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### August 4, 1955

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, AUGUST 4, 1955

NUMBER 30



H. Armstrong Roberts

**Sunbeam Focus Week, August 14-20**

## Baptists Gather in London For Golden Jubilee Congress

By R. PAUL CAUDILL

British Baptists have given an eager welcome to more than 7,600 delegates who are assembled in London for the Golden Jubilee Congress. It was in this historic city that Baptists gathered for the first time, from many parts of the world, fifty years ago. At that meeting the Baptist World Alliance was organized, as the preamble of the constitution reads, "in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members." And the preamble continues, "but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations."

Obviously, the function of the Alliance, therefore, is to promote fellowship and inspiration and co-operative service on the part of its members.

The very heart throb of this essential character of the organization was grandly reflected on last Friday evening when the members of the Executive Committee and their wives and a few other invited guests were entertained at dinner in the House of Commons dining room by Alderman Cyril W. Black, Member Parliament, and one of the leading Baptists in Britain.

The dining room of the House of Commons is situated on the north bank of the River Thames where the waters that are liquid with history flow hard by to the east.

On the west wall of the room Benjamin Disraeli, Earl of Beaconsfield, looked down upon us from an imposing portrait that reflects so much of the mood and mien of the man.

On the south wall were arresting portraits of William Pitt of the Napoleonic era and of King William, IV.

Hanging on the east wall was a life-like portrait of William Ewart Gladstone.

It was in this room, recently made available for private dinners for members of Parliament when Parliament is not in session, that Disraeli, Lloyd-George and Churchill gathered for their meals and for casual conversation concerning grave matters of state.

Present at the meeting, and one of the principal speakers was the Right Honourable Sir Geoffrey Shakespeare, a member of Parliament from Norwich from 1929 to 1945. Some may remember him as Parliamentary and Financial Secretary to the Admiralty, 1937 to 1940, serving directly under the Right Honourable Sir Winston Churchill who was First Lord of the Admiralty during the early months of the last war.

Another member of Parliament, the Right Honourable Gwilym Lloyd-George, the Home Secretary, was to have addressed the gathering but was unable to do so on account of a prior engagement of great importance. His message was read to the gathering and tribute was paid to him as "one who has consistently shown his concern for the moral and spiritual life of the nation."

Major Lloyd-George is the son of David Lloyd-George, Britain's leader in the First World War, and who was himself, for long years, associated with the Baptist movement, and who gave one of the addresses at the Congress in 1905.

In addressing the guests, the Right Honourable Cyril Black, our host, commented upon the place where our dinner was held. Said he, "It seems to me to be entirely appropriate that in this room in which so much history has been made, leaders of the religious life of the country and of other nations should meet from time to time. The work of the statesman will be barren indeed unless it be founded upon sound moral and spiritual principles."

As I left the meeting, the words of Mr. Black kept ringing in my ears. I thought I understood better why Britain has been, and will continue to be, great.

## No Place Like Home!

We are in London Town. When we arrived at the airport the sun was shining. I told an Englishman, "There must be some mistake. This is Ireland."

The newspapers carry large headlines about the heat wave; the temperature is in the 80's.

Reflecting on England, Kipling wrote:

"If England was what England seems  
An' not the England of our dreams,  
But only putty, brass, an' paint  
'Ow quick we'd drop 'er,  
But she ain't."

With apology to the great author I wish to say:

"If England was what England seems,  
All full of fog and pride and schemes  
With outstretched hands, but not a saint  
'Ow quick we'd drop 'er,  
But we can't."

We have been to Westminster Abbey, a place of beauty and great interest where one could spend several days; St. Paul's; Parliament building; the tomb of John Bunyan, early Baptist and author of "Pilgrim's Progress"; the grave of Susanna Wesley; Daniel DeFoe of "Robinson Crusoe" fame; the home and chapel of John Wesley; London Tower; Court of St. James; Buckingham Palace; and a thousand other places.

Later we shall visit the home of William Carey, Baptist leader and first missionary of modern times; Bedford jail where John Bunyan was a prisoner for twelve years; Oxford University; a tour across Ireland and many other places. But the best place of all will be to reach home.

The first session of the Baptist World Alliance opened in Royal Albert Hall with the singing of "All Hail the Power of Jesus' Name". A message of greeting was sent to Queen Elizabeth II by the Alliance, followed by the singing of "God Save the Queen".

Among those present to deliver addresses of welcome was The Most Rev. His Grace the Lord Archbishop of Canterbury. To all Baptists of 55 nations, he extended a welcome, but to the delegates from Russia he gave a special welcome. Those on the program last night were from Hawaii, Germany, Brazil, U. S. A., Nigeria, Korea, Russia, and Switzerland.

The closing meeting will be Friday night, 22, at the Arsenal Football Stadium with Billy Graham bringing the message. Because of the thousands expected to attend, admission will be by tickets previously given to those attending the Alliance and others who secure them.

—Bruce H. Price.

## Friends of Jesus

A Devotion by the Editor

"Ye are my friends."

It is an amazing truth that Jesus initiates the friendship between us and Himself. As someone has remarked, "He picked us out." And we visualize Him walking along the shore of the lake and seeing certain fishermen mending their nets; He calls to them, "Follow me. I have picked you out for my friends." Or He passes by the tax collector's office and invites Matthew to be His friend; or it is a man born blind, a leper, a demoniac, a learned Nicodemus, a rich Joseph.

His amazing capacity for friendship astounds us, for He initiates the amity upon which that friendship is based. It has been said that no one discovered Him; that, He might have gone on forever making ploughs and simple household furniture and never been discovered by us. But it was He who discovered us and invited us to be His friends. We feel His seeking, drawing hand upon us, a warming, delightfully refreshing, enveloping presence comes over us.

And it is not simply philanthropy that prompts Him to seek us out. It is because of a kinship of nature, like propensities of life; He finds something compatible in our presence. He loves to have us near Him because we rest and refresh His spirit. In His presence we feel an invigorating sense of freedom, even a boldness to claim His friendship and draw upon His resources for our needs. It is not an arrogant or selfish claim we make upon Him, but an intimate freedom as between those who share all things in common.

He lays hold upon the tiniest bit of love and friendship in our hearts and declares that it is worth infinite pains to protect and nourish and develop, though it be buried in a mass of rubbish and debris. He will grabble it out of the heap of unworthy, loathsome and foul mass, bring it to light, cleanse and polish and renew it with His grace. He will reset that bit of genuine love so that the full rays of God's love and grace will bring out its beauty.

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" John 15:14-16.

## ARKANSAS BAPTIST

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

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## From The Editor's Desk

### Spiritual Reminiscences

Is there anything in your past Christian experience worth remembering, and, remembering, which strengthens your faith and gives you hope and courage in your present experiences?

To reminisce means more than to remember. It not only means to remember but to reconstruct the scenes and re-evaluate the factors of memorable experiences. The value of past experiences would be lost to us but for the power to re-create the scene, the stimuli, the responses, the associations, the accomplishments, and the satisfactions of past experiences. Without our reminiscences each day would be like a bag that is open at both ends. No sooner than we pour the values and experiences of the day in at one end, they would run out at the other end and we would have no reserve, no accumulation of values upon which to build for the next day.

#### Don't Forget

Without reminiscences the bird sings no better song than it sang a thousand years ago, the bee builds no better house than it built in the distant past, the beast has developed no language and left no literature. The reason the human race has made progress is because of the power to keep alive in the consciousness experiences of the past and to work out in new forms and to give new expression to the values of past experiences. The greater this power to reproduce and to give new forms to these values the greater the progress made. This is the basis of the initiative and inventive genius of man.

Spiritual reminiscences are those experiences with Christ that live in the consciousness, that give light to one's life, that give strength to one's character, that provide a foundation for one's conviction, that give hope to one's outlook, and promise to one's future. The richer the reminiscences in vital experiences with Jesus, the richer will be each day as it adds its deposit of values to the growing store of accumulated graces, Christian deeds, and spiritual promptings.

He who has had vital experiences with Jesus cannot forget. Peter could not forget the experience with Jesus by the Sea of Galilee to which he refers in II Peter 1:14. There Jesus probed his heart like a surgeon probing the flesh of a wounded man for the assassin's bullet. Such an experience is unforgettable. Nor could Peter forget the experience on the Mount of Transfiguration when unearthly visions were revealed to him and where he heard the conversation between Jesus and Moses and Elijah, and where he also heard the voice of God proclaiming Jesus as His beloved Son. Paul could not forget his experience on the Damascus Road. He delighted to retell this experience over and over again. He could not forget the experience of grace that enabled him to endure the thorn in the flesh. He could not forget the experience of being caught up into the third heaven. He could not forget his ex-

perience as a prisoner. He could not forget the shipwreck, the opposition of his countrymen, the persecutions he endured, privations he suffered, and above all the fact that "the Lord delivered me out of them all." The life that has found God, been closeted with Him, and refreshed by Him, has an unmistakable bearing, a silent radiation, a calm poise, and a distinct vigor that commands attention, respect, and confidence. Those who have descended into the depths and found God rise again with a vital testimony to hearten and inspire burdened and sorrowing men and women among the common adversities of life. Those who have ascended into the holy mount and found God descend again with a testimony that will direct the thoughts of struggling, aspiring men and women to higher objectives of life and to God.

