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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JUNE 9, 1955

NUMBER 23



Carl H. Jones Photo

New Foreign Mission Appointees on the stage at the Miami Convention

Why I Believe In Personal Work

By ERNEST J. LOESSNER

*Asst. Professor of Religious Education,
Southern Seminary, Louisville, Kentucky*

I believe in personal work because of the example of Jesus. He magnified the individual. Wherever He went—in the crowds, in homes, or by the wayside—He ministered to individuals. Jesus' meeting with Nicodemus by night and, on another occasion, His experience with the woman at the well, illustrate His skill as a personal worker. He employed this strategy with His disciples, sending them out by two's to witness in the homes.

I believe in personal work because those who saw Jesus in the flesh practiced it. The first century Christians combined personal work with preaching to win their generation for Christ. A close look at the Pentecost experience shows Christians witnessing to the thousands of visitors who were in Jerusalem. When Peter stood to preach that day he found an audience prepared to listen because they had heard the testimony of earnest lay-Christians. And from that day to this, the Holy Spirit has blessed the joint efforts of personal workers and preachers of the gospel.

I believe in personal work because Jesus has commanded it. His command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is a command for every Christian to go into his own personal world and witness. His marching orders are ours to obey. Personal work coupled with gospel preaching is still our best strategy for winning a lost world. There was a day in



DR. LOESSNER

American life when church bells were used to call people to God. But we have discovered in recent years that we must return to Jesus' method of personal work if we are to win our world. It is not church bells but door bells that will call people to God.

'Give It Back To The Indians' New England Settlers Told

BOSTON, December 27, 1633—(BP) — "Give the land back to the Indians" is the gist of a pamphlet written by plainspoken Roger Williams, the controversial Puritan minister who is waging a one-man war for individual liberties.

Indians are the rightful owners of New England, Williams declares in his explosive pamphlet, and settlers have no right to any land unless they buy it from the natives. Massachusetts Governor John Winthrop requested a copy of the paper to study in confidence and then made known its startling contents.

The minister, a staunch friend of the Indians since his arrival in the colonies, further declares that the charter granted the Massachusetts Bay Company by King Charles for the exploitation of New England specifically states that land acquired by settlers is to be purchased from the Indians.

Governor Winthrop today called a meeting of his council to study the pamphlet. The lawmakers plainly are distressed by the furor which Williams' charges are creating.

Voicing a common opinion, the governor said in a prepared statement, "The Indians have no more than a natural right to this country. If we leave them enough land to live on, it is all right if we take the rest. The Indians should be glad to have us here as neighbors. Besides, the plague which killed so many Indians just before the arrival of settlers is evidence that God was preparing a place for us here."

A councilman who preferred not to be quoted pointed out that while the settlers

may have the Lord on their side, Williams probably has the law on his.

The governor is anxious to quell the disturbance as it could lead to revocation of the charter of the Massachusetts government if news of the controversy reaches England. Already English authorities have accused the colony of rebellion, severing allegiance, separating from the laws of the church and state of England, and other forms of sedition.

Governor Winthrop doubtless is disturbed by current reports that a royal governor may be appointed over Massachusetts to bring the colonies under closer surveillance of the king. At the same time the local government has pledged to the colonists that it will oppose further interference from England—to the extent of recruiting a militia.

The council is not expected to consider the validity of the charges made by Williams in his pamphlet, but to study means of silencing the stormy Puritan. Williams' penchant for defending the unadorned truth has proved a source of endless embarrassment for church and civic leaders since his arrival in Boston almost three years ago.

After he fled to America to escape persecution in England for his religious beliefs, Williams accepted a Boston pastorate but promptly resigned when he learned that the church had ties with the Church of England. Later he told a group of New England pastors they should discontinue their conferences because they had "grown too powerful."

Southern Baptist Convention
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Love Conquers Sin

A Devotion by the Editor

"He was manifested to take away our sins."

Sin is represented in the Bible as an active, malignant, blighting, death-dealing force in human life. Our experience with sin and our observation of its workings confirm the charges brought against it by the Bible. Sin enters the heart of man and contaminates his emotions; it invades his intellect and warps his judgment; it masters the will and determines his decisions and choices; it degrades the physical senses until they hunger for the satisfactions of sinful delights.

John gives us the only remedy that has ever been provided to remove sin from the human heart and life: "He was manifested to take away our sins." The purpose was not merely to curb sin, limit its activities, or even punish its deeds, but to remove it and cleanse the life of its blight. A young man once remarked: "My brother has a sin which only the grace of God can cure." Only the grace of God through Christ can conquer sin in us and free us from its domination.

This word "manifested" calls attention to our part in becoming free from our sins. Jesus died for our sins; that was a work which He alone could do. He arose for our justification; no one else could do that. He is now at the right hand of God interceding for us; no one else can fill that place. These functions belong exclusively to Him.

But He was manifested, made known, for the purpose of taking away our sins; and He alone can do that. But in the word "manifested" the emphasis is upon our seeing what is revealed and the response we make to that vision. There can be no manifestation unless there is an eye to see what is made plain and a response of appreciation for what the eye sees. Hence the vision of Christ is intended to loosen us from allegiance to sin and awaken in us a desire for the life which we see in Him.

In the manifested Christ we see: Love wounded by our sins, the kind of man or woman we may become without sin, the power which will enable us to be like Him.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin" I John 3:4,5.

—OOO—

Fortitude implies a firmness and strength of mind that enables us to do and suffer as we ought. It rises upon an opposition and, like a river, swells the higher for having its course stopped.

—Jeremy Collier.

ARKANSAS BAPTIST

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From The Editor's Desk

The Question Of Bible Institutes

In spite of appeals from Kentucky and Florida to the Southern Baptist Convention to take over Bible institutes in those states, located at Pineville, Kentucky, and Graceville, Florida, the Convention declined to do so and reaffirmed its action of 1950 with regard to Bible institutes. This was a wise action on the part of the Convention. It is our firm conviction that the Southern Baptist Convention has no business entering the field of Bible institutes.

State Responsibility

There are several good reasons, it seems to us, for the Southern Baptist Convention refusing to enter the Bible institute field. First of all, we feel that this is a responsibility of the states and not of the Southern Baptist Convention. However, Bible institutes are usually started by a group of individuals wholly independent of state convention action. I am sure this was true of the two schools in question. But the states of Kentucky and Florida later came to the support of the Kentucky school at Pineville and the Florida school at Graceville.

Our five seminaries accept non-college graduates and give them the best training possible. However, the major responsibility of the Southern Baptist Convention is not in the undergraduate field of theological education, but in the graduate field. A theological seminary is actually a graduate school. The undergraduate work should be taken care of by the states, whether in the field of college education or of Bible teaching for those students which do not have college training and for various reasons cannot attend one of our seminaries.

Extension Centers

In seeking to meet the needs of men who do not have the advantages of college and seminary training, our colleges and seminaries have established extension centers within the reach of most of the men who need the training which these centers provide. Howard College of Alabama several years ago led in the establishment of extension centers. Almost all the state colleges have followed the example set by Howard College. The seminaries are co-operating in maintaining a seminary extension course directed by Dr. Lee Gallman of Jackson, Mississippi. Any man, any where can take advantage of this training provided by the extension department of our seminaries.

Besides these services offered by our colleges and seminaries, the Sunday School Board provides an abundance of literature which is helpful to any minister of the gospel, whatever may be his educational attainments. Also, the courses of study offered by the Sunday School Board will increase the minister's knowledge and efficiency if he will take advantage of them.

With all these services offered to the non-college and non-seminary man, it would cer-

tainly seem unwise for the Southern Baptist Convention to enter the Bible institute field.



Remember the Sabbath Day, to keep it holy

Diminishing Need

There is a further and cogent reason for the Southern Baptist Convention to stay out of the Bible institute field of theological education. Because of the constantly rising standard of education among all the people with a consequent spread of education among all classes of people, there is a constantly diminishing demand for the type of training that the Bible institute provides. For instance, the percentage of the population which has a high school education or more, as that percentage rises year after year the demand for an educated ministry rises above the Bible institute level. Consequently the demand for Bible institute training is a diminishing demand. We feel that it would be unwise for the Southern Baptist Convention to enter a field of training where the demand is growing less and less instead of greater and greater. The demand for theological training in our seminaries is constantly greater and greater, therefore, the necessity for considering the establishment of a sixth seminary.

The Bible institute draws a student body from a limited area and the student body is not large. So if the Southern Baptist Convention should undertake to meet the demands of all non-college ministers who would be helped by Bible institute training, it would be called upon to establish an almost endless chain of Bible institutes across the land from the Atlantic to the Pacific, and from the deep South to the North. Obviously, such an undertaking would be unwise and would cripple our missionary program and our program of theological education on the seminary level. One or two Bible institutes would not touch the problem at all. It would require dozens of Bible institutes to come within the reach of men who do not have college or seminary training. As already stated, their needs can be met by the colleges through their extension department and through the extension department of the seminaries, and by the academies which are maintained by several of the states.

It was fortunate that the Convention was not stampeded by a strong emotional appeal, but instead maintained a sane and well-considered approach to this problem.

The Practical Value Of Conventions

We call attention to an article on page 9 by Dr. R. Lofton Hudson, Kansas City, Mo. The article bears the above title.

We urge our readers, especially the laity, to read this article. In our judgment it is one of the finest things we have seen on the subject.

