical education manager, George Robinson, Arkadelphia and pledge master, Jerry Leazure, Fort Smith.

Over 800 visiting seniors representing over 70 Arkansas towns and cities made Tiger Day at Ouachita college the biggest ever, according to Wayne Smith, public relations director.

The largest group was from Arkadelphia with about 100 seniors present. Other large groups were from Little Rock, Fort Smith, and Pine Bluff with about 40 each.

Three out of four traffic accidents involve passenger cars.



Christian Horizons



By Religious News Service

N. Y. Governor Signs Clean Comics Bill

Gov. Averell Harriman signed into law a bill to outlaw the sale of comic books dealing with crime, horror, sex and brutality to youths under 18.

The measure, passed unanimously by the House and in the Senate by a vote of 54 to one, was introduced by Assemblyman James A. FitzPatrick (R.-Plattsburg), chairman of the Joint Legislative Committee on Comic Books.

The new law defines its target as "any book, pamphlet or magazine consisting of narrative material in pictorial form, colored or uncolored, and commonly known as comic books, the title or titles of which contain the words 'crime,' 'sex,' 'horror' or 'terror' or the contents of which is devoted to, or principally made up of pictures or accounts of methods of crime, of illicit sex, horror, terror, physical torture, brutality or physical violence."

Maryland Governor Signs Bill Outlawing Indecent Literature

Governor Theodore R. McKeldin signed a bill outlawing the sale of crime books and sex magazines in Maryland to children under 18, after June 1.

The new law carries penalties of ten days to six months in jail or a fine of from \$25 to \$200 for violations.

An important provision forbids distributors to force retail dealers to buy such publications as "tie-in sales" with other periodicals.

Texas Governor Signs Clean Literature Bill

Governor Allan Shivers signed a bill banning "lewd, lascivious and obscene" literature and providing stiff penalties for distributors of such material.

He urged the legislature, however, to amend a section of the measure prohibiting tie-in sales of the objectionable literature. The governor said that section has been held invalid by the attorney general. He asked the passage of a second bill to make the section effective.

Newsstand Operators Join Clean Literature Campaign

Local 658, Philadelphia Newsboys Union, AFL, has pledged the cooperation of its 600 members with church and civic groups in a campaign to eliminate objectionable comics.

Their action is regarded as the "biggest victory" to date in the "cleanup" drive being sponsored by the city's Junior Chamber of Commerce, the Home and School Council, the Council of Churches and the Holy Name Union.

John Murray, president of the union whose members operate newsstands throughout the city and suburbs, said in a statement:

"We are willing to forego profits, if elimination of objectionable books will help prevent juvenile delinquency and promote better citizenship."

East German Youths Flee From Dedication Rites

Communist pressure on East German youngsters to participate in atheist youth dedication ceremonies has become a major reason for Christian youth to seek political asylum in West Germany.

This was reported by Father Odilo Braun, who is in charge of Roman Catholic welfare work in the West Berlin reception camp for East German refugees.

He said that during the first three months of this year, 6,638 young people from the Soviet Zone had fled to West Berlin. Many of them gave as reasons for their flight Communist coercion in connection with the Red youth dedications or recruitment into the semi-military People's Police.

East German Communists have been pressing youth to take part in the dedication ceremonies, a kind of atheistic counterpart of Christian confirmation rites. Both the Catholic and Evangelical Churches have forbidden young people to participate.

Argentine Congress Gets Church-State Separation Bill

A bill aimed at separating the Roman Catholic Church from the State was introduced in the Argentine Congress by Peronist labor members in the Chamber of Deputies.

It provides for the election of a constitutional convention to make "a partial reform of the constitution in all matters connected with relations between Church and State."

A two-thirds majority is required for passage of the bill, but both the Chamber and Senate are overwhelmingly Peronist.

Chicago Merchants Push Sunday Closing Legislation

Many furniture and auto dealers in Chicago are banding together to urge passage on legislation forbidding Sunday store openings.

A bill prohibiting retail firms from Sunday sales has been introduced in the state legislature in Springfield.

The City Council of Evanston, a northern suburb, meanwhile adopted an ordinance to strengthen its old Sunday laws.

Church Building 32 Per Cent Ahead of Last Year

New church buildings costing \$54,000,000 were placed under construction during April, raising to \$215,000,000 the value of such structures started during the first four months of the year, the Department of Commerce and Labor reported.

This is 32 per cent ahead of the figure of \$163,000,000 set in the same period of 1954.

Private school construction in April amounted to \$40,000,000 or \$1,000,000 more than in the same month last year. During the first quarter of 1955 construction projects by non-public schools and colleges totaled \$162,000,000, a five per cent increase over the \$154,000,000 for the same period a year ago.

Construction by private hospitals and institutions totaled \$29,000,000, a gain of \$2,000,000 over April, 1954.

A Smile or Two

Adin, the four year old grandson, was dining at the boardinghouse as the guest of honor upon an occasion when the steak was succulent, but far from tender. After chewing and chewing until his small jaws ached, he put his chubby hands to his fat cheeks and meditated. A troubled look came over his face as he called, in his distress:

"Grandma, my meat's lastin' too long."

Mrs. Jones' faithful laundress had grown old in her service. After one especially fatiguing day, Hannah was heard to complain:

"My old bones is achin' to de very marrow."

"Never mind, Hannah," her mistress comforted, "There is a good long rest coming to all of us by and by, and you will enjoy it."

"Don't you believe it!" the laundress objected. "I sha'n't be comfortably settled in heaben mo' than one hour befoh someone will say, 'Come, Hannah, it's time to hang out de stars!'"

Father had been left in charge of the children, and very soon found it necessary to inform little Eleanor that she could not have any more cake. Whereupon Eleanor began to weep and continued to do so for some time, despite her father's admonitions.

"Do you know," he demanded, very seriously, "what I shall do if you go on making that dreadful noise?"

"Yes," sobbed Eleanor.

"Well, what is it?"

"You'll give me some more cake."

A young Negro registrant, claiming exemption during the war, was asked, "How many people are dependent on you?"

He replied: "Two, sah. Paw, he depends on me to find washin' for maw; and maw, she depends on me for to hunt wood choppin' for paw."

The members of the missionary society had assembled to turn in their money, and to relate the difficult and amusing experiences in earning, each, her dollar.

"Sister Lamm, how did you earn your dollar?" asked the chairman.

"I got it from my husband," replied the good sister, tendering her money.

"Oh, but that is not earning it," remonstrated another sister.

"No?" asked Mrs. Lamm. "Then you don't know my husband."

A New York bride and groom began their honeymoon by making a trip to one of our southern ports by a coastwise steamer.

The young woman, who took a lively interest in the passengers, said one day to her husband:

"Did you notice the great appetite of that stout man opposite us at dinner?"

"Yes," said her husband. "He must be what they call a stowaway."

A lawyer whose office was on the sixteenth floor of a skyscraper, was expecting a client from the country. The door finally opened and the client entered, puffing violently.

"Some walk up those stairs!" he gasped.

"Why didn't you ride the elevator?" asked the lawyer.

"I aimed to, but I missed the thing!" was the reply.

News From Baptist Press

Here are Convention's Major Issues in Brief

Here, briefly reviewed, are what probably will be some of the major issues coming before the annual session of the Southern Baptist Convention in Miami, Fla., May 18-21.

1. Election of a new person as Convention president. J. W. Storer, of Tulsa, Okla., has served two years and is ineligible for a new term.

2. Election of new Convention committees and boards. This attracts widespread interest every year.

3. Recommended Cooperative Program budget of \$10,000,000 for 1956. This is \$800,000 greater than the 1955 budget.

4. Baptist Film Committee's request to be renewed for another year. It wants to confer with other Baptist groups at World Congress in London, England, about producing a major Baptist film.

5. The question of a new seminary will be considered. Convention recognition for Bible schools in Florida and Kentucky may be discussed.

6. There may be more talk about changing the names of the Southern Baptist Convention and the Convention's Sunday School Board. However, these have been discussed for several years.

7. California Southern Baptists will present a plan for a Baptist teaching hospital in the Los Angeles area. The Hospital Commission has endorsed the plan subject to Commission approval. The okay of two succeeding Convention sessions is needed and this will be the first to hear the matter.

8. An increased stress on world missions between 1956 and 1964 will be recommended. Major points will be a World Missions Year and an effort to raise a million dollars a week through the Cooperative Program in 1958.

9. An advertising campaign in daily and weekly newspapers to tell others what Southern Baptists believe. It could ultimately reach more than half the daily newspaper buyers in the U. S.

10. Several societies in Georgia will advocate a change in the bylaws of the Woman's Missionary Union, a Convention auxiliary. Changes, if approved, will effect the terms of WMU officers.

11. Advance publication of major items of Convention business will be recommended as a future policy. This is not now required. The new requirement, if accepted, will affect certain policy and finance matters or motions and resolutions.

12. Discussion of sites for the Convention sessions in 1958 and 1959. Houston, Tex., is interested in '58 session and Louisville, Ky., in the '59 session.

All Gifts Increased During April, 1955

Gifts in designated offerings and through the Southern Baptist Cooperative Program were about \$128,000 greater last month than in April, 1954.

According to Porter Routh, executive secretary of the Executive Committee, total April receipts were \$1,581,041. This includes \$990,434 through the Cooperative Program and \$590,606 in designated gifts.

