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Arkansas Baptist Newsmagazine

7-14-1955

July 14, 1955

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "July 14, 1955" (1955). *Arkansas Baptist Newsmagazine, 1955-1959*. 224.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JULY 14, 1955

NUMBER 27



Louis C. Williams

Time for picnics — Had yours yet?

Banished Preacher Departs Amid Bitter Winter Cold

Taking hasty leave of his wife and children and leaving his home and practically all of his possessions behind, Puritan minister Roger Williams has gone into exile, it was learned today. He has been banished from the territory of Massachusetts Bay.

The preacher's departure was on a bitter cold day in a heavy snowfall. He was expected to make his way through the snow-blanketed forest to an outpost on Narragansett Bay which he purchased from the Indians.

Although banished from the colonies indefinitely, Williams escaped deportation to England. Recently officers entered his home here under orders to seize him and place him on a ship bound for England, only to discover that he had been gone from home for several days.

A religious and political storm center in New England for years, Williams was ordered banished from the colonies for expressing "dangerous opinions" and for open attacks on church and government.

Following his trial last fall, Williams was given only a few weeks to leave the colonies. But at the intervention of former Governor John Winthrop and others, he was granted a reprieve until the spring in order that his journey into exile might not be during the winter.

The reprieve was lifted and banishment ordered immediately, however, when authorities discovered that Williams was holding

unlawful worship services in his home and continuing to spread his doctrine of individual liberty.

Williams' banishment was supported by two ministers, John Cotton and Thomas Hooker, former associates of his in England. They were opposed to the Puritan's extreme teachings, which incidentally were winning many converts from the recognized churches.

Williams doubtless will find his new wilderness home more peaceful than those he has had in the towns. He is a long-time friend of the Narragansett tribe and has great influence among the Indians of New England. He has accused the Massachusetts government of "land grabbing," insisting that the Indians own the territory and that it should not be taken from them without payment.

The exile went to his Narragansett Bay outpost on the advice of former governor Winthrop, who reportedly warned Williams of his impending arrest and deportation to England. Winthrop has always been tolerant of Williams' activities but revenge may have been the motive behind his aid to the departing minister. The present administration was openly critical of Winthrop for his leniency toward Williams and other extremists when he was in office.

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Southern Baptist Convention

—17th Century Baptist Press

Freedom Through Christ

A Devotion By The Editor

"If the Son therefore shall make you free, ye shall be free indeed."

American freedom is unique in world history; it is one of our greatest possessions and most treasured traditions. The founders of the American Republic undertook to free the American people from the tyrannies of the old world and guarantee to future generations the free exercise of the rights inherent in life. This freedom has given opportunity to the inventive genius of the American people which surpasses any other people of the world.

But this freedom of which we boast has also produced another result which is just the opposite in its expression and effects. Although we are the freest nation in the world, yet we are the most lawless people in the world. There is grave danger that the profligate use of freedom may lead to a bondage more stifling and disastrous than anything from which our fathers sought to escape. To use freedom for the unrestrained exercise of all the wild and errant passions of life is to submit to a slavery which slays the higher and nobler capabilities of life.

The Jewish nation in the days of Jesus had come to just such a state of being. They boasted to Jesus that they were Abraham's children, and therefore heirs of the promises of God; that they were free men and in bondage to nobody. And yet, at that very time they bore the yoke of Rome, and back through the years they were forced to bow successively to Babylon, Assyria, and Greece.

But more devastating still was the bondage which they had brought upon themselves—the bondage of selfishness, immoralities, and untruths by which they lived. By this self-imposed bondage they had stifled the voice of prophecy; they had darkened the horizons of life; they had lost their initiative; their hopeful expectancy, and all those qualities of life which in the past had produced great prophets and great kings; their great psalms and great music were now hidden beneath a mass of meaningless tradition or dissipated in a life of self-indulgence.

Jesus comes to such a people and declares that they will find freedom in truth and further proclaims that he is the king of truth.

"If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my father; and ye do that which ye have seen with your father." John 8:36-38

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist
State Convention

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

Publication Committee: Don Hook, Malvern, Chairman; Ernest Baker, Ola; Byron King, Tuckerman; G. W. Hayes, Conway.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

The Age Barrier

By LEON MACON

We hale and greet the large number of young people who are entering into fulltime Christian service. There is no question but that youth has its place and we are greatly blessed with the enthusiasm and energy that this group constantly feeds into our work.

Although we are delighted with the way our youth are turning to fulltime Christian service, we need to bring a word of warning to our churches. The age barrier in the lives of mature, able, and seasoned leadership is appalling among Southern Baptists. We believe that we state a truth when we say that the average church, when it gets without a pastor, is looking for what they call a young man.

When we were in high school the mortality rate of both men and women was placed at the age of 48. Now health programs have increased the mortality rate to an average expectancy of life of men and women to about 70 years. This had to come about due to the improved health and strength in men who were once considered old in their forties. This health program has not only extended life on earth but has made men and women who are in their forties and fifties as young, in fact, as our foreparents were in their thirties and forties. Let's get rid of the foolish idea that a man has to be put on the shelf, or denied wider opportunities because the Lord has blessed him with numbers of years.

The reverse of the Scriptures, namely, "Let no man despise thy youth," should be urged upon our people. We only wish we had known twenty years ago many of the things we know today, we would have been a better minister in every way if we had.

—The Alabama Baptist

All Doubts Dispelled

Continued from Page Three

of religious and laity for the suffering members or potential members of Christ's Mystical Body. Therefore, the training of personnel, especially religious, must aim at forming apostles."

Admitting the Truth

We quote from Archbishop Carl J. Alter of Cincinnati who insists that church-operated hospitals "are religious institutions," and said flatly that "the Catholic hospital must in its development program be subordinate in any diocese to the total organization set up for the welfare of souls. Any failure to make use of the very best scientific knowledge available, and any specious attempt to justify neglect of professional skill and technique would be unworthy of religion and a contradiction of the virtues of justice, charity and prudence inspired by religion."

J. J. Clifford, in his appendix on "Medical Ethics," makes bold to say "The mere presence of sisters and brothers in our hospitals is a striking profession of faith in the truth of the Catholic Church . . . their influence, if not irresistible, is surely a tremendously potent cause of conversions."

All the arguments to the contrary notwithstanding, the Catholic parochial schools and the Catholic hospitals are sectarian institutions and teach a sectarian religion and any support given them out of public tax funds is a violation of historic and traditional American principle of separation of church and state. The people of the United States should be jerked out of their complacency by these inroads and demand of both state and federal government that they adhere strictly to that principle of separation of church and state.

From The Editor's Desk

Church and Denomination Night

We like the idea of Church and Denomination Night. It calls our attention to the fact that the denomination provides the local church as well as the individual church member the most effective channel by means of which it can extend its ministry to the uttermost part of the earth.

September and October

September and October are designated as the months in which to hold Church and Denomination Night. It is the hope that every church within the Southern Baptist fellowship will observe this night sometime in September or October. The slogan for the program is "Together We Build." That is the function of the denomination to bring together in one fellowship of service missionary support, education and benevolence, in a co-operative endeavor, all the churches of the denomination. And it is by such togetherness that the churches working together in the denomination can build a great program which is comprehensive enough to include all the services of a spiritual ministry which is committed to the churches and a program extensive enough to reach out from the local church to the associations, the states, and the Southern Baptist Convention to the ends of the earth.

Togetherness

"Together We Build" great educational institutions for the training of the young people for life's responsibilities, and for training the ministers and missionaries who will carry the gospel to the people at home and abroad. Without these educational institutions we would soon fall behind the onward march of civilization and, more important, we could not keep pace with the forward march of Christianity. It is only by working together that we are able to build these institutions of learning, both colleges and seminaries.

"Together We Build" our benevolent institutions to meet the needs of the homeless and the sick and injured. Our Convention territory is literally dotted with hospitals, orphanages, and homes for the aged. These would not be possible except as we build "together."

"Together We Build" a comprehensive and extensive home missionary program. This program comprehends not only the preaching of the gospel, but the establishment of churches, the construction of church buildings, a ministry to the language groups, establishment of goodwill centers and many other services. This ministry is made possible by churches pooling their thoughts, their prayers, their energies and their resources in a great common cause.

"Together We Build" a foreign mission program that circles the globe. More than a thousand missionaries are working in more than thirty nations of the world, carrying the good tidings of salvation to lost people. But that is only a part of our foreign mission program. We have seminaries for the train-

ing of the nationals. We have other schools which are in actuality evangelistic agencies. We have hospitals in these foreign countries. In fact our program in foreign lands duplicates our program at home, with schools and seminaries, hospitals and mission programs.

Correction

It was reported in the *Arkansas Baptist*, issue of June 30, that the Bottoms Baptist Orphanage had \$41,000 in its capital needs fund and that it had received \$52,000 from the residue of the Bottoms estate.

This is incorrect. The \$41,000 is the operating fund which will be drawn on during the remainder of the year for current operating needs. The \$52,000 from the residue of the Bottoms estate has not been received. It is anticipated that the residue of the Bottoms estate will yield approximately \$52,000. Ouachita College and the Hospital will also share in the residue of the Bottoms estate.

It is hoped that this correction will dissipate any misinformation which the report of June 30 conveyed.

"Together We Build" a great program of Christian service in Arkansas. It is only by pooling the resources of the churches that Arkansas Baptists are able to promote an ever expanding program of missions, of benevolences, of education, and of promotion.

We as Southern Baptists have a glorious history of "Togetherness." As we increase the spirit of working together, or co-operation through the agency of our denomination and its institutions, we will be able to expand our program still further and reach more people for our Christ because we can only build as we work together.

Possibilities

Church and Denomination Night has tremendous possibilities for our churches and for our denomination. It should show how the denomination multiplies the ministries of the individual church to an incalculable degree. It provides an opportunity to make crystal clear the fact that no church is an island, with no concern for anyone except itself. On the contrary, each church is a part of a great denominational current that grows deeper and broader as it moves onward and outward to reach the uttermost part of the earth.

We urge each church in Arkansas to set a date for this Church and Denomination Night and make as thorough preparation as possible for making the night one of the high experiences in the life of the church.

Literature will be sent out from the executive offices offering detailed suggestions concerning the preparation, publicity, and the program for such a night.

All Doubts Dispelled

Have you had any doubts about the Roman Catholic hierarchy's ultimate aim for securing government funds for the erection and support of their parochial school system in America? Then the following quotation from Rev. John B. Sheerin, C. S. P. (Congregation of St. Paul) in the lead editorial of *The Catholic World* for April should dispel all doubts from our minds: ". . . in the matter of erecting new school buildings, it's obvious that American children are entitled to the benefits of public welfare legislation regardless of race, creed, or color."

The Ruse of Welfare Legislation

This is "evidence," says *Church and State*, a monthly review by POAU, "that the true goal of the Roman Catholic hierarchy in the United States is complete government support rather than the 'fringe' benefits which are sought as the entering wedge. For if it is 'obvious', as Editor Sheerin asserts, that the government is obligated to build parochial schools, then it is equally 'obvious' that all other parochial school expenses should be borne by the government under Father Sheerin's 'welfare' concept."

The ruse now used by the Roman Catholic hierarchy is under the guise of welfare legislation to provide money for the fringe benefits that they have talked so much about and now for school buildings and the next thing it will be for outright financial support of the entire parochial school system of the Roman Catholic Church. And that is not putting the matter too strongly, because there are innumerable examples in the nations of Europe and South America where the Roman Catholic Church has a strangle hold upon the government of those nations and where the Roman Catholic parochial school system is maintained by the governments.

