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5-26-1955

### May 26, 1955

Arkansas Baptist State Convention

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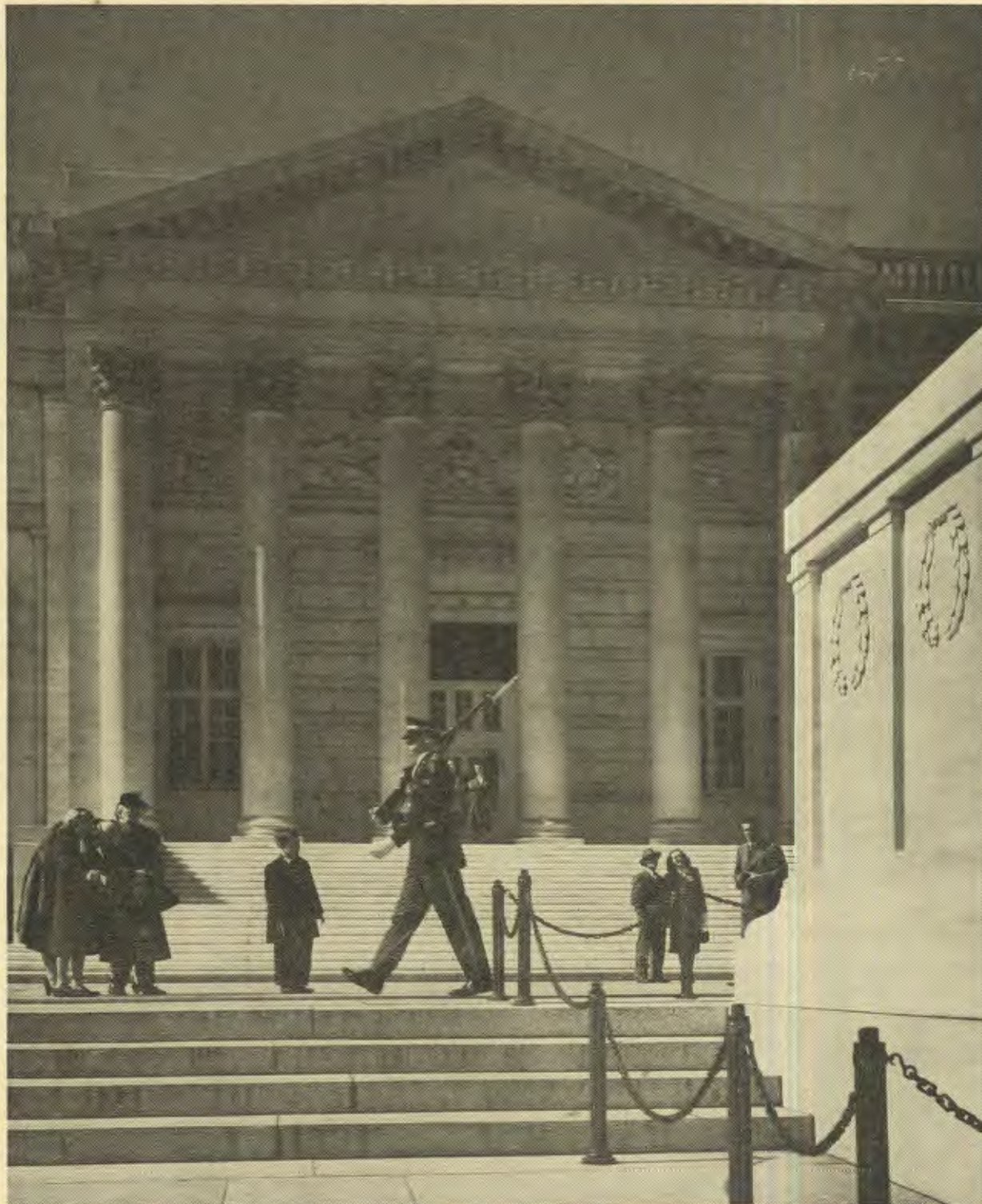
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, MAY 26, 1955

NUMBER 21



Louis C. Williams

*The Unknown Soldier's Tomb in Arlington National Cemetery,  
Alexandria, Va.*

**MEMORIAL DAY, MAY 30**

See Page Three

# Why I Believe In The Church

By THERON D. PRICE  
Professor of Church History  
Southern Seminary, Louisville, Ky.

The statement which follows interprets the "why" of the title to refer not to the providential causes which brought me to have confidence in the Church but, rather, to a spiritual reality which my Christian faith includes.

1. I believe in the Church because of what it is.

The Church is the **People of God** (Gal. 6; 1 Pet. 1 and 2). Brought through the waters of baptism, like old Israel through the Sea, the Church is the newly constituted People of God, elect of God and precious, having a ministry of witnessing to all the world and the responsibility of being a blessing to all the families of the earth."

The Church is the **Body of Christ** (Rom. 12; 1 Cor. 12). Christ is himself the living head of this body, and Christians are severally members thereof. They have different gifts and functions, but all have the same Spirit and calling.

The Church is the **Fellowship of the Holy Spirit** (2 Cor. 13; Ephes. 4). As such, it is never enough that the Church have right order and pure doctrine. Rather the Church must be quickened by the Spirit into life, unity, and love. The historic Baptist position—as distinguished from modern Landmarkism among us—always insisted, as our Confessions of Faith will attest, that the true significance of the local church always lay in its being a local embodiment of the Church General, possessing all the powers, privileges, and responsibilities of the life of the whole Church.

2. I believe in the Church because of what it does.

The Church ministers the **Word of God and the Worship of God**. We are in the Church because we believe God has acted in revealing himself and in redeeming the race. Inspired record has been given to this divine

activity in Holy Scripture. The God whose "mighty saving acts" are recorded in the Bible is the same God whom we worship privately and publicly through the Word and Holy Spirit.

The Church is set in the world for service. This service centers in the Word and worship and flows out from there as natural expression and realistic fulfilment. The service takes the forms of evangelistic witness and missionary work, educational and medical ministry, and the meeting of the great personal and physical needs of men. The Church then has a ministry of the Word, worship, and service of God—and aims this ministry at the ends of the earth.

3. I believe in the Church because of what it shall be.

The Church is in the world but it is on the way to eternity. This "Colony of heaven," operating now in the world, affords but a foretaste of the homeland of the soul, when what is known in part is revealed in its completeness and perfection (Phil. 3).

There the fulfilment of our faith awaits, when peace which has been pursued is known, and when that sanctification, without which no man shall see the Lord, is complete. There the Church as the people of God on earth is revealed as the general assembly and church of the firstborn who are enrolled in heaven. (Heb. 12)

There, too, are revealed the sons of God, and there is effected the restoration of all things unto the Father, and the deliverance of the whole creation which now groaneth and travaileth.

The Church, then, not only aims its message and ministry at every ethical boundary of its own community and at the ends of the earth—it also aims at the end of the world, and the consummation of the ages in God.

## Negative Effect of The Gospel

A Devotion by the Editor

"That seeing they may see, and perceive not; and hearing they may hear, and not understand."

"The duty men voluntarily refuse to do and in point of fact do not do, they at length become morally incapable of doing." It may be as truly said that the powers men refuse to exercise, and in point of fact do not exercise, they at length become incapable of exercising.

Our eyes are given us that we may see. But a person might conceivably bandage his eyes and so shut out the light until he would lose his sight. A person may refuse an appropriate response to the vision of the beautiful until he becomes incapable of appreciating the beautiful.

Our ears are given us that we may hear. But the sense of hearing is capable of discipline and control. Appropriate responses to what we hear may be cultivated or inhibited. The most beautiful harmonies in all the realm of music, which thrill one person until he tingles with excited joy to the tips of his fingers, will tire another person and grate on his nerves.

We are given intellects with the powers of thought and reason. By the exercise of these powers we may properly adjust ourselves to the intelligence which controls and directs the universe. But the most casual observation will disclose to us the illogical lives which run counter to every reasonable and intelligent course of life.

We are given hearts and souls which are capable of responding to the creative and spiritual approaches of the eternal God. But the undisciplined and depraved nature of man recoils from the presence of God and refuses to respond to the appeals of His love.

What shall we say of those who see not the beauties of Christian life and character, or of those who hear not the melodies of Christian love and grace, or of those who perceive not the truth of the gospel, or of those who respond not to the appeal of eternal life?

They have eyes to see but see not, they have ears but hear not, they have hearts but understand not.

"... but unto them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; least at any time they should be converted, and their sins should be forgiven them" Mark 4:11, 12.

## Pastor's Group Dangerous, Young Minister Declares

BOSTON, November, 1633—(BP)—Preachers have become too powerful for their own good in New England, a young minister declared here last night in a forthright attack on pastors' conferences.

The charge was leveled by the controversial Roger Williams, Puritan minister who two years ago played a Boston congregation from the pulpit for their ties with the Church of England and then resigned as their pastor. Before he was forced to flee to America to escape persecution, Williams openly fought the Established Church in England.

"Ministers are so respected, and have so much moral authority over the people," Williams told the assembly of New England pastors, "that their joint decisions are influential almost to the point of law. So much power is dangerous."

A fearless leader in the fight for religious freedom both here and in England, Williams told his fellow preachers that he believed in the freedom of the individual congregation. He said he considered the power wielded by the pastors' conferences as a threat to that freedom.

"I will fight any power that tries to destroy religious liberty," the minister declared.

Governor John Winthrop of Massachusetts said today that he is confident Williams' fears are unfounded. He pointed out that all New England ministers share the conviction that "no church or person can have

power over another church, and pastors do not in their conferences attempt to exercise any such power."

In reply, Williams agreed with the governor that there has been no outright attempt to coerce the individual churches. It is the power now held by the assembled pastors and its potential danger which he fears.

"These fortnightly conferences may in time grow into a form of presbytery which could take away the liberty of the separate congregation," Williams explained.

The outspoken Puritan defended his position for more than an hour, quoting the Scriptures at length as he assailed the power of the pastors in conference. He reminded the ministerial group of the evils which have developed out of the ecclesiastical power in England under Bishop William Laud. It was Bishop Laud who sought to have Williams arrested for his attack on the Anglican Church, forcing him to sail for America.

A spokesman for the pastors defended the conferences by saying they are devoted to discussion of issues involving doctrine and practice in the churches and are more of a social gathering than a governing body. He added that the conferences had helped to preserve unity of action and policy among all New England churches.

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## ARKANSAS BAPTIST

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## From The Editor's Desk

# Memorial Day

May 30 is Memorial Day. It was first designated to pay tribute to the soldiers of the Civil War who lost their lives in that struggle. Later the soldiers of the Spanish-American War who gave their lives in that struggle were included. Then still later it was extended to include the soldiers who lost their lives in the World Wars.

It is appropriate that we remind ourselves of the supreme sacrifice of those men in the prime of life who fought our battles and preserved our democracy.

Like other special days it is not intended that we shall remember these honored and lamented soldiers for the one day only. We should forever be grateful for their sacrifices and should never forget that they gave their lives that we might enjoy the privileges, the opportunities, the freedoms which are dearer than life itself.

We best honor them by safeguarding our opportunities and our liberties against all comers who would steal away from us. We cannot preserve our liberties and at the same time play fast and loose with every 'ism and

ideology that parades itself across the horizon of our national life.