#### Anything Worth Remembering?

Those who have faced neither death nor life in their Christian experience may go on unconcerned and indifferent toward the struggles of life around them. They may be content to live at ease and in comfort without any self-sacrificing ministries to the spiritually needy. But those who in the domain of their own self-consciousness have grappled with the powers of life and death; those who have met the old dragon and conquered; those who have met God and surrendered to Him; they will follow their Lord, bearing the cross and giving their testimony to His redeeming grace and rendering their ministry of love to all whom they meet.

Do you have any spiritual reminiscences, any great moments when you stood face to face with Jesus and knew Him in all His cleansing, reviving, challenging power and presence? Do these mountain peak experiences stand out in your memory as beacon lights, not simply to light up the past but to direct the future? Taking your cue from these, do you face the future with determined hope and confident expectation of reaching even higher elevations of vital experience with your Lord, and as you ascend are you lifting others with you?

#### Spiritual Slumber

Disobedience seems to be a common characteristic of the people of God. The danger point is reached when one can sleep soundly and contentedly in his disobedience.

When Jonah was running from God in disobedience to God's clear command, it is said that he went down into the sides of the ship and was fast asleep. When the Christian puts his spiritual sensibilities to sleep so that he can go his own way even in disobedience to God without his conscience disturbing him, he is in a dangerous state.

It will be a merciful storm that awakes him out of sleep that revives his spiritual sensibilities so that he hears again the call of God to duty.

### The Baptist World Alliance

We dedicate this issue of the *Arkansas Baptist* to the Baptist World Alliance. We publish reports of the Alliance which we have received from the Baptist Press and from Religious News Service, also from some individuals. We want to give the readers of the *Arkansas Baptist* as comprehensive a view of the recent Baptist World Congress as possible.

You will note that a Southern Baptist, Dr. Theodore Adams, pastor of the First Baptist Church, Richmond, Virginia, was elected president of the Baptist World Alliance. He will serve for the next five years.

The Baptist World Alliance provides for world fellowship of Baptists. Its congress meetings, which bring together Baptists from all corners of the earth, produce a sense of unity and oneness of purpose that nothing else could produce. It is hoped that by bringing these reports of the congress to the readers of the *Arkansas Baptist* to give to each one not only an insight into the work of Baptists of the world but will create a feeling of kinship with all the Baptists of the world and will stimulate a spirit of co-operation with the Baptists of the world.

### Congratulations, Miller County

Heartiest congratulations to the citizens of Miller County who defeated by a vote of more than two to one the proposed race track in that county.

The *Arkansas Gazette* is correct in saying that a moral issue was involved in the attempt to place a race track at Texarkana on the Arkansas side. Racing and parimutuel betting is illegal in Texas. The promoters of the race track at Texarkana were, of course, putting it as close to Texas as possible in order to draw big money from that state.

Beside that moral issue involved, there is also another moral issue involved in race tracks. That is the fact that racing and parimutuel betting are basically evil. They attract to any community where they are located evil and wicked influences that demoralize the community.

This is the third county that has defeated the racing interests in Arkansas. First, they tried it in West Memphis; then in Forrest City; and now this latest attempt in Texarkana. The citizens of these counties fought a noble fight and won resounding victories.

The racing interests are not likely to give up, however, and will probably make other attempts. Let the people of Arkansas be alert and not let this thing slip up on them without time to counteract it. One race track in Arkansas is just one too many and certainly we do not want any more.

An attempt is being made at present to get a dog racing track in West Memphis. It is to be hoped that this effort will meet the same fate as the effort to establish a horse racing track there a few years ago.

The initiative is with God—the response is with man. God has already given unto us—have we given unto God?

# Kingdom Progress

## Joins Seminary Staff



ROBERT COOKE BUCKNER

Robert Cooke Buckner of Dallas, Texas, has been named to the post of Director of Public Relations of the New Orleans Seminary, President Roland Q. Leavell has announced. He succeeded Dr. Joseph C. Clapp, August 1, 1955, who will join the faculty of Furman University, Greenville, South Carolina.

Mr. Buckner comes to his new position from sixteen years of experience in educational administration and promotion. For eight years he served as religious education director in churches in Texas and Alabama. The latter eight years he served as the religious education director at the Buckner Orphan's Home, a Texas institution. While he held this position, he developed the academy of the home to care for the needs of six hundred children through thirteen grades of study. In addition he was responsible for fund raising and promotional publicity at the home where one year the income was above \$750,000.

For twenty-seven years Mr. Buckner was connected with the U. S. Army Reserve as an infantry officer. He had four years of active duty in the C B I theatre during World War II, concluding his service with the rank of Lieutenant Colonel.

An ordained minister, Mr. Buckner holds degrees from Baylor University, Texas Christian University, Southwestern Seminary, and the New Orleans Seminary. He is currently working on a doctorate at Southwestern.

Born in Hamilton, Texas, in 1903, he was married to Sara Frances Gregory in 1934. They have two sons. Gregory is a junior in Oklahoma Baptist University; Richard is in second year high school. The Buckners will live at 4075 DeMent Street on the Seminary campus.

## 8,500 Delegates Attend Congress

Registration at the Golden Jubilee Baptist World Congress here reached 8,500 with 3,600 delegates coming from the United States. Almost half the delegates are women. Delegates represented 60 countries.

## Rowe Returns to Arkansas

W. C. Rowe of Prattsville, missionary pastor in Grant County, was with the Buie church, Central Association, in a revival meeting recently which resulted in eight additions to the church.

Mr. Rowe, former Arkansas pastor and missionary, recently returned to the state from Louisiana.

## New Baptist Foreign Mission Film Gets Green Light

"Recruits For Christ," a half-hour film for the Southern Baptist Convention, has been awarded to Family Films for immediate production at KTTV Studios in Hollywood. The recruitment picture will subsequently be released by Family Films to all denominations. It is designed to interest young people in foreign mission service as a vocation. Dr. Fon H. Scofield, Jr., Director of Visual Education for The Foreign Mission Board, is in Hollywood for the production. Film will be directed by William F. Claxton.

## Stogsdill Goes to Missouri

J. R. Stogsdill, pastor of the Immanuel Church, Newport, for the past three and one-half years, has gone to Missouri to accept the position as associational missionary of the Phelps County Baptist Association.

During Mr. Stogsdill's ministry in Newport, there were 102 additions to the church, 49 by baptism and 53 by letter and statement. Gifts to missions were increased by 200 per cent. A six-room brick parsonage was constructed.

## Cabot Sponsors Negro Bible School

The First Church of Cabot, through the leadership of the WMU, sponsored a week of Vacation Bible School for Negro children. There were 17 pupils who attended every day. One Intermediate boy revealed his desire to answer the call to the ministry. This missionary project of the WMU has become an annual part of the church program.

Miss Colleen Goodloe served as principal with Mrs. Luther Waymack and Mrs. Otis Hickey serving as department superintendents. Other helpers were: La Rue Bailey; Melissa Bailey; Mary Frances Washburn; Gail Robinson; Barbara Wayne; Anna Vee Battles; Donna Kennedy; Carroll Wayne Womack; Dwight Tullos; Charles Morpew; and Tommy Brannon.

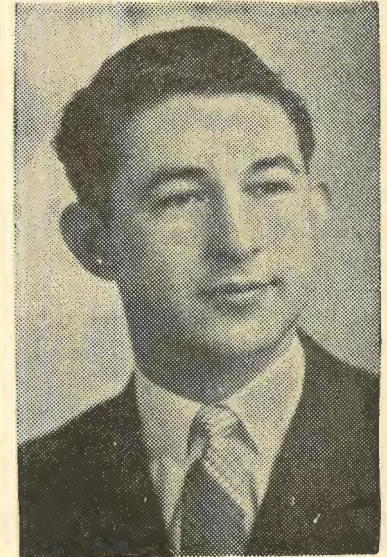
## Bible Institutes Organize Association

The Association of Southern Baptist Bible Institutes was organized recently on the campus of the Clear Creek Mountain Preachers Bible School.