So far in 1955, income for Baptist work through these two types of gifts has been \$8,644,492. This is \$658,456 more than came in during a similar period in 1954 and \$1,365,000 more than during the first four months of 1953.

Arkansas contributed \$44,786, of which

\$34,954 was through the Cooperative Program and \$9,832 in designated offerings.

(These figures represent only that portion of Cooperative Program funds going to Southern Baptist Convention causes.)

Of the monthly distribution of funds, the Foreign Mission Board received the most money—\$378,247 via the Cooperative Program and \$188,665 from designated gifts.

The Home Mission Board's share for April included \$125,190 through the Cooperative Program and \$395,134 through designated funds. The large amount in designated funds is due to money collected in the special Annie Armstrong offering for home mission work.

Folks and facts

Brandon Trussell, economics and business professor at Grand Canyon College, Phoenix, Ariz., has received a Carnegie Foundation fellowship award. He will study at the University of Wyoming.

Woman's Missionary Union members in Florida have re-elected Mrs. George Q. Holland as president for the year.

Kentucky School Starts "Earn and Learn" Plan

Campbellsville (Kentucky) Junior College has announced that an "Earning and Learning" plan for students will begin June 7.

Alumni of the Baptist school and local citizens recently gave money to build a student industries building. School officials hope the project will provide financial aid to 100 students who need jobs to take care of school expenses.

A committee is deciding what kind of goods the student factory will produce.

Furman Names Engineer For Work On New Campus

Furman University has named a resident engineer to oversee work being done on the new, \$15,000,000 campus five miles north of Greenville.

The new engineer is Carl H. Clawson, formerly of Rock Hill, S. C. Furman is supported by South Carolina Baptists.

Worse Than Nothing

By JOHN J. HURT, JR.

Heaven help us if these "drive-in" church services win any respectability in our religious world. We then will be on the skids to nowhere. They are getting a trial in various parts of our nation. They seem to be on the verge of establishing themselves in some of the resort areas.

Church worship is a personal thing. It comes from fellowship in prayer and song. It reaches its peak in the preaching from God's Word.

If the "drive-in" service offers anything it is beyond our imagination. There can't be any congregation, as such. There can't be much of a sermon from a preacher depending upon a can draped on an automobile door to get his words into the hearts of the people.

What about the shut-ins? Leave them to their radio and television sets in their homes. These are the best substitutes when attendance is impossible.

As for the others, let them get on with their fishing or golf. Maybe they will learn the error of their ways if their conscience lack the balm of a "drive-in" church.

—The Christian Index.



Denominational Calendar

May 22-23 — Baccalaureate; Commencement exercises, Ouachita College

May 24—State W.M.U. Board meeting, Little Rock

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Counselor's Corner

By DR. R. LOFTON HUDSON

Our Young People

Question: Our pastor takes our young people out for a good time. He seems to think that all they need is to play. What they do is not bad, I guess, but a lot of us older ones who are paying the bills don't believe in it.

Do you think that Jesus meant for people to have a good time?

Answer: I certainly do. I am reminded of the editor who asked if he believed Jesus ever laughed. He said: "I don't know whether or not He did, but He fixed me up so that I could."

You older people in your church ought to re-examine your position. You played when you were young. And if you would play more now there would be fewer doctor bills to pay. Playing is a part of life, as well as praying.

The church is in a pretty sorry position when it criticizes young people for the wrong kind of recreation and offers them no substitutes.

You must have a fine pastor. Most pastors get so busy about strictly spiritual matters that they neglect the well-rounded life. A strong church must funnel many of life's activities through its program.

For heaven's sake, do not take sides with some sour-pusses in the church. There are some kill-joys in every congregation. Back your pastor and trust him to lead your young people.

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Goodbars to Visit Arkansas

Word from Fritz E. Goodbar of Peoria, Arizona, states that he will be in Arkansas in June. He will be available for supply June 22 and 29. He may be reached at Peoria, Arizona, P. O. Box 206.

He will be remembered as one of Arkansas' most faithful pastors and denominational servants. His many friends throughout the state will be glad to know that he will be in Arkansas for a visit in June.

—Editor.

Baptist Hour Speaker

Dr. Harold W. Seever, pastor of Dauphin Way Baptist Church, Mobile, Ala., has been named "Baptist Hour" speaker for the summer series, July 3-September 25.

Dr. John Hamrick, Charleston, S. C., Chairman of the "Baptist Hour" Committee of the Radio and Television Commission, made this announcement today.

Dr. Roy O. McClain, pastor of First Baptist Church, Atlanta, and current preacher on the program, will continue through the month of June. He will also preach the "Baptist Hour" messages for the final quarter in 1955, October-December.

Baptists, Keep That Name!

By H. H. HARGROVE

Coggin Avenue Baptist Church, Brownwood, Texas

What's in a name? Sometimes nothing! Sometimes very much! The opinion has been expressed that Southern Baptists should surrender their time-honored and universally respected name for some other to be agreed upon. Among those making such proposal are some of our most capable and honored brethren. With more of timidity than temerity we respectfully disagree with them. A name which has come to denote so much of Scriptural loyalty and evangelistic and missionary fervor as does "Southern Baptist Convention" should not be discarded unless imperious reasons demand it.

In the opinion of this writer, no valid reason for such change has been offered. Some believe that the term "Southern" should no longer be a part of the name of a convention which is fast becoming nation-wide in its constituency. We believe that this opinion is neither justified or wise. The hasty action of our Northern Baptist brethren a year or two ago in preempting the name "American" to secure them ample geographical coverage should not cause us to be anxious about implications of geographical limitations of our name.

Denotes Doctrinal Position

It is well known that long ago the term "Southern" in the name "Southern Baptist Convention" ceased to have the connotation of geographical location and instead came to denote doctrinal position. Instead of getting rid of a seemingly incongruity by change, we would lose the rich significance of the name. All over the nation and the world where eager hearts long for a Scriptural fellowship and effective program in service this name is one to charm and encourage and give hope. This is because of the meaning it has acquired through years of doctrinal integrity and effective service by the people who bore the name. To surrender the pull and power of this meaning would be most unwise. Especially at this time when there is so much of instability as to doctrinal integrity and evangelistic fervor in the world would it seem unfortunate to withdraw this significant name from the religious horizon.

The name of our convention is not the only name among us which originally denoted location but has long since lost that designation and gained another. When Kentucky was a wild frontier, Baptists of that state named their paper "Western Recorder." Now, published in the far eastern section of our convention, that paper is never thought of in terms of geographical location but of doctrinal and denominational loyalty. We doubt that the alumni of the Southern Baptist Theological Seminary would favor surrendering the honored and meaningful name of their institution because it is now in the eastern instead of the southern section of the convention. When Southwestern Seminary was founded it was truly located in the "wild and woolly" southwestern part of the convention territory. Now it is nearly in the geographical center. Not only to Southern Baptists, but to men everywhere the names of these institutions leave no thought of their location but the concept of theological scholarship, distinct doctrinal position, and denominational solidarity. So is the name, "Southern Baptist Convention," one with such definite spiritual and religious meaning that all thought of sectionalism has long been forgotten. Fur-

thermore, if some insist that every word of the name must be consistent with its meaning in the dictionary, let us remember that in fact the territory of our convention does comprise the southern half of the North American Continent and can happily and consistently be called "The Southern Baptist Convention."

The Greater Problem

The problem of selecting a better name than the one we have confronts us. If we should change, the only name consistent with our mission would be "World-Wide Baptist Convention." Such would bring protests from all other Baptist groups. The suggestion from one source of "Cooperating Baptist Convention" as a new name seems both improper and inadequate. The world has sickened of denominational groups preempting a supposed quality as theirs exclusively and including it in their names. Such seems to carry a presumptuous claim about the group so named and an unkind judgment about all others. Who has not revolted at the presumptuous parade in recent years of such names as "Fundamental Baptists," "Bible Baptists," "Independent Baptists," "Premillennial Baptists," ad infinitum? The term "Cooperating" may say one thing about some of us but it leaves much unsaid about all of us. Why would not other qualities in the name do as well or better, such as, "Evangelizing Baptist Convention," "Close-Communion Baptist Convention," "Immersion-Only Baptist Convention," "Missionary Baptist Convention," or "Tithing Baptist Convention?" None of these seems to be an improvement on our present name with its rich meaning.

It appears to us that some very serious dangers lurk in any effort to change our Convention name. If the name should include some quality, as has been suggested, the emphasis on that particular quality could easily result in a neglect of emphasis on other qualities as important. Besides, such emphasis would tend to develop into a requirement that all members must embrace that quality. Friction would be the inevitable result and we may find ourselves with an acquired name—"Fighting Baptist Convention."

Southern Baptists are now in the midst of the greatest program of denominational development, expansion, and world service the world has ever seen. At home and abroad new doors are being entered. It is a "Southern Baptist" movement. As recently as last January the President of the "Jamaica Baptist Union" said to this writer, "The program of Southern Baptists is what we need." He certainly did not have geography in mind when he said "Southern." To change names in the midst of this movement and be forced to digress from our main task in order to educate people at home and abroad about the why, what and meaning of the change of names would almost certainly result in weakening our witness. There is the certain danger that in forsaking our old name, so well-known and meaningful for an unknown new name, our identity to many would be confused in the jargon of the many splinter Baptist groups with their many names.

We sympathize with a lovely girl with an honored name who must give up her name when she marries. A new name to make as good as the old! We fear that if we give up our name we will find it very difficult to

Why Not Call It A Sanctuary?