We bow our heads out of respect for those who gave their lives in battle. May we also pledge ourselves to preserve the heritage for which they gave their lives. May we offer a prayer that future generations may receive from us a heritage as secure as that which these to whom we pay tribute on Memorial Day left to us.

## The Place Of Doctrine

By M. RAY MCKAY

*Southeastern Seminary, Wake Forest, North Carolina*

Christianity is a factual religion. Its source is God. In this it is unique.

The source of animism, for instance, lies in man's fear of the unknown and in his effort to devise sacrifices which will avert the wrath of an angry God.

The source of Buddhism is man's longing for rest and peace. Seeking to fulfill this need, he has made a god before whom he bows. The source of Shintoism is man's desire for security and authority; therefore, he has decreed that the emperor is the highest authority and that all men must bow before him.

Christianity, however, begins with the self disclosure and creative activity of God. On the human side, it is man's response to an originating, adventurous, living, acting, working God who has taken and is still taking the initiative. Man's experience of the Christian religion grows in direct proportion to his loving and obedient response to the self disclosure and creative activity of God in Christ. All this is more clearly stated in the Scripture text: "Behold I stand at the door, and knock: if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me."

The most effective evangelistic preaching then is the proclamation of the facts about God and the meaning of these facts in human life. This is the pattern of the New Testament. The Gospels give us the biogra-

phy of Christ, or the story of the acts of God. The letters of Paul concern themselves with an interpretation of the meaning of the acts of God in the lives of men.

Christology provides the first great doctrinal area for evangelistic preaching. We preach Christ: His nature, His works, and His worth. Included will be the doctrine of the incarnation: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" a doctrine of the atonement: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" the doctrine of the resurrection: "Up from the grave he arose, with a mighty triumph o'er his foes." Included also in the doctrines of the grace of God are forgiveness, reconciliation, and sanctification.

The second area of doctrine has to do with man's response. Included here are the doctrines of repentance, faith, and obedience.

It is not our purpose here to present a complete survey of the doctrines but rather to indicate the doctrinal content of evangelistic preaching.

Christ himself declared, "And I, if I be lifted up from the earth, will draw all men unto myself."

In this truth the evangelistic preacher may well rest his case. If he will preach Christ and Him crucified, he may certainly be as-

## Vacation Bible School Season

It will soon be the season for Vacation Bible Schools throughout the Southern Baptist Convention territory. This will be a busy time for pastors and their helpers and voluntary workers. But it will be a time fraught with tremendous possibilities for enriching the spiritual content of the lives of boys and girls.

No one can estimate the real value of the Vacation Bible School in the life of a boy or girl. No one can estimate the contribution these Bible Schools have made to the lives of boys and girls through the years. Bible School has become a fixed program of the church. It is one feature of the church program that has been responsible for the decision of many young people to surrender for full time Christian service, aside from the regular church services themselves, have been the Vacation Bible School, the assemblies, and the BSU.

More and more the Vacation Bible School has been integrated more closely into the church program. It has become evangelistic and missionary. More and more the offerings taken during the Vacation Bible School are going through the Cooperative Program instead of to some pet project or object. In this way the boys and girls themselves are being taught early in life to support the denominational program as a whole and this is as it should be.

The evangelistic emphasis in the Bible Schools is also good training for the boys and girls, teaching them and laying upon their hearts the evangelistic appeal of the gospel and the evangelistic function of the church.

## Papers

By LOUIE D. NEWTON

One of my chief concerns for years is our Baptist papers. I believe that one of the explanations of our amazing growth and unity is our Baptist papers. That is why I have had such great satisfaction in working with the committee on increased circulation of our state Baptist papers. We have a thrilling report for the Convention at Miami. Southern Baptists believe in their State Baptist Papers. They are proving it by their support of the Editors through increased circulation, chiefly through the church budget plan. Do you have **The Christian Index** in your church budget? It will bring in real dividends today and tomorrow.

—*The Christian Index.*

sured of the readiness of the people to make response.

The preacher must not leave out the "how." He will proclaim the truth, "Ye must be born again," and then he will make clear man's part in this necessary experience.

It is indeed a sad situation when any minister will depend upon the emotion awakened by the story of a helpless dog floating on the bosom of a swiftly moving river as a substitute for the proclamation of One who loved us and gave Himself for us.

Evangelistic preaching is Bible preaching. In the Scriptures we have presented the factual material and its relevance in human life. Let us "Preach the Word."—

# Kingdom Progress

## Pastor Available



KAY MANSELL

Kay Mansell for the past twenty-two months education and music director for Spradling Church, Ft. Smith, has resigned that position to enter the pastorate.

Mr. Mansell has been an ordained minister since 1949. He is a native of Ft. Smith, and a graduate of Ouachita College, class of '51. He is 28 years of age, has a wife and one son.

His pastor, Thomas M. McClain, is highly complementary in his appraisal of Mr. Mansell, and states that any church desiring a pastor may contact Mr. Mansell through the Spradling Church, or at 1518 N. 34th St., in Ft. Smith.

## The Deadline is Past

Somewhere in the past we passed the "Deadline" for any more Schools of Missions for 1956. However, we are not yet too late for them in 1957, IF WE WILL GET IN OUR APPLICATION IN THE IMMEDIATE FUTURE!

Here are excerpts of letters from the Home and Foreign Mission Boards, relative to furnishing Home and Foreign missionaries for SOM for 1956, AND 1957:

Home Mission Board: "Already we have scheduled as many Schools of Missions in 1956 as we can take care of. We shall be glad to help out any time in 1957."

Foreign Mission Board: "For some time now we have had to decline any further requests for Schools of Missions for 1956. We could take the schools in January, or any month in 1957."

So, Brethren, IF you wish to plan for a School of Missions in 1957, PLEASE help us to get the applications in to the office of these two Boards at the earliest possible date.

—L. B. Golden.

## Arkansan In St. Louis

Dickson Rial, pastor of East Side Church in Dewitt, assisted Tabernacle Baptist Church, St. Louis, in a revival recently which resulted in 70 additions to the church, 57 on profession of faith and baptism.

## Arkansas Pastor Receives Doctorate



D. WADE ARMSTRONG

D. Wade Armstrong, pastor of Second Church, El Dorado, receives his Doctor of Theology degree from Southern Seminary, Louisville, on May 26, at the spring commencement. Dr. and Mrs. Armstrong went to Louisville immediately following the Southern Baptist Convention in Miami, which they attended.

## News Briefs From Ouachita College

Chimes and organ music will be presented each morning and evening next fall over a loud speaker system. The presentation of the music will be one of the major projects sponsored by the Life Service Band.

The Ouachita B. S. U. pre-school retreat will be held next September 2, 3, 4 at Lonsdale camp near Benton owned by the Central Baptist Association. The retreat is open to all Ouachita students and prospective students.

Installation of the B. S. U. officers for 1955-56 term was held recently in Mitchell Hall. Betsy Ross, Jefferson City, Mo. was in charge of the installation arrangements Francis "Bud" Henderson, St. Ann, Mo. introduced and gave the charge to the new officers.

The new officers are: John Wikman, Van Buren, president; John Bruce Keith, Malvern, membership vice - president; Martha Smith, Ft. Smith, social vice-president; Paul Ragland, Crossett, devotional vice-president; Shirley Carter, Stuttgart, secretary; Jane Burroughs, Hope, treasurer.

Results of an evangelistic crusade conducted by the evangelism class at Ouachita college have been tabulated and 739 decisions were reported, according to an announcement by Dr. Joseph McClain, professor of religion.

Decisions included 216 conversions, 204 baptisms, 71 by letter, 2 statement, 9 surrenders to special service and 237 rededications.

The class has 31 students.

## Joins Calvary Staff In Little Rock



MRS. MILDRED BOLEN

Pictured above is Mrs. Mildred Bolen, the new church secretary at Calvary Church, Little Rock. Mrs. Bolen succeeded Mrs. Anne Mary Wilson when this position grew into a full time secretarial role. Mrs. Bolen is the wife of Mr. Loron Bolen, Claims Supervisor for Employment Security. They have two children, Vivien Lee, 10 and Jerry Lynn, 5.

Mrs. Bolens employ marks another step in the growing and expanding activity of Calvary Church.

—Riley Munday, Pastor.

## Minister Ordained

L. A. Wagster was ordained to the ministry, Sunday, April 24, by the Temple Church, Ft. Smith.

Elva Adams, pastor of the Temple Church, served as moderator of the ordaining council; Herman Sandford, pastor of Northside, served as clerk; Victor Coffman, pastor of Southside, conducted the examination. Elva Adams delivered the ordination sermon, and Mason Bonderant, pastor of the Trinity Church, presented Sgt. Wagster the Bible. Hollace Combs, pastor of East Side, offered the ordination prayer.

Sgt. Wagster is serving as pastor of the Whitefield Baptist Church, Whitefield, Oklahoma.

Dr. Raymond Coppenger, professor of philosophy and religion, at Ouachita college recently attended the annual meeting of The Southern Baptist Commission on the American Baptist Theology Seminary at Nashville, Tenn. Dr. Coppenger is a member of the Commission.

The seminary is an institution for Negroes. It is owned jointly by the Southern Baptist Convention and the National Baptist Convention, U. S. A., Inc.

There will be 87 courses offered at Ouachita College during both terms of summer school it was announced today by Dr. C. A. Yeoman, summer school director.

The faculty will consist of 22 instructors for the summer session.

There will be two terms of five weeks each—first term June 6-July 9 and second term July 11-August 12. Maximum credit allowed is six semester hours per term.

Registration is June 6.

## Hazen Church Completes Auditorium And Educational Building

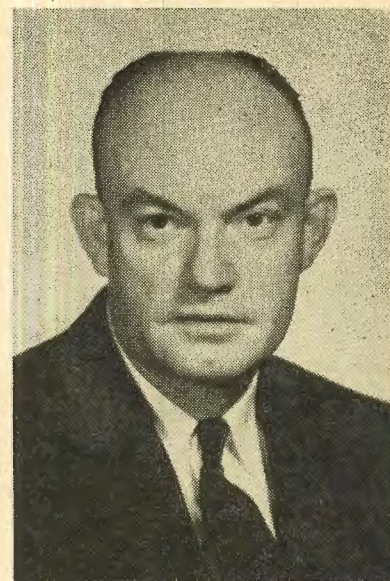


The Hazen Church has a completely new church building including auditorium and educational building. The new structure cost approximately \$75,000. In addition to building a new church plant, the Hazen church purchased a residence adjoining the church property on the west. Debt on the present property including the purchase of the residence amounts to approximately \$15,000.

During the expansion of their program and the construction of the new building, the Hazen Church has doubled its gift to the Cooperative Program.

Since the first of January, Pastor E. O. Martindale has baptized 15 new members into the fellowship of the church.

With the expansion of the physical facilities of the church, the program and organi-



PASTOR E. O. MARTINDALE

zations have been proportionately expanded. The Sunday school has increased from an average of 62 in 1952 to an average of 174 in attendance during the month of April this year. There was no Training Union in the church when Pastor Martindale became pastor in the fall of 1951. The enrollment of the Training Union now stands at 103. A Brotherhood was organized last year. The WMU has two circles and two auxiliary organizations.