The new organization proposes to provide fellowship for those engaged in Bible Institute work by the exchange of ideas, to set up and maintain standards for member schools. It also seeks to promote and interpret the Bible Institute movement.

Officers elected by the Association include President Martin V. McKinster, dean of Clear Creek School, Vice President A. H. Stainback, president of Baptist Bible Institute, Graceville, Florida, Secretary-Treasurer O. C. Markham, dean of West Kentucky Baptist Bible Institute, Clinton, Kentucky.

## Ten Youths Surrender For Special Service



DICKSON RIAL

Dickson Rial, pastor of DeWitt Church, was the evangelist in a youth-led revival in Piney Church, Hot Springs, July 18-24. Jimmy Jackson of Camden directed the music, and Homer Jackson also of Camden was the pianist.

The meeting resulted in 20 additions to the church on profession of faith and baptism, 5 by letter, and 1 by statement.

Pastor William West states: "One of the greatest parts of the services was the surrender of ten young people to the gospel ministry and foreign mission service. Scores of people walked the aisle for rededication and establishing family altars. Another great thing about this revival was the personal work of soul winning done by the young people of our church. I feel that our church will never be the same again since this revival."

## "Bonus Baby" Pays Tithe Youth Sends Church \$1,150

College Place Baptist Church recently received a check for \$1,150 from Wayne Causey, the Baltimore Orioles new bonus ball player fresh from the campus of a Monroe, La., high school.

Causey has signed a contract with the Orioles and will receive an estimated \$30,000 bonus during the next three years. He received \$11,500, the first installment, this month and promptly sent his church 10 per cent of the check.

Causey, only 18, was cutting the lawn at College Place Church only last summer for \$5 a week. He began then to tithe and vowed to always give the church ten per cent of his income.

He has played in several games for Baltimore and hit a home run in the first home game to lead his team to victory.

While in high school he played on the American Legion team and was active in all sports. His schoolmates voted him the most popular student.

Wayne is the son of Mr. and Mrs. M. L. Causey. The Causeys have taught their boys (Wayne has two younger brothers) to tithe and take an active part in church activities.

Wayne's pastor, T. Earl Ogg, said "It is easy to give one dollar out ten or ten of a hundred. But when one has \$11,500 and then is faithful there must be real conviction, especially in an 18-year-old."

# Ecumenical Movement Extolled by World Congress Speakers

*An account of the first session of the Golden Jubilee Baptist World Congress, London, England, Saturday, July 16*

By ALBERT McCLELLAN

Historic Royal Albert Hall, built between 1868 and 1871, looks more like an opera house than auditorium. Oval in shape with three tiers of red-draped boxes, this central meeting place for the Baptist World Congress seats only 5,000. It was never full during the opening session on Saturday, July 16. Many people faced delays in getting inside because of the cumbersome registration procedure.

The Golden Jubilee Baptist World Congress was called to order by President F. Townley Lord, pastor of London's Bloomsbury Central Baptist Church.

A prayer, Bible reading, and short meditation period opened the first session. J. E. Ennals, delegate from South Africa, prayed: "The greatest need of our time is not for material possessions but for the world to come under the fact and power of the vital grip of God."

U. Ba Hmyin, pastor from Rangoon, Burma, dressed in a long gray skirt and a white linen jacket, read briefly from the New Testament.

## Greet Queen Elizabeth

Delegates sent their greetings to Queen Elizabeth of England. When President Lord spontaneously asked the crowd to sing the British national anthem, "God Save the Queen," many Baptists from the United States did not know the words. They sang instead, "America," whose words are to the same tune.

Other songs during the session were not so familiar to Southern Baptists, who noted that Baptists from other parts of the world really sang. In the main, British congregational singing is heartier than American.

Henry Cook, a retired London Baptist leader and president of the Baptist Union of Great Britain and Ireland, was the first of three speakers bringing words of welcome.

A tall, gray-haired man who only the day before was honored by a doctor of laws degree, Cook was very similar in dress and appearance to the late, distinguished Pat M. Neff, of Texas. Citing the new standard of living, he said, "If only we can persuade men and women in all lands to accept the Lordship and leadership of Christ, we can expect to see, in our time, the Kingdom of God coming with great power."

## Praise Church Union Movement

The second greeting was from the Lord Archbishop of Canterbury, head of the Church of England and president of the British Council of Churches, who defended the ecumenical movement. Dressed in clergy collar, a long, black coat and knee trousers—the symbol of his high distinction—his appearance was very strange to Southern Baptists, almost as strange as his words that seemed to condemn any denomination refusing to go along with the World Council of Churches.

A Presbyterian who is moderator of Britain's Free Church Federal Council, F. P. Copland Simmons, complimented world Baptists for "your evangelistic zeal." Naming three all-time great Baptists, William Carey, Charles Haddon Spurgeon, and Billy Graham, he said all three had the same thing in common—"blazing passion for souls." He also appealed for the ecumenical church.

Louie D. Newton, Southern Baptist minister of Atlanta, Ga., in his response, cited the Congress theme, "Jesus Christ, the same yesterday, today, and forever." He commented, "In a world left drab and weary by militarism, materialism, and humanism, our hearts cry out for the living God. We believe that this theme offers the way, the only way, up and out from darkness into light."

## Keynote from New Zealand

Lawrence A. North, general secretary elect, Baptist Union of New Zealand, delivered the keynote address. Despite the fact he read his speech, his words captivated the audience. Speaking on the subject, "The Changeless Christ in a Changing World," he declared Christ was unchanging (1) in love, (2) in power to save, (3) in authority.

He added, "It is our supreme good to trust Christ, our supreme duty to obey him, our supreme privilege to serve him."

The roll call of nations brought out the worldwide character of the Congress. Delegates from 60 countries took part, many of them speaking in their native tongue and dressed in colorful national costumes. The roll call was a great pageant of fellowship with the nine Russian delegates drawing the most attention.

**COLOR NOTES:** Polish Baptists sent a telegram of greetings . . . Depressive humidity and the hottest weather London has seen in two years made the great Royal Albert Hall most uncomfortable with hats, song books, programs, and newspapers being used as fans . . . Coca-Colas went fast, though none were iced. During the sweltering weather, even the English lost interest in their four o'clock cup of tea . . . Nannie Burroughs, only surviving speaker at the first Congress of 1905 telegraphed greetings from Washington. Her doctor would not let the aged Negro leader make the long journey to Britain . . . Centerpiece in Royal Albert Hall was a huge multicolored reproduction of the Baptist World Alliance symbol. High above the platform, it measured 20 by 30 feet . . . Negro delegates did not appear as numerous as in 1950 in Cleveland . . . Press arrangements were most unsatisfactory with no tables provided and only special chairs for half of the delegation of 120 writers and editors. The British do not look upon the press with the same esteem as most Americans.

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## Arkansas Congressman Heads Christian Life Commission

Congressman Brooks Hays, of Little Rock, has accepted the post as chairman of the Christian Life Commission. He succeeds J. B. Weatherspoon, seminary professor of Louisville, Ky.

A law professor at Vanderbilt University, Nashville, Tenn., will serve as vice-chairman. He is Paul Sanders. The Commission re-elected Executive Secretary A. C. Miller.

Both Hays and Sanders were elected to the Commission during the Southern Baptist Convention session at Miami, Fla., in May. Hays is a past member but had not served on the Commission for several years.

—Baptist Press.

## Congress Offers Denny Youth Secretary Post

Robert S. (Bob) Denny, student worker with the Southern Baptist Sunday School Board, has been offered the youth secretary's post of the Baptist World Alliance.

The Congress, meeting in London, elected Denny to succeed Joel Sorensen, of Stockholm, Sweden, who resigned to become pastor of a Stockholm church.

Denny, who has been with the department of student work in Nashville, Tenn., since 1945, has not decided yet whether to accept the post.

"It is my purpose," he said, "to return to Nashville before deciding."

A layman, Denny entered student work at Louisiana State University, Baton Rouge, La., following graduation from law school in 1939. He has been serving the Baptist World Alliance as chairman of its youth committee.

If Denny accepts, he would move to Washington, D. C., where the Alliance has offices.

## Executive Committee To Meet On Sept. 7

The Southern Baptist Executive Committee will meet in Nashville, Sept. 7-8. One of the main items of business will be election of a new president succeeding C. C. Warren of Charlotte, N. C.

Warren, new president of the Southern Baptist Convention, is ineligible to continue as Executive Committee president although he stays on as a member.

The Committee also will consider budgets for the five Southern Baptist seminaries.

The regular Executive Committee sessions will be preceded by meetings of its promotion committee. Among other things, the promotion committee will take up stewardship and mission programs to be carried out in next two years.

The Executive Committee postponed its normal June session this year because of the Baptist World Congress in London.