By D. HOYLE HAIRE
Marianna, Ark.

Recently there has been published an article by L. E. Barton entitled "Why Call It A Sanctuary?" which deplores the use of the word "Sanctuary" among Baptists to designate our houses of worship. Dr. Barton says "When Jesus died on the cross the Sanctuary was done away." I do not know how he arrives at this conclusion. The Sanctuary was never done away with at all, but rather it was thrown open to all believers by the rending of the veil. Hebrews 8:2 reads "We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the Sanctuary and of the true tabernacle."

Again quoting Dr. Barton, "A Christian does not go to church to offer sacrifices, but to worship God in the Lord Jesus Christ who died and rose again." But quoting Paul, I read these words in Romans 12:1, "I beseech you therefore brethren that you present your bodies a living sacrifice, holy, acceptable unto God." To be sure, we do not have to bring animal sacrifices to the Sanctuary because the "lamb of God that taketh away the sin of the world" has been slain but now, in God's holy sanctuary, we are to offer, not animals, but our very bodies in sacrifice to Him.

Once more quoting Dr. Barton, "The sanctuary was a holy place. But a church is not a whit more holy than any other place." Then why should we ever dedicate a church building to the worship and service of God? Do we want it looked upon in the same light as our houses, and our public buildings? Is the place where God's people come as a congregation to meet Him in holy worship to be as common as a store?

It is this attitude among Baptists that has made our congregations one of the most irreverent of all people. Nothing is to be considered more sacred than anything else. Sunday is just like Monday, the Lord's House just like any other house. But God has said, "I am holy, therefore be ye holy." God commanded Moses to take his shoes off of his feet because he was standing on holy ground. If common ground was made holy by the presence of God, how much more these churches of ours which represent the prayers, love, gifts, and sacrifices of our people, and is the place where our Holy God comes to meet His people.

Why not call it a sanctuary? Yes, why not act like it is a Sanctuary? For my part, I am glad the Sunday School Board is teaching our people that a church building is a sanctuary and I will be gladder still when our people come to know it is one and act like it is one.

make the new as good as the old. It is truly a good name, an honored name, a meaningful name—"rather to be chosen than" linguistic consistency or promotional emphasis. The prophet said, "He shall set up an ensign for the nations." The name "Southern Baptist Convention" seems to be an ensign among the nations—a sign of the faith, message, program, and methods the people need to meet their problems. Let us keep it and guard its honored integrity.

Paraphrasing George Pope Morris, let us say:

Baptists, spare that name,
Touch not a single letter:
Through faith it gained its fame;
No other could be the better.

High Cost of Wrong Doing

By H. H. SMITH, SR.
Ashland, Virginia

It is hardly necessary to point out the high price we have to pay for doing wrong; we see it before our eyes every day. And on almost every page of the Bible, there are warnings against the violation of God's law, and pleadings that we do not yield to sin and have to pay the costly penalty.

When World War I broke out, many college students were called into service. A College president, Dr. Doney, of Willamette University, Oregon, sent a fine message to the students that enlisted from that institution. He was eager to have these young men visualize the consequences of turning from the path of rectitude, and endeavored to show them the penalty they would have to pay for the violation of God's law.

This was his message: "Many of God's plans may require the pain of body, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by the Kaiser. They will steal upon you, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again, with parents and wives-to-be and fellow-citizens. You will be in the Church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, you will walk for all your years the barefoot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, make you strong, and bring you home again."

In a commencement address at Vanderbilt University, in 1908, Dr. Charles Forster Smith, an eminent educator, gave an account of an impressive incident that occurred at that institution in connection with the "honor system" during his student days.

"I went to Vanderbilt in 1882 rather skeptical as to the 'honor system,'" said Dr. Smith, "but that year or the next I saw the member of a fraternity appear before the faculty with the charge and the proof of dishonesty in examination against one of their own number, and asking that he be expelled. Then I knew the 'honor system' would work; and the longer I stayed there and the more I observed, the more I was sure of it. The most impressive scene I ever witnessed there was when the venerable Chancellor Garland one Wednesday morning announced from the platform that a certain graduate, whose name he withheld, had sent back his diploma. It had been returned with the confession that in a single examination the student had used forbidden help, and though he had never been suspected and years had passed, he had never had any peace of mind. He, therefore, returned his diploma and asked that his name be stricken from the roll of alumni and announcement made of his confession preferring public disgrace than to bear longer the intolerable memory of a single secret sinful act. The Chancellor said that he had after much consideration decided that the young man's repentance and suffering had been a sufficient atonement for his error, and insisted on his retaining his diploma. But the young man would not consent. 'And here is the diploma,' said Dr. Garland, holding out the mutilated parchment, 'but I have cut out the name, and the secret shall die with me.' The hall was as still as death."

Why do we have to pay such a high price for violating the law of God? Because God,

Bishop's Oath Vows War on Heretics

By EMMETT McLOUGHLIN

All sensible Protestants have joined with the Catholic Knights of Columbus in refuting the false "Knights of Columbus Oath" which states:

I do further promise and declare that I will when opportunity presents, make and wage relentless war, secretly and openly against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth.

However, most of us, in our extreme desire to be fair to Roman Catholics, have overlooked the oath of allegiance to the Pope taken by Roman Catholic bishops in the ceremony of their consecration. It contains these words:

I promise to preserve, to defend, to increase and to further the rights, honors, privileges, and authority of the holy Roman Church and of our Lord the Pope and his successors. I will not by advice, by deed or by any word lend assistance to anyone acting against our Lord Pope, or the Roman Church, whether it be in a matter dangerous or prejudicial to his person, rights, honor, position or power . . . And with all the resources at my command I shall pursue and attack all heretics, chismatics and all those who may turn against the same Pope, our Lord or his successors, so help me God and these the holy Gospels of God.

Pontificale Romanum Summorum Pontificum

Published in Mechlin, Belgium, 1934—Page 133

This papal ritual and this oath are in use at the present time throughout the whole world.

Practically every reader of this column is a "heretic." Roman Catholic Law (Canon No. 1324 sec. 2) states that a heretic is "a baptized Christian who stubbornly denies or even doubts any truth proclaimed by the divine and (Roman) Catholic faith." This definition covers all Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, Mormons, Seventh Day Adventists, Congregationalists, and other traditional non-Catholic groups.

The Roman Bishops have sworn to crush Protestants and Protestantism in America and throughout the world. Some "tolerant" non-Catholics are shocked at the thought of Catholic persecutions in Latin-America. They refuse to believe them. Those persecutions are not only happening there, but they will also happen here if the Catholic hierarchy ever gains a majority. The bishops have already sworn it upon "the Gospels of God."

Emmett McLoughlin, former priest in St. Mary's Catholic church, Phoenix, Arizona, is now superintendent of Memorial Hospital, Phoenix. He is author of the book "People's Padre," available at the Baptist Book Store.

in His infinite love and wisdom, has so ordered it. Professor Noah K. Davis, author of a volume on "Elements of Ethics," said: "There is probably no feeling more pure, more delicate and delightful than self-approbation. Self-condemnation, on the contrary, is always painful, and when it deepens to remorse, becomes intolerable. Thus these sentiments are a natural reward and punishment for right and wrong doing."

Arkansans Make Good In Missouri

By C. W. CALDWELL

During the Northern period of the Simultaneous Evangelistic Crusade, I had the privilege of being in Kansas City, Missouri, where I found a number of Arkansas men. They are all making an enviable record and are becoming leaders not only in Kansas City but in the state work as well.

I served in the Benton Church where Carl Scott, former missionary in Faulkner Association, is the beloved pastor. Carl has just completed his resident work on Doctor of Theology degree in the Central Seminary. He has a great church with a great future as they move soon to a new location in a strategic section of the city.

The Superintendent of the City Mission Program is Withrow Holland, an Arkansas, Ouachita graduate, and former pastor at Paris. He had done an excellent job in making preparation for the crusade and in leading the majority of the churches to participate. There are 59 churches and missions in the Kansas City Association with a membership of 31,000. The Associational Mission budget is \$97,000, and just recently \$100,000 was raised as a building fund for new churches. The Baptist churches in Kansas City work together in their mission program.

J. T. Elliff, another Ouachitonian and former pastor of Fordyce, is pastor of probably the largest Southern Baptist Church in Kansas City—Bethany. He was associational chairman of the Simultaneous Crusade. His church is experiencing rapid growth under his leadership. Nelson Tull was the evangelist in the Bethany church during the crusade.

Two other Ouachitonians who are pastoring leading churches in Kansas City are: Ross Edwards, pastor of Swope Park and Paul Elledge, Pastor of Broadway. Dr. Edward's last pastorate in Arkansas was Marianna. He is now recognized as one of the leading pastors in Missouri. During the crusade, he did the preaching in his revival and according to the results, it was the best for many years.

Paul Elledge was reared at Fordyce where his father was pastor for 17 years. After finishing Ouachita and the Seminary he went to Louisiana where he served several churches. A few years ago he was called to Broadway and, he too, has taken a place of leadership in Kansas City and is a member of the State Executive Board. The Broadway Church is planning an enlarged building program.

Another Arkansan found in the thriving city was Ben Rowell of Morrilton who is pastor of Blue Summit Church. He had Kenneth Threet, pastor of Beck's Spur Church near Forrest City as evangelist during the revival. And still another was Clay Landers who was reared in Greene County and is now pastor of Michigan Avenue. They, too, are giving a good account of their ministry.