Any effort by these governments to get out from under the tremendous financial load of carrying the Roman Catholic parochial school system is met by terrific demonstrations, as witness the recent demonstrations in Belgium.

The public school system of the United States has never been considered or thought of as a welfare program, but the Roman Catholic hierarchy is introducing the idea in order to get its hands into the United States treasury for the support of its parochial schools.

Complacency Dangerous

If the present complacency of the American people continues, it will not be surprising to discover in the near future that the Roman hierarchy has unloaded its parochial school system on the tax payers of the United States of America.

It has already unloaded the cost of construction of Catholic hospitals on the tax payers of the nation. We quote again from *Church and State* as follows:

"Millions of dollars in public funds continue to be expended each year under the Hill-Burton hospital survey and construction program for aid to denominational hospitals whose dominating non-public services are frankly stated." We quote from Archbishop Joseph E. Ritter of St. Louis, who declared, "Hospital work must be the personal charity

Continued on Page Two

Kingdom Progress

Second Anniversary



The Temple Church, Crossett, observed its second anniversary recently. The church was organized on July 4, 1953, with a charter membership of 160. During its two year history the Temple Church has grown to become one of the larger churches in Ashley County Association. The Sunday school has an enrolment of over 300, and the Training Union enrolment is 165.

In addition to adequately meeting local expenses, the church has included in its fi-

Church at Portia Reorganized

Evangelist Jesse Reed recently held a revival meeting at Portia. The church had been inactive for several years. The people couldn't remember when Sunday school was last held in the church. There were only five members. During the meeting there were nine additions to the church by letter. A Sunday school was organized. A church clerk and a treasurer were elected. Missionary Cecil Guthrie of Black River Association is serving as interim pastor.

During the revival meeting Missionary Guthrie and Dr. J. I. Cossey conducted a Vacation Bible School. The enrolment was 54. The average attendance was 35. There were three professions of faith in the School.

Carl Looney of Sedgwick led the singing in the revival and is working with the church in Sunday school. He is associational Sunday school superintendent.

A census revealed over 100 prospects for Sunday school and church. Missionary Reed predicts that the church will be self-sustaining in two or three years.

Bentonville Pastor Goes to Fort Smith

Pastor James L. Pleitz of the First Church, Bentonville, offered his resignation on Sunday, June 29, to accept the pastorate of the Grand Avenue Church in Fort Smith. He moved to Fort Smith the same week and took up his duties in his new pastorate on July 3.

Pastor Pleitz came to the Bentonville church April 29, 1953. During the two years he has been pastor of the Bentonville church, the church has completed an \$85,000 building program. At the same time contributions to the mission program were tripled. The membership of the church has been increased by

nancial program from its very beginning the worldwide mission program of the denomination. A \$75,000 educational building which provides an auditorium for worship services has been constructed.

J. W. Buckner is pastor of Temple Church and led in its organization. He also organized the Second Church of Crossett, and led in the organization of the Ashley County Association and served as its first moderator.

365, bringing the total membership of the church to 778. The Sunday school attendance has doubled under Pastor Pleitz's ministry. Grand Avenue Church has a membership of 1,400.

Mr. Pleitz is a native of Jonesboro. He attended Ouachita College at Arkadelphia, and the Southern Seminary, Louisville, Kentucky, graduating from the latter institution in 1953. He was pastor of the Coffee Creek Baptist Church at Paris Crossing, Indiana, while attending the Seminary.

Mr. and Mrs. Pleitz have two children, Danny 4, and Nancy 2.

Deacons Ordained

J. W. Marcum, George Tippin, and Herman McCormick were ordained as deacons by the First Church of Ola, June 26.

Pastor Ernest Baker served as moderator of the ordaining council; Charles Hearn served as clerk. Klois Hargis gave the invocation. R. J. Lippey presented the candidate to the council. J. D. Seymour, associational missionary of Dardanelle-Russellville Association, conducted the examination. Jesse Reed, state missionary, delivered the ordination sermon. James H. Haggard offered the ordination prayer.

Fletcher Patterson and Marty Mertens were ordained as deacons by First Church, Biscoe, Sunday, June 26.

Pastor Bill Sawyer served as moderator of the ordaining council. L. G. Gatlin of Carlisle, conducted the examination. A. N. Parks of DeValls Bluff offered the opening prayer. John Holston of Lonoke delivered the charge to the deacons and the church. E. O. Martindale of Hazen delivered the ordination sermon.

New Music and Education Director



BERT COBLE

Bert Coble recently accepted the position of music-education director of Calvary Church, Texarkana. He comes to Texarkana from Trinity Baptist Church, Tyler, Texas, where he served in a similar position for nearly three years. Prior to his work at Tyler, he served as a captain in a U. S. Army tank unit in both World War II and the Korean War. He holds the Silver Star, the Bronze Star, the Purple Heart, and four battle stars from these campaigns.

Mr. Coble attended Murray State College, Murray, Kentucky. He is now working on the Bachelor of Sacred Music and the Bachelor of Religious Education degrees at Southwestern Seminary, Fort Worth, Texas.

The Cobles have two children, Gregory, 8, and Pamela, 5.

Bayless In Revivals

Pastor C. Gordon Bayless of Central Church, North Little Rock, was with Dr. C. H. Black and Brookside Baptist Church in Tulsa, Oklahoma, for a revival meeting recently which resulted in 75 additions to the church, 55 on profession of faith and baptism.

Pastor Bayless was the evangelist in a revival campaign at St. Charles recently where the church is only three years old. The meeting resulted in 8 additions with 5 for baptism. Rex Shreve, who is pastor of the St. Charles church, was recently ordained to the ministry by the North Little Rock church.

Myers Goes to Rosedale Pastorate

Pastor J. C. Myers has resigned the pastorate of the Riverside Church, Pulaski County Association, to accept the pastorate of the Rosedale Church, also located in Pulaski County Association.

A letter signed by the deacons of the church and addressed to Pastor Myers was approved by the Riverside Church. This letter took note of the improvements of the church property under the leadership of Pastor Myers for the past two years. Thanks were expressed to him for his spiritual ministry to the church and to the community. The prayers of the church were pledged to Pastor Myers as he goes to his new field of labor.

Southwestern Seminary Graduates



Betty Ann Baker
Wynne, M.R.E.



Lloyd E. Barnes
Little Rock, M.R.E.



Elzie E. Boone
Hot Springs, B.D.



Emogene Tittle
Boone (Mrs. E. E.)
Hot Springs, A.R.E.



Sherman D.
Bridgman
Solyshachia, B.D.



Dorothy O'Connor
Bridgman
(Mrs. S. D.)
Eureka Springs,
B.R.E.



Doyle Clinton Brisby
Bauxite, B.D.



James Ottis Sayes
Little Rock, D.R.E.



Ralph M. Smith
Hot Springs, B.D.



Preston A. Taylor
El Dorado, B.D.



Stephen M.
Williamson
Pine Bluff, Dip.Th.

Southwestern Baptist Theological Seminary, Fort Worth, Texas, has 127 applications for the Summer School graduation July 15. By schools they are: Theology, 80; Religious Education, 45; and Sacred Music, 2.

Dr. James G. Harris, pastor of the University Baptist Church, Fort Worth, Texas will deliver the baccalaureate address. Commencement exercises will be held in Truett Auditorium at 10:00 a. m. Friday, July 15.

Registration for the fall semester at Southwestern begins September 5.

Spring Lake Baptist Assembly

The Spring Lake Baptist Assembly at Lonsdale will hold its first session July 25-29. An efficient faculty will be in charge. Lots of fun, fellowship, inspiration, and good food is in store for everyone who attends.

The program will include Morning Watch, Bible Hour, Sunday School, Training Union, Music, Evangelistic Emphasis, and Recreation.

The cost for the entire assembly is as follows: Registration, \$2.00; Meals and Bed, \$8.00; Insurance, 50 cents; Iron or Fan, \$1.00. Persons furnishing own meals and bed, \$3.00. Send all reservations of \$2.00 per person to Delbert L. Garrett, 107 Toler Street, Malvern, Arkansas.

Free Gift

More than a year ago Mrs. John G. Lonsdale of Hot Springs made an outright gift of some 87 acres of her land at Lonsdale to Central Association to be developed into a camp. This title has no reversion clauses, mineral reservations, or any such inserts.

Central Association conveyed for free the title to this property to a corporation which is the sole owner of this property.

Sale Property

The corporation has bought from Mrs. Lonsdale other property which joins the above mentioned site. This consists of some 94 wooded, hilly acres on which is a large lake several acres in size; a pecan orchard — some 40 trees; a deep well with a complete and adequate water system; and a large brick-tile building 85x130 feet in size with all furnishings and equipment.

Price and Terms

The corporation is to pay \$70,000 for the 94 acres with the building and equipment and other improvements on the grounds.

The terms are \$5,000 down by January 1, 1955, and a minimum of \$1,500 per year plus interest at 3 per cent on the balance for twenty years. The remaining balance then coming due on the twenty-first year.

Plans of Finance

The plan to finance the property is the sale of twenty-five year leases on lots at \$100 per lease. Churches, associations, or individuals may purchase leases on lots and build on them. Several leases have already been sold.

Also, individuals, churches, and associations by contributing \$10 per month or \$120 per year into the assembly fund will hold one membership in the corporation and may elect someone to represent them and their camp interest. These representatives will constitute the board of control.

The State Highway Commission has definitely scheduled and let the initial contract for the construction of a new road between Benton and Hot Springs. This new highway will come within 3/4 of a mile of the Spring Lake Assembly site. Four other county roads lead into Lonsdale from other directions which make it accessible from every direction by bus or automobile. The Missouri Pacific Railroad goes through Lonsdale with four regular stops per day. The depot is within 1/4 of a mile from the large building on this property.

Missionary Delbert L. Garrett is currently the director of the assembly.

New Pastor at Gaines Street

Russell Clearman delivered his first sermon as pastor of Gaines Street Church, Little Rock, Sunday, June 19. He comes to the Little Rock church from Shields Boulevard Baptist Church in Oklahoma City, Oklahoma.

A graduate of Oklahoma Baptist University, Mr. Clearman has been in the ministry for 13 of his 32 years. Most of his ministry has been in the Oklahoma City and Tulsa areas. He has done advanced work at Southwestern Seminary, Fort Worth, Texas, and extension work at Moody Bible Institute, Chicago.

During the last 12 months at Shields Boulevard Church there were 170 additions to the church. The Sunday school attendance averaged 276 with a net gain of 160 new members. Gifts to missions and the Cooperative Program increased.

Mrs. Clearman, a native of Oklahoma, is a graduate of Hardin Simmons University, Abilene, Texas. They have two sons, David Arnold, 5, and Truett DeWitt, 22 months.

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Wet-Dry Fight Causes Pastor to Cancel Trip

The pastor of Thomaston's (Georgia) First Baptist Church, Raymond C. Moore, called off a trip to London and to Holy Land because a wet-dry fight developed in town.

A group of voters in Upson County, in which Thomaston is located, want to call a referendum on liquor. The county is now dry.

Said the minister: "I'm calling off my trip to the Baptist World Alliance and Holy Land because of the danger to the church and community from the liquor campaign."

—Baptist Press.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Says Scientists Now Admit Possibility of Miracles

Scientists now admit the possibility that Christ raised the dead and that Moses parted the waters of the Red Sea, Dr. John R. Brobeck, 41, professor of physiology at the University of Pennsylvania's medical school,

He spoke to the Christian Medical Fellowship of Great Britain which met in conjunction with the conventions of the British and Canadian Medical Associations.