## Arkansas Orphanage Can Accommodate 114

Bottoms Baptist Orphanage, one of 24 operated by agencies co-operating with the Southern Baptist Convention, has a capacity of 114.

Last year the children's home, located in Monticello, spent \$105,266 for operations and \$149,359 more for construction and development, according to J. P. Edmunds, statistician for the Baptist Sunday School Board.

The home has a staff of 20. In 1954, it received \$73,240 through the Cooperative Program. Endowment is \$3,700.

Edmunds reported the 24 children's homes throughout Convention territory have a capacity of nearly 5,000, and stay full most of the time. They employ close to 1,000 staff members.

All the homes together spent \$5½ million for operations last year, plus \$2,182,000 more for construction and development.

The home at Monticello has been operating since 1894.

—Baptist Press.

## Gain in New Brotherhoods

New Brotherhoods are being organized in Southern Baptist churches this year at the rate of twenty-three each week. Reports from sixteen of twenty-three states reveal a total of 597 new Brotherhoods during the first six months of 1955. This figure, compared with 442 for the same period last year, means approximately six more Brotherhoods are coming into existence each week this year. Total state goals for new Brotherhoods for this year are 1,220.

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Indian Christians Total More Than Eight Million

Christians in India now number 8,166,255 out of a total population of 361,934,581, according to figures published by the National Christian Council.

The greatest concentration of Christians is in the southern state of Travancore-Cochin where there are 2,968,030. The state's population is 9,280,425.

The figures, contained in the NCC's 1954-55 Christian Handbook of India, showed that about 46 per cent of the country's Christians are Roman Catholics. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic Churches then totaled 4,374,847.

India's largest non-Catholic Churches, the directory showed, are the Orthodox Syrian Church of Malabar reporting 350,000 communicants, and the Church of South India, with 331,372.

Other denominations credited with more than 100,000 communicants are, in the order of their strength, American Baptist Foreign Mission Society churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church, (Anglican) Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church.

Foreign personnel of non-Catholic Churches, including missionaries' wives, total 4,877, an increase of 500 since the last NCC Handbook came out four years ago. However, 627 missionaries were abroad on furlough at the time of counting, leaving only 4,250 actually in India.

## Reports Baptist Boom In Soviet Union

Baptist churches in the Soviet Union are drawing such large crowds that many worshippers are unable to get in and often stand outside to hear the services through open windows, a Quaker leader said in Washington, D. C.

Clarence E. Pickett, secretary emeritus of the American Friends Service Committee, made the statement in reporting to the Washington Friends Meeting on his recent trip to Russia with five other American Quakers.

Another striking evidence of a religious revival in the Soviet Union is the size of collections, he said, adding that "tremendous bags" were used to take up contributions in churches he visited.

In the Baptist churches particularly, Dr. Pickett said, the congregations filled these bags with paper money.

"Although the majority of the donations were one-ruble (10-cent) notes, quite a few were of the 10-ruble and an occasional one of the 100-ruble denomination," he said. "The pastors reported they had plenty of money."

The Russian Orthodox Church also is well enough off, Dr. Pickett said, to provide each of the 2,000 students at its theological school near Moscow with a monthly allowance of 400 rubles.

## Church-State Separation Issue Raised On Clergy Fare Bill

A House committee has declined to act at this session on bills allowing airlines to offer reduced fares to clergymen. It says the measures must be revised to eliminate any possible violation of Church-State separation.

Chairman J. Percy Priest (D.-Tenn.) of the House Interstate Commerce Committee said the legislation may stand a chance of passage next session if restricted to airlines not receiving government subsidies.

"If we have an airline receiving a government subsidy come in and, as part of its justification for government aid list reduced fares granted to clergymen," he said, "we would have a dangerous precedent involving Church-State separation."

## Belgian Senate Passes School Reform Bill

In a rapid about-turn of events, the Belgian Senate passed the Socialist-Liberal government's school reform bill.

The vote came after an 18-hour session, one of the longest in the Senate's history. The session began in the morning and lasted until the early hours of the following morning.

Before the final vote, which was 91-0, Catholic members walked out of the chamber.

The bill was passed by the House in June, at which time Catholics also walked out. It would tighten state control over education and reduce subsidies to Church-operated schools up to \$10,000,000 a year.

## Gideons Report Over 30 Million Bibles Distributed

Gideons International has distributed a grand total of 30,362,077 Bibles since its founding 57 years ago, William W. Gothard, executive director, reported at the organization's 56th annual convention in Chicago.

He said the Protestant businessmen's group had circulated 27,346,037 Scriptures in the United States, 1,598,995 in Canada, and 1,417,045 overseas.

Hospital patients are more likely to swipe a Gideon Bible from their room than hotel guests, according to George Thomas of Clarendon Hills, Ill., convention chairman.

"It seems convalescing people find themselves closer to God than ever before," he said. "They become closely attached to the Bible, too."

## Auto Dealers Agree to Close on Sundays

About 150 automobile dealers in Phoenix have agreed to keep their stores closed on Sundays in co-operation with a program started by local civic clubs and churches.

The dealers pledged to sign one-year contracts which provide a \$500 penalty for failure to comply.

—000—

The habit of systematic giving is a part of the discipline that every child of God needs because we are so prone to follow the haphazard paths of least resistance.

# A Smile or Two

Our 4-yr-old came home from Sunday School and I asked her what her story was about. "Davy Crockett," she ans'd promptly.

"It wasn't either!" her big brother protested.

"Yes, it was, too," insisted little sister. "And he killed a giant with his slingshot."  
—Capper's Weekly.

A sailor on leave was being pressed for stories, and at last he told his listeners of an adventure in the icy North.

"It was so cold up there," he said, "that one day I saw some sea birds suspended in mid-air, frozen stiff, and unable to fly or fall down."

Said one doubting Thomas, "But what about the law of gravity?"

"That was frozen stiff, too," said the sailor.

"Were you the youngest one at the party, dear?" a mother asked her tiny daughter.

"No," came the smug reply, "there was one gentleman there who came in a baby carriage."

Visitor: "You certainly have a fine looking bunch of stenographers. Where do you find them?"

Office Manager: "Usually back in the corner arranging their hair and powdering their noses."

The class was studying Africa, and when the teacher asked how ivory is used, one small boy excitedly held up his hand. "Most ivory," he said, "is used for soap."

In a certain restaurant, when wise guys ask a pretty waitress for her telephone number, she whispers a certain number enticingly. When they dial the number, a voice answers pleasantly: "Pest Control Service!"

The visitors to the U S from Europe shook their heads with wonder as they rode past the old people's home. There a long row of rocking chairs oscillated briskly under the urging of their ancient occupants.

"Look!" said one of the party. "these Americans keep up their mad pace to the very end."

—Wall Street Journal.

The corporal was exasperated. "Let's put it this way," he said to the private. "If you stood with your back to the north and your face to the south, what would be on your left hand?"

"Fingers!" replied the private.

Timothy Dexter was a woolly American eccentric who wrote a satire called A Pickle for the Knowing Ones. The book itself didn't have any punctuation but Dexter put several pages of commas, periods and question marks on the back pages and invited the reader to "salt and pepper to taste."

—Quote.

The Boss: "I wish you wouldn't sing when you are working."

The Helper: "I wasn't working, sir; I was just singing."

Little Mary was being told about prayers. They were explained to her as being like telegrams to God. "Is that why we send them at night," asked Mary, "to get the cheaper rate?"

# Day By Day Report of Baptist World Congress

## Meeting in London, July 16-22

*By Religious News Service*

### Baptists Urged to Cooperate With State

Baptists from 60 countries were told in London that their Christian task is to cooperate with State and community "not only as individuals but as churches."

"If we don't," said the Rev. Gunnar Westin of Uppsala University, Sweden, "It may happen that the secularized powers of our civilization will get the upper hand and paganism will grow within our old countries."

Mr. Westin addressed a sectional conference on religious liberty held in connection with the golden jubilee congress of the Baptist World Alliance.

"We should not teach our time-honored idea of separation between Church and State in such a way," he said, "that our young people get the general impression that the State and society are our enemies, or at any rate suspected powers which we have to fear and to sever connections with."

On the contrary, Mr. Westin stated, Baptists should teach youth that religious liberty has an important "element of positive responsibility" that means close co-operation with the State and community.

"As Baptists," the Swedish clergyman said, "we have always upheld the negative idea of religious liberty, but we seldom have asked what does this principle really mean in practical work in our democratic communities and countries."

### Reports Big Baptist Growth in 50 Years

Baptist membership throughout the world has increased from six million in 1905 to nearly 21 million today. Dr. Arnold T. Ohrn of Washington, D. C., secretary of the Baptist World Alliance, reported to its golden jubilee congress.