Several of the evangelists in the crusade were Arkansas men. Besides those already mentioned were Homer Reynolds, former pastor of Paragould and now pastor of Ross Avenue, Dallas; Troy Wheeler, well known in Arkansas and pastor of Calvary Church, Alexandria, Louisiana; and Gus Poole, present pastor of Bearden Church.

It was a great crusade. Ewell Lawson, Superintendent of Evangelism for Missouri, was the General Director. The fellowship meetings each morning were excellent; the results were far-reaching, the last report showing 643 for baptism and 262 by letter and statement, total 905.

Rural Church Conference Speakers



J. P. McBETH

Subject: "Bible Expositor"



JOHN D. FREEMAN

"Pastor and Church"

Voice of America Broadcasts Emphasize Religion

U. S. INFORMATION AGENCY

Public Information Staff, Washington 25, D. C.

In a radio discussion recorded for overseas use by the U. S. Information Agency at its Voice of America studios, James B. Carey, Secretary-Treasurer of the CIO, and Bradshaw Mintener, Assistant Secretary of the Department of Health, Education and Welfare, emphasized the fundamental role religion has in American life.

Mr. Mintener, former vice president and general counsel of Pillsbury Mills, Inc., said: "I see a resurgence of interest in religious matters not only among lay people, but among management. I hear much more talk among businessmen these days of things that are of a religious nature.

"This new spirit is clearly evident here in Washington. For example, the President's Cabinet meetings are always opened by prayer. There are other manifestations in high levels of our government, in high levels of our labor movement, and in high levels of some business organizations, that a new spirit is motivating us and has given rise to a resurgence and high emphasis and interest."

Mr. Carey declared that religion is a unifying force in this country, and that in a labor dispute the churches are helpful in ironing out differences.

"The labor movement in the United States owes a great deal to religious groups," he said. "I have found that all the major faiths — Protestant, Jewish and Catholic—have advanced ideas on social welfare." The U. S. labor movement is not interested merely

in wages, Mr. Carey said, explaining: "We're interested in the dignity of man. We are interested in the welfare of people throughout the world. Perhaps this is because the other nations have sent their most cherished possessions to our shores — their sons and daughters. They have made this a great productive nation. And so there is a feeling that we have a role to play in helping other peoples throughout the world, in partial payment for what God and man have done for our country."

Mr. Carey is also president of the International Union of Electrical, Radio & Machine Workers, CIO.

The discussion will be translated and broadcast overseas on the foreign language programs of the Voice of America.

Mr. E. G. Lunsford, father of Southern Baptist Missionary James A. Lunsford, died April 12 in Jonesboro. The missionary, who serves in South Brazil, is in the States on furlough and may be addressed at 1441 Beech Street, Abilene, Tex. He and Mrs. Lunsford make their permanent American home in Jonesboro.

Mr. and Mrs. Ruben I. Franks, Southern Baptist missionaries to Chile, announce the birth of Jonathan Randall on April 18 in Santiago. Their address is Casilla 9796, Santiago, Chile. Mrs. Franks, the former Edna Mae Pugsley, is a native of Helena.

Assembly Speaker



DR. H. TOM WILES

Dr. H. Tom Wiles, pastor of the First Baptist Church, Lawton, Oklahoma, and also an evangelist and world traveler, will be the speaker for the noon and night services at the Arkansas Baptist Assembly June 30-July 5 and July 7-12, 1955. Four nights after the evening services during both Assemblies he will show beautiful colored slides and describe his trip to Europe and the Holy Land two years ago. Seeing these slides and hearing his discussion of the beautiful scenes will be almost as good as taking a trip to the Holy Land yourself.

FIGURES TO INSPIRE

	S.S.	T.U.	Add.
Fort Smith, First	1434	613	9
Including missions	1579	703	
Little Rock, Immanuel	1331	427	
Including missions	1512	554	4
No. Little Rock, Baring			
Cross	915	260	2
Including mission	984	277	
El Dorado, First	940	241	5
Including mission	1021	305	
Little Rock, Second	819	232	
Including mission	956	323	
Little Rock, Baptist			
Tabernacle	631	195	3
Pine Bluff, South Side	616	210	2
Blytheville, First	611	190	3
El Dorado, Immanuel	590	242	3
Springdale, First	581	277	10
Little Rock, Pulaski			
Heights	579	153	2
Warren, First	574	219	1
Fayetteville, First	572	203	3
Including mission	609	245	
Camden, First	539	194	2
Including missions	658	301	
Malvern, First	513	165	
Forrest City, First	512	147	
McGehee, First	511	215	
Conway, First	490	101	1
Little Rock, South			
Highland	486	170	1
Paragould, First	485	228	
Including mission	571	278	
Hope, First	477	155	1
West Helena	459	162	2
Monticello, First	446	231	
Cullendale, First	434	209	
Bentonville, First	433	142	1
El Dorado, Second	431	202	1
Hot Springs, Park Place	428	133	1
Fordyce, First	420	126	1
Siloam Springs, First	392	215	
Hot Springs, Central	392	129	
Including mission	455	162	
Booneville, First	385	98	
No. Little Rock,			
Park Hill	383	119	2
Jacksonville, First	379	169	
Including mission	405		
Searcy, First	370	129	
Fort Smith, Trinity	351	157	
Fort Smith, South Side	347	113	
Waldron, First	344		1
Hamburg, First	343	140	1

Automobile Accidents Decrease in 1954

A moderate decrease in the nation's automobile accident toll in 1954 has been reported by the Travelers Insurance Companies.

Traffic deaths totaled 35,500 last year compared with 38,500 in 1953. The injury count reached 1,960,000 compared with 2,140,000 in the previous year.

The totals are statistics from "Misguided Missiles," the twenty-first in an annual series of traffic accident data booklets published by The Travelers. Accident facts from every state in the country are collected and analyzed for the publication by Travelers statisticians.

Excessive speed was the most dangerous driving mistake again in 1954, killing 12,380 persons. The 1953 total was 13,870. The injury total resulting from excessive speed remained about the same as the preceding year—659,000.

Drivers under 25 years of age were involved in more than 24 per cent of 1954's fatal accidents although they constitute only about 14 percent of the total of all drivers.

Weekend crashes accounted for 13,980 killed and 678,000 injured. The 1953 weekend record was 15,800 killed and 800,000 injured. "Misguided Missiles" also reports that 39 per cent of the deaths and 35 percent of the injuries occurred on Saturdays and Sundays last year.

The pedestrian record reflected improvement for the fourth consecutive year. Pedestrian deaths were reduced to 7,700 in 1954 compared with 8,600 in 1953. Crossing between intersections, "jay walking," remains the chief cause of pedestrian deaths and injuries.

The 32-page booklet in two colors features 14 cartoons by Chon Day. The booklet also reveals three out of four 1954 auto accidents happened to passenger cars driving in clear weather on dry roads.

Seventy-eight percent of the vehicles involved in fatal accidents were traveling straight ahead.

Saturday was the most dangerous day of the week to drive.

1954 was the first year since 1949 to see a decrease in the death toll.

Smackover, First	340	152	1
Hot Springs, First	334	115	2
Jonesboro, Central	327	159	
Fort Smith, Immanuel	327	101	
Mena, First	316	114	
Including mission	383	179	2
No. Little Rock, First	302	135	2
Cabot, First	291	160	
Including mission	360		
Malvern, Third	290	127	1
Paragould, East Side	273	180	
Fort Smith, Spradling	245	118	2
Fayetteville, University	232	113	4
No. Little Rock, Pike			
Avenue	225	85	
Berryville, First	218	103	
Including mission	265	125	
Fort Smith, Temple	210	123	
Springdale, Caudle			
Avenue	202	118	4
Benton, Calvary	200	100	
El Dorado, Trinity	176	88	1
Fort Smith, Mill Creek	172	83	2
Fort Smith, Bailey Hill	166	109	
Smackover, Joyce City	161	105	
Rogers, Sunny Side	140	87	
Rogers, Immanuel	120	74	

Church Has Youth Week

Arkansas City, Ark.
April 30, 1955

Mr. Ralph W. Davis, Secretary
Training Union Department
Baptist Building
Little Rock, Arkansas

Dear Mr. Davis:

We have had such a glorious Youth Week at the Arkansas City church. The week following the revival our pastor left to help in a revival in Missouri. Our young people were left in charge and they have made our hearts rejoice. They started on Sunday night, April 17th. Every young person that had an office in Training Union, and there were ten places to fill, was there and they did a wonderful job.

Two of our young men took over as pastor and assistant pastor. On Sunday night the assistant brought the message and the pastor led the singing and gave the announcements for the week. Our youth choir was a blessing to all. Both boys had charge of the mid-week prayer meeting. On Sunday morning the pastor brought the message with the assistant helping.

There were 32 officers in Sunday School. There the young people proved themselves again by very ably filling their offices.

The Women's Missionary Union and its organizations had six offices for the young ladies to fill.

Every young person in our church had an office or a job of some kind to do during youth week. The Training Union treated all of them to a banquet on Tuesday night.

The young people and the church as a whole are looking forward to Youth Week next year.

Yours truly,
Luene Haley,
Training Union Director.

Training Union Questions and Answers

Q. Should the Missionary Leader of a union have charge of the missionary program?

A. The Program Committee (President and Group Captains) are responsible for all programs. The Missionary Leader is not even a member of the program committee, but is chairman of the Missionary Committee. The Missionary Leader should gather material to help the Group Captains with the missionary programs, but the Group Captains have charge of all programs.