Several times in the past we have called attention to the values accruing to those attending the Convention, from the contacts aside from the program itself. We believe it is these contacts and exchange of ideas, renewing acquaintances and making new friends which has broadened our horizons as Southern Baptists, and has had much to do with cementing us together in the most far reaching and comprehensive program known among evangelical Christians.

Many people have deplored the bigness of the attendance at the Convention. We believe this very bigness has contributed largely to our denominational life and to our comprehensive program. One can't meet 15 to 20,000 people and feel the bigness of it without himself growing in stature.

Let's keep it up! And attend the Southern Baptist Convention in numbers reaching 15-20-25,000. It is important that churches send their pastors to the Convention. It is important also that laymen attend. So instead of decrying the bigness of the attendance on the Southern Baptist Convention, let us rejoice and thank God.

A Surprise Move

It was a surprising move on the part of Dr. L. E. Barton of Montgomery, Alabama, to ask the Convention to suspend the rules for immediate consideration of a resolution that he wished to offer. Dr. Barton wrote the rule which provides that resolutions be automatically referred to the Resolutions Committee. Then he came before the Convention and asked that that rule be suspended and immediate consideration be given to a resolution which he offered expressing pleasure in Argentina's separation of church and state.

It was not only a bad precedent for the rules to be suspended but it was even worse to attempt to get an expression of the Convention on the internal conflict between church and state in another nation.

We do not know as yet all that is involved in this conflict in Argentina. It seems to be one dictator pitted against another. We rejoice always when any state frees itself from the strangled hold of the dictator church, or, conversely, when a church frees itself from state control. Individually, we may express our pleasure and satisfaction when such things occur in other nations. But it would be a serious mistake for the Southern Baptist Convention to pronounce upon the state of affairs of Argentina.

—OOO—
Forbear to judge, for we are sinners all.
—Shakespeare.

—OOO—
Where the road is straight, don't look for a short cut.
—Irish.

—OOO—
A good name is rather to be chosen than great riches.
—Proverbs.

Kingdom Progress

Pastor's Tenth Anniversary

New B.S.U. Secretary



TOM J. LOGUE

Tom J. Logue is to be the new BSU secretary, assuming his duties later in the summer.

Mr. Logue is a native of Waco, Texas. He received his AB degree from Baylor University in 1943. After serving three years in the U. S. Army Medical Corps, he returned to Baylor and received the MA degree in 1948. Going from Baylor to the Southwestern Seminary, Fort Worth, Texas, he completed the required course for the BD degree in that institution in 1950, and was awarded the Th.D. degree by Southwestern in 1954.

During his college and seminary days, he held pastorates in Texas.

Since 1951 Mr. Logue has been city-wide director of BSU work in Memphis, Tennessee. In Memphis there is organized BSU work at Memphis State College, University of Tennessee Medical Units, Southwestern, Baptist Hospital, Owens Junior College, and Draughton's Business School.

Mrs. Logue is the former Ethel Louise Garrott of West Memphis. The Logues have two children, Louise, three years of age, and Tom Jr., four months.

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Church Escalators

The first escalators ever sold for a church building are being installed by Otis Elevator Company in the new Educational Building now being erected by the First Baptist Church, Montgomery, Ala.

Two escalators, serving the second, third and fourth floors of the six-story structure, are scheduled for completion by Otis early in August. The escalators, each 32 inches wide, will run in an up direction before church services, and down at their conclusion. The new building is adjacent to and connects with the church, so that escalator service will give access to upper levels of the church itself as well as to the Educational Building. The latter houses the Church School, a small chapel, office space for staff members, recreational rooms, and other facilities.

The First Baptist Church, Montgomery's oldest, was founded in 1829. The present church structure was dedicated November 11, 1923.

Rural Pastor Receives Award



M. S. LLOYD

M. S. Lloyd, pastor of the New Providence Church, Route 2, Leachville, has received the Rural Pastor's Award which was sponsored by the Men's Brotherhood of Mt. Zion Association and Southern Baptist College, Walnut Ridge. The Award includes an all-expense-paid trip to Europe and the Near East. The Award was presented to Pastor Lloyd during commencement exercises at Southern Baptist College, Walnut Ridge, May 23. He was selected from among pastors in Northeast Arkansas on the basis of outstanding achievements on his local church field during the past year.

Deacons Ordained

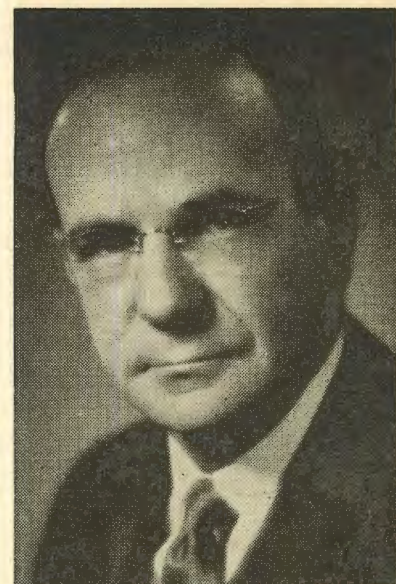
Three deacons were ordained by Hulbert Church, West Memphis, May 15. The men ordained were: Willie B. House, Myron G. Masters, and Carl Pufahl.

Pastor Ed Connelly served as moderator, and Freeman McMennis, pastor of Marion Church served as clerk. S. J. Meadow, pastor of Shell Lake Church, conducted the examination, and E. T. Heathscott, pastor of Togo Church, delivered the charge to the deacons and church. Gilbert Masters, deacon in Hulbert Church, offered the ordaining prayer.

The Hulbert Church grew out of a mission sponsored by First Church of West Memphis. The present membership is 80. These men are the first to be ordained as deacons in the Hulbert Church.

T. U. Contest Prescott vs. Gurdon

The Training Union forces of First, Prescott, were victorious over Beech Street, Gurdon, in a closely contested 13-week percentage comparison ending the last Sunday in May. Reports show a net increase in enrollment in both churches of 78 with an average increase in attendance during the final month of approximately 40 per cent. The climax came Monday night, May 30, when the Gurdon group served an ice cream supper to both Training Unions in Prescott. Record-breaking attendance was reported in both churches on the final night of the crusade.



PASTOR S. A. WHITLOW

The First Church of Hope observed the tenth anniversary of Pastor S. A. Whitlow's ministry on June 5.

During these ten years there have been 461 additions to the church by baptism, 612 by letter. The organizations of the church have made substantial progress under Pastor Whitlow's ministry. A Brotherhood has been organized, and the Sunday school has been completely graded.

The Sunday school enrolment during the ten years has increased from 769, and an average attendance of 368 to an enrolment of 935, and an average attendance of 545. The Training Union has grown from an enrolment of 132, with an average attendance of 59, to an enrolment of 317, and an average attendance of 161.

When Pastor Whitlow came to the Hope Church in 1945, the annual budget was \$20,000. In 1955 the budget was \$70,000. The amount for outside causes and benevolences has increased from \$5,000 to \$14,335, with an increase to the Cooperative Program from \$3,300 to \$12,000.

The value of the church property has increased during the ministry of Pastor Whitlow from \$56,500 to \$300,000. A new auditorium has been constructed and future plans call for a new educational unit to be erected on the site of the old auditorium.

Pastor Whitlow was engaged in the banking business in Augusta and Arkadelphia before entering the ministry. He is a graduate of Ouachita College and the Southern Seminary, Louisville, Kentucky. While a student in Ouachita he served as pastor of churches in Arkansas. During his seminary days he was pastor of churches in Kentucky. He returned from Kentucky to become pastor of Ohio Street Church in Pine Bluff, from which pastorate he came to his present pastorate at Hope.

Two Baptisms In One Day

Pastor Ernest Baker of the Ola Church had the unique experience of two baptizings in one day.

On May 15, Pastor Baker baptized five persons in the baptistry of First Church, Danville, at 2:00 P.M., and at 4:00 P.M. he baptized six persons in a creek near Ola. Since the two baptizings listed above, Pastor Baker has baptized five others.

He came to the pastorate of the Ola Church two months ago and reports that the program has been going along nicely.

State Music Director



LEROY McCLARD

LeRoy McClard, for the past two and one-half years music director of Immanuel Church, Little Rock, has been elected State Music Director. Mr. McClard has accepted the position and will serve on a half-time basis for the next two months. Since Pastor W. O. Vaught will be away at the Baptist World Alliance, he has requested that Mr. McClard remain with the Immanuel Church on a half-time basis while he is gone.

Mr. McClard is a native of Cape Girardeau, Missouri. He attended Southeast Missouri State Teachers College there. He is also a graduate of Oklahoma Baptist University, and Southwestern Seminary School of Music, Fort Worth, Texas.

For two years Mr. McClard was music director at East Henderson Baptist Church, Cleburne, Texas, and for two years at the Immanuel Baptist Church, Shawnee, Oklahoma, before coming to the Immanuel Church, Little Rock.

Mr. and Mrs. McClard have two children, Cynthia Ann, five years of age, and Julia Kaye, two years of age.

Minister Ordained

The Leonard Church, Gainesville Association, ordained Eugene Dudley to the ministry, Sunday afternoon, May 29.

Vance Marberry, pastor of Leonard Church, served as chairman of the ordaining council and H. W. Johnston, associational missionary, Gainesville Association, served as clerk. B. J. Duckworth, a student in Union University, Jackson, Tennessee, conducted the examination. Lawrence Ray, pastor of First Church, Rector, delivered the charge to the candidate and church. Jimmie Milligan, pastor of Greenway Church, delivered the ordination sermon. Alvin Jackson presented the Bible. S. R. Pillow, pastor of St. Francis Church, offered the ordination prayer.