He said the membership growth was "unparalleled" by any other major denomination.

Dr. Ohrn expressed pleasure at the presence of a nine-man delegation from Russia and a group from East Germany, but asked: "Where are our fellow believers from Poland, Czechoslovakia, Hungary, Romania, Bulgaria, and what about our brethren from China?"

He said these questions "clamored for an answer."

Dr. Ohrn said he hoped the presence of Soviet delegates and those from East Germany signified that "the unnatural barriers separating nations from nations and Christians from Christians have started to crash and crumble."

Observing that the Alliance was continuing to "struggle for complete religious freedom for everyone everywhere," he said that in Spain the situation was "deplorable".

"No Baptist churches can be built or rented, and authorities find excuses for closing those in use," he charged.

He added that public housing "arranged by the government is not for Baptists," and that "several pastors and church members know the interiors of Spanish prisons."

"These conditions prevail," Dr. Ohrn said, "in spite of the sacred pledge made on behalf of the Spanish government by the Duke of Alba, as a representative of Generalissimo Francisco Franco."

### Russian Elected Baptist Alliance Vice-President

The Rev. Jacob I. Zhidkov, chairman of the All-Soviet Union of Evangelical Christians (Baptist), was elected a vice-president of the Baptist World Alliance.

Mr. Zhidkov was a member of an eight-man delegation from the Soviet Union to the congress.

For the first time, a woman was elected to a vice-presidency. She is Mrs. Edgar Bates, dean of women at McMaster University, Hamilton, Ont., Canada.

Also named a vice-president was the Rev. P. S. Wilkinson of San Antonio, Tex.

Other new vice-presidents are the Rev. J. T. Ayorinde of Lajos, Nigeria, West Africa; Lam Chi Fung of Hong Kong; the Rev. Jacob Meister of Berlin; the Rev. L. A. North of New Zealand; the Rev. Benjamin Pradhan of India; and the Rev. H. Expinoza of South America.

Robert S. Denny of Nashville, Tenn., was elected Western associate secretary for youth.

Sir Donald Finemore, one of Britain's leading judges, was elected, Eastern hemisphere treasurer. Dr. Edward B. Willingham of Washington, D. C., was named Western hemisphere treasurer.

Earlier Dr. Theodore F. Adams, pastor of First Baptist church, Richmond, Va., was reelected general secretary.

The congress received invitations to hold its next meeting in Sydney, Australia; Tokyo; Rio de Janeiro; Havana; and Miami, Fla.

These invitations will be considered by the newly-appointed executive body and their decision will be announced later.

### Russian Churchman Asks Stress On Christ as Savior

A Russian Baptist churchman said that "people today worship Christ as a teacher of ethics but not enough as the Savior."

The Rev. Alexander Karev, general secretary of the All-Soviet Council of Evangelical Christians (Baptist) addressed the golden jubilee congress of the Baptist World Alliance on "Christ in the Church."

He told his listeners he was speaking exactly as if he were in his own church in Russia.

Mr. Karev paid warm tribute to the work of American evangelist Billy Graham who attended several congress sessions.

The Soviet churchman said he had heard Mr. Graham address two gatherings in Stockholm and was convinced vast numbers had been, and would be, brought to an acceptance of the Christian faith as a result of the evangelist's activities.

### Baptists Pledge to Work For Freedom

Delegates to the golden jubilee congress of the Baptist World Alliance pledged the organization to work ceaselessly for freedom everywhere.

"We will not rest content," they said, "until we witness the achievement of religious freedom and individual liberty throughout the world. We believe this is an essential part of our contribution to the thought of the Church, as well as to the establishment of God's reign on earth."

The declaration, approved by 8,500 delegates from 60 countries, was submitted by Dr. Stanley I. Stuber, of Ridgewood, N. J., chairman of the Alliance's Commission on Religious Liberty.

"We see at this time," it said, "a recurrence of persecution, intolerance, and enforced uniformity of conduct and thought. A creeping peril menaces freedom, basic human values, even Christianity itself and the kind of life rooted in faith of God and regard for man as his child."

The peril comes sometimes from a materialism which denies moral and religious principles, the Baptists said. But they added that "intolerant churches and systems of religious organizations can be as grave a menace to liberty as governments."

"We appeal for larger liberty in thought as well as in action within all Churches—Protestant, Roman Catholic and Orthodox," the declaration said.

"We appeal for avoidance of whatever involves privilege and domination for any religion, sect, or group."

Since full religious liberty cannot be obtained without freedom of speech and the press, of association, and of movement, the declaration said, "we urge extension of freedom in secular as well as religious life."

"Because such freedoms are being drastically restricted in many places," it added, "we call for elimination of all such barriers to liberty."

The declaration listed these five principles of religious freedom:

"(1) That the right to be free is a gift from God to all men of whatever race. A person is not physically born into a religious faith but must of his own free will enter upon his inheritance as a child of God.

"(2) That a man's right to choose or change his faith must be preserved, as well as his liberty to dissent or to make objection because of conscience's sake.

"(3) That toleration is not enough: That freedom to worship is not enough. As Baptists we seek not to be tolerated but to be accepted everywhere as equals in Christ with all the privileges and responsibility of loyal citizens. What we desire for ourselves we would secure for others, both for Christian believers and non-believers.

"(4) That real religious liberty guarantees not only freedom to worship privately and publicly, but the right to teach, preach, publish and advocate, openly and without hindrance, the gospel of Christ, or other religious convictions.

"(5) That our churches must be free from the interference of the State, that all our churches should, so far as their principles permit, abide by the laws of the State and loyally cooperate with the civil authorities in helping to create a community in which freedom of the press, speech and assembly and social righteousness, will be assured."

### Baptists Stress Desire For Peace

A resolution recording "our deep desire for peace between all men everywhere and our resolve to seek it" was adopted by the Baptist World Alliance.

*(Continued on page 8)*



## Adams New President of Baptist Alliance

Theodore Adams, pastor of First Baptist Church, Richmond, Va., is new president of the Baptist World Alliance for a five-year term.

Adams, 57-year-old Southern Baptist minister, was elected by delegates to the Baptist World Congress jubilee session convened in London.

The new president succeeds F. Townley Lord, pastor of a London church and editor of a Baptist publication.

One of four Americans attending the Congress who will visit Russian Baptists afterward, Adams pledged to do all he could to strengthen Baptist ties around the world.

"I shall start that work in August, when I leave for a tour of Soviet Russia with three other Baptist ministers," the Associated Press reported him saying.

"Nothing must stand in our way," he continued. "That has been the greatest work of our Congress here, the strengthening of unity among Baptists the world over. That is what I hope to carry on."

Adams, a native of Palmyra, N. Y., was vice-president of the Alliance from 1947-1951.



DR. THEODORE ADAMS

## Baptists in London Renew Brotherhood

By ALBERT McCLELLAN

"Southern Baptists in London came face to face with two inescapable Bible truths: (1) "God is no respecter of persons" and (2) "Heaven and Earth will pass away but my word will not pass away."

A fellowship meeting, preliminary to the Baptist World Congress brought both into focus. Conducted in the Fellowship hall of the Bloomsbury Central Baptist Church, it brought together for an afternoon of testimony nearly 100 people from 17 nations. It was truly a meeting of East and West.

The East was represented by delegates from Burma, Japan, the Philippines, India, and Jordan. The West was represented by Finland, Norway, Sweden, England, Canada, Brazil, and the United States. In between, belonging neither to East nor West, were delegates from Russia and Nigeria.

### Christ For Millions

From both East and West the cry was the same, for some way to take Christ to the needy millions.

The first to speak was an Indian woman dressed in long rose-colored voile gown and flat leather sandals with only a thong to hold them to the feet.

She said, "India is now right to receive the word of God. People are opening their hearts to hear what Christian folk have to say." With great feeling, she addressed the group as "Brothers and sisters."

From the West, a lovely lady from Finland said, "We are small but we are God's children. There are only 1,000 of us, 700 being women."

Her costume consisted of white blouse, black velvet bodice tied with an orange ribbon, brown and yellow skirt, and green apron trimmed in rose to match her hose. Her cap was set to the back of her head and with ribbons that hung to her waist. As she talked, her face lighted with deep conviction. "Pray very much for us for we are so needy," she pleaded, overwhelming the group with her great emotion.

### Warns of Catholics

The blue-robed Nigerian woman with pagan tribal scars on her cheek talked of her

work "Wa-a-a-ay out in the bush." Her enthusiasm and concern marked her as one of God's own children.

As she asked for more missionaries, the sunlight caught her cheek and for a moment it looked like a Christian cross. Actually it was inflicted when she was a child by heathen parents.