Q. How do we fill out "on program" on the eight-point record system?

A. Let us not confuse this with the Standard of Excellence, a union project, which calls for all members to be on the program at least twice a quarter. The eight-point record system is an individual project. When a member's group

is in charge of the program, if he takes a part he gets credit for that Sunday and every Sunday until the next time his group has the program. If he is absent, he loses credit that Sunday and every Sunday until he has opportunity to serve again. If some other group borrows him the next Sunday, credit is given, but borrowing should be discouraged.

Daily Bible Readings bring strength

Q. In checking "Daily Bible Reading," may I read all the readings at one time?

A. It is necessary that a member shall read daily, every day in the week, the readings as published in the Training Union Bible Readers' Course. No exceptions allowed.

Q. What are some important Training Union dates to remember?

A. June 16-22—Arkansas Week at Glorieta.

June 30-July 5 and July 7-12—two "all church" state assemblies at Siloam Springs.

June-July-August — Summer Field Work in six associations.
August 4-10 — Arkansas Week at Ridgecrest.

September 20—Fourth statewide Nursery-Beginner-Primary Leadership Workshop, Second Church, Little Rock.

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

March 16-17, 1956 — State Training Union Convention, First Church, Fort Smith.

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

—000—

Value of Church Property in Southern Baptist Convention shows increase

"There will be no decrease in the amount of church building which may be expected during the year," W. A. Harrell, secretary of the Church Architecture Department, Baptist Sunday School Board, Nashville, said recently. He predicted that more than \$145,000,000 will be spent by Southern Baptist churches during the year for church buildings.

The total value of all church property in the Southern Baptist Convention is now \$1,162,761,138, according to information gathered from Baptist Associational Minutes, and reported by the Sunday School Board's Survey, Statistics, and Information Department. This represents an increase of \$142,256,924 during the past year, which is the largest single increase in any year's time. It is also noted that the church building debt is only 11.03 per cent of this total value.

What One Man Did

Some months ago we made mention of a film produced by the Sunday School Board entitled, "ALL FOR HIM," which was based on the true story of a Baptist layman in Alabama. There recently appeared in the Foundation column of the Baptist paper of that state, an account of this man and his gift through the Alabama Foundation. It is such a fine illustration of the life and work of a real Christian steward that we are giving in part the account as given in the Alabama Baptist. We invite you to read carefully and ponder this true story.

"In 1948 Mr. and Mrs. J. A. Fields of Montgomery, Alabama, were led by the Lord to form a trust of their entire business, The Superior Cleaners and Launderers, valued at two hundred thousand dollars, and turn it over to The Baptist Foundation of Alabama, with the earnings to be distributed by the Foundation to Howard College, Judson College, and the New Orleans Theological Seminary.

"During the six years the business has been operated as a Trust, more than \$75,000 in profits have been distributed to Baptist causes.

"Throughout his life, Mr. Fields has expressed his stewardship by tithing his income through his church and making additional offerings. He has lived by the basic principle that God owns everything and that man is merely a possessor or temporary tenant. As the years went by his business prospered. His love for his church and his desire to see the Lord's work advance increased, and he finally turned his entire business over to The Baptist Foundation of Alabama. Mr. Fields has continued as manager of the business, but instead of operating it for himself, he is managing it for the Lord.

"Mr. Fields has also made many other very generous gifts to Baptist causes, and it is hoped that other consecrated Baptist men and women will follow his example. He is a longtime member and a deacon in the Highland Avenue Baptist Church at Montgomery.

"Upon his death the Foundation will take over the management of the property for the benefit of those Baptist causes designated by him. This is what is called a "Living Trust," as distinguished from a trust made in a will. This kind of a trust has some advantage over a bequest in a will. Where people expect to leave with The Foundation at their death certain lands or other properties for the benefit of Baptist causes, it would be well to consider making such a trust transfer agreement now, retaining the management and the income from the properties as long as they live."

There are surely a number of our Arkansas Baptist businessmen

who could do for the Lord's work through the Arkansas Baptist Foundation what this man in Alabama did through his Foundation. There are enormous values in real and personal properties in the possession of Arkansas Baptists that could be turned over to The Foundation with trust agreements that would benefit both the donors and Baptist causes.

Those desiring more information about establishing a trust, remembering Baptist causes in their will, or making any form of gift through The Foundation are invited to contact the Executive Secretary, Baptist Building, Little Rock.

W. A. Jackson,
Executive Secretary,
Arkansas Baptist Foundation

—000—

I shall pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again.

—Etienne de Grellet.



THE FORGOTTEN MAN

Is the pioneer preacher to be the forgotten man? Now that he has grown old and is no longer able to travel the hills and plains spreading the Gospel, is he to be forgotten by those who owe him the most?

Offering and prayer for ministerial relief at some time during the month of June is the way we remember their goodness to us.

Unless our churches observe the ministerial relief offering, the Relief Department may be forced to curtail seriously its work among our aged and disabled preachers and widows of preachers.

The money granted these old people is all too small... sometimes as little as \$16.00 per month, and to be forced to cut down these payments for lack of funds would cause suffering among our aged.

Will you see to it that your church has a part in the Fellowship Offering for ministerial relief?

RELIEF AND ANNUITY BOARD
PUBLIC RELATIONS DEPARTMENT
BAPTIST BUILDING • DALLAS, TEXAS

Laymen Will Witness For Christ

By M. W. CHAPMAN, Pastor

First Baptist Church, Franklin, North Carolina

Laymen will witness for Christ. This assertion is more than a subject for discussion. It is a vital, dynamic, and glorious fact. This I know as an eye witness.

Franklin is located in the heart of the Nantahala Mountains in the western area of North Carolina. The First Baptist Church is composed of mountain people with the usual customs, traditions, and conservatism characteristic of mountain areas. My prayer, as pastor, had been that the Holy Spirit would lead us into some program that would inspire, vitalize, and unify the life of the total church family.

Many of the usual, normal and practical programs used by other Baptist churches had been tried by us in an attempt to energize the church. Though we tried hard to keep the church on the march for Christ the church was lacking in the power of soul-winning.

Recently the Brotherhood put into action a program that has completely changed the life of our church.

On October 10, 1954, Mr. Donald Adcox and Mr. Garry Harthcock, fine Christian laymen and businessmen of Hendersonville, North Carolina, came to help our Brotherhood with a Layman's Revival. A simple but effective program was put into action for four days. At 7 o'clock each morning the men of our church met with the visiting laymen. During the day the men prayed for the lost, visited their homes, and testified for Christ. Nightly the church family came together for worship. Laymen made up the choir, rendered special music, read the Scriptures, gave personal testimonies, and presided over the services.

The results were most gratifying. The pastor sat with the congregation and observed laymen in action. Lost souls were won for Christ! Men obsessed with the habit of drinking alcoholic beverages made decisions for Christ! Homes were liberated from the powers of Satan and his forces! The pastor had tried for more than four years to win some of these new converts but failed. Where the pastor had failed in his witness for Christ the laymen succeeded. There was nothing spectacular about the services. They were not over emotional. They were simple demonstrations of the Holy Spirit working through the lives of witnessing laymen.

The next Sunday night the pastor baptized husbands, wives, fathers, daughters, brothers, and sisters. Twenty-five persons were buried with Christ in Baptism. At the morning service two weeks later the pastor invited the congregation to join him and the members of the Brotherhood in a

program of soul-winning. Had six or eight persons responded to the invitation the pastor would have been pleased. Thirty-eight adults responded immediately. Sunday afternoon we organized a soul-winning club. By the following Sunday the club had grown to forty-seven. We organized into teams of two and these teams go out regularly witnessing for Christ.



Let's make
**WEDNESDAY
NIGHT**
a church night
for the
whole family!

The spirit of Revival has penetrated the entire life of our Church. The Brotherhood made plans for thirty-nine cottage prayer meetings prior to the beginning of our Revival. Four nights before the visiting preacher arrived the laymen of our church were in charge of the services. They gave their testimonies and invited the lost to make decisions for Christ. During the remaining days of the campaign the laymen visited the unsaved in our community.

What are the people saying about this newly discovered power? One layman has said: "Before the Layman's Revival I thought it was the pastor's responsibility to do the work in our church. Since the Revival I have discovered that God has also called me to witness daily for Him." Another has said: "My heart thrilled recently as I led a lost soul to accept Christ. I have never experienced anything quite like it. From now on I pray God will use me as a soul-winner." Still another says, "My Christian life has been strengthened in this new experience of witnessing for Christ." An elderly woman of our church said, "The spirit of our church certainly has changed. Since our men have become witnesses for Christ the church is different. The men are doing a marvelous work. Today our church has a new spirit, a new interest, and a new power.

There is a potential power among the men that, if harnessed, can give new life to our churches. The Brotherhood is the organization through which the Holy Spirit can bring to our churches a new spirit, life, and power. If challenged and given the opportunity, Laymen will witness for Christ. Try it in your church and see.

Another Milestone Of The Year

The Royal Ambassador Congress has come and gone, leaving behind a multitude of blessings to a multitude of people.

The Congress convened at Second Baptist Church, Little Rock, on Friday evening, May 5, and adjourned at high noon on Saturday. There were 536 paid registrants, and more than 600 in attendance, including visitors from other states.