"Science is changing. One of the results is that a scientist is no longer able to say honestly that something is impossible. He can only say it is improbable," Dr. Brobeck said.

He told the doctors the one factor that can account for the miracles is a source of energy unknown to the scientific system. "In the Bible," he said, "it is known as the word of God."

"If we could identify the power of God in the same way we study other forms of power, it seems to me we would see miracles every time they happened," the physiologist added.

Dr. Brobeck said that the changes in scientific thinking arose from increasing doubts over the scientific method, scientific laws and the nature of life.

"Even the law of gravity is now considered to have only a high degree of probability," he said. "It is not always inevitable that a falling body will be attracted to earth."

Because of the change, the American doctor said, scientists were coming closer to the age-old Christian point of view that miracles can't be explained, but that the basis for accepting the miracles—religious belief—is a miracle in itself.

Declaring that all miracles didn't take place 2,000 years ago, he added, "The miracle taking place in our time is rebirth—salvation through Jesus Christ."

Such a miracle has wrought real changes in human personalities impossible for a scientist to explain, Dr. Brobeck said.

"The reality of rebirth is exactly the same as the early Christians felt 2,000 years ago," he said. "As Christians we are not as insistent on this reality as we should be."

Spain's Supreme Court To Rule on Marriage Issue

Spain's Supreme Court is expected to rule shortly on a Court of Appeals decision upholding the right of a person baptized a Roman Catholic, but making a declaration of non-Catholicity, to contract a civil marriage with a non-Catholic.

The Appeal Court decision was considered of fundamental importance for non-Catholics. Under present Spanish regulations they may not marry persons baptized in the Roman Catholic Church.

Forecast Record \$750,000,000 Church Building This Year

New church construction will set an all-time record of \$750,000,000 this year, the Departments of Commerce and Labor predicted.

The agencies revised upward their mid-year estimate of total church building activity. They said it will amount to 20 per cent more than last year's record of \$593,000,000.

However, construction by non-public schools and colleges, most of which are church-affiliated, will drop off by five per cent this year, the forecast stated. The estimated total will be \$500,000,000, as against \$529,000,000 last year.

Private hospitals, orphanages, old people's homes and other institutions are expected to erect \$370,000,000 worth of new buildings this year, 10 per cent more than last year.

Construction of social and recreational buildings by non-profit groups will amount to \$258,000,000, compared with last year's \$225,000,000, the report stated.

Akron Paper Begins Reprinting Old Testament

The *Akron Beacon Journal* began reprinting the Old Testament in a 'few-minutes-a-day' reading form, a 12-year publishing task.

More than three years ago, the paper undertook the 15-year job of serializing the Bible in its entirety. With the 1,168th installment of the New Testament last April 7, it completed the Revised Standard Version of the Bible.

The *Beacon Journal* is the first newspaper in history to run the entire text of the Bible. It won a Freedoms Foundation Award for the effort in 1952.

The paper launched the project in the hope that it will encourage more people to read their Bible and also increase church attendance.

National Belgian Catholic Demonstration Set For July 2

Roman Catholic leaders announced plans for a national demonstration at Liege on July 2 against pending government measures to reorganize the country's educational system and cut subsidies to Catholic schools.

Permission for the rally, originally scheduled for June 11 but cancelled because of Socialist pressure, followed eight days of talks between the Mayor of Liege and police and government officials.

A bill incorporating the school reforms is now before the Senate. Catholic members of the House walked out recently as the chamber approved the measure, 111 to 1.

Meanwhile, local Catholic protest rallies continued. Thousands of Catholics demonstrated in the major Belgian cities of Antwerp, Ghent, Bruges and Ostend.

Methodists Seminar to Conduct Cross-Country Mission

"Wear out your soles saving souls."

That is the motto of 70 young Methodist evangelists who left Lake Junaluska, N. C. to preach and teach in 30 states and Alaska during the next ten weeks.

The group, selected from among ministerial students in 17 theological schools over the country, underwent a week of intensive training at the Methodist summer assembly center prior to leaving for their mission.

Sponsored by the Methodist Board of Evangelism, the seminarians were assigned to Methodist churches to help conduct special preaching services, make religious surveys, train laymen in neighborhood visitation, hold revivals and work with youth groups.

A Smile or Two

One day when Emilie had been particularly trying, her mother punished her by shutting her in a dark closet.

"Whenever you tell mother you are sorry you may come out," said the doting parent as she shut the door. "Are you sorry now?"

No answer. Several minutes passed during which the mother repeated her question. Fearing the child had fainted from fright, she frantically opened the door to find Emilie seated upon a hat box, the embodiment of rage.

"Aren't you sorry now, darling?" the mother implored.

With eyes blazing with wrath Emilie shouted: "No! And I've spit on your shoes—and I've spit on your dress—and I've spit on your hat, and I'm just waiting for more spit to come."

Two American soldiers were engaged in trench digging, when one asked the other if he remembered the big posters back home saying, "Enlist and see the world."

"Yes," replied his companion, "but why?"

"Well, I didn't know we had to dig clear through it in order to see it."

A New York traveling salesman was awaiting an opportunity to exhibit his samples to a merchant in a backwoods town in the Southwest, when he observed that a newly-arrived customer had purchased over the counter a couple of nightshirts. Shortly thereafter a tall, gaunt individual, with his trousers stuffed in his boots, said to the salesman:

"What was them that feller bought?"

"Nightshirts," was the answer. "I have no doubt that the proprietor would like to sell you one or two."

"I reckon not," said the tall man. "I don't get around much o' nights."

A young woman of a western town desired to show some kindness to a young officer of the militia to whom she had taken a fancy. She therefore dispatched this note.

"Mrs. Smythe requests the pleasure of Captain White's company at a reception on Friday evening."

A prompt reply came which read:

"With the exception of three men who are sick Captain White's company accepts your kind invitation and will come with pleasure to your reception Friday evening."

"They say the streets in Boston are frightfully crooked," said one friend to another.

"They are. Why do you know, when I first went there I could hardly find my way around."

"That must have been embarrassing!"

"It was. The first week I was there I wanted to get rid of an old cat we had, and my wige got me to take it to the river a mile away."

"And you lost the cat all right?"

"Lost nothing! I never would have found my way home if I hadn't followed the cat!"

A little boy surprised his parents by refusing to be scared into being good.

"It's no use telling me the angels will write down in their books if I'm naughty," he said. "I might as well tell you they think up in Heaven that I'm dead."

"But why should they think that?" asked his father.

"Because I haven't said my prayers for a fortnight."

—Tit-Bits.

News From Baptist Press

State Sunday School Enrolment Over 200,000

Sunday school enrolment in Arkansas churches affiliated with the Southern Baptist Convention went over the 200,000 mark for the first time last year.

Enrolment reached 203,311, according to J. P. Edmunds, statistician with the Baptist Sunday School Board. This, he said, was a gain of almost eight per cent over the enrolment in 1953.

He also reported the percentage of increase in enrolment between 1953 and 1954 was greater than between 1952 and 1953.

In 1952, there were 182,471 students enrolled in Sunday schools. This number increased 3.2 per cent to 188,383 in 1953.

Gains were reported in all parts of the state, with village and open country churches as well as town and city churches showing increases.

The total gain in Sunday school enrolment throughout the Southern Baptist Convention, which has co-operating churches in about 30 states, was 597,361 between 1953 and 1954. The number of students soared to a record of 6,356,489.

Central Church, Dallas, Asks To Join Convention

Central Baptist Church, Dallas, Texas, a strong, independent Baptist congregation, has asked to become affiliated with the Southern Baptist Convention.

The vote of church members was overwhelmingly in favor of the move. Luther C. Peak is pastor of the church.

The church announced its endorsement of the Cooperative Program; Organization of a Baptist Training Union, Brotherhood, and Woman's Missionary Society; a church-wide subscription to the *Baptist Standard*—Texas paper—through its budget; planning of study courses, and a desire to join local and state Southern Baptist groups.

Touring Baptists Expect Russians to Be Cordial

Russian Baptists will give an "overwhelmingly cordial" welcome to four visiting Baptists from the United States, one of the four predicted.

Arnold T. Ohrn, general secretary of the Baptist World Alliance, with headquarters in Washington, D. C., made the prediction.

He said that the purpose of the group visiting the Russian Baptists in August will be "to foster brotherly relationship with our Baptist friends."

"They are hungry for fellowship," Ohrn said, referring to Baptists in the Soviet Union. He added that the itinerary of the touring foursome will be decided by their Russian hosts.

Nine Russian Baptists have announced they will attend sessions of the Golden Jubilee Baptist World Congress in London, England, July 16-22.

Kansas Observes Its Centennial June 20

On June 20 a century ago, the Southern Baptist Convention launched work in Kansas by taking over a mission near Topeka and another near Paola.

According to the 1955 Southern Baptist Handbook, there are 99 churches in Kansas today with a membership of close to 15,000. Southern Baptists in the state gave a total of \$818,560 last year, of which \$105,705 went to missions.

Tapes, Discs Available

Discs and tapes of any part of the proceedings during the Baptist World Congress in London will be available. They may be obtained by contacting Arnold T. Ohrn, general secretary of the Baptist World Alliance.

Baptist Doctor And Dentist Are Wanted

A local Baptist minister has issued an appeal through his denomination for a doctor and dentist to serve the Eloy, Arizona, community of 4,000 in a large farming area on the Arizona desert.

According to J. N. Swafford, pastor of First Baptist Church, there is only one doctor and he is heavily-overworked. Consequently, many people have to go somewhere else for medical care, while others are neglected.

There is no dentist in the area, Swafford said. "The influence of a good Baptist doctor and dentist in this area would work wonders for the cause of Christ," the minister declared.

Illinois Nominates Great Lakes For Proposed School

Illinois Baptists have nominated the Great Lakes area as site for the talked-about sixth Southern Baptist seminary.

A committee, headed by J. M. Baldwin, president of the Illinois Baptist State Association, will prepare an appeal for the seminary to be located in the Great Lakes region.

The Convention's committee on theological education, headed by J. W. Storer, pastor of First Baptist Church, Tulsa, Oklahoma, and immediate past Convention president, is studying the seminary matter.

Baptists in the Memphis, Tennessee, area earlier expressed their desire for the proposed seminary and Kansas City, Missouri, has been mentioned as a possible location.

The Southern Baptist Convention has not authorized construction of the sixth seminary although it has been discussed for more than a year. The issue will come before the Convention again next year when the committee on theological education reports.

Baptist Highlights

Southern Baptist Sunday School enrolment last year increased 597,361, a gain of 10.4 per cent over 1953, to set an all-time record in denominational gains, bringing the total enrolment to 6,356,489.

During 1954, church membership increased 296,289, a gain of 3.8 per cent over 1953, to reach 8,182,305 and a gain of 403 churches brought the total number of churches to 29,899. These churches reported 396,757 baptisms, a gain of 9.7 per cent.

Training Union enrolment climbed to 2,073,371, a gain of 12 per cent over 1953; the Woman's Missionary Union reached 1,306,834, a gain of 10 per cent; and Brotherhood enrolment totaled 274,348, a gain of 12.9 per cent.

Southern Baptists gave total gifts of \$305,573,654, a gain of 9.6 per cent; Mission gifts were reported as \$52,926,157, which was a gain of 9.3 per cent. Total per capital gifts were \$37.35 and mission per capital gifts, \$6.47.