A lady from Australia, dressed as any prominent woman of the Southern Baptist Convention might be, told of young ministers organizing new churches in a big city suburb where there are 9,000 new housing units. She warned of the efforts of the Roman Catholic immigrants from Europe to take Australia for their church.

As these people listened to each other, there seemed to gather about them the conviction, "This is God's work. These are God's people. The cause of the cross is a big enough cause. We are dedicated wholeheartedly to it."

Southern Baptists present felt more than ever that, indeed, God is no respecter of persons. His spirit works everywhere with all men.

### Russians Presented

God's cause is victorious, too, those present sensed. In the same meeting, two Russian Baptists were presented, the first to stand before any western congregation in 28 years.

The oldest was the Rev. Jacob Zhidkov, president of the Russian Baptist Christian Evangelical Union. His wrinkled brow and heavy blond beard gave him the appearance of a patriarch. His searching eyes seem to be reflecting decades of suffering and doubt when he did not know if Christianity in Russia would live or die.

He doubtless remembered the long list of ministers imprisoned and churches closed. But here he stood, the living testimony of a triumphant faith in a victorious God. He prayed, asking God for a great Congress and the protection of all the delegates. It was a kindly, heroic prayer.

As the meeting drew to a close some Southern Baptists thought of China, not represented at the Congress.

## Day by Day Report

(Continued from page 7)

The resolution also said: "We view with horror the actual effects of the use of nuclear weapons and welcome the salutary warning given by men of science of their destructive powers and also their support of the call for the abolition not merely of such instruments of death but of war itself which leads to their employment . . ."

The congress heard an appeal by Dr. C. Emanuel Carlson of Washington, D. C., for increased participation by Christians in social and governmental affairs.

Dr. Carlson, executive director of the Baptist Joint Committee on Public Affairs, also urged greater tolerance.

"In God there is neither East nor West and God has no favorite race or flag," he said.

Dr. Carlson compared the Alliance meeting with the Big Four summit conference in Geneva.

He said the 8,500 Baptist delegates from 60 countries had achieved unity in spite of racial and other differences because they all accepted Christ.

In contrast, he said, the Geneva sessions were "built not on love of Christ, but on the national and economic interests of various nations."

## Reports on Situation of Russian Baptists

The Rev. Jacob Zhidkov of Moscow said that Baptist churches in Russia baptize from 10,000 to 12,000 people each year. He said each person wishing to be baptized must undergo a year's probation.

Mr. Zhidkov, president of the All-Soviet Council of Evangelical Christians (Baptists) said the first Russian Baptist was baptized 88 years ago. Today, there are about 500,000 Baptists in some 5,000 churches, he said, but the exact figures are not known.

The Moscow clergyman addressed the golden jubilee congress of the Baptist World Alliance of which he was elected a vice-president.

He said Baptist communities exist all over Russia but especially in the Ukraine.

"All the churches enjoy full freedom for preaching the Gospel and educating new members," Mr. Zhidkov said. "This freedom is guaranteed by the laws of the country and we do not encounter any obstacle."

The work of the whole Baptist community is supported by the offerings of churches, he said.

"Our hopes for the future are very bright," Mr. Zhidkov said. "We believe Christ's light will shine in our country and Baptists will be a beacon not only to our own people but to the people of the world."

He voiced the hope that "our connections and ties with the West will widen and strengthen for the benefit of the cause of the Kingdom of God and the strengthening of peace and friendship between nations."

"In the cause of world peace Baptists are inspired by Christ's words 'blessed are the peacemakers,'" Mr. Zhidkov said.

"I hope we shall hear a strong voice against the cold war, the armaments drive and the construction and use of nuclear weapons."

It was fitting that F. Townley Lord, president of the Baptist World Alliance and pastor of Bloomsbury church, should close the meeting with the prayer, "We thank thee for our Baptist world fellowship in the gospel. Bless this fellowship so that it will not be long until every knee shall bow."

## World Wide Fellowship At Baptist Congress

By ALBERT McCLELLAN

### GEZORK'S ADDRESS TO CONGRESS 'MOST BAPTISTIC'

*Seminary official tells second session of Baptist World Congress Baptists must use the Bible as guide.*

Three nations joined together to bring the opening worship at the Saturday evening session of the Baptist World Congress (July 16).

A Canadian read from the Bible, a Japanese prayed, and an Australian delivered the devotional address.

Commenting on the prayer, Alliance President F. Townley Lord said, "We could not understand our brother but we could feel the inner fire hidden in his breast."

The Australian, G. H. Blackburn, general secretary of the Baptist Union of Australia, talked about the things Baptists hold in common. His tender, moving message prompted President Lord to ask the audience to sing, each man in his own tongue, the old song, "Blest Be the Tie that Binds." Every heart seem to beat with increased emotion.

### Source of Baptist Faith

Herbert Gezork, popular seminary professor from Andover-Newton Theological Seminary, in Massachusetts, brought the most Baptist address thus far heard. It was a most understandable address, despite his heavy German accent.

Speaking on "Our Baptist Faith in the World Today," Gezork reminded his listeners Baptists always had been, and must always be, guided by the Bible.

"The closer Christians come to the source of their faith," he said, "the closer they come to each other." He also declared Baptists today must give an even greater emphasis to the church as the gathered fellowship of baptized believers.

Step forward in "this historic moment and emphasize the necessity of individual personal commitment to Jesus Christ!" Gezork urged the crowd.

### Replenish Through Evangelism

He said it is the work of all Baptists to be less concerned with filling churches with men and to be more concerned with filling men with God. He closed his address with a strong reminder that evangelism is the first work of Christians.

"We do not replenish our churches through the birth rate, but through evangelism," Gezork declared. "The Baptist church that does not believe in and practice evangelism condemns itself to death."

The roll call continued. Southern Baptists were most numerous, having approximately one-seventh of the crowd.

### Applause for Burmese Delegate

The delegate from Burma, a smiling, gown-garbed pastor, received a rousing hand from the crowd for making the shortest speech. "We are all here together. Greetings!" he announced.

Alliance General Secretary Arnold T. Ohrn, from Washington, D. C., introducing the delegate from Formosa, said the Congress was not concerned with the political, but only the spiritual progress of the Kingdom of God in all countries.

### HOT WEATHER CONTINUED IN LONDON

*Those who brought winter wear to Congress suffered. Humidity was worse than unusual heat.*

It was hot, very hot, on Sunday afternoon,

July 17 when the Baptist World Congress met for its third session.

London continued to suffer under one of the hottest week-ends on record. Delegates to the Congress were slow to assemble because of jammed transportation facilities, the whole city on the move trying to find cooler places.

Most Southerners found the humidity worse than the heat. The worst sufferers were those who came to London with only winter clothing.

People attending the third session began to loosen up more than they did in the first two sessions. There was a great swell of Christian conversation before the opening hymn as color met color and nation met nation.

### C. Oscar Johnson Presides

Presiding officer of the day was C. Oscar Johnson, St. Louis, Mo., minister who is past president of the Alliance.

A white-robed Indian read from the Bible and an American Negro woman offered prayer, saying, "Bind us very close to thee and very close to each other."

Johnson presented 16 people who were present when the Baptist World Alliance organized in London in 1905.

In the midst of the devotional address, by Gilbert Laws, of England, one of those present in 1905, the organist accidentally touched a shrill note. Laws was not distracted.

### Church-State Prediction

His talk was a prediction. "The establishment of religion by the civil power will pass away," he said. "There will be no more acts of uniformity whereby minorities are dragged into obedience, or cast out with savage penalties."

Next to that of Herbert Gezork's, Laws' speech was the most Baptist heard in the Congress yet.

Two kettle drums, four trumpets, four trombones, a huge harp, and a 60-voice choir, burst forth in a thunderous arrangement of "The Lord's Prayer." The mighty musical ensemble from Atlanta, Ga., was directed by George Crawford. The party traveled by special plane from Atlanta for an extensive singing tour of Europe.

The applause of the Congress was almost as thunderous as the music.

### No Pope, No Bishop—

Introducing Alliance President F. Townley Lord, of London, for the presidential jubilee address, Johnson said, "Baptist do not have a pope, nor a bishop, but they do have a Lord."

Lord was only the third of seven Alliance presidents to deliver presidential addresses. The remaining four either died before their time came, or were too ill to speak.

His address was well-received. It dealt with the Baptist position in the world today.

### NORDENHAUG'S SPEECH WILL BE LONG REMEMBERED

*President of seminary in Zürich, Switzerland, speaks following testimonies from many nations.*

"Pearly" Gates, well-known American Baptist song leader, put new song enthusiasm into the crowd attending the fourth session of the Baptist World Congress, July 17.