Assisting the State Brotherhood Secretary at the Congress were: Jimmy Greene, State Ambassador-in-Chief; Edwin S. Irey, Minister of Music, Second Baptist Church, Little Rock; George Hink, Associate Pastor, Second Baptist Church, Little Rock; Joel Ray, Royal Ambassador Secretary of Mississippi; Roque Silva of Cuba, and Hirosho Yano of Japan, both students at Clark College, Newton, Mississippi; Ghazi Sakran of Nazareth (Palestine), student at Southern Baptist College of Walnut Ridge, Arkansas; Ivyloy Bishop, former Royal Ambassador Secretary of the South; Ernest Lee Holloway, Missionary to Japan; George Starke, Minister of Music, First Baptist Church, Little Rock; Dennis Burbank, Ambassador from First Baptist Church, Little Rock; Shelley Ritchie, U. S. Navy; Bob Glenn, Minister of Music, Tabernacle Baptist Church, Little Rock; Dee Spann, Ambassador from Baring Cross Baptist Church, North Little Rock; Freddie and Eddie Spann, Ouachita College students; Jimmy Byrd, Ambassador from Gaines Street Church, Little Rock; and the Baptist Headquarters group.

Everything about the Congress was of the highest order. Every one on the program did a good job. And all that everybody did added up to a very successful Royal Ambassador Congress, the Second Annual Royal Ambassador Congress in Arkansas Baptist History.

One Thousand Next Year!

The boys at the Congress, along with their counselors, express their desire to set a goal for 1,000 in attendance at the 1956 Congress.

So that's the goal for next year!

Time and place of the 1956 Congress will be announced in due time.

State Royal Ambassador Officers for 1955-'56

New officers elected at the Congress are as follows:

Ambassador-in-Chief—Rex Cantrell, Stuttgart

1st Assistant—Billy Joe Hunt, North Little Rock

Scribe & Recorder—Charles Coffield, Stuttgart

Counselor—Rev. C. H. Seaton, Monticello

Assistant Counselor — Grover Adams, North Little Rock.

Royal Ambassador Camps

Are Just Ahead

There will be three State Royal Ambassador Camps during the Summer, one camp for Intermediates, and two camps for Juniors.

All three of these camps will be held at Ferncliff.

The schedule is as follows:

Intermediate Camp: June 20-24

First Junior Camp: July 11-16

Second Junior Camp: July 17-22

Publicity materials concerning these camps will go out shortly to every counselor, to every pastor, and to every Brotherhood president, in the state.

We trust that these 1955 camps like the Congress, will be the best ever held in Arkansas; that many, many of our churches will be well represented; and that every association will have boys at each of the camps.

Brotherhoods Can Help!

Brotherhood can help build the attendance at these Royal Ambassador Camps, by seeing that their church is represented by one or more worthy boys. Men can supply the money to make this possible. The Boys' Work Committee of the Brotherhood can sell the boys and their parents on the value of the Royal Ambassador Camps as a proved factor in the development of boys.

One of the greatest responsibilities of a Brotherhood is to help lift God's boys up to the level of effective service to the Lord while they are still boys; and to point boys toward what God wants them to be and do with their lives on earth.

Why not lay this important matter of the Royal Ambassador Camps before your Brotherhood and pull upon the men to see to it that the boys of the church shall have an opportunity to attend the Royal Ambassador Camps?

—Nelson Tull, Secy.

MATURITY—

You are only young once, but you can stay immature indefinitely.

—Quote.

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Regular Session Begins September 12
For Information Contact:
H. D. Bruce, President

Children's Page

Jane's Offering Went Traveling

By LULA DOYLE BAIRD



One day Jane started out to Sunday school with her purse in her hand. She had an extra offering in it today because she had earned some money by playing with her neighbor's baby. Jane felt very glad as she heard the money jingling in her purse because this was the fourth Sunday and the offering today would help in many places. The offering Jane gave did not stay long in the basket. It went traveling. First it traveled with a lot of other money to the Sunday school treasurer's office.

The next day the offering traveled to the bank. When the Sunday school treasurer had banked all the money, he wrote a check. Some of this money is used to employ missionaries and teachers

for work in Arkansas. The rest is sent in a check to Nashville where it is put with other checks from all over the Southern Baptist Convention. Here is one way some of the money was used:

In a village in Africa there was a little girl named Kembo. She was very sick. Someone brought her to the mission hospital. The doctor and nurse took such good care of her that Kembo was soon well again. When her father came to take her home he said to the doctor and nurse, "Thank you for helping my little girl to get well. I am glad we have this hospital here."

"I am glad for friends in Baptist churches in America who have built this hospital," said the doctor.

The nurse said to Kembo, "And perhaps a little girl just like you carried her money to church because she wanted to help someone like you get well."

Kembo gave a big smile of thanks as she and her father left the hospital.

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The Animal Fiesta



Illustrated by
Iris Beatty Johnson

By CATHERINE BLANTON

Maria was lonely. In Mexico she had many friends. Here she had no one. Oh, there was Papa. But he left early in the morning to work in the fields. And there was Mama. But she had to care for the baby brother.

So, that left only Tonio, her spotted dog. Then today even he had run away.

Maria didn't cry about it. Crying did no good. It wouldn't take her back to Mexico and it wouldn't send Tonio home again. Besides, Papa and Mama would be sad if

they heard her crying. They would know she wasn't happy.

The noise coming down the street made her look up. At first she thought it was a circus parade. There was a boy, a girl, a donkey, and a goat, all dressed up.

And then she saw Tonio. Why, he was walking as if he were in the parade, too. Only Tonio had no fancy clothes. But you could see that Tonio was happy.

"Is this your dog?" asked the boy, coming to Maria's gate.

The little girl smoothed down her brightly embroidered skirt.

"Carlos says maybe he wants to go to the Fiesta with us," she said.

"Fiesta?" said Maria. "I — I thought you just had those in Mexico."

Carlos' dark eyes brightened. "Oh, we have a Fiesta of the Animals at Neighborhood House. The good teachers there say we should remember the happy customs of Mexico. So, today is the Fiesta of the Animals."

"And we are taking our pets with us. This is Popo," said the little girl, patting the goat's head. "Doesn't he look pretty in these yellow flowers?"

"Lupe make them all herself," said the boy proudly. "She helped me fix up Poncho, too. We think maybe he will get a prize."

The gray donkey had bright paper flowers all over his head. Around his neck was a string of silver bells.

"There's always a pinata at the Fiesta, too," exclaimed Lupe. "Do you know what a pinata is?" she asked.

Maria nodded her head. They had had one only last Christmas, but that was in Mexico.

Suddenly Carlos said, "But why do you not take your dog to Neighborhood House? You would like it there."

Maria said, "I—I do not know about Neighborhood House. What kind of a place is it?"

"Oh," cried Lupe, "It is where you go when you need a friend. We have lots of friends there."

"There is a playground, too," said Carlos. "We play ball sometimes."

"I like to play on the slides," added Lupe.

Maria said, "My! I wish I could go to Neighborhood House. I have no friends here."

"Then you can," said Lupe. "You can go with us."

Poncho shook his head and the bells tinkled. It made Tonio bark.

"See, he wants to go," cried Carlos. "He wants to go to the Animal Fiesta."

"But he is not dressed up," said Maria. "He has no flowers or bells."

Lupe smiled. "I'll give him some of Popo's flowers."

"And some of Poncho's bells," said her brother.

So Maria went into the little house and told her Mama about Neighborhood House and the Fiesta. Mama was glad that Maria had made some friends. She found a bright ribbon to put on Tonio, too.

The yard at Neighborhood House was full of gaily dressed boys and girls and their pets.

The teachers lined up the chil-

dren and their pets and they marched about. You could see them better that way. Maria was glad when Poncho and Popo were both given prizes.

"Now it is time for the pinata," said Carlos.

The Pinata was made like a big paper rooster. It was hanging in a tree above the children's head.

"You will all have a turn," said the teacher. "But don't try to hit it until you are blindfolded."

"The pinata has candy in it," whispered Lupe to Maria. "We will have to run fast when it is broken."

Because Carlos and Lupe had both won prizes they were given first chance to hit the pinata. They tried, but missed.

The other children tried, too. But they could not hit it either. Then it was Maria's turn.

The teacher tied the white cloth about her eyes. She held the stick tight in her hand. Then WHAM! she let it go. There was a big crack. The children screamed. Someone pulled the rag from Maria's eyes.

The teacher said, "Hurry, or you won't get any candy!"

But Carlos said, "Oh, yes, she will. I have enough for her."

Then the Fiesta was over. Maria and Tonio, Carlos and Poncho, Lupe and Popo made another parade walking home together.

Maria's mama came out to see them. "Ah, is the Fiesta all over?"

And Maria replied, "The Fiesta is over. But tomorrow I will go back to Neighborhood House to learn to paint. There is a class for girls and boys like me."

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Evangelistic Crusade A Glorious Success

Thirty-six of our forty-five associations have sent in reports of the results of the Simultaneous Crusade. Below is the tabulation of these results. The report indicates 610 of our 1,137 churches participating. These churches report 4,546 for baptism, 2,294 by letter and statement, making a total of 6,840 uniting with the churches; 452 professions of faith that had not joined the church at the time the report was sent in, and 81 who surrendered for special service.

Others were reported earlier; below is the Central Zone report; other reports will follow.