Pastor Martindale says: "The spiritual life of our church has been blessed of God as the folks have given themselves to the task of building and growing."

### Minister Ordained

Shirley Hacker, a freshman at Ouachita College from Berryville, was ordained to the Gospel ministry by the Third Street Church of Arkadelphia recently, it has been announced by C. R. McCollum, pastor of the church.

Pastor McCollum was moderator of the ordaining council and Robert Baumgardner, a student minister at Ouachita, served as clerk. The ordaining prayer was led by Leon Dawson, a Ouachita student and pastor of the Antoine Baptist church.

S. M. Cooper, pastor of the Second Church, Arkadelphia, conducted the examination and Robert L. Wood, an Ouachita student, made the recommendation to the church. Dennis James, pastor of the Immanuel Church, Magnolia, delivered the charge and the ordination sermon.

The Bible was presented by W. O. Taylor, Sunday school superintendent and deacon in the Third Street church.

Mr. Hacker is serving as pastor of the Lonsdale Baptist Church.

### Revival at Wynne

The Wynne Church and Pastor Boyd Baker had the service of Evangelist H. E. Kirkpatrick, Hot Springs and Song leader Donald Reed, of Southwestern Seminary, in revival services May 1-8. There were 36 additions to the church, 25 of whom were received on profession of faith and baptism.

### Pastoral Change

Dr. Frank Anderson, who has been serving as pastor of the Mt. Vernon church for the past year, has resigned because of ill health. Rev. Walter Baker of Searcy has accepted the pastorate of this church.

### Siloam Springs, First Adds Staff Member



WM. B. BUTLER

Mr. William B. Butler of Monroe, Louisiana, has accepted the position as music director of the First Church, Siloam Springs, and has moved on the field. He is a graduate of the New Orleans Seminary. Before coming to Siloam Springs, Mr. Butler was associated with the Woodland Hills Baptist Church in Atlanta, Georgia.

Oster R. Daniels is pastor of the Siloam Church.

### First, Cabot, Breaks Ground

Sunday, May 1, First Church of Cabot broke ground for a new educational unit. The wing will be air-conditioned and will accommodate 200 for educational purposes. After a worship service in the sanctuary the following represented the church in the service: Otha Jones, the deacon; Sunday School, E. H. Lenderman; Training Union, Charles Templeton; Finance Committee, Wood Bodie; Building Committee, O. T. Hickey; W. M. U. Mrs. Vance Tucker; Brotherhood, J. B. Smith, Jr.; Church Men, J. T. Lockard; Church Women, Mrs. J. P. Bodie; Young People, Ernest Bailey, Jr.

### New TV Programs For Baptist Hour

Three new scripts for Southern Baptists' forthcoming television series, "This Is The Answer," are in production as the result of a recent working visit to Hollywood, Calif., by Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention.

Based on parables which Jesus told, the 30-minute dramatic type motion pictures will be strictly scriptural in interpretation. Working titles for the three are: "Seventy Times Seven," "Forgotten Cross," and "My Neighbor." They will be shot late this summer, according to Stevens.

Seventy-eight per cent of vehicles involved in fatal accidents in 1954 were traveling straight ahead.

Nearly 14,000 persons were killed in weekend traffic accidents last year.

More than 678,000 persons were injured in weekend traffic accidents last year.

# ★ ★ ★ Christian Horizons ★ ★ ★

*By Religious News Service*

## Argentine Senate Passes Bill Abolishing School Religious Instruction

The Argentine Senate unanimously passed and sent to the Chamber of Deputies a bill to abolish religious instruction in public schools.

At the same time, police announced the arrest of another Roman Catholic priest. And Catholic leaders called at the Ministry of the Interior in an effort to win freedom for Catholics arrested in a recent street demonstration.

The bill to repeal the 1947 law that established Catholic teaching in State schools was approved by the Senate after very brief debate.

There is no opposition party in the Senate. In the Chamber, the Radical Party opposition was expected to stage one of the most vigorous debates of the current session.

## Bible Society Reports On Distribution of Scriptures

The American Bible Society distributed 9,000,071 volumes of Scriptures in the United States last year, it was reported at the 139th annual meeting.

It was the second successive year and the second time in the society's history that distribution exceeded nine million copies.

Included in the output were 551,501 whole Bibles, 814,846 Testaments, and 7,633,724 Bible portions.

A total of 6,391,100 volumes were distributed abroad, bringing the combined domestic and foreign total to 15,391,171.

As a result of last year's activity, the society passed the 450,000,000 mark for its 139 years of existence.

During the year, the society received \$1,999,185 from living donors, the second largest income on record, including \$826,721 from 50 supporting denominations, \$1,126,125 from individuals and the rest from miscellaneous gifts.

## Charity Race Track Plan Abandoned

Sale of the Michigan Racing Association track to a group who wanted to operate it for charitable purposes has been called off. The sale was strongly opposed by the Detroit and Michigan Councils of Churches.

George Haggarty, association vice-president, said plans have been withdrawn to sell the mile oval to two Texans, Clint Murchison and Sid Richardson, who had proposed turning profits over to charitable organizations in the name of Boys, Inc.

Church groups had objected to charity racing on moral grounds. As a result of these protests the state Senate recently passed a bill prohibiting the licensing of any track organized on a charitable basis. The measure went to the House for action.

## Justice Department Concedes C.O.'s Entitled to F.B.I. Investigation

Conscientious objectors whose religious sincerity is challenged by their draft board are entitled to a full FBI field investigation to determine the facts about their religious affiliations, the Department of Justice conceded.

## Survey Shows 90% of U. S. Chinese Non-Christians

Chinese Christian churches in the United States have shown rapid growth in recent years but 90 per cent of the 117,000 Chinese in this country still are non-Christians, it was reported here at the first nationwide conference of Chinese churches in America.

The report was made by Dr. Peter Y. F. Shih, pastor of the Chinese Christian church of New England in Boston. He said a survey upon which the report was based had disclosed "serious problems" in addition to the highest percentage of non-Christians. Among these he listed the existence of a "great language barrier," lack of proficiency in Chinese on the part of many pastors of Chinese Christian congregations, and the fact that some of the ministers—although Chinese—had never been in China while others are not even Chinese.

## Delaware Episcopalians Oppose Gambling

Delegates to the 170th annual convention of the Episcopal Diocese of Delaware adopted a resolution opposing all gambling.

The resolution deplored the tendency "to give the stamp of legal sanction to any form of gambling," particularly dog-racing and bingo.

Dog-racing has never been conducted in Delaware, but a bill to legalize it is before the state Senate. Bingo, a once-flourishing operation, is presently outlawed. Bills aimed at reviving it have been introduced at the current session of the General Assembly.

## Expect Congress to Approve 'Pray For Peace' Postmark

Chairman Tom Murray (D.-Tenn.) of the House Post Office Committee said his group favors a pending resolution calling for use of a "Pray for Peace" postmark on U.S. mail.

He advised Rep. Louis C. Rabaut (D.-Mich.) sponsor of the resolution, that it will be reported favorably to the House for action. Approval by the House is expected, since the resolution was passed by that body near the end of the 1954 session. The Senate did not act upon it in the adjournment rush.

## German Communists Step Up Campaign to Win Youths

East German Communist leaders have come up with a new angle in their campaign to estrange Soviet Zone youth from Christian influences, the Christian Democratic daily paper *Der Tag* reported.

Christian children are being accepted in East Zone high schools only if they agree to sever relations with their homes and take up residence in state-operated youth centers, the paper said.

It added that, in some cases, concessions are made to young people willing only to spend their weekends and holidays in the institutions which, managed by Communist youth leaders, are strictly atheistic and materialist in their orientation.

Commenting on the report, church leaders said the development promises to impose on Christian children in the Soviet Zone the "grave decision of renouncing higher education for the sake of their faith."

# A Smile or Two

Little Louise was lost on the street and was brought into the police station. The officers tried in every way to learn her name. Finally one of the officers said:

"What name does your mother call your father?"

"Why," said Louise, very innocently, "she don't call him any name; she likes him."

As the crowded car jolted and swayed, the stout woman standing up lurched against a seated passenger, tearing his newspaper and knocking his hat over his eyes. Immediately he rose and offered her his seat.

"You are very kind, sir," she said, panting for breath.

"Not at all, madam," he replied. "It isn't kindness, it's merely self-defense."

A Chicago clergyman tells of a young couple who came to his house late one evening to be married. When the minister had performed the ceremony the groom took him aside and whispered:

"I am sorry, sir, I have no money to pay your fee, but if you will take me down into your cellar, I will show you how to fix your electric light meter so that it won't register."

"I hear you are going to marry Archie Blueblood?" said one society woman to another. "Is it true?"

"Marry him?" exclaimed the other. "Not likely. What on earth could I do with him? He's rejected from the army, he can't ride, he can't play tennis, golf, and, for that matter, he can't even drive a car!"

"Oh!" said the friend, "but he can swim beautifully, you know."

"Swim, indeed! Now, I ask you, would you like a husband you had to keep in an aquarium?"

An old Negro woman had lived with a certain family in the South for many years. One day her mistress had occasion to reprimand her quite sharply for something that had gone wrong. The negress said nothing, at the time, but a little later her voice could be heard in shrill vituperation of everything and everybody, with a rattling accompaniment of pans and kettles. So loud became the clamor and so vindictive the exclamations that Mrs. C. went hurriedly down to the kitchen.

"Why, Liza," she began, in amazement, "who on earth are you talking to?"

"I ain't talkin' to nobody," the old negress replied, "but I don't keer who in dis house hyars me!"

Mr. Gilkins is a bright and well-preserved old gentleman, but to his little granddaughter, Grace, he seems very old indeed.

She had been sitting on his knee, looking at him seriously when she asked, "Grandpa, were you in the ark?"

"Why, no, my dear!" gasped her astonished grandparent.

Grace's eyes grew large and round with astonishment. "Then why weren't you drowned?"

Uncle Abe says it appears to be getting harder and harder to reconcile our net income with our gross habits.

The coffee's cold, the sherbet wanes. The speech drones on and on—O, Speaker, heed the ancient rule: Be brief, Be gay, Be gone!

# News From Baptist Press



## Atlanta Choir to Sing Three Times at London

The Atlanta Baptist Association choir will sing on three occasions during the Golden Jubilee Baptist World Congress in London, England, in July.

Its main appearance will be preceding the address by the president of the Baptist World Alliance on July 17. Then it will present a 15-minute program of special American church music.

Other occasions are again that same day during a testimonial session and on July 21 at the meeting on missions.

The choir will visit other European countries while overseas. Seventy-five persons, representing thirty-three local Baptist churches, plan the trip to Europe.

## World Congress Group Nearly Half American

About 3,500 Baptists from the United States will attend the Baptist World Congress when it meets in London, England, in July.

United States Baptists will be almost half of the 8,000 persons expected for the Golden Jubilee Congress, according to General Secretary Arnold T. Ohrn. The U. S. figure includes those from many different Baptist groups in the country.

## Church Group Prays In Governor's Mansion

Oklahoma Governor Gary, a Baptist, has taken an active part in the activities of a local church.

When Kelham Avenue Baptist Church, where Governor and Mrs. Gary are members, asked for homes in which to hold revival prayer meetings, the Garys responded right away.