Vacation Bible school enrolment reached 2,570,290, a gain of 14 per cent over 1953 with schools held in 73 per cent of the churches, and 48,038 conversions reported.



Denominational Calendar

July Emphasis and Activities: Ridgecrest and Glorieta Assemblies; State Camps; Music Schools.

July 7-27—Three Sunday School Weeks at Ridgecrest.

July 14-20—Music Conference, Ridgecrest.

July 18-22—R. A. Camp, Ferncliff.

July 21-August 10—Training Union Leadership Conferences, Ridgecrest.

July 25-29—G. A. Camp, Ferncliff.

July 28-August 3—Foreign Mission Board Conference, Glorieta; Brotherhood Conference Glorieta.

July 30-31—Y. W. A. Camp, Ferncliff.

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Counselor's Corner

By DR. LOFTON HUDSON

DEACON FOR LIFE

Question: If a man is ordained a deacon in a church, is he a deacon for life in that church, even if he moves away? Also can he go to another church (of the same denomination) and automatically become a deacon of that church? I have reference to Southern Baptist churches.

Answer: Baptists believe that each church must find "the mind of Christ" for itself. Jesus left the local church as the authority in such matters (Read Matt. 18:17; Acts 6:5a; 9:26). This means that each congregation must counsel together and decide its own issues. Who is better prepared to decide?

Yet there is an amazing similarity among Southern Baptists. In matters of doctrine and practice most Baptist churches agree.

Concerning deacons some churches elect them for life in that church, some receive deacons from other churches as active from the time they join the particular church, and some elect them for a given term (three or six years). I have never heard of a deacon's being active in a church after he had moved his membership to another church. This last is contrary to Baptist practices.

There is no more reason for electing a deacon for life in a church than there is for electing a pastor for life.

Any deacon who is worthy of the name will be humble enough to take the judgment of the congregation in all such matters. If he has a lust for power he will want to stay in the saddle regardless of the opinion of the majority. Deacons are servants of the church, not bosses.

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

The total value of church property increased \$55,256,924, a gain of 5.4 per cent to reach \$1,075,761,138.

The Southern Baptist Convention now has co-operating churches in thirty-five states, Alaska, and Hawaii and is the fastest growing major denomination in the United States. Since 1944, Southern Baptist membership has increased from 5,667,926 to 8,182,305 in 1954, an increase of 44 per cent; Sunday School enrolment increased from 3,372,909 to 6,372,318, or 89 per cent; Training Union enrolment increased from 759,885 to 2,073,371, a 173 per cent gain.

Thus Saith The Preacher— meetings, Meetings, MEETINGS!

Rededication

By E. S. JAMES

Dear Editor:

Been to any meetings lately? If you're a good, cooperatin' Baptist you have! In fact, that's about all you've had time to do—go to meetings. Don't know so much about you soft-jobbed editors, but its getting so the preacher and laymen hardly have any time to do any church work because they're always off at some meeting or other.

I've been so embarrassed here lately because some meetings have had to be missed. It's not that I want to be considered uncooperative. I just thought meetings were supposed to inspire us to do better work. Some work was scheduled and unfortunately it conflicted with some more meetings telling us how to do the same thing we'd just been inspired to do.

It's got to the extent that our friend John Hurt, in referring to the middle initial S. in his name, says: "Just call me Simultaneous Hurt."

Hal Luccock wants a letter written to all church headquarters. Here's part of his letter:

"Your Highness: Two things. First: Thank you for your devoted and inspiring leadership. You have kept us at work in season and out and we are grateful. You have been mighty men of battle in the Lord.

"Second: Don't you ever get tired of concocting plans whereby every pastor and every church must do everything at exactly the same time and in the same way? How about making a place to stop and take a breath once in awhile? As campaign follows campaign, as crusade succeeds crusade, as movement breathes down the neck of movement that went before, we are afraid of being regimented to death. A piece of music for a brass band that does not leave room for the players of trumpet and trombone to breath is impossible to play.

"So I am venturing to call your attention to a great idea, to be found where a number of great ideas are found, in the Bible. The general idea is: Every seven years, give us a rest. In more dignified language you will find it in Leviticus 25: 1-5."

"If you strategists at G. H. Q. will do that, I will personally guarantee that the churches during that year of rest and freedom will have the best year since Francis Asbury and his horse, Trigger, started out circuit-riding."

That's what the man wrote! Not a bad idea, is it? If you will excuse me now, I've got to go to a meeting.

*Sabbatically yours,
G. Avery Lee*

—The Baptist and Reflector.

A thought provoking letter has come to this desk. The writer asks some pertinent questions about the modern custom of appealing for public rededications. Among other things she asks how one may know if the responses are made to the leading of the Holy Spirit to the emotional appeal of the preacher. Another question raised is, "Does the person who daily rededicates himself to God need to do it publicly?" A third question raised asks if a teacher should walk the aisle to rededicate herself just as an influence to get others to do the same when there is no particular realization that the Spirit is leading her to do it. Others are asked, but these give a basis for a thought on something that is confusing to many today.

No preacher could appeal too often for the people to return to God from their backsliding and live the right life for Him. That return must be something that takes place within the heart and will, and if the decision be not made there it is of little use to publicly indicate that such a decision has been made. The return to God may be made in a public service during an invitation, or it may be made when one is alone with God and his thoughts. If the backslider has sinned publicly then his renunciation of the practice should be made public. If he feels that God wants him to register in public the decision he has made in his heart then he ought to do it. However, it has been emphasized so much in recent years that it is difficult for many to distinguish between the appeal to saints and to sinners who have never known God.

The Standard does not believe the preacher is moved by an ulterior motive. In his eagerness to see people do something concrete for the Lord he may, and frequently does, over emphasize the call for public rededication. Not many of us who preach make the invitation plain enough. A very good plan is just to ask the people to do anything they feel God is leading them to do. When the full Gospel is preached by the direction and power of the Holy Spirit and when an exhortation to follow His leading has been made that is about as far as any preacher dare go in the matter.

Thousands of decisions of some nature are made in most every preaching service. The world may never know about most of them because they are made within the secret confines of the individual soul. Therefore, any report on the number of decisions made in a service or revival would of necessity be erroneous. It would be far short of the total number really made. Shall we not just return to a simple report of the number of persons professing faith in Christ together with the number added to the church in that particular place? That kind of a report will find an interested reader in every home.

—Baptist Standard.

newspapers. Don't dispute it. It is the report of Media Records, Inc., for the Bureau of Advertising of the American Newspaper Publishers Association.

Remember that doesn't include the outlay for magazines, for broadcasting and the like. It's quite a sum. We don't try to match it with anti-alcoholic beverage advertising. We don't discourage newspapers from reaping the profits. Our sin of indifference leads only to ruin.

—The Christian Index.

"The Bible Says . . ."

By JOHN W. BRADBURY

Some commentators writing on the preaching of Evangelist Billy Graham take exception to his frequent use of "the Bible says," "my Bible states—quote." The critics appear to be of one type. They have an aversion to preachers who quote the Bible or who refer to it positively as their foundation for spiritual authority.

This type of prejudice, we deduce, comes from too much study of extraneous Biblical criticism and too little use of the Bible itself. It comes out of the Biblical seminar where underlying skepticism of the Christian Norm has attitudes that the Bible is not altogether reliable and true. We could never expect such mentalities to accept Biblical quotations for authority as being a good thing. Such do not quote the Bible as proof text themselves, and they regard the method as pernicious. They prefer preaching without the support of quotations from the Bible. We read a great many books which employ this method — which is a sort of shyness regarding Scripture, whereby the author skirts along the edges of profound truth which he does not delve into because he cannot do so without quoting the Bible. This accounts for a great deal of our present-day shallowness in much preaching, which is lacking in spiritual confidence.

Nothing is more needed than good Biblical preaching, which seems to be getting scarce. And we trust that Billy Graham will keep on preaching and quoting the Word of God. He is an evangelist, not a professor in Biblical criticism. His business is to lead souls to Christ, not to go delving into abstruse, critical, philosophical, or metaphysical problems. He is being greatly used of God, winning great numbers of common people to God. From their Christian beginning, these learn that Bible is God's Word to them, that it is reliable and true, and that they can read, mark, learn, and inwardly digest it to the sanctification of their souls.

The people in Scotland just now are not listening to dry-as-dust sermons which introduce so-called problems regarding the Synoptic Gospel and the "Johannine questions," nor the puzzling shibboleths of an intricate scholasticism, which do not fill the head with positive knowledge, nor reach the heart, and never are useful in winning souls to God. We urge Billy Graham to go right on with his constant reference to the Word of God for authority, confirmation, affirmation, denunciation, and invitation. He is in holy succession, for our Savior's reported sayings are simply impregnated with quotations from the Old Testament. From the masses of people in Galilee to the crowds in Scotland, the testimony of all effective preaching is that it is the Word of God rather than the words of men that counts.

—The Watchman-Examiner.

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For The Record

By JOHN J. HURT, JR.

Maybe you will see it elsewhere in print and maybe you won't. The chances favor the latter so we enter it on the record here and let the facts write their own editorial.

Alcoholic beverage advertisement rang the cash registers in newspaper offices last year for \$61,087,000. That was a 6.4 per cent increase over the \$57,390,000 of the previous year. It was an increase in a year when total newspaper national advertising was down by 1.2 per cent.

The beer industry was worth \$19,370,000 to the newspapers. Liquors paid in \$39,963,000 and wines a mere \$1,754,000. All this was at the national advertising rate which gives the bigger profit.

Automotive advertising was worth \$139,861,000 and grocery advertising on a national scale was worth \$129,446,000. The next biggest outlay was from the alcohol gang. Comparatively, tobacco produced only \$16,702,000.

Look again at that \$61,087,000 total for national alcoholic beverage advertising in the

This Foreign Mission Enterprise

By FINLEY W. TINNIN

Of the total \$10,739,497 Cooperative Program gifts of Southern Baptist churches in 1954 the Foreign Mission Board received \$4,772,123, plus the Lottie Moon Offering of \$3,957,821 and other designated gifts totaling \$1,539,230, making a grand total of \$10,269,174. Since so large a share of the gifts of our churches goes to Foreign Missions, we quite naturally have a deep interest in the work of this agency and the results of the work of the missionaries.

We find that missionaries of the Board live in 182 centers in 35 geographical areas. Their services touch innumerable surrounding villages and towns. Statistics from the current annual report show 3,776 outstations. They also show 22,125 baptisms last year in 2,268 churches made up of 209,346 members served by 1,408 national and 120 missionary pastors.

Church organizations — Sunday schools, women's and young peoples' groups — total 9,687 with 379,246 members. There are 544 schools with 85,456 students, including 23 seminaries with 979 enrolled. We have 11 hospitals and 28 clinics, which treated 26,548 patients last year. Publishing houses on mission fields turned out 9,385,929 pieces of literature, including books, magazines, and pamphlets.

What a wonderful thing we are doing for our Lord within this Foreign Mission enterprise. But we could do even greater things for Him. Christ's parting words to His friends on earth were: "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."

—The Baptist Message.

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Singing Doctrines

By LEON MACON

We recently heard an adult Baptist state that he had never heard a sermon on the Trinity, and another Baptist stated to us that he had never heard a sermon on baptism and the Lord's Supper. We are all aware of the trend away from doctrinal preaching. So much of our preaching today is illustrative which produces inspirational results, but there is little of the preaching on our doctrines which results in information. This does not mean that we do not have many who are preaching the great truths of God's Word but there is a serious trend toward neglecting great truths in our preaching.