First, he asked for silence and then said,

"Think of one good thing about yourself." He paused and said again, "Now turn around and tell two strangers."

His dynamic leading of "All Hail the Power of Jesus Name" was the best singing thus far.

The earnest testimonies of seven young people from seven different countries was the outstanding event of the evening.

Miss Itsuko Saito represented Hawaii. She wore a blue Hawaiian gown with a garland of scarlet roses. She told of her parents who are still Buddhists and her six brothers and sisters who are all Christians. Her beauty and simple testimony deeply moved the audience.

### German Youth Testifies

Walter Fuhlbrandt spoke for German youth. He was introduced as the first student of the Baptist Seminary in Zurich. In his boyhood he heard the call to preach, but not until the Word of God began to grip him did he surrender.

His ministry centers in the Word of God. He said, "The great obligation of Baptists everywhere is to preach and teach the Bible."

Dona Esther Diaz spoke for Brazil. It was an appealing Latin testimony showing a simple Christian faith. She was converted by the preaching of a seminary student.

Philip E. Cline represented American youth. He told of his first knowledge of Christ in a Baptist hospital where he was a polio patient. A chaplain gave him a Bible. When he went home he walked a mile on his crutches to a Baptist Sunday school.

Mrs. Mobola Ayorinde represented Nigeria. Dressed in her bright African costume and speaking with a high pitched and eager voice, she told of the work among the young people of her country.

### Speaks for Korea

Timothy Kim spoke for South Korea. His testimony consisted mostly of Bible verses. President Lord said that Timothy had not heard from his wife and children in over three years, the Korean war having separated them.

Miss Claudia Tyrtova spoke for the Soviet youth. She related how that year after year she sat with her mother in a Moscow church listening to the preachers and the great choir. She grew to like Jesus but not to love Him.

Her mother became desperately ill and a man came to read the Bible to her father. It was then that she became a Christian and began to pray for her mother. Her mother recovered and her Christian life was strengthened.

She began to study with the hope of using her life to serve Christ her Saviour. She closed by saying that she believed the words of the Congress theme with her whole heart: "Jesus Christ is the same, today, yesterday and forever."

President Lord asked each of the young people to quote John 3:16 in his own language. Many a believing heart beat faster as they stepped forth, one by one to speak the blessed verse for the people from more than sixty nations to hear. Lord said, "This is a great hour."

### Nordenhaug Addresses Group

A Southern Baptist, Josef Nordenhaug, now president of the Zurich, Switzerland seminary and a great favorite of European Baptists, delivered an address on the fullness of Christ. It was a classical epochal sermon, one that will be read again and quoted for years.

## Eight Student Missionaries Serving In Arkansas This Summer

Each summer the Home Mission Board provides a number of mission volunteers to engage in mission work under the direction of the Department of Missions. We are fortunate this year to have eight very capable and consecrated young people working in some of the weaker associations. Two young women are in Dardanelle-Russellville Association serving under Missionary J. D. Seymour; two are in Buckville Association—the smallest association in the state—where L. A. Tribble is missionary. One young man is giving his full time to Snowball Church in Stone, Van Buren, Searcy Association. Another young man is working with Elton Taggart in Buckner Association and still another with Cecil Guthrie in Black River Association.

There are so many features of our mission work and so many wonderful things being done by the employees, that it is impossible to give a full account of any one phase. We cannot relate all that is being done by these eight student missionaries, but the letter below is typical of their services:

"Dear Rev. Caldwell: — This month has rapidly passed, and I have enjoyed working in Buckville Association. Brother and Mrs. Tribble have been wonderful to us, and the Lord has blessed us beyond measure.

"Our first introduction to this association began with a revival at Little Country Church, June 11. Brother Tribble asked me to play the piano for them, which I enjoyed very much (after I learned how to play the Stamps-Baxter songs). As I was playing the piano, I was scared by junior boys peeping into the window. Monday of the next week I met these boys in my junior class at Bible School. The entire class of eight juniors were unsaved. The first lesson I tried to teach was that of reverence because during the revival services at night it wasn't unusual for adults and children to wander in and out, regardless of what was happening. After the service, men smoked in the church.

"Robert, my junior peeper, came into the church the next night and sat on the front row for the entire service. I copied scriptures on the plan of salvation for the juniors to learn. In our worship services, I noticed several of the juniors seemed to be under conviction. As I talked to them a barrier seemed to form, because the belief that children should wait until young men and women before the decision for Christ should be made blocked any further progress. Yet, through prayer and the power of

God, this barrier was broken as Robert's mother made him realize that she wouldn't object if he felt he needed to accept Jesus as his Saviour. It was wonderful to see six of these juniors make public their profession of faith in Jesus. It is amazing how God can take our feeble efforts and win a victory. I prayed with my partner, Sharon, for these juniors, but I realized how weak my faith was as I saw the victory won because I feared the barrier would not be broken.

"The next week our Bible School at Sweet Home was entirely different. I met with the juniors in this school and found out that only one was a Baptist. The remaining juniors were from the Church of God. As I opened my lesson I asked them to tell me about David, the Shepherd boy; and to my amazement I found they were not certain of many Bible stories. Our worship with reverence seemed so different and confusing to their way of emotions. As I taught the plan of salvation, one junior girl replied, 'Frances, you have to live a perfect life to be a Christian.' Their teachings were so different. Thursday we gave an invitation after our worship service with no results. In class that day, I gave tracts for them to take home. Friday all but two of my juniors were absent. Their parents wouldn't let them return. We ended this week without any visible results, but I trust God to take the seeds planted that week to reap a harvest in due season.

"The ten-day revival at Mountain Valley Church was another blessing. Sharon and I worked with a Booster Band composed of young people before services. We taught them songs and stressed the plan of salvation with object lessons and stories on our 'home-made' flannel-graph. Seven of this group made public professions of faith this week.

"God has richly blessed us in His work. My life has been made stronger in prayer this past month. I thank God and the people who are responsible for this opportunity of service.

"Thank you for your prayers, and I ask you to continue to pray for Sharon, Brother and Mrs. Tribble, and me as we finish this summer's work.

Sincerely,  
Frances Hooks"

Miss Hooks is the daughter of Rev. R. B. Hooks of Kentucky. He has been prominent in Kentucky and southwide circles as a promoter of Rural Church programs. I have had delightful fellowship with him in many of our southwide conferences on Rural Work. We appreciate the services of his fine daughter as

3,000,000

WE CAN DO IT!

REACH THE THIRD MILLION FOR TRAINING UNION IN THREE YEARS

At the state Training Union Secretaries' Meeting in Nashville last December, J. P. Edmunds of the Department of Survey and Statistics, challenged the group to reach the third million for Training Union during 1955, 1956, and 1957. They accepted the challenge and adopted that as a goal.

It took us fifty-three years to reach the first million for Training Union. We went beyond the second million in six years. The third million can be reached, we believe, in three years.

What about Arkansas? Last fall we reported an enrolment of 90,582, and our goal for this fall is 100,000. We can do it! But how?

1. We can do it if a large number of churches will enlarge their Training Unions. In many cases a new Adult union should be organized and enlargement made in the Nursery, Beginner, and Primary Departments.

2. We can do it if churches will adopt worthy goals, assign these goals to the departments and unions, and see that each department and union has an up-to-date prospect list.

she serves in little Buckville Association.

Last year there were 2 people baptized in the entire association. The report will be far better this year. We employed L. A. Tribble as missionary a few months ago in connection with his pastorate at Jessville. He and Mrs. Tribble are doing a great work and have kept the two student missionaries in their home most of the time.

The mission work goes on, but the mission funds are getting lower.

C. W. Caldwell, Supt.  
Department of Missions

3. We can do it if churches will give the Training Union special emphasis by having a "Join the Training Union Day." This should be done before the annual meeting of the association.

4. We can do it if we will put our hands to the task. The Training Union that has an enrolment of 100 should enlist fifteen new members within the next month or six weeks.

5. We can do it if we will organize Training Unions in many of the 216 churches in our state that do not now have Training Union work. One of the Training Union trends is to organize a Training Union in a new church or mission on the same day that a Sunday School is organized.

6. We can do it if every Training Union director will write to the state Training Union Department for the free tract, "We Can Do It," and follow the suggestions found in the tract.

### WORK OF TRAINING UNION DEPARTMENT

April - May - June, 1955

#### April

March 28 - April 1—Enlargement Campaign, First Baptist Church, Searcy.

April 4 - 10—Revival Meeting

April 15 - 16—Conferences conducted at B. S. U. Retreat.

April 25 - 29—Enlargement Campaign, Park Hill, No. Little Rock, Arkansas.

#### May

May 3—State-wide Junior Intermediate Leadership Workshop.