BY ASSOCIATIONS

Association	No. of Churches	No. in Crusade	Baptisms	Letter and Statement	Total Additions
Central Zone:					
Ashley County	20	14	58	31	89
Buckville	7	5	4		4
Caddo River	17	8	20	4	24
Carey	15	10	66	39	105
Caroline	25	22	106	30	136
Centennial	10	7	43	18	61
Central	36	23	190	91	281
Delta	35	22	126	70	196
Harmony	33	14	173	72	245
Hope	41	36	235	159	394
Liberty	45	?	309	374	683
Little River	28	11	93	37	130
Ouachita	19	13	54	11	65
Pulaski County	75	58	514	403	917
Red River	33	29	111	40	151
Tri-County	36	19	175	81	256

We are profoundly grateful for every church that has participated in the Crusade. Our hearts overflow with thanksgiving to God for every result that He gave in response to the prayers, preaching, personal visitation, and other efforts made to win the lost. We are hoping that the final report will show more than 5,000 uniting with our churches on profession of faith.

There is a follow-up in Evangelism. The task of the church is not complete with just winning the lost to Christ and getting them baptized. The blackest page in Southern Baptist history, is the page which records the fact that literally thousands of people have been won to Christ through the evangelistic efforts of our churches, genuinely saved, and then never developed spiritually. They remain babes in Christ.

Diligent efforts are now imperative to enlist each of these new Christians and new church members in the various church organizations, such as the Sunday School, the Training Union, the Brotherhood and the Women's Missionary Society with its auxiliaries. This will require much visitation and many personal contacts but it is vital to the development of these individuals.

Every church should have the course of instruction for new members based upon the book, "Your Church and Your Life," and the pastor should be the leader. The Bible says: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He has purchased with His own blood." Acts 20:28.

Churches that have held revivals, and that have had additions, have not won all the lost people in the communities to Christ. Many who are lost still wait to be won. These need Christ as much as any that were won. Let it not be said, by anyone, "No man cared for my soul."

Some churches which held revivals, have reported no conversions. This is cause for great concern for both pastor and church. A constant and persistent effort should be made by every pastor and church to win lost souls to Christ.

Many churches will plan for, and will hold, a summer revival. Others will hold revival in the fall months. Our Southern Baptist Program of Evangelism calls for two revivals in each church every year — one a simultaneous revival and the other a local church revival at such time, and with such emphasis, as pastor and church may desire.

The Vacation Bible School, is a great evangelistic opportunity. Every church should have a V.B.S. Pastors, take advantage of this ripe and rich opportunity to preach an evangelistic message and give an invitation to accept Christ. Win the boys and girls to Christ.

Note: the following associations have not yet sent in report:

Ark. Valley; Dard-Russellville; Bartholomew; Gainesville; Black River; Stone-Van Buren; Buckner; Wash.-Madison; Current River.

—I. L. Yearby, Secretary

Department of Missions Employees Confer About Their Work

We had a meeting of the employees in the Department of Missions Tuesday, April 26. We have been meeting occasionally in a conference to talk about the various phases of work which are being promoted by the department. We have felt that it is good for each of us to know about the work of the others in the department. So last Tuesday we had such a meeting, each giving a report of his work for the first four months and then outlining his plans for the coming months.

A summary of the work reveals that the employees have had 402 professions of faith and 102 additions to the churches by letter during the first four months of the year. This includes the work of the Superintendent, M. E. Wiles, Jesse Reed, L. B. Golden, Clyde Hart, Gwendoline Luster, Charles Finch and E. A. Richmond.

One thing that impressed me about the employees is that each person seems to be peculiarly fitted for the type of service he is rendering, and is radiantly enthusiastic about it. Where could two better men be found to stir a dead church through a revival meeting, or conduct a tent revival in a neglected area than M. E. Wiles and Jesse Reed? These men have been very successful in all of their revivals, and are planning to conduct several meetings during the summer months with the hope of organizing new churches.

Who could measure up to L. B. Golden in the field of local mission work? This man has majored in missions in the seminary, and has had wide experience in establishing mission stations during the years of his pastorates. He is receiving splendid co-operation in many sections of the state in establishing new mission stations in the larger towns. He is very happy in his work and is meeting with great success.

In the field of Negro Missions, we are fortunate in having Clyde Hart to direct a far-reaching program in the interest of Negro Baptists. His work for the college has been outstanding, and his program of stewardship training for the churches will bear fruit in years to come. He has taken hold of his work in a marvelous way; has splendid co-operation from all colored people, and is optimistic about the future development of the Negro race and the Baptist cause carried on by them. Gwendoline Luster, who is our Negro missionary working with the women and young people, is a college and seminary trained woman. She is doing an outstanding job directing Youth Camps and holding mission institutes in the churches over the state. She, too, is happy in her field of service.

In another realm, we have Rev. Charles Finch, Chaplain in the

Tuberculosis Sanatorium at Booneville and Rev. E. A. Richmond, Chaplain in the Boys Industrial School, Pine Bluff. Both of these men seem to be unusually adapted to the particular ministry that is needed in these institutions. It seems that the Lord has led in the personnel of the employees of the Missions Department.

As superintendent, I have had wonderful co-operation from all of them and there is beautiful harmony and fellowship prevailing among all of our workers. Each loves the other, is interested in all of the work, and we are united as a team in this great mission program.

SUPERINTENDENT'S REPORT FOR 4 MONTHS

Two weeks ago there appeared in this column a report of the other employees of the department for the first quarter. We failed to have included a report from the superintendent. It is listed as follows for four months instead of three:

Visited and spoke in 5 associational meetings in the interest of a better mission program. Visited State Penitentiary and Boys Industrial School in interest of Chaplaincy. Made two community surveys. Participated in organization of two churches. Spoke in two Negro Leadership Conferences. Showed mission films in 6 churches. Spoke to Pastors' Conference, Lonsdale. Preached 50 sermons; 56 additions by profession, 13 by letter, making 69 total additions.

GILLETT BAPTISTS MAKING GREAT PROGRESS

I received a very interesting letter from Mr. and Mrs. Ed Knight of Gillett, telling of the marvelous progress the Baptist church is making there under the leadership of Brother Dake as pastor. It will be recalled that the church was organized a few years ago by missionary Don Williams. The Missions Department has given aid on church building and pastor's salary. A splendid church building is under construction; a two-story educational unit is now in use with plans to build a large auditorium.

The Sunday School has gone as high as 145 in attendance. In the recent revival, among those who joined, most of them were adults. In fact, there was only one person below the age of 20. There were 13 for baptism, two by letter, and two by statement.

In the building program, the church is using the Broadway Plan. If anyone would be interested in helping the church by buying some of their bonds, it would not only be a good personal investment, but would help promote the Lord's work in that area of our state.

C. W. Caldwell, Supt.

Hezekiah's Religious Reformation

By BURTON A. MILEY

Sunday School Lesson

May 22, 1955

2 Chronicles 20:1, 6-13

History is colored by the record of leading men. Leaders are responsible for people progressing toward or receding from the best. One gathers from a study of Second Chronicles that men who led the nation toward God prospered personally and lifted their nation to the best welfare. Men who turned from God and followed other ways prompted downfall and decadence in national life. The two predecessors immediately ahead of Hezekiah varied in response to God. Jotham was a good man but he ignored the house of God. He talked for the right, but failed to set the example. He has many descendants today. Men who are outstanding in goodness but fail in proper honor to God in His temple. Concerning Jotham it is said, "And he did that which was right in the sight of the Lord; howbeit he entered not into the temple of the Lord. And the people did yet corruptly" (27:2). For sixteen years this man made for himself a very good record. His ignoring the temple led others to a similar attitude and prepared the way for decadence.

Ahaz has a different record. It is said concerning him, "For he walked in the ways of the kings of Israel, and made also molten images for Baalim" (28:2). He in time made an alliance with the King of Assyria to help him against his enemies which were hard-pressing him. The tribute for this alliance was goods taken from the temple (28:21). In fact, he closed the doors of the temple. Chapter 28:24 reads: "And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem." The father failed to go to the temple and the son shut its doors in closed ministry. Is there a lesson here for us? Can one not read and learn? Goodness had run out in this life. He left his nation in need of a great revival for it was in the grip of threatened dissolution. These conditions are met by people who rise to new heights or fall to destruction. The hinge to determine whether the people would rise or fall at this time was a man by the name of Hezekiah who came to the throne when he was 25 years old. The fate of the nation rested on him. Keen consciousness of the times is a must for every leader. "God will not always chide: neither will he keep his anger forever" (Psalms 103:9). Personal and national disaster can often be averted if one is wise enough to swing the pendulum toward God. Ahaz, unwise and unwilling to seek God, established the record: "And in the time of

his distress did he trespass yet more against the Lord" (28:22). The contrast between Ahaz and Hezekiah who "did right in the sight of the Lord" is a worthy study.

HEZEKIAH'S AMBITION

The record of God's people in the period of Kings can be characterized by four words which make a cycle of action. The first is prosperity. Second is apostasy. Then in the carelessness of apostasy, oppression. The fourth is repentance which resulted in return to the Lord. More and more these words describe the circle of life in modern days.

A brief review of past lessons confirms the statement. Uzziah ushered in one of the great periods of prosperity for his kingdom. This prosperity was followed by apostasy. Oppression arose while Ahaz reigned. Pekah, King of Syria, killed 120,000 valiant men in one day; 200,000 more were carried from the land by Israel, the Northern Kingdom. Though they were returned later, "Judah was brought low." These defeats left the nation in oppression to the extent of closed temple doors. Hezekiah led in a return by repentance and the temple was opened and cleansed. Divine providence is under no obligation to stop this cycle upon the high note of repentance or the coveted level of prosperity. Sometimes the cycle is stopped in apostasy, or in oppression, and then calamity and oblivion is the reward.