G.A. Coronation

"Star Trials" was the theme of the GA coronation service recently at the Walnut Street Church, Jonesboro, D. D. Scrivner, pastor.

Barbara Bradley and Dana Lou Johnston were crowned Queen Regents.

There were 16 Maidens, 14 Ladies-in-Waiting, and seven Princesses. Mrs. D. D. Scrivner presided over the ceremonies.

First Anniversary Observance



LUTHER DORSEY

On May 15 the Forrest Park Church, Pine Bluff, observed the first anniversary of Pastor Luther F. Dorsey. The observance was a climax of youth week in the church.

Pastor Dorsey is a native of Texarkana, a graduate of Ouachita College and of the Southern Seminary, Louisville, Kentucky. Former pastorates were at Star City and England.

During the past year there has been a net gain in Sunday school enrolment of 150. Additions to the church membership have totaled 84.

Educational facilities have been increased with addition of two new nursery departments, a young people's department, and several additional classrooms. Six new deacons were ordained on May 29. They are Guy H. Lindsey, Charles Thorne, Charles Pennington, Foster Burba, Horace Brumley, and Robert Rhodes.

The church auditorium is being air conditioned and a building program for additional facilities is being launched.

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God marked the worth of man when He invested His love in him.

—Austin Ingram.

Minister Ordained



HOMER MORAN

Homer B. Moran was ordained to the gospel ministry by the Longview Church, Little Rock, Sunday afternoon, February 27. He is the first preacher the recently organized church has ordained.

Pastor Charles E. Lawrence was moderator of the ordaining council, and T. P. Gladden, pastor of West Side Church, Little Rock, served as clerk. Guy S. Wilson, pastor of Reynolds Church, delivered the charge, and C. O. Abbott, pastor of Welch Street Church, presented the Bible.

Mr. Moran is the son of Mr. and Mrs. C. E. Moran, Sr. of Little Rock. He is married to the former Miss Christine Rochelle of Little Rock. They have two children.

Mr. Moran is a senior in Ouachita College. He is serving as pastor of London Church, Dardanelle-Russellville Association.

The First Church, Greenwood, has paid deserving tribute to the building committee which directed the construction of their new building. An account of their building effort was carried in the April 7 issue of the Arkansas Baptist. The committee consisted of Paul Gant, chairman, Doyle Oliver, and Miro Spicer.

**Joins Staff Of Music Department
S. S. Board**

Miss Nettie Lou Crowder of Arkansas on June 1 joined the staff of the Church Music Department, Baptist Sunday School Board, Nashville, Dr. W. Hines Sims, secretary announced recently. She will be a staff member for *The Church Musician* and an associate editor of graded choir materials.

Miss Crowder holds a B.M.E. degree from Ouachita Baptist College, Arkadelphia, and a M.S.M. degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. She has had teaching experience in elementary schools in Camden and North Little Rock, and in high schools in Crawfordsville and Malvern, Ark., and the School of Sacred Music, at Southwestern Seminary.

She has served as choir director of the First Church, Malvern, director of music at Central Church, Carthage, Tex., and carol and concord choir director at University Church, Fort Worth. Miss Crowder comes to the Sunday School Board from the Texas Church Music department.



MISS NETTIE LOU CROWDER



Christian Horizons



By Religious News Service

Southern Baptists Move to Organize Joint Evangelistic Crusade

The American Baptist Convention has been invited by the newly-elected president of the Southern Baptist Convention to cooperate in a five-year evangelistic crusade to "win America for Christ."

Dr. C. C. Warren of Charlotte, N.C., told the annual meeting of the "northern" body that his denomination was solidly behind the invitation. He said it also was being extended to the National Baptist Convention U.S.A., Inc., and the National Baptist Convention of America—both Negro groups.

The SBC is anxious for the four Baptist denominations to participate in the crusade, designated as a Program of Advance, Dr. Warren said. The program will start in 1959 and culminate in 1964, the 150th anniversary of organized Baptist work on this continent.

Belgian Catholics Hold New Demonstrations On School Issue

Tens of thousands of Roman Catholics demonstrated throughout Belgium in behalf of "justice and equality" for their schools. Government-sponsored bills proposing to reorganize the educational system and cut subsidies to Catholic schools are pending in parliament.

In Brussels, some 40,000 workers, students and representatives of youth organizations marched with banners reading, "Catholics Are Not Second Rate Citizens" and "The Country Still Says 'No' to Collard." The latter was a reference to Minister of Education Leo Collard after whom the controversial education bills are named.

Galveston Mayor Rejects Clergy Pleas Against Gambling

Mayor George Roy Clough said he is "standing pat" on plans to throw the Galveston, Texas, wide open to gambling and prostitution despite pleas made by representatives of the local ministerial association at a three-hour conference.

"I do not agree with them and they do not agree with me," he said after the meeting.

George Scotchmer, president of the ministerial group, commented that, "it appears matters stand just as they did before the conference."

The 64-year-old mayor, owner of Radio Station KLUF, had promised during the election campaign that he would "open up gambling and re-establish the red-light district" abolished two years ago.

"There have been prostitutes since the days of Christ," he said. "He was unable to stop prostitution, so why should I try?"

Mr. Clough said he thinks slot machines are undesirable but he has no objection to dice, cards and roulette because "generally speaking they are operated by reliable persons."

American Baptists Adopt \$7,466,156 Budget

A 1956 unified budget of \$7,466,156 was adopted by the American Baptist Convention at its annual meeting.

In addition, the delegates approved a bud-

get of \$4,977,437 for May 1 to December 31 of this year. The two budgets were adopted because the denomination is changing over from a fiscal to a calendar year.

Poling Assails 'Prodigal Son' Movie

Movies such as "The Prodigal Son" raise the question whether the Bible "has become for Hollywood a cover-up for suggestion and debauchery," according to Dr. Daniel A. Poling.

Dr. Poling voices this concern in an editorial scheduled for the July issue of *Christian Herald*, of which he is editor.

"Perhaps the gravest evil and major menace of this picture," he states, "is the distortion before the eyes and mind of youth of Christ's parable of a father's love. Has Hollywood reached the conclusion that no one can possibly object if it is just a Bible story? Well, if this be so, Hollywood would be well advised to take another look.

"Considering the immortal words of the Prodigal Son and the Holy One Who spoke them, that picture is a perversion of the scriptural story and, to tens of millions who hold the parable to be sacred, it is blasphemy.

"We simply will not be silent in the face of a growing deluge of evil on the screen."

The editorial will be published in support of an article in a later issue of the magazine, "Look What Hollywood's Doing To Your Bible," by J. C. Furnas.

Argentine Congress Votes To Disestablish Catholic Church

Argentina's National Congress, overwhelmingly Peronist, voted to end Catholicism's status as the State religion.

The Congress approved a bill providing for the election of a constitutional convention to make "a partial reform of the Constitution in all matters connected with relations between Church and State."

This means that all references in the Constitution to Catholicism will be eliminated. One of the articles states that "The federal government supports the Roman Catholic Apostolic Faith." Other articles require that the President and Vice-President be Catholics.

Roman Catholicism has been Argentina's official religion since 1810 when the country won her independence from Spain.

Demands Catholic Church Get Pre-eminent Position in Guatemala

A demand that the new Guatemalan constitution give Roman Catholicism a pre-eminent position over other religions and provide for compulsory Catholic education in all schools was sent to the National Constituent Assembly by Archbishop Mariano Rosell y Arellano of Guatemala City.

If this is not done, he said, the Church will take "a position of estrangement" and will be forced to the conclusion that the present regime is anti-Catholic rather than anti-Communist. He stressed that 95 per cent of Guatemalans are Catholics.

A Smile or Two

A noted minister preaching one Sabbath was asked by the soprano soloist for his subject so that she might select an appropriate solo to follow the sermon. When he hesitated, she said, "Never mind. I'll listen carefully and before you are through, I'll have something appropriate ready."

The sermon ended. Then came the selection entitled, "Sometime, Somewhere, We'll Understand."

The father was taking his little son through the cemetery, looking at the old tombstones. "Daddy," asked the little boy, "where are all the bad people buried?"

A soldier was having refreshments at one of the army canteens when a chum came up.

"Hullo, Tom," he said. "What have you got there, tea or coffee?"

Tom shook his head sadly. "They didn't say," he replied.

The customer in the barber shop was addressed thus: "Your hair seems to be getting thin on top, sir. Have you tried our own brand of hair tonic?"

"No, I haven't," responded the man, "so it can't be that."

—Quote.

The lady, although by no means a sylph, prided herself upon the neatness of her well-rounded figure. One day when she appeared upon the hotel porch with a cluster of daisies pinned against her green linen frock, a gallant old gentleman complimented her:

"Miss Robinson, those certainly are charming flowers!" Then with the profoundest of bows, he added: "They suit you precisely. You look like a Virginia hillside!"

The boy was playing in front of a neighbor's house when Mrs. Smith said to him:

"Bertie, your mother is calling you."

"Yes, ma'am, I know it," he replied, but with no sign of any intention to depart. "I don't think, though, she wants me very badly."

"But she has called you six or seven times already."

"Yes, ma'am, I know; but she hasn't called me 'Albert' yet."