So on a recent evening a group from the church met in the music room at the Governor's Mansion in Oklahoma City to pray for the services.

Comments Jack L. Gritz, editor of the Oklahoma Baptist Messenger, "We are proud of our Baptist governor and his wife."

## Texas Baptists Back FBI Leader's Words

The Texas Baptist Sunday School Convention agreed with FBI Director J. Edgar Hoover that an increase in Sunday school enrolment will help curb crime.

The Convention also praised efforts to remove obscene literature from newsstands. Lattimore Ewing, of Lubbock, was elected president of the convention, succeeding W. H. Souther, of Dallas.

## Denominational Calendar

June Emphases: Relief & Annuity Board; Offering for aged ministers. Nurse Recruitment.

June Activities: Vacation Bible School; Ridgecrest-Glorieta; State camps.

June 2-8—YWA Camp, Glorieta

June 6-9—Rural Church Conference, Ozark Boys Camp, Mt. Ida

June 9-15—Church Music Conference, Glorieta. BSU Retreat, Ridgecrest, N. C.

June 16-22—Arkansas Training Union Week, Glorieta. YWA Camp, Ridgecrest

June 20-24—Youth Music Camp, Ouachita College. Audio-Visual Aid Workshop, Southwestern Seminary, Ft. Worth

June 23-29—Training Union Leadership Conference, Glorieta. W M U Conference, Ridgecrest.

June 30-July 6—Foreign Mission Board Conference, Ridgecrest; Brotherhood and Writers' conferences, Ridgecrest; Training Union Leadership Conference, Glorieta; Siloam Assembly, First Week.

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## Writers' Conference — 1955

RIDGECREST, NORTH CAROLINA

June 30—July 6

GLORIETA, NEW MEXICO

August 25-31

The annual Writers' Conference—one at Ridgecrest, the other at Glorieta—will be held at the date indicated above. Mark one down right now, and plan to be there.

### For Christian Writers

These conferences are planned for persons who write with a sense of Christian mission—for those who have ideas of moral and spiritual value and who want to master the techniques of convincing communication—for those who are willing to work to achieve professional skill and who want the instruction of successful writers and the stimulation of kindred spirits.

### Workshop Awards

Manuscripts may be submitted for criticism and competitive awards, as follows: **Short Story**, 3,000 to 5,000 words, must deal with significant theme from constructive viewpoint—first, \$50; second, \$35. **Juvenile Short Story**, 1,800 to 3,000 words, must have positive character-building value—first, \$35; second, \$25. **Magazine Article**, feature or essay, 1,500 to 3,000 words, must present story of worth-while achievement or treat some problem of personal or social significance in relation to Christian values—first, \$35; second, \$25. **One-Act Religious Play**, must deal with important human problems in a Christian context, not exceeding forty minutes, with simple staging and casting and suitable for church production—first, \$50; second, \$30. **Poetry**, 24 to 50 lines, must express some mood or interpret some theme relevant to the Christian viewpoint—first, \$20; second, \$15.

The following rules apply to submissions: (1) More than one manuscript may be submitted, but only one can receive an award. (2) To be eligible for an award it is required that the writer shall attend the conference.

## Attention, Please!

The Radio and Television Commission advertisement which appeared in the May 12, 1955 issue of the Arkansas Baptist may have left the erroneous impression that this Southern Baptist agency has not received its allotted share of Cooperative Program receipts. This was not intended.

The Radio and Television Commission has a 1955 allotment of 2.33 per cent of undesignated receipts to the Cooperative Program. The figure mentioned in the ad was not the undesignated portion of the Cooperative Program—instead it was the total receipts including Lottie Moon, Annie Armstrong, etc.

The Commission received the amount of \$66,536.56 as stated, which was 2.33 per cent of all undesignated Cooperative Program receipts (\$2,896,847.44) for January, February, and March of 1955.

(3) If a written criticism is desired, a fee must accompany the submission—\$3 for each short story or article, \$5 for each play, \$2 for each poem. (4) Manuscripts submitted for awards must be in hand by June 10 for Ridgecrest, by July 10 for Glorieta. (5) Manuscripts should be mailed to Clifton J. Allen, 127 Ninth Avenue, North, Nashville 3, Tennessee—with name and address in attached sealed envelope, not on the manuscript.

### Rates and Reservations

Ridgecrest and Glorieta—both in the heart of the mountains—are ideal for relaxation, spiritual refreshment, and stimulation of mind. Combine a vacation trip and a quest for new skills in the field of writing. Hotel rates, including meals, are modest.

For room reservation at Ridgecrest, write to Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

For room reservation at Glorieta, write to E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

A registration fee of \$2 should be forwarded with the request for room reservation.

## Counselor's Corner

By DR. R. LOFTON HUDSON

### RETARDED BOY

**Question:** We have a little boy, age six, who is severely retarded mentally. The doctors have advised us to put him in an institution for retarded children.

I do not know whether I could ever give the child up, but it would be much easier if we could find some kind of Baptist institution to put him in.

**Answer:** Your doctor is right. In a society as highly competitive as ours, a child who is retarded (called "exceptional child" by many modern thinkers) will be frustrated to death. Children are often unkind to one another, and the taunts and words of rejection will be a cruelty which no child should suffer.

In chapter 11 of my TAPROOTS FOR TALL SOULS I have included the experience of Pearl S. Buck as she faced the same problem as yours. It is a very serious one, but should be met with common sense and courage.

Your child will be better off associating with children who have similar problems. All of our states, thank God, have such institutions. It is the Christian thing, it seems to me, to provide a favorable environment for the child. This cannot be done in normal society.

Baptists have not provided such an institution. Human needs are so great and Christian resources so sparse that we feel that the state should provide such facilities. Many of our churches minister to the inmates of such institutions.

### Books Received

Stories From Other Lands

For Boys and Girls

Compiled and Edited by Al Bryant  
Zondervan Publishing House Price, \$2.50

The Story of Jesus

For Boys and Girls

By Dena Korfker

Zondervan Publishing House Price, \$1.95



# The President's Address

## "Southern Baptists And The Voice Of God"

By J. W. STORER

*Dr. J. W. Storer, who is president of Southern Baptist Convention, is pastor of First Baptist Church, Tulsa, Okla., and has served that church since 1931. He has a wide experience in service in the Baptist denomination, serving churches in Tennessee, Virginia, and Mississippi in addition to Oklahoma. Before becoming president of Southern Baptist Convention in 1953, he was president of the Executive Committee of the Convention and is the only person to be elected to both posts in Convention history. He has served on many Baptist boards and as trustee of many colleges. He is the author of several religious books. Storer is a native of Burlington, Kan., and was born there December 1, 1884.*

Let us obey no other. But that there will be other voices, some strident, some melodious, some scornful, and some as sweet as honey, of that we may well be certain.

Indeed, it is not wisdom to ignore that certainty engraved on the scroll of the future, it is rather to recognize its impact upon the present. Nor will those voices be lifted alone from without our own household of faith, for within ourselves we are in danger of dinning our own eardrums.

Since we last met in St. Louis, the world has not moved perceptibly nearer to unity and peace, nor have we as a nation acquired any incontestable title to Utopia. The things that swirl upon the surface are agitated by the upsurges from beneath; they will not change their course because men stand on the bank and shout.

### Sin Remains

With all the comforts brought about by gadgets, there still remains the devastation of sin and sorrow; sixty-five percent of our national income is earmarked for the military, the armaments of which are obsolete before they are completed; our prisons are full; cities are terrorized by teen-age gangsters, a vicious proportion of them girls; termites eat at the heart of the national integrity and take shelter under the fifth amendment; race hatred rears its ugly head just as high as ever; and mourners still go about the streets.

It does little good to sing—even with unctious and tears—"God Bless America," until America first agonizes "God be merciful to us, sinners." On the basis of figures released by the National Temperance League for the year ending May, 1953, 5,781,931,048 pounds of barley, rye, corn, oats and wheat, and 2,236,621 wine gallons of molasses, and 113,357,807 pounds of sugar and syrup go into the making of beer and distilled spirits in this country annually, and its finished products make shambles of the highways, populate our slums and penal institutions, wreck our homes and blight the lives of little children and deliver votes to entrench the whiskey power in high places—how can God bless an America which will not hear His voice and repent of its evil way?

While by no means are we to ignore the advice, suggestions, or criticism from well meaning friends without the camp, some of whom are obsessed with their own omniscience and who have been valiantly accompanying themselves for many years on a harp of one string, it will be best to treat them as such, and not as guides. At that, we must acknowledge that the world would stagnate were it not for those who, if they do nothing else, stir the cauldron.

### Divergent Voices

But what shall we say about the divergent

and often illtempered voices which come from within our own ranks? Some of these conflicting voices, happily, are not such through either lack of interest or of loyalty—it is rather that the divergency comes from the emphasis which each feels his viewpoint demands. And because each is honest, because each speaks from sincere conviction, and because each insists upon priority, the swift certainty of our voyage toward the promised land's possession is hindered, if not indeed at times imperiled.

There are those who, realizing the vast potentialities of our mission program, and our present inadequate financial accretment for the erection of new church buildings, would launch a credit approach to the problem. They would borrow on the assets of our Boards and Agencies, and upon the financial rating painfully built up through blood and sweat and tears, thus project our mission work.

Let the brethren be reminded, and it is hoped without offense, by one of those many who in the thirties helped to take up the crumbled ruins of a denominational empire and went up and down the land seeking money with which to pay our debts, that over-extension of non-existent finances is easy—but it is also fraught with much disaster.

There are those, many of whom have a contagious inability to reason through things, who assert that we now live in a new world and that ours is a day of doing business on borrowed money. It is understandable that in these lush financial times it is almost inconceivable that it has not always been thus, and because the memory of those terrible days is dimmed for many who lived through them, and is only an oft repeated tale for those who had no experience in them, it is an irritation to refer to them.

Now no way has yet been discovered, either in fiscal affairs or moral issues, to do away with pay day some day; the laws of financial gravity may be slow, but they are certain, a cautionary suggestion certainly not intended to be a crippling one. And we will, if we are wise, so propose our financial program that the danger of those sad days of the thirties will not be repeated.

Another voice within our ranks is that which would place upon us a harness of uniformity to a standard wrought out by sectional interpretations. The Southern Baptist Convention has, throughout its history, gone up the middle of the road—that road which we are persuaded our Savior walked. That road has always been guided on the Cross. We have met and we will always meet opposition to that position—we may as well get accustomed to it.

God keep us from the description of Ezekiel 33:32, "Thou art as a very lovely voice,

all the people hear thy voice and do them not." May our faith be held with sincere simplicity, but with an absolute conviction; may we never live in the negative, but always in the positive, "for if the trumpet give an uncertain voice, who shall prepare himself for war?"

### Authority in God

There must be an authority for us—but it is not the authority of either an ecclesiastical head, or of ecclesiastical clothing—We will neither a Pope nor a mitre. We will have no fellowship with a system resting on accretions of church authority rather than on the experimental verification of Scriptural truth. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ."

Certitude in religion is more than a speculative theory; it will, if answered aright, lead us into peace, or if answered wrongly, into darkness and unrest. It is self-evident that the authority for us must be in God, and not in our own individual consciousness.