Hezekiah desired to lead his people back to God. The very first year of his reign saw the doors of the house of the Lord opened and cleaned out. It took sixteen days to get the rubbish out of the temple. Vessels and furnishings were restored and sanctified to their proper use. Hezekiah rose up early and gathered the rulers of Jerusalem to the house of God. Appropriate sacrifice was made by the priests. The general tone of national life began to rise.

THE PASSOVER KEPT

After the temple had been cleansed, sanctification of the vessels completed, and sacrifices offered in the house of God, Hezekiah set forth his intention to hold the Passover. He invited all of Israel and Judah to attend this Passover by postmen. The invitation called for a return to God and for the nations to lose stiff-neck-conditions and bow again before the Lord. The king real-

ized that there was a direct relation between the fierceness of divine wrath and the apostasy of the people. The carriers who went through all the cities were not well received. "They laughed them to scorn, and mocked them" (30:10). However, a number ventured to come to Jerusalem for the sacred service.

Hezekiah's Passover was brought about by his good intentions to reopen and cleanse the temple. He got the right men to serve, priests and Levites, and consecrated them to the task as God had ordained. He wanted to make the temple a house of prayer instead of an eye sore and silent testimony that God had passed out of the life of Judah. The exercise of the Passover brought new national hope into the hearts of the people who looked forward to a new era. The tide had turned in the land. Religious reform added another century and a half to Judah beyond the life of the Northern Kingdom which failed to return to God.

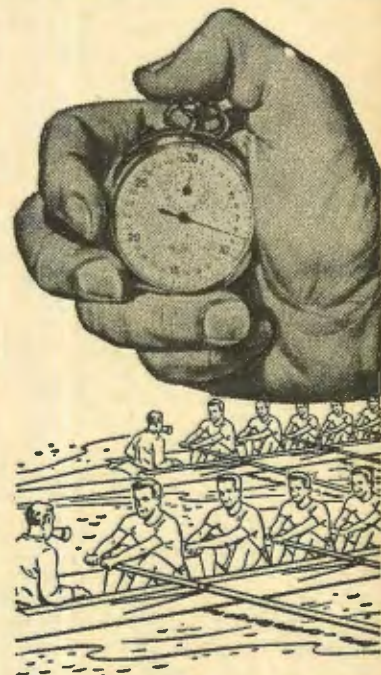
PRACTICAL LESSONS

Every age needs a leader to call it to God. Past revivals are not sufficient for present needs. The generation of today needs a voice to call it to God. The voice of the prophet is needed in any one of the four cycles of prosperity, apostasy, oppression and repentance. Will you be a voice for God in today's cycle?

Any worship must have a center. Jerusalem was the center of Jehovah worship. Never did the Jewish people have great

strides in religious development when separated from the temple. The closed temple was a reflection upon the people that they had ousted God from their midst. The import of the local church is a strong factor in community, religious and spiritual life. The individual who fails to report faithfully to the center of worship will contribute to apostasy and decay. Sunday desecraters and church absenteeism are more than a church problem. They are a threat to national survival.

Solemn observance of religious rites produce deeper consecration and greater support. Hezekiah did not have an easy time to begin and forward revival. However, a return to the Passover in proper setting by consecrated hands deepened the impressions. Any lesson here for baptism and the Lord's Supper?



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Buzz Without Bite

Somewhere we read an article about a new development in bees. After some years of research with painstaking selections of microscopic instruments, the West Sussex Bee-keeper's Association was able to announce from Chichester, England, to the whole world, "We have developed a stingless bee that won't swarm." That new strain of bee has been regulated to the class room for study. The only hitch in this whole process is that they took the bee out of the hive, where he was destined to produce honey and put him into the class room.

Modern day Christendom is producing some queer, pseudo-Christians. Many think that if they attend a Sunday morning worship service somewhere that they have a license to be a worlding or renegade all the remaining part of the week. In Romans 12:1-2 Paul said, "I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service and be not conformed to this world; but be ye transformed by the renewing of your mind." Paul was saying, "Put yourself at God's disposal, body and soul; Not a dead sacrifice, but a living sacrifice, which is the best plan. Do not let the world mould your thinking, but let God change at its source, your manner of seeing things." Again he said, "Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God."

The Scientists have produced bees without "Buzz or Bite." Our modern society is producing church people without moral stamina. We do not know the reason why, but this we do know, when you try to mix good solid food with a poison you produce a poisonous mass. "God was in Christ reconciling the world unto himself" and apart from Christ, people are enemies of God. "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit, the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace."

We are called upon to live for Christ in a world which is unchristian and in many instances has tried to cancel God's right to rule. We cannot live and serve God acceptably by ringing out our "official Christianity" on Sunday morning, dusting it off and shining up its helmet. This always produces pseudo-Christians as surely as the researchers produce bees without "Buzz or Bite."

Come to think of it, much of our Christianity is without "Buzz or Bite."

—R. D.

Pastor Herndon and Hillside Church

Hillside Baptist Church in Camden is taking on unusual life and going forward in a wonderful way. Pastor Elson Herndon of 1460 Park Drive, Camden, is the invincible leader of this new church. The church has increased its Cooperative Program offerings from 2 per cent to 7 per cent of its budget. The attendance and spiritual life of the church are growing in the same proportion. This is a fine example for all our young churches.—B.L.B.

The Fine New Church Building In Forrest City

It was the writer's privilege to be with Pastor Rucker in the formal opening of the fine new church edifice in Forrest City. This is a work of art and beauty. All the people in Forrest City are proud of this accomplishment. During the afternoon on Sunday, April 24, a special musical program was given and the auditorium was filled at that service. That is an unusual thing for a Sunday afternoon service, but a large congregation of people enjoyed that musical program with Miss Evelyn Bowden of Ouachita College at the organ and Mrs. Herman Young assisted those who sang solos. This fine new church building is replete with all accommodations and with all the necessities for Sunday school and Training Union work and for other organizations of the church, and a sanctuary that would grace a town twice as large as Forrest City. The auditorium is marked with simplicity and convenience. The acoustics are good and it is a joy for a preacher to speak to a congregation in that splendid building. Pastor Rucker is to be congratulated and the saints in Forrest City deserve a lot of credit for their contributions and for their ability to finance an enterprise like that. Some of the finest men and women on earth are leaders in the Forrest City church.—B.L.B.

Pastor Welch and Monticello, First

It was our good pleasure to meet the new pastor of First Baptist Church in Monticello, Brother Thomas Welch. We were deeply impressed with his ministerial poise and bearing. Under his leadership the church has experienced an outstanding revival. The spirit in the church is fine and pastor and people are exceedingly compatible. All of it promises a bright future for the good old First Baptist Church in Monticello. The Cooperative Program allocation has been materially increased and is retroactive as of January 1. The Church will give \$6,000 this year for the Cooperative Program. It is a joy indeed to welcome such a man to our state and to have him in our fellowship.—B.L.B.

Minor Cole and Dumas

It was the writer's privilege to be with Pastor Minor Cole in the dedicatory service of their new educational plant in Dumas. The writer was once pastor of the Dumas church when they worshipped in a little union building west of the railroad tracks. The church has grown to large proportions and they are at present enjoying the fine spiritual leadership that Minor Cole can give. Pastor Cole is happy in the work there and the people are happy with him. There is the best of fellowship in the church and we congratulate both pastor and people.—B.L.B.

Arkansan Returns Home

Evangelist J. T. Summers, who for the past ten years has been in San Francisco, California, has returned to Arkansas. He announces that he is available as an evangelist.

Before going to California he served as pastor and evangelist in Arkansas for nine years. He may be reached at 2023 Maple, North Little Rock, phone FRanklin 5-6202.

Dr. Whittington's Unselfishness

In going over our files we have just reread a letter to us from Dr. Whittington that was written about six years ago. Our Board had voted to supplement Dr. Whittington's annuity because he had been General Secretary of this Board and because the Retirement Plan began so late in his life that he had very little coming to him from the Baptist Board's Employees Retirement Plan. We had notified Dr. Whittington that our Board was willing to supplement this small income and he writes as follows:

"Sometime ago you told me, and so did Dr. Campbell, that the State Board was going to arrange for me to have a little more income for this year. Mrs. Whittington and I have talked it over as seriously as we know how. We know the needs of all the missions, the Cooperative Program objects, and we have decided we cannot afford to take anything from the State Board. I thought it would be better to let you know now than to wait until the Board has passed on it. You can express to the Board our very great appreciation for this consideration. We are deeply thankful for their willingness to help us get along. I think we will make it alright. We have up to now, and we just do not feel that we can take anything from the State Board funds."

The friends of the late Dr. Whittington certainly will cherish his deep love for missions and his fine, unselfish spirit.—B.L.B.

Camp Crestridge For Girls

Baptist girls will be happy to know that Camp Crestridge in Ridgecrest, North Carolina, will be open for girls by June 6. A Little Rock young woman, Miss Arvine Bell, who also had some years of experience on the faculty of Ouachita College as Physical Education Director, is in charge of the Camp. Miss Bell is peculiarly adapted to this type of work. She is thorough, she is a good director and she knows how to take care of girls. If your daughter is interested in going to Camp this summer why not get in touch with Miss Arvine Bell, Camp Crestridge for Girls, Ridgecrest, North Carolina.—B.L.B.

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