"Remember, my boy," said the elderly relative, "that wealth does not bring happiness."

"I don't expect it to," answered the young man. "I merely want it so that I may be able to choose the kind of misery that is most agreeable to me."

Friend of ours, loitering on a street corner in the hope that something like this would turn up to reward his desertion of duty, reports a funeral procession followed closely by one of Brink's armored cars. One passer-by noting the singular sequence, observed to his companion: "So you can take it with you!"

—Quote.

Small Bobby was playing on the back porch when suddenly there was a great clattering and banging out there.

"Bobby," called his mother, "what are you doing?"

"Nothing," he answered. "Nothing at all."

"What are you doing it with?" demanded his mother.

A small voice answered: "With a hammer."

—Capper's Wkly.

News From The Baptist Press

Memphis Interested In New Seminary

The Shelby Baptist Association is interested in Memphis being site for a proposed sixth Southern Baptist seminary.

A local committee, headed by William C. Bateman, attorney and former city judge, has been drawing up a prospectus to present to the committee of the Southern Baptist Convention studying the seminary question.

The committee to study theological, religious, and missionary education was continued for another year by the Convention in its recent session at Miami, Fla. J. W. Storer, of Tulsa, Okla., immediate past president of the Convention, is committee chairman.

In presenting Memphis' claim as a seminary site, Bateman said "This is the most centrally-located city in the Southern Baptist Convention."

Memphis Mayor Frank Tobey also backed the move by local Baptists, saying, "Unquestionably there is a dire need for a Baptist seminary in our city."

The new education committee of the Convention includes a group of rural pastors or rural Baptist workers on instructions of the Convention.

Aside from continuing the committee and designating that half its membership should represent rural Baptists, the Convention messengers at Miami side-stepped any action on a sixth seminary. They also side-stepped the formal recognition by the Convention of Baptist Bible schools in Kentucky and Florida.

Georgetown Gives Four Honorary Doctorates

Baptist-supported Georgetown College gave honorary doctor's degrees to four men at its spring commencement.

They included Edwin F. Perry, pastor, Broadway Baptist Church, Louisville, Ky.; L. O. Griffith, Home Mission Board, Atlanta, Ga.; John Soren, missionary to Brazil, and Richard Van Hoose, superintendent of schools, Jefferson County (Louisville), Ky.

Southern Baptist Work Authorized In Nebraska

Kansas Southern Baptists have decided to begin work in the neighbor state of Nebraska. The executive board of the Kansas Convention of Southern Baptists approved the start of work through its department of missions.

Returning from a visit to Nebraska, W. A. Burkey, secretary of missions in Kansas, reported:

"I have discovered that there are 299 towns and communities (which) fail to have the witness of any kind of Baptist ministry . . . Surely you can realize by this that we have a tremendous responsibility for making the Baptist message known . . ."

A mission of Southern Baptists has been organized in Lincoln, Neb., sponsored by Carter Park Baptist Church, Oklahoma City, Okla.

Kansas BSU'ers Elect Negro Pastor Chaplain

College students belonging to the Baptist Student Union in Kansas — a white group — have elected a Negro minister as their chaplain.

He is Bill Lawson, pastor of Mount Hebron Baptist Church in Pittsburg, Kans., and a graduate student at Central Baptist Seminary, Kansas City, Kans.

Educator Gives Furman \$50,000

Furman University President John L. Plyler said the school has been given \$50,000 by a South Carolina educator.

The money, given by G. Watts Cunningham, of Laurens, S. C., will be held in trust, with earnings to be used as student scholarships.

Cunningham received his master's degree from Furman in 1902 and doctor's degree from Cornell University in 1909. He is a former dean of Cornell's graduate school.

10 Commandments For World Congress Goers

Are you making the trip to London, England, for the Golden Jubilee Baptist World Congress?

If you are, you're one of the more fortunate Southern Baptists in being able to go. Albert McClellan, director of publications for the Convention Executive Committee, has written what he calls the 10 Commandments to be observed by Baptist tourists overseas.

They are:

1. Don't complain about the food, hotel rooms, and lack of bathing facilities. You will be very fortunate if you find any of these things to your liking.
2. Don't forget that you will be traveling in ancient countries, none of them with our great free-church backgrounds.
3. Don't travel as if you are the only one in your party. It's always the prima donna, male and female, that brings suffering to the rest of the group.
4. Don't expect the obstacles of customs, travel delays, and language barriers to melt before your wishes or your presence. Take red-tape as an inevitable part of your trip. Travel light, very light.
5. Don't be the obvious, gawking tourist. Remember you are a stranger in a foreign land, just as queer to the natives as they are to you.
6. Don't come home without a full notebook. Cameras are wonderful but they can never take the place of pencil and paper.
7. Don't find fault with the way other Baptists conduct their services. Don't let minor differences irritate you or major differences break your fellowship.
8. Don't be a dog-in-the-manger. If you can't go to the holy land or the Alps, don't belittle the other fellow for his opportunity.
9. Don't grump up. Keep smiling and happy. Remember that there will be some important things you will have to miss in order to conserve your strength and health.
10. Above all, take your religion with you. Daily Bible readings and prayer are just as necessary abroad as they are at home.

Books Received

The Art of Winning Souls

By Herbert Lockyer

Zondervan Publishing House Price, 50 cents

Workable Prayer Meetings Programs

By Theodore W. Engstrom

Zondervan Publishing House Price, \$2.00

Worship and Devotional Sermon Outlines

Edited by Al Bryant

Zondervan Publishing House Price, \$1.50

Sketches of Sermons on the Parables and Miracles

By Jabez Burns

Zondervan Publishing House Price, \$2.95



Denominational Calendar

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

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

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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God marked the worth of man when He invested His love in him.

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Counselor's Corner

By DR. R. LOFTON HUDSON

FUSSY FATHER

Question: My father is an invalid and he says that he is a Christian, but every time something doesn't go his way he gets mad and takes his spite out on one of the family. He gets terribly mad and says terrible things. I am afraid one of us will have a nervous breakdown.

Is there anything I could do to help him or stop him from doing this way? This is serious. It is so hard to be a Christian under such circumstances.

Answer: There is always a Christian approach to any problem. I can imagine how serious your problem is.

Treat your father as a patient. Do not cross him any oftener than you have to. Do not make him feel guilty. And encourage him to get out among people. Be firm and kind.

Many people as they get older are cranky and crabbed. They are angry. Besides the fact that age brings certain deprivations and frustrations, the arteries begin to harden and their rational controls are not so good. If we live long enough, most of us will get that way. It is hard to be an invalid. Put yourself in his place.

If your father has ever been a Christian, he still is. Our heavenly Father understands him and loves him.

Don't have a nervous breakdown. Respect yourself, even if you do feel hostile toward your father. Nervous breakdowns usually grow out of loss of self-esteem. God loves us. Let's love ourselves.

In Spirit and in Truth

(A book of worship programs)

By W. L. Howse

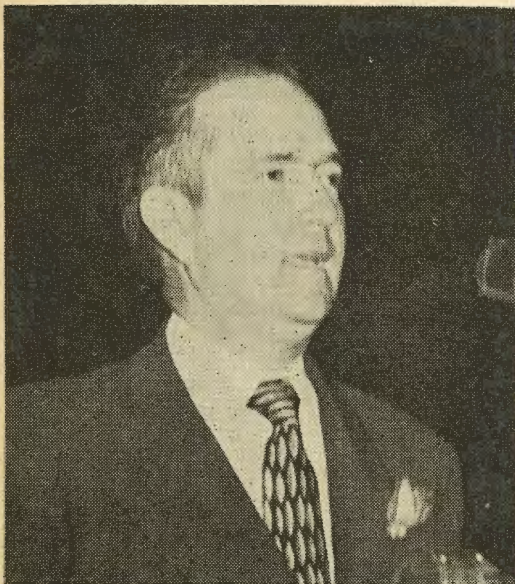
Fleming H. Revell Company Price, \$1.50

The Sacred Tenth

By Henry Lansdell

Baker Book House Price, \$5.60

Convention Preacher



MONROE F. SWILLEY, JR.

Pastor Second Ponce de Leon Baptist Church, Atlanta, Georgia, preacher of the annual sermon at the Miami Convention.

Best Religion Inspires Joy, Hope, Confidence

By EMMETT McLOUGHLIN

Man's relationship with his God should be a thing of joy. A religion is worthless that does not inspire love, hope, confidence and the assurance that man can be happy here as well as hereafter.

Roman Catholicism is a sad religion—filling its people with fear, with melancholy in this life, and with a gloomy foreboding of the next.

Most Catholic church buildings themselves breathe an atmosphere of sadness. The darkness of their Gothic recesses bespeaks not the calm of God but the stillness of the sepulchre. The flickering gleam of votive candles burning before statues of Mary and the saints belong in a mausoleum rather than in a temple of God.

The backwardness of Roman Catholic countries is caused to a great extent by this morose attitude that nothing in this life is worth while. It is merely a mournful pilgrimage to the next world.

And in the next world there is little hope. St. Theresa wrote of a vision she saw—souls were plunging into hell as fast as leaves falling from the autumn trees.

The very popular Roman Catholic devotion to the "Sorrowful Mother of Christ" emphasizes this depressing dejection. The Sorrowful Mother Novena Notes (Sept. 3, 1954) contains this litany of misery.

"Mother most sad, pray for us
Fountain of tears, pray for us
Mother desolate, pray for us
Comfort of the wretched, pray for us
Mother consumed with grief, pray for us
Mother bereft of thy child, pray for us."