Someone has said that matters of religion are to be weighed in the balance of reason, and whatever does not appeal to the individual reason as being harmonious with its standard is to be thrown aside. But two things are overlooked here, human reason is sorely demagnetized by sin, and it ignores or excludes the supernatural.

What shall be said, therefore, as to that voice which we Southern Baptists must follow, as, bound together with a rope of sand, so our critics say, we strive to spread the Gospel once for all delivered to the saints?

Let this be the answer: The orders come from Christ, whose authority is supreme and are found in that revelation we call the Bible, the unique, inspired record of salvation; the highest peaks in its lofty range being His virgin birth, His cross and His resurrection.

And let us beware of any voice or voices which would bring upon us a Southern Baptist Inquisition, and turn our Convention, or our churches, into trial courts or judgment called by a Grand Inquisitor after the formula of Innocent the Fourth, and confirmed by succeeding Popes. We want no Baptist Torquemada! Nor, on the other hand, do we want a Convention of guerrilla warriors, who wear no uniform, acknowledge no rules, and know no restraint.

To do so would be but to come together in Convention to have our ears grow longer, and place a premium upon the opinions of those who do not know, which is nothing but religious agnosticism. Some there are who regard it as a great virtue to swirl in space, unanchored to anything, not answerable to anyone, and with freedom to fly in all directions at one and the same time.

They glory in a watered-down denominationalism, and boast they wear no man's collar, not even their own; they strike lusty blows at the citadel of sin with bags of wind, and have a really notable gift for the clamorous presentation of the obvious.

Believing in everything, they balk at nothing—though one must admit of many such, they are both loquacious and gracious whilst they strive to make the world safe for their own hobbies.

### One Voice

Now, while it is right and proper to weigh these and all other voices in the scales of sanity, and view their implications with the correct perspective, there is one voice to which we must give heed, and His command

we must obey. That the voice of God speaks to individuals there is no doubt, and that He speaks to our Convention, a collection of individuals, is an equal certainty. As He spoke in the past, He speaks to us today.

Faced with our difficulties, let us have a new evaluation of Him who is no less efficient today than He was in the days of Moses, and remember that, thanks to grace, He is far more concerned with us than we are with Him.

What, then, does this living God demand of Southern Baptists assembled in Miami, and of us when we shall have returned home?

Will it be considered trite to say on the authority of the Bible we are to witness first of all to spiritual verities? That is what He said in His great commission. Whatever we as a Convention may decide to suggest, whatever we as individuals and churches may decide to undertake, that must be the basis for our doing. Upon all our charters, in all our activities, in all our lives must be seen, when held to the light, the cross mark of the Son of God.

### Eternal Verities

What are those eternal verities? Though the answers be brief, they shall be intense.

First, we must give to the world our continued witness to an immanent and Sovereign God. The incarnate Christianity of which Paul glories, "I live, yet not I, but Christ who liveth in me," must be rooted in the sovereignty of God. We are told that Sir Francis Drake had, as his crest, an anchor with a cable running up into the sky—which has deep significance.

We hear of world rulers and world powers—there is not, never has been, never will be any single individual except One, who has the right or the qualification to aspire to world power, and there is not, never has been, never will be any nation or society or people in the world except one, that has the right or the resources to carry such claims to a glorious and successful conclusion.

Who is that individual? He is described in Philippians 2:9-11: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Who is that people? "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light" 1 Peter 2:9.

Second, God demands of Southern Baptists a continued and living witness to His redeeming power in Christ. For the heart of Christianity is that God, through Christ can make men new, liberate them from selfishness and create in them new desires and affections.

Something had gone wrong with the world, Christ came to set it right. We do not progress from social relations to individual relations, but from individual to social; the community will never be transformed until the individual is.

This is the type of thinking at which some moderns sneer as lacking in social consciousness, yet it is the type which founded hospitals, schools, missionary societies, and orphanages.

Said Jesus to Nicodemus—he was the best of his class, and his class was the best

of the classes—"Ye must be born again," which means that whether we like it or not, conversion is not only a fact but a necessity.

Third, Southern Baptists must witness by their lives to their sacrificial devotion to Christ. It is so easy for us to sing about the Cross—it seems so difficult for us to live it. Which is one of our problems—we take our Christianity as a superficial veneer, we have thought of it as if it meant the use of certain emotions, that if we sang certain orthodox songs in a certain way, that were Christian evidence enough. So we have tethered Christ among the lilies and garlanded the Cross with beauty.

When Paul looked toward Rome, he saw not the authority of Caesar but the power of the Gospel, not the magnificence of the crown but the glory of the Christ, and because this was so he wrote, and as if dipping the pen in his heart's blood, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:14-16.

### Proclaim the Good News

This is the faith once for all committed unto Southern Baptists—and may it be gladly acknowledged, to all those who love Him and look for His appearing. That which we are called to proclaim is the good news from God about the profoundest things of life relative to time and eternity.

It deals with causes. It is the glad news of redemption for a sin-cursed race, by the sacrifice of a loving Heavenly Father. It is the proclamation of justification for the guilty by the death and resurrection of Jesus Christ. It is the transcendent solace found in the fact that He ever liveth to make intercession for us. It is to this, that we are called to set the trumpet to our lips.

Can it be that the Gospel trumpet note is but rarely heard amongst us? Can it be that its call of courage, its threnody of warning, its exultant sound of victory is lost amidst the world's cacophony?

Then shame upon us that such should be, for sweeter to the souls of men than ten thousand silver throats is the lifted clear and unmistakable cadence of His mighty words, "I am the Way, the Truth and the Life."

This is no time to be small, and miss majesty, and we must not, heralds of the King, be cabined, cribbed and confined, but out in the open for God.

May He keep us from becoming televised with the jargon of the day, but may we become followers in the pathway beaten out for us by the feet of God, who says, "He shall be called Jesus, for He shall save His people from their sins."

"From their sins" is the greatest word of enfranchisement this tortured world has ever heard. It is the last word! We need no more; not what we were is the controlling consideration, but we may be, through the grace of God.

Redemption is God's infinite mystery—angels look at it and wonder. Men saw Him go from a cross to a grave, from a grave to life—they saw Him break death's sullen doors, and crush them beneath His feet—they saw Him rise for our justification, and they listen whilst He makes intercession for them—this is what we are to tell all men everywhere!

Please God, we shall not tarry in our telling!

**Yours —**

## If You Want It

By LEE GALLMAN, Director,  
Seminary Extension Department

A great deal has been written about the inter-denominational (properly called non-denominational) Bible schools and their relation to Southern Baptists. What concerns this writer most is the relation of Baptist preachers and Sunday school officers and teachers to the non-denominational schools and extension centers. It would surprise the average Baptist to know how many Baptist people are now enrolled in these non-denominational schools.

Some schools which purport to be Baptist must be classified as non-denominational. There are several of these over the South. Such groups play into the hands of the non-denominationalists, usually unite with the extreme elements of church unionism, and in general must be classified as non-denominationalists. In at least a dozen cities in the south there are substantial training schools for the study of non-denominational propaganda. There are scores of such schools in the west. Nearly all these institutions promote extension study. Most of them attract Baptist preachers who will become pastors in our churches.

In addition, there are thousands of Baptists enrolled in special Bible studies promoted by various non-denominational Bible groups through radio programs and other such movements. All of these direct their propaganda against the organizational life of a denomination; and in practically every city in the south, from one to a dozen Bible classes meet weekly for the purpose of giving this non-denominational slant to the Sunday school lesson.

Our people are being led astray because they have not been orientated into Baptist teachings. They have not been given an opportunity to learn the facts about the Bible, Christian education, and theology. Our colleges and seminaries are pointing in the right direction for Baptist people, but it is hardly probable that enough college and seminary extension centers could be set up, using college and seminary professors to do the teaching, to satisfy the needs.

But the colleges and the seminaries have graduates in the field who are not only capable of teaching, but in addition are able to explain, through their experience problems which are confronted by those who have a hunger for knowledge. A program which reflects the spirit of learning in these standard institutions is very much needed among preachers and the lay folk of our churches. Those who would study the Bible ought not to have to turn to non-denominational training schools. They ought to be introduced to the Word of God in its historical setting.

The extension centers offer guidance in the preparation and delivery of sermons, pastoral leadership and growing a church through its organizations. The Seminary Extension Department and the college extension departments offer to Baptists an approach which can be kept in the hands of Baptist leadership. Qualified teachers can offer studies in subject matter that has stood the test of time.

If the senior Baptist college in a state does not offer extension study, this Department will help. Where there is not a sufficient number to initiate class study, individuals can study by mail. There are over 3,000 now enrolled in the Seminary Extension Department and our Baptist college extension programs have about 4,000.

## Girls' Auxiliary Secretary

Miss Betty Brewer of Tennessee has become Secretary of Girls' Auxiliary for Woman's Missionary Union, SBC. Born in Tennessee, she attended Tennessee College for Women and Carson-Newman College. She went to Southwestern Seminary for further preparation for kingdom service. She has been Director of Intermediate Activities at First Baptist Church, Dallas; Associate in the North Carolina Training Union Department and Youth Director, First Baptist Church, Greensboro, North Carolina.

Once a member of Girls' Auxiliary herself, she will be a real inspiration to growing girls today.

### LET'S GO TO WMU AND BWC WEEKS

**Where?** At Glorieta, New Mexico or Ridgecrest, North Carolina.

**When?** At Glorieta — August 4-10. At Ridgecrest—June 23-29.

**Why?** Because each of the six days will be filled with the following:

Worship  
Information  
Inspiration  
Practical Conferences  
Mission Study  
Mission Tours

**Who?** Officers, young people's counselors and directors of youth, chairmen of the WMU associational officers and chairmen and state officers and chairmen. EVERY WMS member.

**How?** Oklahoma is taking a special chartered bus to Glorieta. Miss Margaret Hutchison has been generous enough to invite any Arkansas neighbors desiring transportation to travel with the Oklahoma group on a special bus. The bus will be air-conditioned. If you are interested in traveling with the Oklahoma group, please write to Miss Margaret Hutchison, Baptist Building, Oklahoma City,



BETTY BREWER

Oklahoma. Write direct to her, please.

If you are going to Ridgecrest you will plan your own transportation. Good bus and train schedules are available.

**Cost?** Varies according to choice of travel and room while there. Dormitory space, \$3.25 and up a day; Room with bath on hall, 4.25 and up a day; Room with private bath, 5.00. These prices include meals. Specify room accommodation you wish.

**Now!** Send \$2.00 Registration fee to either: Glorieta Baptist Assembly, Glorieta, New Mexico; or to Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

### REMEMBER!

Convention-wide YWA Camps, Glorieta, June 2-8; Ridgecrest, June 16-22.

WMU Week and BWC Conference, Ridgecrest, June 23-29.

*Women's Missionary Union  
Nancy Cooper, Secretary.*

## B.S.U. News Items

Twenty B.S.U.'ers from Arkansas will be attending the Student Retreat at Ridgecrest, North Carolina, from June 9 to June 15. An unusually fine program personnel of outstanding pastors, missionaries, a scientist, attorney, Congressman, counselor and author will address the 29th annual student assembly. From Arkansas State will be Student Director Jim Reed and Doss Reed, Mary E. White and Mary Casner; Peggy Ratton from Southern State; Betty Ann Holloway from Ouachita; and from Baptist Hospital Student Director Juanita Straubie, Billie Nash, Mena Fleming, Alene Clark, Miriam Brown, Shirley Williamson, Betty Martin, Patty Parker, Beva Daniel, Wanda Browner and Martha Whitehead.