Our messages often do not follow the same trends of our hymns. There is more doctrine sung today than preached. We sing "God in three persons, blessed Trinity," but it is not often heard preached. Great truths like holiness (Take Time to Be Holy) are sung, but holiness as the theme of a message is rare. Hymns on the resurrection are often more informative in their message than Easter sermons. We sing "Ye must be born again," and neglect messages on the New Birth. Our hymns are great reservoirs of doctrinal thought and it is regrettable that more doctrine is being sung than preached.

We do not have in mind controversial preaching but the informative proclamation of God's Word to our hearers. We cannot continue to sustain the great work we are doing if it is to be based mainly upon inspiration instead of information. Those who are most loyal to all of the services of the

An Ultimatum From The Liquor Industry

By DUKE K. McCALL, President,
Southern Baptist Theological
Seminary

Liquor distillers are demanding "more co-operation or else" in an advertising ultimatum handed the nation's press, radio, and television outlets.

Ultimatum

Seagram, a nationally-advertised brand, issued the ultimatum. The trade magazine, *Advertising Age*, in a recent issue reported: "A stern warning to newspapers to come up with more and better merchandising services or face loss of advertising has been voiced by (Seagram)."

An executive of this company, the magazine said, "criticized editorial departments for . . . playing up such things as drunken driving."

The liquor advertisers asked newspapers publishing their ads to tell where they would be carried in the paper. The liquor companies said they preferred positions on the back page of the paper or section, the page across from the editorial page, or a news page near the front of the paper.

Pressure on Editors

Congressman Eugene Siler, of Kentucky, who is author of a bill to ban liquor advertising in publications and on radio and TV in interstate commerce inserted this rebuttal in the Congressional Record:

"I wish to call attention . . . to this advertising policy of the distillers (and) also their apparent attempt to influence the editorial policy as well as news columns of the daily press."

The further impact of liquor advertising dollars on news media is shown in a statement by Robert C. Kintner, president of American Broadcasting Company (ABC), one of the nation's three major networks. Talking to the United States Brewers Foundation, he said:

"I would not have accepted your invitation if ABC was not a willing servant of the beer industry . . . The part radio and television

have played in helping you bring beer into the home has been a part of which we are proud. The more the story appears . . . the greater is consumption."

The last sentence of this statement should convince those who believe that liquor advertising merely pits one brand against another and is not designed to increase drinking.

Aluminum Tumbler

On June 12, the "Mr. Peepers" television show, a Sunday program billed as a family show by Reynolds Aluminum Company, used its commercial time to plug for the beer industry.

Announcer Rex Marshall, pouring from an aluminum pitcher into an aluminum tumbler, declared, "I probably don't have to tell you that the cold, amber liquid I am pouring from this pitcher is beer—known throughout the ages as the beverage of moderation. Reynolds . . . is the nation's leading supplier of printed aluminum beer labels . . ."

A family not wanting its children to see beer advertising on TV could refuse to let them watch programs sponsored by the beer industry. If, however, family-type shows sponsored by other firms use beer commercials, the only recourse of mother and dad is either to burn the TV set or tell the offending firm that it will counteract the beer industry's pressure with a customer's boycott.

Such a boycott is vicious but so are the tactics of the beer industry. Unless news agencies and business firms generally stand firm against the pressure of liquor advertising dollars, it will be necessary to fight fire with fire.

Fortunately most newspapers, radio and TV stations, and business have demonstrated independence and integrity in the face of this insidious pressure to yield their editorial policy to the interests of an industry, which by its own statement, produces a poison that must be taken in moderation.

A Letter to the Editor

Dear Editor:

From Cairo, Egypt our party flew over the Land of Goshen where Moses kept the sheep of his father-in-law on the back side of the desert. Next came the Suez Canal with half dozen ships waiting for entrance.

On our plane in front of me sat David Burk, Middle East Correspondent for the London Daily Express. He had received word from his paper to cover the trouble reported yesterday in Cyprus.

"Are you afraid?" I asked.

"No," he replied. "I have a job to do."

In ten minutes we were through customs in Cairo and no longer than that on arrival at Beirut, not a bag being opened.

Biarritz Hotel, where we are stopping, is modern with every convenience. Excellent

church are those who are best informed about the truth of God's Word. If we depend upon our hymns to proclaim our messages of truth, we will find our people not getting the information simply because we do not remember what we sing like what we hear. Many great hymns proclaim great truths but they do not grip us like a message on the same theme.

—The Alabama Baptist.

food and a great deal of it is served by young waiters dressed in summer tuxedos.

This afternoon we visited the American University; organized in 1866 by the Presbyterians and continuing under their control.

The campus of 50 large buildings looks like a university in the states. The student body of 4,000 comes from several countries in the Middle East.

Southern Baptists have eleven missionaries in Lebanon. There are only three Baptist churches in the country and several mission stations served by the missionaries.

During our visit to the Baptist church here in Beirut we met the missionaries and I was pleased to recognize Miss Mabel Summers whom I had known in North Carolina fourteen years ago. The church has only 100 members.

A beautiful new commodious church building is nearing completion which will seat 700 people. Near by is a new modern school building which will care for 400 pupils. The school will be in use this fall for the first time. These fire proof buildings would be a welcome addition to any American City.

Tomorrow we visit Tyre and Sidon.

Sincerely,

Bruce H. Price.

Record Attendance of Fifty Years

W. B. Langford has a perfect Sunday school attendance record of 50 years. Mr. Langford is a member of the First Church, Jonesboro. Some of the unusual experiences of these 50 years in Sunday school attendance were published in the Jonesboro Sun, Monday, June 27:

"Once he had to organize a class while speeding across Texas on a train, another time he had to be carried to church in one of his own ambulances, so that he could keep the streak going.

"On several other occasions he was too ill to attend, but his class would overcome that in short order by moving the class to his bedside for their meeting. One time he even slipped out of a

hospital with his robe on to attend a class at a church next door.

"Then there was a time in Chicago. He was staying in a hotel right close to a church, so he took his time getting dressed on Sunday morning and then with just enough time to get to class by walking, he strolled leisurely to the church. He found there, however, that they didn't hold Sunday School. Then he struck out toward another church in the vicinity, ditto! Finally he found another church a short distance away that held Sunday School, and he scooted in just under the wire."

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CITIZENSHIP

A good citizen is one who behaves as if there were no laws.

—Quote.

London Baptists Set To Welcome Alliance

By ALBERT McCLELLAN

A small but vigorous band of London Baptists prepared a royal welcome for their brethren of the world attending the Baptist World Congress in London July 16-22.

The little group numbers only 46,680. While this is less than the membership of many Southern Baptist associations, their enthusiasm and efficiency clearly indicated their determination to make this Congress better than any since the Baptist World Alliance was organized in London 50 years ago.

Sensing the significance of this world gathering, the Londoners demonstrated great vision and almost super-human effort in providing handsomely for its success.

Opportunity for Advance

They made it known, without spelling it out, that in this meeting lies the opportunity for real Baptist advance, not only for Great Britain but also for the world.

But F. Townley Lord, president of the Alliance, does spell it out in his characteristic British way: "The ball is at our feet."

Visitors to the Alliance come from most of the major countries of the world, including 9 from Russia, 14 from Germany, and 2 from East Germany. China is the only large nation without delegates.

To take care of the approximately 10,000 in attendance, London Baptist leaders rented three of the city's largest public meeting places. Congress sessions are in the venerable Royal Albert Hall, a block-long, red brick, oval-shaped auditorium that faces lovely Kensington Gardens.

Seats Over 5,000

It seats over 5,000 but is not considered acoustically satisfactory even though it is the finest hall in the city.

The mammoth closing session of the Congress is scheduled in commodious Arsenal Football stadium that holds 60,000, most of it standing room only. Billy Graham, American evangelist, and Erik Ruden, general secretary of Swedish Baptists, are the featured speakers.

Only delegates and special visitors are to be given seats and admission will be by ticket only. Due to Graham's great popularity in London, the stadium is expected to be far from adequate.

The third large meeting place rented for the Congress is Westminster Central Hall in which Congress offices and exhibits are housed. It is located across from Westminster Abbey within sight and sound of mighty Big Ben, famous clock in the tall tower of the halls of Parliament.

Good Transportation System

Distances in London are great, and the three meeting places at first seem excessively far apart to

foot-bound Americans. However, due to the superior metropolitan transport system—one of the finest in the world, using both subway and buses—they are within an easy 20 minutes of each other.

Hundreds of London Baptists took part in a pageant portraying the part Baptists have had in religious life of the world. Billed as "scenes from Baptist history," the pageant with its lavish costumes and impressive music would have done credit to a group many times the size of the small band.

A dossier full of colorful literature provided each delegate with helpful material. In it are an illustrated, 136-page program and hymn book, a dozen pamphlets describing transportation routes, restaurant guides, registration cards, tickets, and neat blue-and-red identification badge.

Volunteers at Work

Nine men and women formed a volunteer staff under the direction of O. D. Wiles, associate general secretary of the Alliance, to assemble and distribute the dossiers.

London Baptist homes extended their hospitality to 800 visitors from Europe, Africa, and the Far East, who were furnished with bed and breakfast. Many of these also receive cash assistance for other meals and bus fares.

One group of 50 from a very poor country have their expenses paid while in the Congress city.

Press facilities here are well-organized and mimeographed speeches are provided to about 200 newsmen writing stories about the Congress.

—Baptist Press.

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College Campuses — A Vital Mission Field

During 1954-55 more than 1,130 Baptist and Baptist preference students enrolled in the University of Arkansas. These, along with the 314 plus students with no religious preference, made a total of more than 1,400 prospects for our Baptist denomination.

During the first summer term of this year more than 694 Baptist and Baptist preference and 66 "no preference" students enrolled.

Arkansas Baptists have a tremendous opportunity and responsibility for young people on our college campuses. They will be the leaders of the future.

Experience over our Southern Baptist Convention territory proves that the spiritual needs of students on our state school campuses can best be met when the college center churches have the aid of a B.S.U. Director and a Baptist Student Center adjacent to the campuses. Support a spiritual ministry to college students by giving to your Cooperative Program!

Jamie L. Jones, Jr.
Fayetteville, Arkansas



They're all BROADMAN FILMS

CHOOSE YE THIS DAY

Jack and Audrey Miller, a young couple, have drifted away from their church and have permitted family spats to develop until their marriage is in jeopardy. Through the influence of their pastor, the church, and the Bible they realize that they must choose between a broken home and a Christian home. 14 minutes. Sound. Rental, \$5.00

Marriage

FORSAKING ALL OTHERS

Often homes are broken because the wife or husband fails to realize the sacredness of the marriage vows. Those who see this picture realize that Marianne and Garland Nelson could have been such a couple if she had not believed in the marriage vows and had enough faith in God to help her see a family crisis through to a happy ending. 14 minutes. Sound. Rental, \$5.00

VOCATIONAL CHOICE:

A PARTNERSHIP

George and Jim Danfield, brothers, are unable to decide on how to choose a vocation. So their parents attempt to pick their vocations for them. But the boys are not interested in the careers their parents have chosen. Their pastor leads the family to see that each individual is a creation of God and must choose his own career—within God's will. 14 minutes. Sound. Rental, \$5.00

Vocations

CHOOSING YOUR LIFE'S WORK

Jim Danfield can't decide between two vocations until after much prayer and actually working in each area. George, his brother, is more definite for a time in his choice of aviation. Later, however, he realizes that another field might be better. This film has its own complete story or can be used effectively with Vocational Choice: a Partnership. 14 minutes. Sound. Rental, \$5.00

TOGETHER WE BUILD

Ralph Watson is an indifferent church member who really does not believe in the church "spending" so much money—until he sees how the Cooperative Program extends the witness of his church and its members. Then he realizes that this program is dependent on his stewardship. 28 minutes. Sound. Rental, \$9.00

Opportunities

LIGHT THE CHURCH HOUSES

Jack Walker, a young chemist, is a Christian but has failed to grow spiritually. After difficulties in getting along with an associate, he meets the Roberts family. As he sees what Training Union has done for them and catches some of their enthusiasm, his indifference to church turns to interest, then to participation. He sees that the Training Union helps keep church lights burning on Sunday nights. 28 minutes. Sound. Rental, \$9.00

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Arkansas Group At YWA Conference, Ridgecrest

On the morning of June 14, thirty-two Arkansas girls and six Oklahoma girls boarded a special bus for Ridgecrest YWA Conference. En route the group enjoyed sight-seeing which included The Parthenon, The Hermitage, Lookout Mountain and Rock City, the town of Gatlinburg in the Smokies and the Indian village of Cherokee, N. C. We had a splendid YWA Conference directed by our South-wide leader, Miss Margaret Bruce. The theme for the conference was "A Life To Give."