Thousands of Roman Catholics attend these special Novenas throughout the United States and become steeped in this attitude of religious despair.

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

Receives Honorary Degree



L. O. GRIFFITH

L. O. Griffith, director of promotion of the Home Mission Board, was honored by his Alma Mater, Georgetown College, May 31, when the college conferred upon him the honorary degree of Doctor of Divinity.

New Pastor at Hardy

I. R. Davis, formerly of Kansas City, Missouri, became pastor of First Church, Hardy, February 1. Since that time the church has purchased a new piano and the parsonage has been redecorated.

Lake Hamilton Pastor



BILL STONE

Bill Stone is the new pastor of Lake Hamilton Church, Hot Springs.

Mr. Stone is a native of Texarkana. He is a graduate of Ouachita College, and a recent graduate of Southwestern Seminary, Fort Worth, Texas. He is married and has two children.

During the time Mr. Stone has served the Hot Springs church, the attendance on all services has increased.

'Executive' Sessions of Board Meetings

Since much has been said in our denominational papers about an "Executive" meeting last July of the Executive Board of the Arkansas Baptist State Convention; and since I am the man who suggested that we have a meeting of board members only, I feel that I should say a word about it. The writeup was by one who is not a member of the board; and some Baptist papers have commented upon the matter without knowing the full facts about it.

This meeting was the budget meeting. And all department and institution heads met with the board, and presented their needs. Visitors also were present; and all were allowed to say what they wanted to say. The "Executive session" was held afterwards so that each board member could have his say and vote with absolute liberty. I finished with the meeting of the convention in November six years on the board; for five years I had served on the executive committee, and for two of those years I had been president of the board. And during all of this time various members of the board had expressed the desire to talk and vote with absolute liberty. True, no department or institution head had tried to intimidate any member of the board; but the fact remained that several members of the board wanted such a meeting, especially when allocations were being made. (I understand that the board liked the meeting so well that one or two such meetings have been had since).

Two things are evident concerning this meeting. 1. As a whole the employees fared better than if the meeting had not been held. 2. The meeting had a good effect upon the board. It became the best working unit we had had for years.

No principle of liberty was violated in this meeting. Different workers were called into the meeting to review their want lists. Conversely, absolute liberty was given the board.

You do not believe in such meetings? By the same token one could argue against committees, boards, and deacons. Certainly the whole convention will not be called together to discuss details of all its work; it is far better for matters to be gone over by its boards, with the convention retaining the right to change any thing which the board does, and with every Baptist having the right to bring any matter before the convention. It is far better for a church to use committees, rather than nominations for the various officers coming from the floor. Deacons are standing committees. Certainly we use deacons and committees in our churches. And with equal democracy meetings of convention boards can meet without others being invited. Brethren, no liberty of Baptist democracy has been violated. An occasional "Executive" meeting is a healthful thing.

L. H. Davis,
First Baptist Church,
Harrisburg, Arkansas

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EQUALITY

The law cannot make all men equal, but they are equal before the law in the sense that their rights are equally the subject of protection and their duties of enforcement.

—Sir Frederick Pollock.

A Section of The Convention Audience, Miami, Florida



The Practical Value of Conventions

By DR. R. LOFTON HUDSON

Maybe "practical" is not the word. But I refer to the everyday results to the churches that come from such meetings as the annual Southern Baptist Conventions, the state conventions, the assemblies and camps, and the various conferences held by our denomination.

Some think of them as great meetings to project programs, vote budgets, and report on progress. They are these and more, much more. What goes on outside the sessions is of great importance also. The "more" takes place extra-curriculum. In the book stores, in the lobbies, in hotel rooms, and wherever two or three are gathered together.

It is these meetings, unscheduled, which hold Southern Baptists together. Here deserved reputations are made, undeserved heroes are ruined. Here denominational battles are won or lost. Public opinion, that anonymous authority, here finds its voice. Here ideas are born, still or alive. Here men and women exchange ideas on revivals, church problems, promotional schemes, preaching techniques, politics, personal work, counseling and conversions. You hear discussions on almost everything from sex to the second coming, from reminiscences to prophecies, from gossip to the Gospel — almost everything from a gnat to the zodiac.

The bull sessions are probably as important as the business sessions. (Please, this is no defense for laying out of the scheduled meetings, nor apology for the book store crowd.

Just a plain statement of scientific facts.)

Many a preacher goes back to the church with new and fresh ideas from reports and addresses he has heard. Too, he may have been lifted by a testimony from one of our missionaries; or challenged by the report of need from one of our institutions; or humbled by the unassuming service of some servant in another church. The facts are usually printed, but the living factors behind them come through the communication that is both verbal and non-verbal which he hears and sees.

Who will soon forget the striking statements in an address at Miami, 1955, when Dr. Perry Webb said, "You can't kid the kids," and "When the mother is on the night-shift and the father on the day-shift, it is no wonder if the children are shiftless"? Ideas as well as statistics will be echoes from Baptist pulpits all over the land, as a result of any such convention speeches. That is why Baptists do not need a Bishop or a Pope. We have voices in the wilderness and in the cities. And the sound of the gong in the mulberry trees may foretell the cloudburst next year.

Where do preachers find their revivalists for next year? And where do they get their ideas for a well-rounded church program? And how do they know whom to recommend to the pastorless churches? And how do they arrive at a concept of what needs emphasizing in our church calendars? From

the lobbies and the auditoriums and private interviews of a convention or assembly.

The printed page is fine. It is necessary. But the face to face communications are the real sources of our Baptist morale, and of our movements—good and bad.

From the conference in Jerusalem as recorded in Acts 15 to the next scheduled convention, from the Baptist World Alliance in London to the annual associational meeting of the Owl Mountain Baptist Association this Fall, Baptists speak to one another and provoke to good works.

Every church in the land ought to remember that Baptists do not live by budgets alone but by God's voice as He speaks to the gathered saints in conferences, camps and conventions. If they take money, it is well spent. If it takes pastors and laymen away from their work, the work will be better for it.

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Pastoral Change

The Prosperity Church, near Fordyce, has extended a call to Jimmy Hoffman to become its pastor. Hoffman is a student in Ouachita College.

Pastor Hoffman came to Arkansas from Marigold, Mississippi. He is a graduate of Clark Memorial Junior College of Newton, Mississippi. This is Mr. Hoffman's first pastorate. He is to be ordained in the near future.

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Worship is the upreach and overflow of human hearts that are blended into the harmony and unison of seeking God.

—Austin Ingram.

Missionary Guests at GA Camps

During the weeks of the Girls' Auxiliary Camps at Ferncliff Springs, the campers will have opportunity to know personally many of the home and foreign missionaries. Through the kindness of the Home Mission Board we have been able to secure these fine speakers: Mrs. Genus Crenshaw, from the Seminole Indian field, Florida; Miss Mable Malone, Indian field, Alabama; Miss Ella Keller, Good Will Center, New Orleans; Miss Margaret Vail, Rachel Sims Mission, New Orleans.

The foreign missionary guests will include: Miss Ann Wollerman, Brazil; Miss Jenell Greer, Thailand; Mrs. Ruben Franks, Chile; Mrs. Anne Margrett, Argentina; Miss Esther Kirita, Hawaii; Miss Carrie Gonzales, Brazil, and others whom we shall present later.

Our own Miss Nancy Cooper will be "home again" and will show pictures and bring messages about the mission areas which she has visited.

Have you started making plans for your young people to attend the missionary camps fostered by the Woman's Missionary Union and the Brotherhood Department?

The Royal Ambassador Camps begin June 20. The intermediate boys will be at camp from June



MRS. ANNE MARGRETT

20-24. Two weeks of Junior RA Camps are planned. The dates are July 11-15 and July 18-22. The cost of each GA Camp and each RA Camp at Ferncliff Springs will be \$13.50. If you are really interested in the world-wide advancement of our missionary cause, please plan, pray and work toward the sending of your young people to these camps.

Miss Cooper In Nigeria, W. Africa

May 19, Thursday
Dear Friends:

We are over the Niger River en route from Kaduna to Ibadan, flying 10,000 feet above the earth in an African plane. It is piloted by British fellows with funny little mustaches and attended by an African steward.

Wish that I had the power to describe experiences of the last three days! We were met at Kano, on the northern border of Nigeria and the gateway to the desert, by our missionary, Mr. Ferrell Runyon. Just as soon as we could swap our wool suits for cotton dresses we started seeing the surroundings. Visited a Moslem city of 170,000 people. There is no sewage, narrow winding streets, open markets, and people, people, people! We have a struggling little church and a day school there. My it was hot! After the most interesting day and night I've ever spent, we drove to Kaduna, 235 miles south. The roads were not super highways! We ate our lunch along the way in the presence of a "delegation" of naked children who just appeared. Red monkeys crossed our path also.

Yesterday we made a trip to the "bush." I'll never forget it. Our little church, mud, so primitive, standing as a symbol of Christianity amid such paganism. A native

pastor carries on outside the village itself. Of course, a village here does not mean a "town," it's just a group living close together. The women wear no clothes at all, but the men are always heavily robed. Sanitation is an unknown quantity! Such sights!

Last night we went to prayer meeting at the Yoruba church in Kaduna. Their pastor has a Ph.D from Union University in Virginia. I wish you could have seen the congregation. Babies on mother's backs, men in bright colored robes. It was a "reception meeting" in our honor and we had to speak. After prayer meeting they had a Training Union study course. My, the need is so great! The missionary force is so, so limited in number.