### Student Week at Glorieta August 25-31

**NOW IS THE TIME . . .** for making reservations for the third annual Student Retreat at Glorieta, New Mexico. Space is limited, and allotted proportionately for each state. To make certain you are included, make your reservation NOW through this Department. Don't delay. **MAKE YOUR RESERVATION TODAY FOR GLORIETA STUDENT RETREAT, AUGUST 25-31!**

### Senior Nurses Honored

A dinner honoring the senior nurses at Arkansas Baptist Hospital was held at Second Baptist Church, Little Rock, on May 9. Local churches in the city who helped to sponsor the dinner were Asbury Methodist, First Presbyterian, Antioch Missionary Baptist, First, Second and Immanuel Baptist churches. Youth directors Sally Sullivan, Second Church; Pat Parker, First Church; and Elaine Stacey were in charge of arrangements for the dinner, which was attended by one hundred guests. Dr. Nolan Howington, pastor of First Church, was guest speaker and spoke on "Greatness is Gentleness Made Strong." The Senior Nurses' Dinner, which encourages each student to affiliate with the local church, was a new B.S.U. project at Baptist Hospital and is in the planning stages of becoming an annual affair, following the junior-senior banquet in the spring.

### Baptist Hospital B.S.U.

#### Meets with Tech Students

On May 11 eleven Student Nurses and Student Director Juanita Straubie met with the Arkansas Tech B.S.U. for a short refresher course in Baptist Student Union methods. The duties of each officer were outlined by the Student Nurses and a panel discussion was led by Miss Straubie. Something new had been added to the Tech B.S.U. in its newly organized Hi-School B.S.U. Council, which will work in conjunction with Student Director Maxine Woods and the college organization. Student Nurses who participated in the program were Pat Huckaby, Miriam Brown, Twila Oliver, Shirley Jefferson, Mena Fleming, Alene Clark, Louella Langley, Imogene Watson, Betty Watts and Patsy Phillips.

**Congratulations** to every graduating senior in the state from the Baptist Student Department!

*Baptist Student Union Dept.  
Jean Protiva, Office Secretary.*

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### Church Architecture Service to Southern Baptists in 1954 shows increase

During 1954 the Church Architecture Department, Baptist Sunday School Board, Nashville, received requests for services from 8,262 churches. Of this number a total of 1,167 had not made request before.

These requests were received from the twenty-four states of the Southern Baptist Convention territory and from twenty-one states outside.

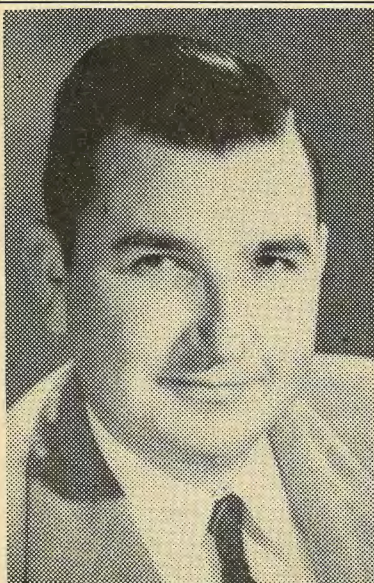
Requests outside of the United States came from Africa, Alaska, Argentina, Brazil, Canada, Honduras, Chile, Costa Rica, Cuba, Denmark, Ecuador, Hawaii, Indonesia, Jordan, Lebanon, Malaya, Nova Scotia, Spain, Uruguay, and West Germany.

In making this report, W. A. Harrell, secretary of the department, said that 2,181 original sketches, working drawings, and specifications were furnished by the department last year in addition to studies taken from the files.

### LOTTIE MOON GIFTS

Books on the 1954 Lottie Moon Christmas Offering closed May 1 with a total of \$3,957,821. This represents an increase of \$355,266.14 over the 1953 total of \$3,602,554.86. Any Lottie Moon Offering money received after May 1 will be counted on the 1955 offering.

Largest offering came from Texas and totaled \$1,435,829.55. North Carolina was second with \$343,637.44, Virginia third with \$226,903.35, and South Carolina fourth with \$210,216.28.



ANDREW M. HALL, Pastor

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## Foreign Mission Board Reports To The People

### 20 New Missionaries Bring Total to 1,002

The Southern Baptist Foreign Mission Board appointed 20 young people for overseas service at its May meeting, bringing the total number of active missionaries to 1,002.

The Board has already appointed 64 missionaries this year as compared with 67 for the entire year of 1954. Dr. Baker James Cauthen, executive secretary, says the number of prospective candidates gives promise that the total for this year may go beyond 100.

Seven of the eight men appointed in May are leaving the pastorate to answer the urgent call for more missionary preachers on the mission fields. The other leaves an important denominational post.

In the group were Dr. and Mrs. Thomas E. Halsell who gave themselves as part of their 1954 Lottie Moon Christmas Offering for foreign missions. Dr. Halsell has his Th.M. and Th.D. degrees from Southern Baptist Theological Seminary and has been pastor of the Poplar Avenue Baptist Church, Memphis, Tenn., a church of 1,000 members, since January, 1951.

"It was here I felt I would spend my life in the growing of a great missionary church. But, during the Lottie Moon Week of Prayer last December, God made it clear to me that what he wanted of me was not so much a 'missionary' church, but a 'missionary.'"

"This May meeting of the Board is highly significant in that the number of missionaries under appointment has now passed the 1,000 mark," Dr. Cauthen said in presenting his report. "Arriving at this point makes the objective of a minimum staff of 1,750 toward which we are working seem much less remote.

"It is highly significant that many of these who are coming for appointment are leaving positions of responsibility in churches and denominational life to offer themselves for mission service. They are going to the fields with unusual preparation, not only from the standpoint of study, but also from experience."

### MAY APPOINTEES

Young people appointed by the Foreign Mission Board at its May meeting are:

William D. Bender, Kansas, and Novella Chism Bender, Kentucky, for Nigeria; P. A. Cline, Jr., North Carolina, and Georgia Smith Cline, Alabama, for Thailand; Ross C. Coggins and Doryce Lengefeld Coggins, both of Texas, for Indonesia; Eva Mae Eldridge, Tennessee, for Nigeria.

Thomas E. Halsell and Mary Elizabeth Tolson Halsell, both of Arkansas, for Brazil; Russell L. Locke, California, and Veda Williams Locke, Arkansas, for Ni-

geria; Pauline Martin, Tennessee, for Nigeria; Charles D. Mullins and Sara Ruth Young Mullins, both of Alabama, for Hawaii.

Gordon E. Robinson, Oregon, and Maxine Williams Robinson, Texas, for Nigeria; Marian Sanders, South Carolina, for Mexico; Laura Frances Snow, North Carolina, for Chile; and E. Harvey Walworth, Illinois, and Martha Thomas Walworth, Alabama, for Mexico.

### 5,700 Baptisms in Nigeria

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, told of the recent meeting of the Nigerian Baptist Convention when more than 1,000 people from 401 Baptist churches of Nigeria gathered to give reports of their work and to make future plans. A record of 5,700 baptisms during the past year brought the membership of the churches to about 40,000. It is estimated, however, that more than 75,000 persons actually attend Baptist services in Nigeria each Sunday morning.

### BRAZILIAN BAPTISTS EXPRESS SYMPATHY

Dr. Frank K. Means, secretary for Latin America, said the May appointments bring the Latin American staff to more than 400 missionaries. Most of his report to the Board dealt with information of the recent deaths of three missionaries to Brazil. They were Blonnye H. Foreman, F. Raymond Richardson, and Mary Ruth Carney.

### PROSPECTS GOOD FOR ENTRY INTO PAKISTAN

Dr. J. Winston Crawley, the Board's secretary for the Orient now in the States for a two months' visit, reported on a recent investigation of possibilities for the opening of Southern Baptist mission work in India and Pakistan. He spent 10 days in the two countries while en route to the United States in March.

"India shares with Japan the industrial leadership of Asia," Dr. Crawley said. "It has made some headway in gaining the political allegiance of the new countries of Southeast Asia for its doctrine of neutralism. It ranks as probably the most religious country in the world, and its dominant religion of Hinduism is the world's oldest historic religion."

He said prospects for beginning Southern Baptist mission work in India do not seem "particularly favorable" at this time. "As a newly independent nation, India is intent on consolidating her position and stabilizing internal conditions," he continued. "Therefore, she has placed limitations on the entry of aliens. Mission groups which have not previously operated in India find it difficult to secure visas for entry of missionaries at this time."

He said Pakistan offers a much

## Last Call For Music Camp

TIME—June 20-24

PLACE—Ouachita Baptist College  
Registrations are being held open until June 1 for Music Camp — Hurry! Send in your name, age and what instrument you play, if any. Also send an endorsement by your pastor along with your \$1 registration fee. Total cost of Camp—\$16. This includes Health and Accident In-

bath towels and soap.

Provide yourself with all the articles for personal use throughout the camp period.

Wear your Honor Camper emblem if you have one.

Earn a Music Camp Honor emblem.

No shorts will be worn at camp. Bluejeans may be worn for recreation.

Come praying and learn to be friendly and helpful to all other campers.



urance.

### SOME IMPORTANT REMINDERS FOR CAMPERS:

Arrive at Ouachita College by 9 o'clock Monday morning, June 20.

First Class will be in Mitchell Hall at 10 a. m.

Bring your instrument with you if you play one.

Bring your manners, too.

Come prepared to observe all camp regulations.

No camper will be permitted to go into town except for emergencies.

All cash must be deposited with camp banker upon arrival. Checkbooks will be issued. Bring your swim suit and beach robe, tennis racket, and baseball equipment. Bring your own roller-skates if you have them.

Come prepared to pay for your handcraft materials. Some unusual projects will be offered.

Bring bedding and plenty of

greater possibility of undertaking a well-rounded mission program at present. "And Pakistan is welcoming aid of every sort from America, so that the door is open to Christian mission undertakings. The proportion of Christians is smaller than in any of our present Orient mission fields except Thailand."

### RELIEF MONEY NEEDED

The Relief Committee of the Southern Baptist Convention appropriated \$10,000 for Korean relief at a meeting on May 12. This left only \$4,688.08 in relief funds with many needs still unmet. Dr. George W. Sadler, chairman of the Relief Committee, says it is imperative that Southern Baptists replenish their relief funds if they are to continue serving those in destitute circumstances.

Money for relief should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., and should be clearly marked for relief.

### Bison Glee Club to Appear In Little Rock

The Bison Glee Club from Oklahoma Baptist University is to appear in Little Rock at Second Baptist Church, Eighth and Scott Streets, Thursday, May 26, at 8:00 p. m. Little Rock and the adjoining area will be given the rare privilege of hearing the Bison Glee Club on their return trip from the Convention in Miami. This will be their only appearance in the state on this return trip. We are anxious for choir members and music lovers of this area to hear this famed group. Dr. Angell, who has been our State Music Festival Director for a number of years needs no introduction to Arkansas Baptist musicians. We hope that you will avail yourselves of the opportunity that is afforded us of an inspiring evening in music given by this fine group. Bring your friends and enjoy an evening of great music by the Bison Glee Club.