Reading from left to right on front row are: Carolyn Whitley, Benton, First; Sharon O'Kelly, Conway, First; Dottie Paul Stewart, Benton, First; Betty Chamberlain, Hope, First; Marilyn Walthall, Calvary, Rose City, North Little Rock; Virginia Farris, Muskogee, Okla.

2nd row: Nancy White, Texarkana, Beech Street; Gail Taylor, Little Rock, Second; Polly Jones, Little Rock, Second; Martha Harris, Little Rock, Second; Susan Eidson, Conway, First; Linda Halbert, Hope, First; Norma James, Muskogee, Okla.; Jo Ann Barnard, Ft. Smith, Grand Ave.

3rd row: Martha Stobaugh, Morrilton, First; Doris Turnage, DeQueen; Connie Corkill, Pine Bluff, First; Patsy Hays, Magnolia, Central; Edna Halley, Little Rock, Immanuel; Grace Smith, Little Rock, Immanuel; Emmo Jo Brown, Ft. Smith, Immanuel; Cora Sue McFeron, Ft. Smith, Immanuel.

4th row: Mary Cox, Morrilton, First; Patricia Morrison, El Dorado, First; Anita Bagley, Shreveport, La.; Carolyn Edwards, DeQueen, First; Betty Daron, Oklahoma City, First; Carol Ann Keefer, Oklahoma City, First; Linda Howard, Oklahoma City, First; Dorothy Jeffrey, Oklahoma City, First; Maylene Mason, El Dorado, First; Mary Beth Taylor, Ft. Smith, First; Mrs. Dannie Hamilton, Hope, First.

Top row: Linda Chaney, DeQueen, First; Doris DeVault, Little Rock, WMU Office; Mary Ida Adams, Hope, First; Mrs. Allen H. Toney, Helena, First, District Leader.

WOODRUFF COUNTY ASSOCIATION CROWNS G.A. QUEEN

The First Church of McCrory was hostess to a beautiful Coronation and Recognition Service for members of the Girls' Auxilliary and Royal Ambassador Chapters. Mrs. Gus Prince, Augusta, Associational Young People's Leader, was assisted by district and local workers. The climax of the service was the crowning of four Queens of Girls' Auxilliary. They were Mary Joyce Miller, Augusta; Sandra Nicholson, Hunter; Sue Ann Patton and Sara Margaret Fowlkes, McCrory. Approximately 300 people attended the service.

—Woman's Missionary Union,
Doris Devault, Assistant

STILL PUZZLED??

— about attending college this fall?

Then stop worrying over the matter and make your plans to enroll September 5, at Southern Baptist College, Walnut Ridge, Arkansas.

EXPENSES:— Fees only \$6.00 per semester hour. Board and room only \$37.50 per month. Married students can secure nice modern brick apartment units with water furnished for \$16.00 to \$26.00 per month. (Expenses less than state supported schools.)

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Southern graduates have gone to more than fifty colleges and universities without reduction of credits earned here.

CHRISTIAN ATMOSPHERE:— Southern is unequivocally devoted to Christian ideals and programs. She does not want students that will not fit into such a program. Bad conduct is not condoned. "The Campus of Christian Purpose" proposes to uphold the best and train people to live with themselves and others on a high plane.

COURSES:— Southern offers all of the regular college courses usually found in the first two years of college work regardless of field. She also offers secretarial training and pre-professional training in many fields. She is fully approved for all of the teacher training courses needed for the teachers certificates in Arkansas, Missouri and other states, through the first two years of college.

SEMINARY COURSES:— Southern, through her division known as the Rural Theological Seminary of the South, offers a full three year course in theology. Persons entering this course with two years college may earn the ThB degree. Others may enter part of this course and secure a diploma in theology even though they may not have completed high school.

SPECIAL TEACHER COURSES:— Teachers may earn six semester hours credit during short term openings September 5. Other teacher courses will be available three nights a week during regular session.

Work Scholarships Available to Deserving Young People

WRITE FOR CATALOGUE TODAY

Southern Baptist College

Walnut Ridge, Arkansas

Progress At Manila

Pastor Guy D. Magee of First Church, Manila, completed six years in the pastorate of the Manila church the first Sunday in June.

During this six year period, there have been 421 additions to the church membership, 278 of these coming on profession of faith and baptism. The Sunday school enrolment has grown from 135 to 428. A mission has been organized and a full time pastor is on the field.

Under the leadership of Pastor Magee, an addition to the educational building has been constructed at a cost of \$25,000. A Model 5 Baldwin Electronic Organ has been purchased, and a mission building constructed at a cost of \$6,000. Mission gifts have been increased 300 per cent.

The organizations of the church have been expanded with 200 in Training Union; WMU organizations doubled; and a Brotherhood organized. A two acre plot of ground has been developed as a playground and recreational center.

The Manila church has developed a program of training for Sunday school officers and teachers and Training Union leaders and directors. At the commencement service last September, 491 awards were given for Sunday school training. These included 370 certificates, 60 Sunday school worker's diplomas, 38 red seals, 16 blue seals, and 7 gold seals. At the



GUY D. MAGEE

same time 158 Training Union diplomas were awarded and 238 Training Union seals. The Sunday school has been awarded the "Standard Efficiency" banner by the Sunday School Board for the past two years.

Pastor Magee is a member of the Executive Board of the Arkansas Baptist State Convention.

—00—

FAMILY LIFE

There are better things than curfew to bring kids home and off the streets at night: a mother singing in the kitchen and a dad whistling around the house.

—Burton Hillis.

109 Registered in Youth Music Camp

One of the most wonderful weeks in the life of 109 young people came to a close Friday, June 24, when they joined together in presenting a festival of music as the concluding feature of Youth Music Camp.

Our most heartfelt thanks must go to Ouachita College for the excellent hospitality provided during this week of musical instruction and inspiration.

The only sadness expressed by the young people was the fact that the camp was only a week in length.

Faculty Members included: Mr. and Mrs. Dwight Phillips of Texarkana, Texas, Mr. and Mrs. Lecil Gibson of El Dorado, Norman Lerch of DeWitt, Mr. and Mrs. Ernest Mosley of Arkadelphia, Alden Peterson of North Little Rock, Anne Sugg of Helena, Mr. and Mrs. Joe Walters of Pine Bluff, and Elaine Stacy, Jimmy Burkett, Edwin Irely, George Starke, Buryl Red all of Little Rock.

Each year the staff and Faculty select the outstanding young person in Camp to attend Glorieta Music Conference. The Star Camper this year was Ann Seward of Arkadelphia. Mary Younes of Harrison was chosen as alternate. Receiving honorable mention were: Nan Spears of Pine Bluff, Joan Thornhill, David Crittenden and Wayne Guesner of Little Rock, Curtis Tommey of Marianna, Joe Hollyfield of Smackover, Richard Gibson and Phyllis Owens of El Dorado.

CHURCH MUSIC TRAINING COURSE

C. Lamar Alexander of Immanuel Church, Magnolia, reports 22 music awards for the book, **PRactical MUSIC LESSONS**. Dennis Day is the pastor. Congratulations upon the completion of this week of study.

HYMN SING REPORTS

Faulkner County Association: 120 people from 10 churches attended the monthly hymn sing for Faulkner Association which

was held in the Beryl Church. Devotional was led by Pastor Doyné Kelley. Hymn sing was led by R. O. Fugatt, director and Mrs. Bobbie Sue Haddock, pianist.

Newton County Association: Mrs. Bill Fowler directed the regular quarterly hymn sing for the Newton County Association at Boxley Church with a total of 48 present. Theme of the program was, "How to Have a Revival." Mrs. Orpheia Duty was the accompanist and the devotional was led by Alfred Psalmonds. Special music was rendered by the Boxley Cherub and Junior Choirs. The next quarterly hymn sing for the Newton County Association will be held at Cassville Church, September 25.

Ashley County Association: 154 people attended the regular quarterly hymn sing for the Ashley County Association which was held in the Magnolia Church. Hymn sing director was R. J. Edwards, accompanist, Mrs. Bill Sewell and devotional was led by Cecil Avery.

Big Creek Association: Mrs. W. L. Clifton directed the last regular quarterly hymn sing for the Big Creek Association at Viola. 74 people from five churches attended. Theme of the program was, "The Cross of Christ." Mrs. Lloyd Horton was the accompanist and Graham Roberts led the devotional. Special numbers were rendered by Viola and Hardy churches.

Pulaski County Association: B. H. Ball directed the last regular quarterly hymn sing for Pulaski County at the Pike Avenue Church. There were nine churches represented with a total of 135 attending. Mrs. Robert George was the accompanist and R. H. Davis led the devotional.

Caddo River Association: On May 29, 1955, the regular quarterly hymn sing for the Caddo River Association was held in the Oak Grove Church. There were seven churches represented with a total of 77 present. Miss Odessa Holt was the director and the accompanist was Mrs. Nutt. Theme of the program, "Music, and the Message." Pastor Walker led in the devotional. Four churches rendered special numbers.

Tri County Association: On June 15, 1955 the regular quarterly hymn sing for the Tri County Association was held in Harris Chapel. There were 125 people attending from 20 churches in the association. Marvin Fitts directed the hymn sing and the accompanist was Stacy McAdams. Theme of the program was "Christian Virtues." T. D. Douglas led the devotional and special numbers were rendered by Fair Oaks and Barton's Chapel.

Church Music Department
LeRoy McClard, Director

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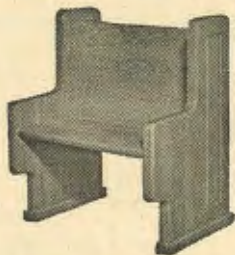
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BOOK AND BIBLE HOUSE

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Children's Page

Never Alone

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

Rain on the Ranch

By GLADYS CLEONE CARPENTER

"How can you do that?" Jim asked.

Wu Yung pointed to the image in the wheelbarrow. "It god of rain. If god of rain see dry fields, he make it rain. God too heavy to carry much far, so Wu Yung wheel him about, so he can see."

"Aw, that idol can't make it rain," Jim said. "Only God can make it rain."

The two boys went on toward the creek. Soon they met Little Fawn, a Hopi Indian girl. She was carrying a queer wooden doll with a painted face. It was very fierce looking. She called it a Katsina doll.

"Go to the creek with us," Jim invited. "I'm going to wade. It's cool wading."