Believe all you hear about African heat!! I'm blistered, but believe it or not, we've slept under blankets. They tell us we have felt nothing yet in the matter of heat and I am sure it is true. It is painful to carry these heavy winter coats.

I have been thinking so much of the Miami meetings and our delegation. Please share this letter with friends. There is so little time for writing and there are so many things I desire to tell you.

With gratitude to you,
Nancy.

Baptist Student Center at University of Arkansas

The Baptist Student Center on the campus of the University of Arkansas was opened in 1947 and was the first religious center to be organized on the campus. It was also the first of its type to be organized by Arkansas Baptists on any campus in the state. The Center, which is situated on a corner lot, is near the heart of the campus. The small, white frame building was purchased by the Arkansas Baptist State Convention for \$18,952.45. Since that time the value of the location has increased considerably with the expansion of the University.

Today the Center maintains contact with almost 1,100 students, keeps a full-time student director busy, runs itself through thirteen student committees, and is just about to burst at the seams. Mr. Jamie Jones, Jr., a graduate of Southwestern Seminary in Fort Worth, has been student director in Fayetteville since June, 1951.

The building itself contains a small living room, an office for the student director, one larger room where services and socials are held, a tiny kitchenette, one prayer room for students' private devotions, and a small back porch which serves as storeroom. The main room, where services are held, seats about 60 people. The



student director, his wife, and three children live upstairs in a three-room apartment.

The BSU Center at the University is truly the "center" of campus religious and social activities for many students. The main services at the Center are the devotional periods held Monday through Friday at noon for 20 minutes and in the afternoon at 5:00 p. m. for 25 minutes. Attendance at these services is limited only by the physical capacity of the room.

The Center is also the scene of

many of the BSU social events. Many suppers are served from the kitchenette for the Men's Brotherhood and Young Women's Auxiliaries.

The Center is the meeting place for those students who present services at the jail, Veterans' Hospital, and old folks' home. The BSU Council holds its weekly meeting at the Center.

The BSU Center at Arkansas serves as a "hang-out" for many students. There they can find a wholesome atmosphere in which they can enjoy ping-pong, listen

to the radio, watch television, or make fudge or pop corn in the kitchenette. Students feel that it is their "home away from home."

It is hard, even for those who know through personal experience, to emphasize enough the importance of having such a place where Christian young people can gather from the stress and strain of college life. The BSU organization and Center are important cogs in the organization of the Baptist churches in Fayetteville.

Riley Munday, former state BSU director, has summed it up by stating: "The most important task in the kingdom of God here on earth is to build for a greater tomorrow in the heart of Christian students of today."

Baptist Student
Union Department.

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AUTOMATION

Like the pioneers of the Industrial Revolution in the 18th Century, we face a world in which only 1 thing is certain: change is ahead, fundamental change. We are leaving the push-button age and entering an age where the buttons push themselves.

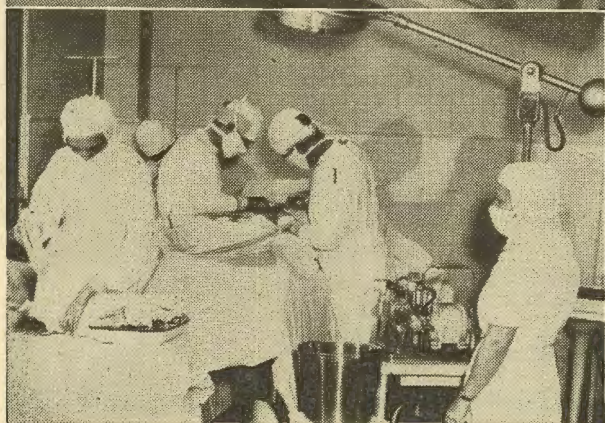
—John Diebold.

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Faith is more than a satisfying solace, it is an inspiring incentive.
—Austin Ingram.

MEDICAL MISSIONARIES ARE DOING REMARKABLE THINGS

IN PARAGUAY AND MEXICO
IN JAPAN AND KOREA
IN NIGERIA AND SOUTHERN RHODESIA
AND AROUND THE WORLD



In Barranquilla, Colombia, the 60-bed Baptist hospital with its laboratory, x-ray and surgical services, treats approximately 8,000 patients annually (9% of whom are inpatients). Only one missionary doctor was on duty at this hospital at the end of 1954.



At Ajloun, Jordan, the 60-bed Baptist hospital with its outpatient clinic and nursing school is operated by two missionary doctors and a missionary nurse. They are assisted by a national staff, many of whom are dedicated Christians.



In 1954, at Mati, on the island of Mindanao in the Philippines, a Baptist clinic was opened. Three missionaries work at Mati. Future plans for this medical ministry include the expansion of the clinic to hospital status when a doctor can be found.

Yes, medical missionaries ARE doing remarkable things BUT only a basic staff has been assembled, only a beginning has been made. At the Baptist clinic in Pusan, Korea, for example, the average daily patient count varies from 464 to 716 depending upon the weather. At the end of 1954 the medical missionary staff in Pusan included one doctor and three nurses.

Medical missionaries are doctors and nurses who combine skill with Christian love in a unique healing ministry. They work to make sick people well. But more significantly, they seek to lead men and women to faith in the living Christ.

If you feel God's leadership in this direction, the Foreign Mission Board's personnel secretary, Elmer S. West, Jr., and his department staff members will be happy to discuss medical missionary service with you. The address: Department of Missionary Personnel, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

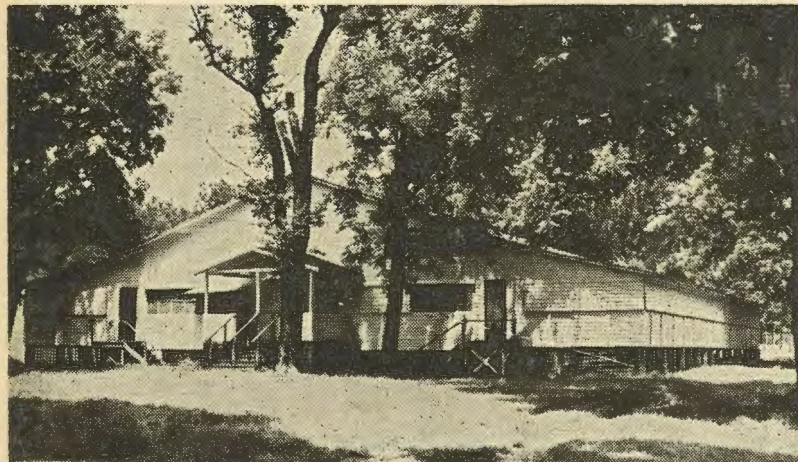
For Fun - Attend Your State Assembly

First Assembly, June - 30 - July 5

Second Assembly, - July 7-12



The New Swimming Pool



The Dining Hall



The King and Queen Coronation

Join the Crowd: There is still room for more in both Assemblies. Cabin and dormitory space is still available. However, reservations should be sent immediately to Edgar Williamson, 314 Baptist Building, Little Rock. Include the age if 16 years or younger, sex, and a \$2.00 reservation fee with each name. **Do it now!**

Recreation for All: A better than ever recreational program will be provided under the direction of two first class recreational directors — Paul Kirkland of Clarksville, Tennessee, and Neil Jackson of Helena, Arkansas. There will be recreation and fun for all ages.

The New Swimming Pool: The new \$25,000 swimming pool and bath house will be ready for use by both Assemblies. Walter Hill, pastor of the First Baptist Church, Sylvan Hills, will be the supervisor of the swimming pool and will serve as life guard.

The New Tennis Courts: The two new tennis courts have been retopped and relined. They are regulation size and it will be a pleasure and real fun to play on these two up to date courts. Bring your tennis shoes, balls, and rackets and **Have Fun!**

The King and Queen Coronation: Each church represented at the Assembly may select a candidate for king and a candidate for queen. These should be selected by the church before they go to the Assembly so that the girl can bring a formal dress for the coronation. Each candidate will need a formal since all candidates will participate in the coronation. The coronation will be held on Tuesday afternoon at 4:30 p.m. Qualifications for king and queen include membership in a cooperating Baptist church in Arkansas, age 16-24, and single. All candidates must be eligible for a gold ribbon (perfect attendance) award. Church groups and individuals are asked to take with them to the Assembly foreign costumes, Japanese kimonos, etc. and have a (foreign) representative in the coronation.

Other Opportunities for Fun: Golf — fishing — volley ball — badminton — horse-shoes — table tennis — croquet — monopoly — chess — checkers — Chinese checkers — dominos — political rallies — talent shows — spiritual films — the election of King and Queen — and the Coronation. **For fun, you cannot afford to miss it!**

And these too: Outstanding speakers and teachers and outstanding music with Gale Dunn leading and Rose Arzooonian singing.

Fine Preaching And Teaching - Food - Fellowship - Fun

Children's Page

Peggy and Her New French Sister

By CHERYL NICHOLLS

"Mother, I have big butterflies in my stomach," said Peggy.

She was watching the passengers get off the fast, through train. Now that the big moment had come she was frightened. What if she didn't like Francine? What if adopting this new sister was all a mistake?

Some months ago, Peggy's parents had decided to adopt a French refugee named Francine. Peggy had been as pleased as punch, at the time. A real honest-to-goodness sister was something she'd always wanted. But now — well, she wasn't quite sure.