Church Music Department  
Sue Maynard, Office Secretary

—00—

Dr. and Mrs. John L. Riffey, Southern Baptist missionaries to South Brazil who are in the States on furlough, have moved from Fort Smith to Louisville, Ky., where their address is 3003 Aubert Avenue, Louisville 6. Dr. Riffey is a native of Marianna, and Mrs. Riffey is a native of Greenwood. They make their permanent American home in Forrest City.

—00—

### GOSSIP

It's easy for folks to make monkeys of themselves just by carrying tales.

—Quote

—00—

### HAPPINESS

The search for happiness is one of the chief sources of unhappiness.

—Quote



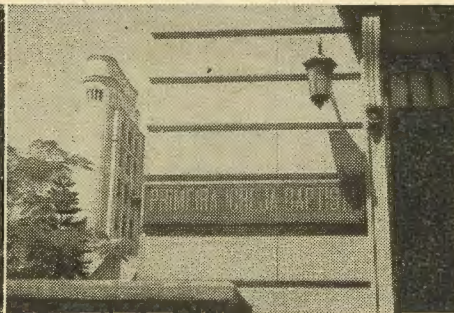
**"THE GREATEST NEED FACING SOUTHERN BAPTISTS TODAY IN THEIR WORLD MISSIONARY ENTERPRISE IS MORE VOLUNTEERS FOR FOREIGN MISSION SERVICE."**

**BAKER JAMES CAUTHEN**  
Executive Secretary  
Foreign Mission Board

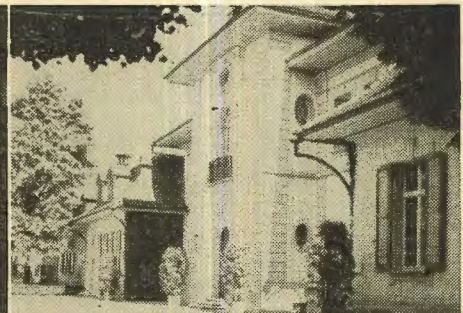
## THE CRISIS OF OUR GENERATION DEMANDS ACTION



The Orient, where more than half of the world's people live, affords unlimited opportunities for Christian witness. The Baptist hospital in Kyoto, Japan, represents one phase of a many-sided testimony in Christ's name in Asia.



Latin America has been the scene of Southern Baptist missionary work for 75 years. The First Baptist Church in Rio de Janeiro, Brazil, typifies this gospel ministry in 20 Latin American countries.



In Africa, Europe and the Near East, missionaries work in metropolitan centers and small communities to share the gospel. The international Baptist seminary at Ruschlikon/Zurich, Switzerland, symbolizes this ever-expanding Christian witness.

Southern Baptists are committed to world missions. Today approximately 950 missionaries are serving in 35 countries and territories overseas. The Foreign Mission Board hopes to have 1,000 missionaries under appointment by the end of 1955, and 1,750 missionaries at the earliest possible date.

God's call to foreign mission service is coming to many young Southern Baptists—it may be coming to YOU. If so, it may be your privilege to serve overseas as a witness to the Christian gospel. Your mission home might be in Lebanon or Argentina or Korea. Your work may be that of preacher, teacher, doctor, nurse, homemaker

or some specialized-and-needed profession. Your co-workers will be fellow missionaries and national Christians. Your main job—no matter where you live or what your vocation—will be to represent the Saviour, Jesus Christ.

If YOU are a mission volunteer or need assistance as you consider the matter prayerfully, the Foreign Mission Board's personnel secretary, Elmer S. West, Jr., and his associates will be glad to discuss missionary service with you. You may write to the Department of Missionary Personnel, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

# Children's Page

## Douglas and Nathan



Illustrated by Vera Gehman

By ELIZABETH Y. RESLER

Douglas always liked to help Mother clean the attic. They were sure to find some treasures, or something he had forgotten about. And Mother would tell him the most fascinating stories about the funny-looking clothes stored up there.

"Now, then, I think I'll take these old magazines down. I see the paper man coming down the alley and he'll take them right away. I'll be back in just a few minutes, dear," said Mother as her head disappeared below the stair railing.

While she was gone, he'd just look around, thought Douglas.

"I wonder what these things are—they look like drapes." He picked up the long blue material. Then he wrapped it around himself. Another smaller piece he fitted on his head. He caught a glimpse of himself in an old mirror and became even more interested in his costume.

"H'm, I look a little like the picture in our Bible story book," he said as he tugged at his clothes and walked back and forth. "I wonder what Mother will think of me."

And thinking of Mother he suddenly realized she had been gone a long time. Not wanting to take off his fancy clothes before she saw him, he sat down on top of the pile of drapes to wait.

Douglas wasn't sure how long he sat, but suddenly that pile of old drapes seemed to turn into a big white cloud. And like clouds do, it was sailing along in the sky—with Douglas sitting comfortably on top of it.

Looking down over the edge, Douglas saw that the cloud was sailing out over an ocean. In fact quite soon he could see no more land at all.

"I wonder if this is the Atlantic Ocean?" he said.

But almost before he could say

it the cloud was above the land again. And then his unusual air coach was slowly coming down. Then there was a gentle bump and he knew this was the end of his journey. Douglas began to look around.

Just then a boy came running around the corner of a house.

"Hello, my name's Douglas, what's yours?"

"I'm Nathan," answered the boy, "and my father is waiting for me to bring him a tool. Come along and meet my parents. Maybe you can help, too."

Sure enough on the other side of the house in the shady yard was the rest of Nathan's family. His father was busy with very odd woodworking tools. Nathan's mother was cleaning fruit for dinner.

Douglas was too polite to say so but he thought it strange that Nathan's father did not have an electric saw and drill. As he thought this he looked around for a place to plug one in the wall. Then he realized that there were no electric lights either. Small earthenware lamps were set around for light at night.

After a while Nathan's mother went to prepare supper. When she called that it was ready the three of them put down their work to go inside. At the door Nathan and his father stopped. They touched a tiny box fastened to the side of the door and repeated solemnly, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Douglas knew the verse, too, so he joined in saying the familiar words.

All too soon the evening was over and the family went up the outside stairs to the rooftop. Here they unrolled mats. These were their beds. So, under the stars,

the boys lay quietly thinking pleasant, friendly thoughts.

As Douglas watched the stars he felt himself being lifted again up, up, and away. His cloud was taking him home.

He must have been asleep, for here he was on that pile of clothes in the attic.

"Hi, there, did you think I was pretty slow?" laughed Mother. Then her eyes widened as she saw Douglas. "Now, who are you?"

Douglas grinned and walked up and down showing off his costume.

"I'm Nathan, the boy of Palestine," he said.

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### May Time

By NORMAN C. SCHLICHTER  
May time's a gay time

In our big land and fair.  
While blossoms burst on fruit trees

Birds sing everywhere.  
May time's a gay time!

A time for outdoor play,  
When winds keep getting warmer  
With every new day.  
May time's a gay time!

Planting seeds is fun.  
It's fine to help make harvests  
of food for everyone.

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"how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Empty shoes! What stories they could tell of those pioneer preachers who wore them carrying the gospel of Christ to us who walked in darkness. And now they stand empty and worn out for the cause of Christ.

The men who wore them served for many years, walking up and down the country for miles and miles, every week to meet their churches.

And now these men are in need, tired and hungry and longing for faces they once knew. You can answer at least one of their needs through the offering for ministerial relief. The money granted these old people is small—sometimes as little as \$16.00 per month, but sometimes it represents the only income they have.

Is your church planning to have a part in the fellowship offering for ministerial relief?

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### Hit the Face

By GENE WRIGHT

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Use any cardboard box that is larger than a pie plate. Place a pie plate in the center of the box top and draw around it to make the shape of a head.

Draw and clip out two round eyes, a nose, and a mouth.

Give each player ten dry beans. Stand back from the box.

Let each player take his turn in throwing ten beans at the face. Count five for each bean that goes into the mouth. Count ten for each bean that goes into an eye or the nose. The first player to score one hundred wins.

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| Bethlehem        | Unfaithful    |
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For there is a better way to produce electricity's benefits for Americans.

It's simply the way the hundreds of electric light and power companies, with money from millions of investors, have built the greatest electric industry in the world.

That way is still a better way to build.

- It gets the job done quickly and efficiently.
- It doesn't use your tax money.
- It's why Americans today enjoy far more low-price electricity than people anywhere else.

Since America's electric light and power companies are ready, willing and able to provide plenty of power, isn't it wasteful of tax dollars for government to try to do the same job? The government way leads straight downhill to a federal electric power monopoly... and socialism.

Arkansas

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Reservations for the two 1955 Assemblies are being received in every mail that comes to Baptist Headquarters. The 1955 Assemblies will be better than ever—better program personnel, better teacher personnel, better singing, better food, better recreation, and **BETTER SWIMMING**. Reservations will be received on a first come, first served basis so get your reservations in now. Send all reservations to Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas. The name, age, if under 17, sex, and a \$2.00 reservation fee should accompany each reservation.

### HELP WANTED!

To serve on the Assembly staff for each of the Assemblies, waiters and waitresses, dormitory matrons and boys' dormitory supervisors will be needed.

### WAITERS AND WAITRESSES:

Waiters and waitresses should be 14 years of age or older and physically able to do the work necessary to serving the three meals each day. Those accepted for this work should arrive on the Assembly grounds as early as possible on Thursday and remain through the serving of the last meal on Tuesday.

In return for this service the Assembly will provide bed and all

meals Thursday night through Tuesday night. The only expense to those accepted for this service will be the \$2.00 registration fee and the .50 Health and Accident Insurance fee which all pay who attend the Assembly. Those desiring to apply for this service should write immediately to Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas.

### GIRLS' DORMITORY MATRONS AND BOYS' DORMITORY SUPERVISORS:

These will live in the dormitories and will have charge of the buildings and those who occupy them during the Assembly session. In return for this service the Assembly will provide bed and all meals Thursday night through Tuesday night. The only expense to those accepted for this service will be the \$2.00 registration fee and the .50 Health and Accident Insurance fee which all pay who attend the Assembly.

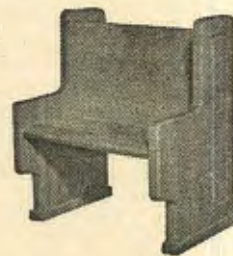
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# Hezekiah Meets A Crisis

By BURTON A. MILEY

## Sunday School Lesson

May 29, 1955

2 Chronicles 32:1-8, 32-33

Wouldn't it be nice if things always went smoothly? Does one have a right to expect the time to come when he will be removed from the possibility of a crisis? After one has worked hard, done righteously, been pious can he expect respite from trouble? These are everybody's questions. Life is greatly influenced by the attitude held toward these things. Hezekiah had been pious, had led the nation to observe the Passover, had brought priests and Levites back to posts of service, but on the very heel of this reformation came the threat of Sennacherib with his hosts to fight against Judah. The threat thrust Hezekiah into a national crisis as leader of his people. Israel had fallen in 722 and was no longer a buffer nation for Judah.