"Me go," said the Indian girl. "But no wade. Me carry Katsina doll to make it rain."

"How can it do that?" Jim asked.

"Katsina doll made to look like gods that live underground. They come up to make it rain," Little Fawn explained.

The three went on and soon came to the creek. They crossed a little bridge to get to the wading place Jim liked best.

Jim started wading.

Wu Yung walked about pushing the wheelbarrow.

Little Fawn made queer motions with her arms and legs. She talked to the Katsina doll, begging it to make it rain.

Suddenly it started to rain!

"Come on!" Jim called to the others.

They started toward a shed that belonged to Jim's father.

Just as the three got inside, the rain poured down!

"Chinese god bring the rain," Wu Yung declared.

"No," said Little Fawn, "Katsina doll bring rain."

It rained hard and long. The children in the shed wished there was something to do.

"I'll tell you a story of Noah and how it rained for forty days and forty nights and caused a flood," said Jim.

When Jim had finished, the children looked outdoors. It was still raining. They wished it would stop. They wanted to go home.

"Rain god make it stop," Wu Yung said.

He set the statue of the rain god out in the rain, but the rain still poured down.

Then Little Fawn said she'd try her Katsina doll. She put it outside, but it didn't stop the rain.

"Only God can stop the rain," Jim said.



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Illustrated by Carol Critchfield

Finally the rain stopped. The children hurried to the little bridge. It was under water. And the creek was so swollen, they were afraid to wade.

"It's too far to walk from this side of the creek," Jim said.

What should they do? The children were frightened.

Suddenly Jim said, "We'll go to the trading post. I can telephone to my father. He will come get us."

Away the three went to the trading-post. Jim telephoned his father.

"Did you come to trade?" the trading-post man asked Wu Yung and Little Fawn.

"Could I trade my rain god," Wu Yung asked. "Him no good. Him not stop rain, either."

"Yes, you may trade them," the man answered.

Among the toys Wu Yung found a Noah's ark and animals. He decided to trade the rain god for that.

Little Fawn traded for a picture book of Bible stories. Soon Jim's father came. He loaded the children into the station wagon, and away they went.

The children were all happy. The three of them would have good times with the Noah's ark and the picture book.

Jim had a special reason to be glad. His two friends no longer believed in their idols. They had learned a little about the true God.

The sun was shining brightly. Wu Yung said, "White man's God bring the rain. Him bring the sunshine. Him very good God."

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"Don't you think that sometime when you are off by yourself, you will drink again, sometimes when you are alone?" This was asked of the alcoholic. "Yes," he said, "I believe I would, but you know I am never alone." You are never alone is our Saviour's message to us, and he said of himself, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him."

When Jesus was facing toward the cross, when his soul was heavy and troubled, there came the voice from heaven speaking to him. The people who stood by said it thundered, but Jesus heard the voice of the Father. He was not alone, though even the disciples forsook him and fled when he so needed them for companionship and help. We remember that when he was going away, he said to them, "I will not leave you comfortless: I will come to you."

Then when he was giving them their great command to give the gospel to the nations, he promised his presence with them, and said, "Lo, I am with you always, even unto the end of the world." This assurance has sustained Christian workers in all the ages, and has led men and women to serve and sacrifice and suffer in every age for Christ's sake and that of the gospel.

In the Shepherd Psalm, the writer rejoices that he is not alone, for he remembers that "thou art with me," and he will fear no evil. We are comforted often by recalling the Saviour's promise, "I will never leave thee, nor forsake thee"; or more literally, "I won't never leave you; I

won't never forsake you." In the night the little child will say, "Mommy are you there?" "Daddy, let me hold your hand," and you will give assurance and comfort to the disturbed mind and heart as you take the little hand stretched out to you in the dark through the railing of the child's bed by your side.

Are you sick and suffering, and longing for someone to be near who knows and understands? You are not alone. Are you far removed from friends, who are unable to be at your side? You are not alone. Are you seeking guidance and wishing for someone to advise you as to the wise choice? You are not alone. Are you passing through the shadow of some bereavement, and asking yourself if you can ever be reconciled to your great loss? Hear what our Father says to us, "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "When thou passest through waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "The world's fierce winds are blowing

Temptations are sharp and keen;
I feel a peace in knowing
My Saviour stands between;
He stands to shield me from danger,
When earthly friends are gone,
He promised never to leave me,
Never to leave me alone."

Gift of the Queen

Love should grow in your heart, as you grow, day by day, year by year. You are taller now than you were a year ago—taller and bigger and able to do more things. Your heart is growing, too. It can hold more love now than it could when you were little. God helps your heart to grow and expand, if you reach out toward others, and try to fill it with love.

Some one has said that "Love rules the world," and it just about does. You rule if you make a soft answer when some one speaks crossly to you. You rule if you forgive when your playmate hurts you.

Once upon a time there was a girl who was so plain-looking that the other children called her ugly. "Oh, how I wish I were beautiful!" she cried one day. "It's so dreadful to be ugly."

"You can be beautiful if you wish," said the queen of the love fairies.

"Tell me how!" the girl begged eagerly.

"Follow me!" The queen led the girl to the house of an old

sick, rheumatic woman. "You must wait upon her," said the queen, and vanished.

At first the girl rebelled, but soon she felt sorry for the poor old woman, and made her a soft cushion for her back. Then she wheeled her out into the sunshine. She rubbed the rheumatic old limbs to ease their pain.

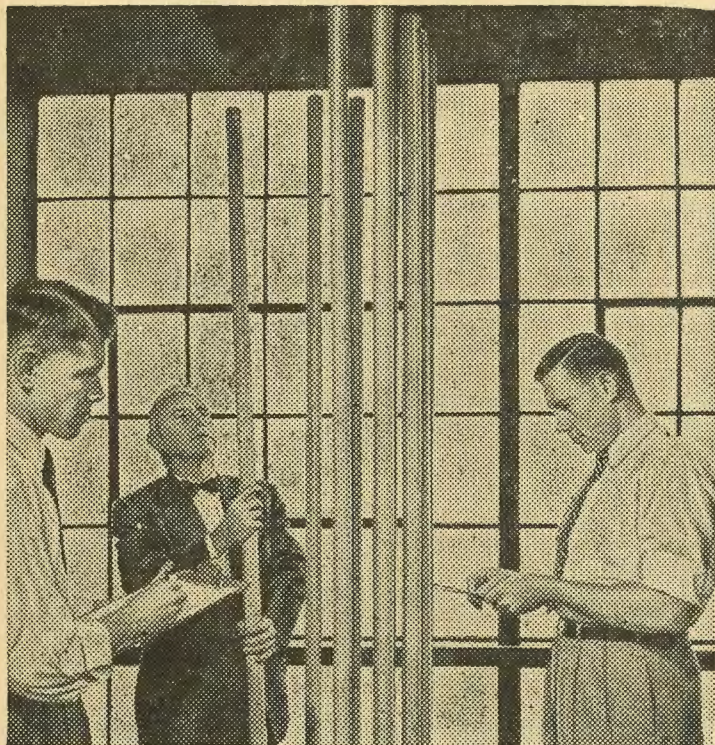
One day the queen of the love fairies returned. "Go home now and look in the mirror," she said to the girl.

"But who will take care of the crippled old woman?" the girl asked anxiously, forgetting about herself.

"I was the crippled old woman," the queen answered. "I watched your face grow more beautiful day by day as your heart filled with love. See!" she cried, holding up a mirror.

"Oh!" gasped the girl as she gazed at her smiling face and her soft eyes, bright with love, reflected in the mirror. "I am beautiful!"

"Gift of the Queen," is from the book, *Shining Armor*, by Edna Ewing Kelley.



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Electric companies at work on atom power plants

Push development of vast new source of electricity

Top engineers of electric light and power companies are speeding work on ways to make atomic-electricity practical for everyday uses.

The first atomic-electric plant for serving the public is now being built near Pittsburgh, Pa. Proposals for four others—near New York, Chicago and Detroit, and in western Massachusetts—are in the hands of the Atomic Energy Commission.

The power from these pioneering plants will probably be expensive to make, yet will be sold at regular rates. From these first plants, however, the electric companies expect to learn much about more economical and efficient atomic-electric projects for the future.

Reducing the cost of making atomic-electricity is problem No. 1—because electricity is already so cheap in America and we have plenty for our needs today.

But the electric companies have solved other tough problems in bringing more and more electricity to more and more people, at lower and lower rates. They'll solve this one for you, too.

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HELPING BUILD ARKANSAS

Partial Report On First Assembly

As copy is being prepared (Monday, July 4) two days remain of the first session of the 1955 Arkansas Baptist State Assembly, Siloam Springs. The date for this first Assembly is June 30 - July 5. The weather has been perfect; warm comfortable days and cool nights. The food has been good. The entire program personnel scheduled is on the grounds and serving.

Sunday was a good day with Dr. H. Tom Wiles serving as Assembly pastor and preacher. Six hundred thirty-one attended Sunday school and the attendance for Training Union was 728.

One of the high services of the Assembly thus far was the Music Festival in which five graded choirs participated under the leadership of Gale Dunn, Charles Lowry, and LeRoy McClard, State Music Director.

The program personnel has been well received with Dr. H. Tom Wiles serving as the speaker for the night services; Dr. Carl Goodson teaching I Peter at the Bible Hour; and Gale Dunn, assisted by Mrs. William Perkinson, at the organ, and Mrs. Odis Jones and Mrs. Lehman Webb, pianists. Miss Rose Arzoomanian is serving as soloist.

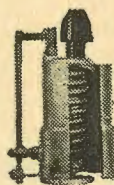
The State Executive Secretary, Dr. B. L. Bridges, and the Associate Executive Secretary, Ralph Douglas, attended the Assembly for a few days.

The new swimming pool is completed and in full operation and several hundred enjoy the swimming each day.

The total registration to date is approximately 700.

NEXT BIG STATE SUNDAY SCHOOL EVENT

During the week of October 10-14 five annual Regional Sunday School Conferences will be held. Outstanding program personnel has been enlisted. Some of the special speakers and features will include Dr. H. E. Ingraham; Dr. E. Stanley Williamson from the Sunday School Board, Nashville, Tennessee; Dr. J. L. Corzine, State



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These Regional Conferences will be for one day with three sessions. The first session will begin at 10 a. m.

The Regional Conferences will be held Monday, October 10, First Baptist Church, Fort Smith; Tuesday, October 11, First Baptist Church, Hope; Wednesday, October 12, First Baptist Church, Pine Bluff; Thursday, October 13, First Baptist Church, Batesville; Friday, October 14, First Baptist Church, Paragould.

Pastors, educational directors, and all Sunday school workers should plan how to attend the nearest and most available conference.

COMING EVENTS

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

September 19-23: State-wide Church Preparation and Planning Meetings.

October: Associational Group Training Schools.

October 10-14: State Sunday School Regional Conferences.

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Argentine Baptists In Country-Wide Revival

Argentine Baptists held their first country-wide simultaneous revival in April this year with most of the 158 churches of the Argentine Baptist Convention participating.

Leaders in the campaign have not as yet been able to obtain full statistics, but reports from 50 of the churches revealed a total of 251 professions of faith.

During the week 152,000 tracts, printed especially for the occasion, were handed out along with an unnumbered amount of other tracts. Also, 53,000 Bible portions giving the resurrection story were distributed. Letters were written, Bibles were sold, Gospels were distributed, and messages were preached in churches, streets, parks, tents, and on the air. Visual aids were also employed in telling the Story.