At last a little girl stepped carefully off the train. She was small, and very thin and pale. Her hair was brown and neatly braided. Her eyes were wide with fright.

"Is that Francine?" asked Peggy.

Her mother walked over to the little girl.

"Francine?" she asked, with a friendly smile.

"Oui," answered the child looking much relieved.

"What did she say?" asked Peggy. Things were not going exactly as she had planned.

"She said yes in French," answered Mother and turned back to Francine.

"Peggy," she told her slowly, pointing to Peggy.

"Peggee," said Francine slowly, then suddenly she threw both her arms around a very startled Peggy and hugged her tight.

"But she can't speak English," said Peggy after she'd gotten her breath.

"We'll have to teach her," said Mother, quietly, and then they went to their car.

"I wanted a sister I could talk to," said Peggy, her disappointment showing in her voice. She seemed not to know that anything she said could make a difference to Francine.

A French sister was very different in many ways from what she had expected, Peggy found — and not much to her liking, either. She wasn't sure she wanted her anymore.

Francine tried very hard to learn English. She did very well, too, but was not fast enough to suit Peggy.

"What izz that?" Francine would ask when Peggy took her with her.

Peggy always tried to be patient and tell her the names of things in English. Then she'd wait for Francine to repeat it after her. This took time — and sometimes Peggy was in a very great hurry. Francine thought it fun to learn new words, but Peg-

gy began to find teaching her a nuisance.

Sometimes Peggy would try to avoid taking Francine with her when she went out with the other girls. Then Francine would look so sad that Peggy, who really was a very soft-hearted little girl, would give in and take her.

On picnics Francine tried very hard to be helpful, but she made many mistakes. She'd throw too much wood on the fire and smother it. When she was asked to bring the pepper she'd bring the mustard or something else. The other girls would laugh it off, but Peggy couldn't. She began to be ashamed of Francine, and of herself, too.

One Saturday afternoon Peggy and Francine were walking home from a hike in the woods. Peggy was thinking how tiresome it was having to teach Francine English all the time. Her thoughts were suddenly interrupted by a bright little French song Francine was singing.

Peggy found herself liking it and picking up a few words and singing with Francine. Francine looked at her, smiled. She sang more slowly so Peggy could sing the words after her.

"Good, Peggy," she praised, when Peggy sang the words just right.

This gave Peggy an idea. "Will you teach me French?" she asked.

"Oui," answered Francine, excitedly. Then she corrected herself, "Yes."

Peggy looked at Francine with new interest. Now they would both be teachers and give each other something. She put an arm around Francine. As they entered the house both were singing the little French song.

Mother heard them singing happily together, and was pleased.

"Oh," she said, "Peggy and Francine are going to be real sisters, now. That makes me very happy."

It made Peggy and Francine

happy, too, for they knew what good times they'd have together.

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Smiling Pass

Have you ever heard of smiling pass where Mr. Smileyface lives? He has a neighbor named Mr. Whineyface. Some day you will meet them going to town. Which one will you like better?

"Little Mr. Whineyface came to town one day,

Riding on a Growley grump,
Screaming all the way;
Howleyberries in his hat,
Schreecher leaves a-top of that,
Around his neck a string of squeals,

Whineywhiners on his heels.
What do you think?
That dreadful day, everybody ran away."

"Little Mr. Smileyface came to town one day,

Riding on a grinnergriff,
Laughing all the way;
Chuckleberries in his hat;
Jollyberries a-top of that,
Around his neck a string of smiles,

All the very latest styles.
What do you think?
That happyday, not a body ran away."

"Smiling Pass" is from the book *Shining Armor* by Edna Ewing Kelley.

The Phoebe's Nest

By JAMES S. TIPPET

"Let phoebes build on your front porch!"

My Uncle Bill said, "Phew!

That's a thing I certainly

Would never, never do."

But we didn't find them messy;

Their nest was neat and trim.

We watched the young ones grow and fill

The nest full to its brim.

And Uncle Bill admitted

That he was lonesome, too,

When all our phoebe family

Left the nest and flew.

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Good In Everything

By W. W. HAMILTON

"Strangler" Lewis, who it is told won so many matches and lost so few, said here in New Orleans that he had been an alcoholic, and was going blind being told there was no hope for him. He stated that through reading the Bible and through faith in the Saviour he was completely changed and said, "I promised I would devote the rest of my life to telling boys and girls about the greatest Champion of them all, even Jesus Christ." So through adversity Robert Frederick Lewis came to the saving and transforming truth of the gospel, and seeks now to tell how God can bring good out of everything.

A group of soldiers, who were to go into battle the next day, were considering what tomorrow might bring to them and to their loved ones back home, and in closing their prayer time they sang, "When I Survey the Wondrous Cross". At the end of the stanza which says, "Demands my soul, my life, my all," they put their own personal surrender into it by singing, "shall have my soul, my life, my all".

How many are the reminders which God gives, that even in adversity there are the good things, the unusual blessings which can be known and realized in no other way. Louis Zamperini says that he left Japan in 1945 with hatred in his heart, because of being starved and tortured by his captors, but that in a Billy Graham meeting in Los Angeles he was saved. From an Olympic runner he was changed into a missionary, and remembering what Christ had suffered for him, he decided to return to Japan and seek out those who had so mistreated him and make it his privilege and joy to win them to the Lord Jesus Christ as Saviour. He had learned what we find in the triumph chapter of Romans, "Nay, in all these things we are more than conquerors through him that loved us".

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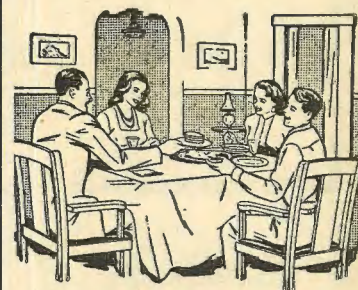
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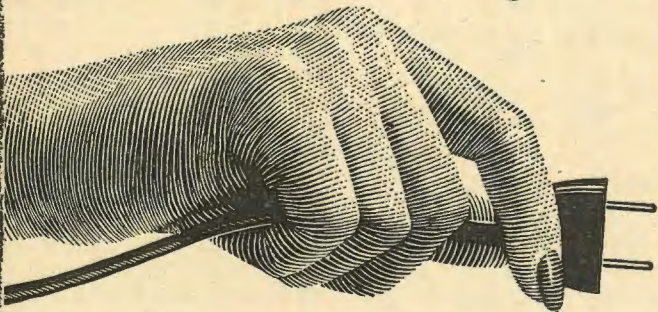
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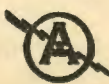
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Drama: Ernest Mosley, Minister of Music, First Baptist Church, Arkadelphia, Arkansas.

Orchestra: Hatcher Hoyt, Director of West Side Junior High School Band, Little Rock, Ark., and Minister of Music of Pulaski Heights Baptist Church, Little Rock, Arkansas.

Advanced Piano: Mrs. Joe Walters, Organist, First Baptist Church, Pine Bluff, Arkansas.

Beginning Piano: Miss Ann Sugg, Baylor University, Student from Helena, Arkansas.

Organ: Lecil Gibson, Minister of Music, First Baptist Church, El Dorado, Arkansas.

Class Voice: George Starke, Minister of Music, First Baptist Church, Little Rock, Arkansas.

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Hymn Playing Tournament: Edwin S. Irey.

The Recreation Leaders are: Mr. and Mrs. Dwight Phillips, George Starke, and Miss Elaine Stacy, Youth Director of Immanuel Church, Little Rock. The New Municipal Swimming Pool will be available for the Camp.

Church Music Department,
LeRoy McClard, Director.

Young King Josiah

By BURTON A. MILEY

Sunday School Lesson

June 12, 1955

2 Chronicles 34:1-12

Does disgust with evil cause an individual or nation to turn from it? Would the devil prefer respectable compromise ahead of flagrant sins? Why does a prodigal son follow a faithful father? Why does a wayward father produce a righteous son? These are questions which arise from the context of Second Chronicles. Today's lesson focuses sharp attention on these matters.

There is no standard answer to such questions but it is known that evil is such a hard taskmaster that one often turns from it in disgust. It is also known that the devil would prefer modified evil to evil harshly expressed in reprobation and prodigality. When a father has helped to lead his children astray he cannot be sure that he will carry them with him in his repentance. Manasseh turned to God. Ammon, his son, turned more to evil. Josiah, the son of Ammon, evaded evil in the most commendable way and turned to the service of God. Some children are bright enough to turn from a wicked parent's way.

IS YOUTH POWERLESS?

How early in life does a child have his character traits set? At what age is a conviction settled that will serve all remaining days? Josiah was eight years old when he became king of Judah. Anyone knows that one so young is not qualified to be king of any country. Some individual or individuals must stand behind the novice. The party behind Josiah must have been of the priestly and prophetic element who had a strong bent toward spiritual and righteous reign. Josiah would have had little opportunity to know his evil father, Ammon, or to interpret his father's ways by the time he was eight years old. His mother evidently was an unusually pious woman. Her name was Jedidah and she is mentioned in II Kings 22:1. Since Scripture mentions only the name of important women, evidently the mother of Josiah excelled in devotions to God and religious aptitude. She could well have been the one who placed in Josiah the desire to follow Jehovah. She may well have turned from the repulsive work of Ammon, her husband, in his evil doings. Many wives and mothers have. She wished for her son a different life from that of his father. Thank God for mothers who have striven to train children in righteousness apart from the father's cooperation.