### THE PREPARATION AGAINST THE THREAT

Immediately after the Passover, Hezekiah sought to make permanent the gains in worship. He set courses of service for the priests and Levites. These serving men needed sustenance. Commandment went forth first in Jerusalem and finally through all the land for people to give the portion unto the priests and Levites "that they might be encouraged in the law of the Lord" (31:4). Adequate provision for the priesthood was in hand. Two administrators were appointed by the king to rightly divide the offerings. Adequate provision for carrying on God's work has always been a problem. Even today it continues as one moves in church circles to work to the advantage of the kingdom of God. The problem of provision and administration is perpetually present where God's work is.

Hezekiah did four things in preparation against the threat of the Assyrian King, Sennacherib. First, he destroyed all the waters around the city that would be an aid to the enemy in siege. The people readily helped. The source of water was stopped or the water polluted so that it was useless to the enemy. This action is one yet practiced by feuds in the Orient.

The second preparation was the repair of walls about Jerusalem. Darts and shields were furnished to soldiers in strategic places upon the wall to hurl against the enemy. No straw seemed to be left unturned which would aid the defense of the city.

The third preparation was the assignment of captains of war over the people. It was not a haphazard organization to counter the siege of Sennacherib, but an orderly approach to the vital problem of war.

The fourth preparation dealt with the morale. Captains were assembled and Hezekiah spoke to them saying, "Be not afraid nor

dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him, with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." Possibly no stronger words could be spoken to raise the morale of the soldiers than these. The king had established himself within the hearts of the people as a courageous, victorious, God-fearing leader. How much this preparation paid off can be learned from a reading of verses 10-20.

### ACCEPTANCE OF LEADERSHIP

The people immediately responded to Hezekiah and "Rested themselves upon the words of Hezekiah king of Judah." This is a vote of confidence to the king. Isaiah, the prophet-statesman, assured the king of God's help. In fact, further study of the record proves that it was not the preparation of Hezekiah, but divine miraculous intervention of God against the hosts of Assyria that won the battle (Isaiah 37:36); 185,000 men of valour died in one night; this loss was the downfall of Sennacherib who was slain in his devotions by his sons. This victory from God greatly exalted Hezekiah in the eyes of all his neighbors. Many came and brought gifts to him to learn first hand the story of conquest and deliverance. Why these groups came can best be understood if we erase from our minds those things so common to our civilization such as newspaper coverage, radio reports, and television. The only channel people had to gain accurate information in Hezekiah's day was to go directly to the origin of the incident. The oriental custom to bring gifts prevailed and the victorious king was further enriched.

### HEZEKIAH'S PERSONAL CRISIS

Hezekiah passed the crucial moments of national crisis to be thrust immediately into a personal one. The crises of leadership and personal affairs often go together.

Hezekiah was sick to death but in his sickness he pleaded faithfulness unto the Lord and the Lord gave him fifteen additional years to live. The record is in Isaiah 38. Immediately upon the passing of his health crisis, another crisis developed. Pride arose. He was pleased with all that had been done for him. The government of Babylon sent ambassadors to congratulate the king. He

responded by showing these people all his treasures. He was rebuked by the prophet, Isaiah, for this stupidity. Babylon was the nation finally to come against Judah and reduce it to captivity like the Northern Kingdom experienced in 722 with the fall of Samaria.

### PRACTICAL LESSONS

Never is there respite from crisis. Life goes from one crisis to another. Every decision is a crisis to some extent. There can be no life of a free agent without decision. This responsibility is given by an Omnipotent God and must be borne by each being. Happy is the man who searches for God's wisdom and direction in every choice.

God is thrust into crises by acts of men. God has much at stake. Each man by his decisions involves the welfare of God in personal life and world affairs. There can be no decision for good or evil which does not involve God. Have you thought of war or missionary conquests as crises prompted by men which involved God?

God operates through crises. Often he brings man back to right

through the crisis in which he finds himself powerless. Faith strengthens the man in God's ability and nearness. Some will listen only in emergency. If God did not use that crisis as an opportunity to react and teach, he would have been shut out of the life. When in crisis one should never hesitate to turn quickly to God in faith.

Lessons from history are vain if God is left out. No doubt the ultimate purpose of history is to lead to repentance. God moves through every age. If man moves with God his welfare increases. If he moves apart from God his woes are heavier. History speaks two records. The first is favor when God is sought and the record is loss when God is left. Thank God for any leader who strives to focus his work on God and righteousness. Every citizen would do well to accept individual responsibility at this point.

—000—

### LIFE

Life is like a bank account. You only get back what you put in. Experience is the interest.

—Quote

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YOU WILL SAVE 22% to 27% on your 1956 church offering envelopes if you order before June 30. Recently your Baptist Book Stores completed arrangements to have your envelopes printed during the printer's idle season at a real savings in cost. Even the rush-season prices are the lowest available.

Each envelope is printed with set number, Sunday of month, and church name; and is easy-opening. You can request fall delivery and pay then, but order before June 30 for greatest savings.

Your church pictured on each envelope Free if 150 sets ordered (\$5.00 artist's charge if fewer ordered).

Price per set if ordered before:

No. of Sets	June 30	October 31	After October 31
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750-999	.12¢	.13¢	.16¢
500-749	.12¼¢	.13½¢	.16¼¢
400-499	.12½¢	.13¾¢	.16½¢
300-399	.12¾¢	.14¢	.17¢
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# Executive Board STATE CONVENTION



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

## Good Economics And Sound Finances

It has been said, "I wish that future generations could be here at this time to see the magnificent things we are doing with their money."

Hitler, before World War II said, "Democracy is an expensive luxury."

Another statement made by Mr. R. J. Philpott of Washington, D. C., should "stab" us awake: "Only in a wealthy country can the people afford to rule themselves because of waste, attendant to our form of Government, is prodigious."

In a Democracy, like a Baptist church, where the people rule, economics is always a factor. A church is not a business establishment in the real sense of the word, but a congregation is in business for God and must, of necessity, deal in economics and finances. To make the right budgetary allocations which will meet all the needs, and do it proportionately, the people must see all the needs of our Baptist life.

It is easy for a church member to see the need in the department of the church where he works, because he is more intimately acquainted with that phase. But if that individual happens to be in a place of leadership in the church and is a "onesided" Christian, that department or part of the church will be remembered adequately at budget time, while another phase of the church program (that he does not know about, but just as important) may be neglected.

Many times an influential church leader feels that something must be done, and when the people cannot, or will not give the money to pay for it, the church is led to borrow the money without too much planning or thinking. In some instances this has been the easier, more improvident solution of "letting George do it" when it comes to financing Kingdom work.

Let us hasten to say that we believe in a church borrowing money. As pastor, we helped the people borrow money, but not until the members of the church had first made an effort, after careful and prayerful planning, to finance the project, even to the point of sacrifice. The only thing that we are concerned with is just simply this:—Let us learn all we can about what needs to be done, then apply good economics and sound finances to the accomplishing of our tasks throughout all our denominational life. When we use economics and finances diligently in the wisdom of God, mixed with prayer and faith, the minority can become the majority. Because one church plus God is always a majority.

The average church deals in purchasing, entertaining, teaching and working nearly every day, yet the average church member rarely puts these things into their proper perspective field of economics. He says, "Oh well, we'll work it out later." Then at the end of the month when the bills must be paid, the financial problem is solved as the church uses all, or at least all but a pittance, of the money to pay local bills. Because of inadequate planning, mission money is thus used and that church robs itself of the joy of going with Christ after the lost to the ends of the earth.

When Jesus spoke these words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.", he commissioned the church to enter the mission field. Therefore, when the members of a church of the Lord Jesus Christ do their best in planning, praying and working, we believe that God will prosper them to the extent that they will be able to make some contribution to the cause of missions. But before a church is able to go very far in this thing of giving to world causes through the Cooperative Program, it must glamorize economics and finances in order to educate the people to the pitfalls of overlapping, waste and one-sided finances.

It is also easy for a denominational Board member or worker to drift into the same pattern of "one-sidedness" on a larger scale. But to be a well-rounded Christian, a religious leader must not let small horizons, small thinking, small ideas, pet theories, prejudices or sentimentalism cause him to become a promoter of any single phase, or institution of our Baptist life at the cost or peril of another phase, or institution, which in God's sight is just as important.

An individual can sometimes get the idea that because he attended or graduated from a certain school of higher learning that somehow the institution is more important and needs more money than any other institution. Graduates of a school can become so clanish that another person who, under the providence and leadership of the Holy Spirit, attended another institution, is not worthy of notice and especially not worthy of a kind deed or a good word. The educational institutions of our great denomination were established as great men were led by our omniscient God, and each one has its place. If a fellow-laborer in God's Kingdom did not happen to attend the same school that you attended that does not necessarily make a "nobody" of him. Our institutions are God-given to better train and equip our leaders for service and not to build "clicks" or "clans", to vie with each other for special financial favors.

Church and Denomination Night, which is to be observed in our churches during September and October of this year, will help all the people to see all the work and know all the needs, from the local field to the ends of the earth. This is a one-night meeting to be held in each local church. There will be sketches giving the high-lights of the local church program through the years, and also sketches showing the high-lights of our denominational life through the years.

Here is an opportunity to help build well-rounded, sound - thinking, world - minded, down-to-the-earth Christians. Leaders in all echelons of the local church should recognize their responsibility in helping to make this a time of "Mass Enlightenment" for the rank-and-file church member. To help promote Church and Denomination Night is to help all the people see all the needs, so that the church can go into all the world.—RD

## A Danger Exposed

Last year, 1954, Mr. Glenn L. Archer, Executive Director for Separation of Church and State, made a trip through Italy and Spain. He saw first hand the poverty, illiteracy, ignorance and Communism which abounds in these Roman Catholic countries.

Mr. Archer said, "Americans must be alerted to the dangers inherent in Catholicism as well as Communism." He also listed six reasons for his statement:

1. Attack upon public school systems as godless.
2. Disapproval and boycott of motion picture films like Martin Luther.
3. Pressures to remove from radio, television and newspaper, columnists and commentators who dare speak the truth on Church and State Separation.
4. The use of tax funds for sectarian interests in violation of law.
5. The pressures to place Roman Catholics in schools as teachers. (Obtains now in thirty states).
6. The teaching of young minds that all non-Roman Catholic religions are counterfeit and that Church State Separation is a compromise unacceptable to Roman Catholics.

We realize that an article like this is highly controversial; therefore, the daily newspapers dare not touch the subject. But we need to inform all of our people that Catholicism has been working day and night, not to make America Christian, but to make it Roman Catholic. In the effort the leaders have not hesitated to use a variety of tricks and endless chicanery to accomplish that purpose.

Steadily and surely the American people are learning that Communism is not the only "ism" that confronts us.—RD

## Vacation Bible School Time

We are happy that so many of our churches are planning to sponsor Vacation Bible Schools. This is good opportunity to win souls for Christ and at the same time help the children to be missionary in spirit. When the offering is taken, we hope that all leaders will explain the Cooperative Program. This will give the children a vision of what our great Baptist denomination is trying to do and at the same time give an over-all picture of our plan of work.—RD