—000—

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Ezekiel and the Earlier Captivity

By BURTON A. MILEY

Sunday School Lesson

July 17, 1955

2 Kings 24:8-15a;

Ezekiel 1:2-3; 18:30-32

bridge was the regret of the hour. His message did declare great doom unto the people who remained in unbelief and impenitence. But the message of Ezekiel was not the message of pessimism and discouragement. He ministered also to the faithful remnant. To them he gave a challenging message of hope and pictured the restoration. He wished them to see opportunity which every individual might use to alter personal situation by belief and obedience. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (18:20) The individual draws dividends from his own worth. Little need for the captives to mope about the condition which they inherited and thereby pass a lesser welfare to the ones who follow.

It is wonderful that God permitted his true prophet to walk among the people of captivity. Had no voice of God been available to the people they would have been prone to forget all and live in dejection. The presence of God's messenger kept alive hope. Eyes were turned back to God and his favored land which would receive the restoration.

Ezekiel employed rare figures and imagery in his messages. At times drama was used. His message was true though his method was unusual. When consideration is given to the attitude, condition and removal of people from accustomed aids to worship, one wonders whether conventional methods would have been effective. God is wise in His selection of servants.

The fifth verse of chapter two of Ezekiel gives us a cue to the consistency and determination of the prophet's heart, "And they, whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a prophet among them." Courage comes from this verse today! It is impossible for any true teacher or preacher to do all that he would like to do for the people to whom he ministers. However, one thing he can do, he can leave them with the full assurance that there has been a prophet of God among them. He can have fire from the altar and the message from God

upon his lips.

One benefit which comes from the study of Ezekiel is that God can be served and witnessed in a strange land. The Jews had come to believe that Jerusalem was the only place they could worship God. This narrow view made God subordinate outside the honored city. He ceased to be God of general life to become God of a particular locality. Ezekiel exploded this untruth. The same principle infiltrates the mind and heart of man in this day. A great number of people believe God to be diety in the church house but not in the business house. Christians honor God in church who do not honor him in commerce. Men love God for religion but despise Him in their recreation. The operation of this principle today needs correction as badly as it needed it under the sincere voice of Ezekiel.

EZEKIEL'S THOUGHT OF RESTORATION

Had the prophet's word been one of judgment alone, religion would have developed no further in Jewish life. Ezekiel's message of judgment in the first 24 chapters can not be bypassed. However, that judgment points to restoration. The prophet soars in rich imagery to declare this truth. Consider chapter 37 and the vision of dry bones. The admonition to cast away all transgressions for a new heart and spirit within man is given. God has no pleasure in the death of anyone

that dieth and the call to His beloved is to return to life. Death, final rejection, and doom are the end of man's will. God wills differently.

PRACTICAL LESSONS

The Message of God is Applicable Anywhere. Let not today be a repetition of Jewish history. Let us not exclude people or places from our program of witness and testimony. Had Israel done God's will in the site where God had placed her, then God would not have had to rupture Jewish economy and foundation to send his people out among other nations. The dispersion came because the Jews failed God in His territory.

If Circumstances are Unfriendly, Triumph is Still Possible. Consider Adoniram Judson. Unfriendly circumstances were his lot. He was tied to a bamboo pole so that his feet barely touched the floor. Aching in body, tempted in mind, discouraged and distressed he still had love of God burning within his heart. His ministry was fruitful.

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OVERHANGING PALL



JAN AMARA

An eighteen year old king inherited an impossible situation. Jehoiachin (also known as Jeconiah or Coniah) came to the throne when the Babylonian army was besieging Jerusalem. The young king had no resources with which to fight so when the King of Babylon came personally to take Jerusalem, he immediately surrendered. He and his court were carried away as exiles. Nebuchadnezzar, King of Babylon, plundered the temple and carried 10,000 heads of families into exile. All craftsmen, smiths, and all who were likely to lead a revolt or to be useful in the manufacture of war materials were carried away. This was political expediency and left only the common people in the territory. This deportation occurred in 597 BC. It was the first of three such deportations over a period of sixteen years. The 137th Psalm gives a record of these people with the attitude they held and the opportunities they missed to serve the Lord.

Young king Jehoiachin was in captivity 36 years. Nebuchadnezzar, who deported him, died and the new king gave him preferment. Jehoiachin was not returned to Palestine, but he was given the honor of eating at the king's table as recorded in 2 Kings 25:27-30.

Jehoiachin was a young man made for better things who never had a chance in life. He was crushed by circumstances over which he had no control. He was helpless in the face of events about him. His hands were tied by his elders and the heritage passed to him was indeed poor. It was his lot to see the ruin of his land while he suffered captivity. Some people today have no real chance in life. Their deepest impulses, longings, and aspirations are never fulfilled. They suffered defeat when they merited victory. A record of this sort produces one of the reasons we look for a land beyond the present where all the injustices of human events will find correction. That which was unjustly denied here will find completion and fulfillment in life that is to be. Young Jehoiachin was a man of tragedy.

EZEKIEL, GOD'S MESSENGER

Among the ones who were carried captive into Babylon was Ezekiel. He is designated as the son of Buzi and a member of the priesthood. He lived with the exiles and mingled freely with them. Probably he did not function as a priest, for the full priesthood was impossible to practice in a foreign land. A prophet in the position of Ezekiel might have been tempted to spend his life saying to a group of impenitent and skeptical people, "I told you so." He might have emphasized the fact that water under the

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

Retirement Questions Answered

These questions have come in response to the articles on Relief and Annuity Protection Plan that appeared in the *Arkansas Baptist*.

1. If I continue on my present salary basis until I am 65, then retire, how much can I draw per month?

(1) You would draw half as much in retirement as your average salary during the last 25 years of your active service.

(2) If your salary averaged \$3,000 during the last 25 years of your ministry, then you would draw \$1,500 per year, or \$125 per month in annuity.

2. If forced to retire before age 60 because of ill health, how much would I draw per month?

(1) Under the old Ministers Retirement Plan the preacher must be a member one year before eligible to participate in disability benefits.

(2) If the member is disabled before 5 years of participation, the amount of disability annuity would depend upon the member's accumulations.

(3) After 5 years of participation the disability annuity would be equal to 30 per cent of what his salary was during the last 12 months of participation.

(4) Every year thereafter the annuity would be increased 1 per cent for each year not to exceed 40 per cent under the old Plan (or \$500).

(5) Under the new Plan the amount of disability would be increased by 80 per cent of the old Plan, but the annuity would not exceed \$900.

3. In the event of my death, how much would my widow draw per month?

(1) If your salary is \$1,800 per year, your widow would receive \$360 per year.

(2) If your salary is \$2,400 per year, your widow would receive \$480 per year.

(3) If your salary is \$3,000 per year, your widow would receive \$600 per year.

(4) If your salary is \$3,600 per year, your widow would receive \$720 per year.

(5) If your salary is \$4,000 per year, your widow would receive \$800 per year. RD

So That's It

By ANDREW M. HALL
Fayetteville, Arkansas

One of our deacons bumped into a college student on the campus. He had known the young man back in El Dorado and remarked that he had not seen him in church.

Upon further inquiry he learned that the student had registered as an Episcopalian. Here was the final sheepish explanation: "I knew if I signed up as a Baptist I'd be visited and I didn't want to be bothered—I just figured I was safe in my 'adopted' denomination." The deacon in college lingo said, "Now dig that."

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Capitalism's Objectives

By C. A. WELLS

Business leaders are picturing glowing prospects for America's tomorrow. There is talk of two cars for every family, a new car every year for most, new and bigger homes, color TV, and so on. But will all this produce a greater, stronger, happier America? Will one more shiny car in a garage make a teen-age boy have a greater respect for his home, do better work at school, have greater regard for the laws and culture of his society? Often the biggest and most excellently furnished homes are the most lonely and miserable.

Will a business drive to build more and bigger homes put new character inside those walls? This serious blank in our thinking will make America look sad and foolish before a world that has, in most areas, only hunger and want. Our gluttony may even leave us worse off in the end than our less favored neighbors, unless a higher sense of spiritual and moral values can characterize our business thought.

The creative genius of capitalism now needs a new dedication and new objectives that only the spirit of God can bring.

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A request by the Association of Airline Stewardesses that airlines discontinue in-flight service of alcoholic beverages won support by the directors of the Upper Midwest region, National Association of Evangelicals, which voted to convey their endorsement of the stewardesses' action to the Air Transport Association, organization of airlines.

missions is the 'life-line' of your church and ask them for an offering every month, I believe they will give." Some time later the pastor making the appeal met up with another pastor who said to him, "I took you at your word. I talked about the Cooperative Program and asked our people to give. I said, 'I know we are in debt but let's take an offering for missions.' We did and we gave \$12.00 for May and \$7.50 for June. We are going to do that every month." Dr. J. B. Lawrence says, "Trust God and Tell the People." We believe that what our churches, both small and large, need today is an earnest sermon on missions.—B.L.B.

Southern Baptist Colleges

The total nonduplicating enrolment of regular students (excluding special noncredit and extension classifications) in Southern Baptist schools and colleges reached an all-time high of 50,080 during the school year of 1954-55. This exceeds by at least 1,500 the previous high of 1948-49.

Of greater significance than the total enrolment is the increase over the year before. Our seminaries increased 6 per cent, our senior colleges increased 16 per cent, and the junior colleges increased 17 per cent. By comparison, all college enrolments increased about 10 per cent during the same period.

For four consecutive years the enrolment of ministerial students in Southern Baptist schools reached a new, all-time high. The figures are striking and amazing: 1951-52, 7,901; 1952-53, 8,993; 1953-54, 10,007; 1954-55, 10,454.

As amazing as the record may seem, only 18.7 per cent of our Baptist students are in our schools. This means that 81.3 per cent are in other schools. More and more of them will attend other schools unless we give more time and effort and money to maintain our own institutions.

Christian education is a spiritual must for Baptists if we are to be good stewards of our opportunities. God has given us the people and the money, plus the time, it is for us to give ourselves.—R.D.

General Information About the

B.S.U. in Jonesboro

To honor the seniors the B.S.U. had a picnic at Craighead Forrest on May 19. A variety of games was played before the picnic supper was served. After supper a short program was given. The program featured two of the seniors and was presented as a take-off on the T.V. program, "This Is Your Life." Several seniors were at the picnic and made brief talks about what the B.S.U. has meant

to them while at college. These figures represent some of the achievements of this school year:

Enrollment of all Baptist preference students this year	708
Number known to have made professions of faith	7
Attendance at two daily devotionals averaged (daily)	80
Jail services conducted by the B.S.U. resulted in 6 conversions.	
Student Summer Mission Fund: (Goal \$150.-00) Received \$148.14	
Number of new books in B.S.U. Library this year	36
Total number of books in B.S.U. Library	113
Number of times books checked out of the library	163
Number of new song books (Broadman Hymnals)	25

We can never know completely what value the B.S.U. has been in the building of lives and leading young people to a better and fuller service for God.

Summer school will begin June 6 and continue through August 10. The B.S.U. will provide the students with a complete and regular program of activities in both of the terms of summer school. If previous years can be a correct indication there will be more Baptist preference students enrolled in the two summer terms than in both the regular (fall and spring) terms.—B.L.B.

The People Will Give

In a recent meeting of Associational Workers Council one of our very best pastors was appealing to the group, and especially to those who represented the smaller churches, for Cooperative Program contributions. One pastor replied, "Our people can't and won't give. Why they owe me back salary and can't even pay that." This pastor making the appeal replied, "If you will tell your people that