One can rest assured that by teenage the tendency of life is well set. The traits which make character foundations are already accepted and operative. Josiah was without many years to his credit at the time when others in their teenage grope to find their place and purpose in life. The

individual who finds his task early in life has advantage over others. He has all his days to apply himself. His record of service is strengthened by his energy used to fulfill his goals. The record might have been different had Josiah not got started young.

COMMENDABLE WORKS

The writer of Chronicles reveals that at the age of sixteen the king began to seek after the God of David. A sixteen-year-old lad usually has difficult enough time with his own emotions and the finding of his purpose. Josiah had these responsibilities shared by every other teenager, but he also had the kingly responsibilities in leadership. His years of learning went toward God. This searching at the age of sixteen bore fruit in the twentieth year of his life. He was ready to act on his own. He began to purge Judah and Jerusalem from heathen practices. Pagan altars deeply entrenched in society were torn down. It is said that he purged the country of the high places; that he cut down groves, and broke down the carved and molted images in his personal crusade against them. These deeds prove the thoroughness of his crusade. He desecrated every heathen idol and symbolically profaned all of them by strewing their dust upon the graves of those who had worshipped them. The ashes from burned bones of the priests who had officiated were thrown upon their ruptured altars. The entire nation felt religious reformation as they had not since Hezekiah lived about a century earlier. The cities of Manasseh and Ephraim were brought into the reformation so that actually it extended beyond the borders of Judah.

The twenty-sixth year of king Josiah saw the change from negative to the positive approach of reformation. Pagan altars had been laid low. Now the true Jehovah worship must be revived. Work on the house of God was started. Thorough repair was made. Every preparation was completed to have the house to serve as the center of Jehovah worship for the people governed by the righteous king. Subsequent records show that the book of the law was found in the house while repair was in progress. This book brought revival among the people who later held the Pass-over festival. A king that was older than Josiah may not have had the courage to undertake the vital pruning within the land to

restore it unto God. One of the virtues of youth is the courage found within his indomitable spirit. A look of review shows a century to be a very short time. A century lived out day by day can be exceptionally long and produce an untold influence for good or bad. To appreciate the record of the kings and their contribution one needs to study the history by the centuries instead of by the day. From Hezekiah to Josiah was approximately 100 years. How many times did the graph change during that century? Have you counted the points of upward and downward trends? Always the good of the nation was entwined with the character of the leader.

PRACTICAL LESSONS

Those Who Do Great Good Generally Begin to Practice Right While Young. Josiah was yet a boy when he began the right things. The reclaimed person may have great power but he does not have the strength gained by righteous living. A washed-out field can be reclaimed but there will always be those spots where erosion was heavy and where fertility of soil is light. A good life consistently lived from the earliest days is better than a life brought to goodness at the end.

Good is Capable of Rising in the Midst of Evil. The book of law was found as they cleaned the house of God. Josiah arose

from out the corrupted practices of his father, Ammon. The Apostle Paul said, "All things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28). The presence of evil does not nullify the possibility that good shall rise with vigorous power. Christians should never despair in small numbers or in evidence of powerful evil. God can rise!

Positive Worship Builds Strength. What if Josiah had been content with demolishing pagan altars? He would never have gone beyond a start in reformation. He tore out the wrong and built up the right. Life can never be lived negatively. Nature abhors a vacuum. When one thing is displaced another must be forthcoming. "To quit your meanness" may be a worthy start but to be filled with the fruits of the Spirit is development.

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10:00 A.M.—

DEDICATION AND SPECIAL PROGRAM

2:00 P.M. — Dr. B. L. Bridges, Speaker

**DRINKS will be served — COME — and
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H. C. SEEFELDT, Supt.

Security

A minister of the Gospel, like everyone else, can have reasonable financial security in old age. This has not always been true. This security can be purchased in small monthly payments without constant supervision.

The new Southern Baptist Protection Plan is a liberalized re-study of the retirement needs of today. It gives income to those who must retire because of age or disability. It also gives the family an income if the minister dies in active service or if he retires.

Under the original ministers retirement plan it was possible to receive as much as \$166.67 per month, but under the new Protection Plan it is possible to receive as much as \$210 per month.

This new plan gives the preacher under 35 years of age a good advantage. There is no ceiling on the annuity. You receive credit of 1½ per cent of all the salaries on which you pay dues. By multiplying the number of years you participate by 1½ per cent, and then multiplying your average salary by this percentage, you can figure how much your annuity will be. If you join when you are 23 years of age and participate until you are 65, you would participate 42 years. Multiply this by 1½ per cent and you will find that you

would receive 63 per cent of all the salaries you paid on during your ministry. If you retired at age 65 and averaged \$4,000 per year, your annuity would be \$210 per month or \$2,520 a year. If you retired at 68 you would receive \$225 per month or \$2,700 a year.

The point is this: **The longer you participate, the larger annuity you will draw at retirement.**

If you join the plan before you are 30 and pay one year, you are eligible for a disability annuity. The amount of the disability annuity will be 30 per cent of your average salary, but not more than \$900 per year. If you delay your participation, there will be a penalty which effects the disability annuity and the widows annuity. The earlier you join the more you will receive.

On January 1, 1955, ministers became eligible to participate in Social Security on a voluntary basis. Next week we plan to present the facts about Social Security and give a comparative chart on the two plans. But remember this—there are some distinct advantages to the young minister in the new liberalized Southern Baptist Protection Plan.

—RD

Greed and Strife

Our forefathers did without sugar until the 13th century, without coal fires until the 14th century, without buttered bread until the 15th century, without coffee, tea and soup until the 17th century, without pudding until the 18th century, without automobiles until the 19th century, without canned goods and airplanes until the 20th century. But in this year of 1955, we find many people spending the most of their time "scrambling" for these things. In this "mad-scramble" there is much fraud and great strife.

Some may think that if it were not for these modern things and gadgets that people would get on better, and have more harmony. But we find greed and strife before man was ever faced with all the modern things of life.

In Genesis we have this record: "There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle . . . and Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren." The strife ended because Abram let Lot choose the whole fertile plain of the Jordan Valley for his cattle, while he accepted the poor highland for his herd. God's man can always say, "If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

Here was an opportunity for Abram to pile trouble on top of trouble by claiming his rights, but instead he trusted God and remembered that he was looking for a land where he could become a blessing. He was taking seriously God's admonition—"And thou shalt become a blessing." Basically, faith in God helped Abram make his choice and Lot's lack of faith in God caused him to

put his faith in the fertile plains. Abram went to the poor highland which Lot left, but he had God on his side and peace in his soul. The things of Satan proved dead weight to Lot's soul and he lost his family and his self-respect.

Abram was attracted by well watered plains and loved comfort and ease as much as Lot did, but he let God choose his portion for him, and was later to receive God's blessings.

This is heavenly wisdom and is a victory that faith in God produces. Faith sets up an altar for God where self, desires and will can be sacrificed. This brings contentment with what God gives.

When the day of reckoning came, Lot fled to the mountains and found the highlands, best, after all. If we spend more time in the service of God it will "whet" our spiritual appetites and we will find that we can get on without spending the most of our time scrambling and striving for the things of this world, which pass out of existence with time.—RD

—000—

Last year, total credit outstanding on new cars reached \$12,500,000,000 and for used cars, another \$7 billion. And, some 8,750,000 Americans finished their last car installment payments during the year.—B.L.B.



Remember Sunday, June 26!

All of the churches are urged to take a special offering for the aged and disabled Baptist ministers and widows of ministers in Arkansas. These were not in the Retirement Plan and will suffer unless our churches respond with a good offering Sunday, June 26.

If advertising material or special envelopes for the offering are desired, please write us and they will be sent without charge. These old people did their best so let's do our best for them.

—RD

South Side Fordyce Baptist Church And Pastor Jackson

We have received a check for more than \$37 for the Cooperative Program from the South Side Baptist Church of Fordyce, Dale Jackson, pastor. This is a new church and this is the first check it has written for cooperative missions. They are starting out right by giving a good percentage for the Cooperative Program. We believe that the Lord created no church simply to be self-existent but to help carry His blessed ministry to the ends of the earth. This new church is starting out to share its part of this responsibility. May the Lord bless the church and Pastor Jackson, and He will do so.—B.L.B.

Catholics Oppose Public Schools

In Lower Saxony, Osnabrueck, Germany, over 40,000 Catholic school children went on a strike with the full approval of their parents. A new law was passed that when a community had only one school, it must be non-denominational. The children were truant because their Catholic parents listened to Rome. Rome has always made plain its enmity toward public schools and forced the people to attend whenever she had authority.

The Catholic parochial school is to make Catholics. The following is from the *St. Louis Lutheran* magazine.

"For what is a parochial school? It is an instrument by which a religious body establishes, confirms, and propagates its religious beliefs. It is not the primary purpose of a church school to serve the public good, but to serve its own purposes, i.e., the perpetuation of its own beliefs—religious, social, scientific, economic, for it is no longer a religious education principle that geography or mathematics may be divorced from religion. All subjects taught in a parochial school are properly religious teaching."

This publication is printed by the Lutherans which operate many church schools. But, the Lutherans run their schools at their expense and never ask for public funds.

Parochial schools are factories to indoctrinate the children and to make more Catholics. That is the reason Rome opposes the public schools and the reason She tries to get public tax money to support her schools.—RD