May 5—Attended Church Library Clinic and Audio-Visual Aids Workshop, First, Little Rock

May 6—Attended R. A. Congress, Second, Little Rock.

May 11—One-night Conference Bowie Church.

May 16 - 21—Southern Baptist Convention.

#### June

June 7—On program at Rural Church Conference, Mt. Ida.

June 8 - 11—Trained Summer Field Workers.

June 16 - 22—Glorieta Assembly.

June 11, 13, 14, 16, 20, 21, 22, 23, 24—Fifteen conferences with associational missionary, moderator and Training Union directors in 15 associations.

June 16—Spoke at Workers' Conference in Greene Co. and conducted conference with Nursery, Beginner, Primary workers

June 11, 13, 15, 20, 21, 22, 23, 24, 29—Visited Summer Field Workers.

Training Union Dept.  
Ralph W. Davis, Sec'y  
Robert A. Dowdy, Assoc.

—000—

Tennyson said, "I am a part of all that I have met." The Christian steward says, "I am part of all to which I give."

# Children's Page

## Thanks For A Picnic



By HELEN HOUSTON BOILEAU

While Mother unpacked the picnic, Susan, Jimmy, and their father spread the blanket out on the ground beside the stream.

"My, isn't it pretty here?" smiled Mother.

"And that chicken sure does look good!" sighed Jimmy.

"Can't we eat now?" asked Susan.

"Yes, laughed Mother. "We'll have our picnic now, but before we eat, we want to say thanks."

"Do we have to say thanks even on a picnic?" Jimmy asked.

It was his father who answered. "We never have to say thanks," he said. "We say thanks because we want to. When we have such fine food, a nice home, and are so happy, we feel thankful, and we want to let God know how grateful we are for all these blessings."

"But at a picnic—," Susan started, but Mother spoke up quietly.

"There is a story in the Bible that tells about a time Jesus fed nearly 5,000 people at a picnic, and he gave thanks before they ate. Why don't you tell us that story, dear?" she said to her husband.

"It was after Jesus had crossed the Sea of Tiberius," Father started. "A great multitude of people had followed him, but no one had brought any food, except one young boy, and five loaves of barley bread and two fish were all that he had. However, the lad gladly gave his bread and fish to Jesus. Many people wondered what possible good this small amount of food would be when there were so many people to feed. Jesus, however, took the food from the boy and thanked him for it. Then he gave thanks to God. After this, he had everyone sit down in the grass and he divided up the bread and fish. Everyone had plenty to eat, and there was even some left over."

"But how could five loaves and two fish feed all those people?" Jimmy asked.

"Jesus' faith and gratitude made this possible," Father explained.

Susan and Jimmy were quiet for a moment, then Susan spoke. "May I say our thanks this time?"

Mother and Father nodded. They all bowed their heads while Susan spoke. "Dear Jesus, we want to say thank you to God for this wonderful picnic and for our having such a nice home and being so happy. Amen."

It wasn't the family's usual thanks, but it was what they all felt in their hearts.

After they had finished eating their picnic, right down to the last crumb of chocolate cake, Jimmy said, "I think this was the best picnic we have ever had."

"Yes," Susan agreed, "and it makes picnics seem especially nice after hearing the story of Jesus' picnic."

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### SUMMER RAIN

By ELSIE SIMON

The summer rain falls gently down  
to give the earth a drink,  
It brings a sweet perfume with it  
which angels make, I think.

It gives a fragrance to the air  
of flowers, grass and trees,  
I love the summer rain that  
brings

The smell of all of these.  
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While the love of money is the root of all evil, the scriptural use of one's money may become the means of many blessings.

Abundant giving is a prerequisite for abundant living. Giving faithfully is the companion of living faithfully.

### WHAT AM I?

By ELLEN BROWN

I hold things yet  
I have no hands;  
I'm paper, cloth,  
Or leather tanned.

I helped with loads  
Yet have no wheels;  
From grocery stores  
I hold your meal.

ANSWER—SACK

### The Funny Fiddler

By GLADYS CLEONE CARPENTER

River banks and low sandy spots along streams in Southern states are often dotted with small round holes.

If one stays very quiet, he will soon see tiny heads poke out from the holes. But any quick movement on our part, and the little creatures disappear at once as though directed by a leader.

However, in unison, they come out again to see if all is well. This time if they are not suspicious of danger, they will come from their homes and one sees that they are the queer little fiddler crabs.

If one stands back a little, he is not seen because the fiddler is near-sighted.

Their bodies vary in size from those of about a quarter to others as small as a dime. Their shell backs are like beautiful mosaics of white, purple, red and yellow. Their feet and legs are mud color.

The female has two small claws. But the male has one small and one large claw. He uses the small one in feeding on vegetable matter.

The large claw he waves about in a very comical manner. He appears to be fiddling. This is how he obtained his very queer name of "Fiddler."

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"What America does is not America's business any longer — The problems of the South, West, North, East are the problems of the world and cannot be perceived or solved in isolation."

—J. B. Weatherspoon.

"The nearer you get to the source of power — to God — the quieter it is."

—Ralph Herring.

### WHAT CAN I GIVE?

By ILA LEWIS FUNDERBURGH

God gives us sunshine, birds and flowers,  
The rainbow that comes after showers,  
The autumn leaves that burn and glow,  
The drifts of white and feathery snow.

What can I give to Him that He Would like from a small child like me?

My love, my prayers, my thoughts, my deeds,  
These are the things His kingdom needs.

How glad I am that, though I'm small,

I can serve Him, the Lord of all!  
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### A RIDDLE

By ELSIE SIMON

Here is a little riddle  
That you may want to guess—  
What is so strong that it will last  
Though put to any test?

It's found in far off places  
But always is home-grown,  
Of course, you guessed, it's  
"mother love,"

A gift from God alone.

"During the last fifty years there has been a general widespread consciousness of the world as human and personal instead of geographic or materially."

—J. B. Weatherspoon.

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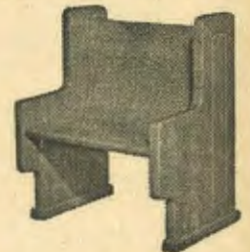
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## Evangelism is First

Will everyone of you, both laymen and preachers, search your own heart and look your own self in the face, asking this question, "WHAT IS FIRST IN MY LIFE AS A CHRISTIAN, AND IN THE LIGHT OF THE MANY THINGS THAT ARE BEING DONE BY OUR CHURCHES, WHAT IS FIRST IN MY CHURCH?" In other words, what phase of Christian service has primacy in your life and in your church?

In the light of the scriptures and in the teachings of Jesus Christ, there is one thing that certainly holds primacy. We call it evangelism. Jesus expressed it in these words, "Seek ye FIRST the Kingdom of God and His righteousness." The mandate of the scriptures is, "Ye SHALL be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth." Without doubt, Jesus Christ regarded the matter of witnessing and winning lost people to Christ as the one thing that was of supreme importance. The one thing that comes first among the duties and services Christians should perform.

Jesus emphasized this in talking to His disciples about following Him. One of the disciples said to Him, "Lord, suffer me FIRST to go and bury my father." Jesus replied, "Let the dead bury the dead, follow thou me." Of course, it was important and essential to bury the dead. Yet, Jesus put the matter of following Him before burying the dead. If we are going to be true disciples of Jesus and really follow Him, we must put Him, and what He commands us to do, first.

The final statement of Jesus to His disciples, the ultimate mandate which He laid upon the hearts of His followers for all time is, "Go ye into all the world and preach the Gospel to every creature." This is New Testament evangelism. This was FIRST with Jesus. This must be "first" with all who follow Him.

How can we keep evangelism first in our lives and in our churches? By following the two-fold method in evangelism. Paul says, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house", Acts 20:20. "Publicly means mass evangelism. That is when the Gospel is preached publicly to the people as they are assembled together in congregations.

With Baptists, this is church-centered evangelism. This means that the church authorizes and supports the meetings. The preaching is done when the church congregation is assembled for that purpose. Professions of faith are made in the church when assembled for worship. The church is present to receive those who profess their faith in Christ

for membership and to authorize their baptism. This is church-centered evangelism.

"From house to house" means personal or visitation evangelism. Personal evangelism is where one person, who is a Christian, presents Jesus Christ to another person, who is not a Christian, and gets a committal from that person to accept Christ as Saviour and Lord. These two methods go hand in hand.

Baptists have discovered, and have officially authorized, a program of evangelism which incorporates both of these New Testament-taught methods. The Simultaneous Associational-Wide Evangelistic Crusade is the best and most effective method yet discovered to reach and win lost people to Christ and to our churches. God has certainly blessed the efforts of Baptists through this method of evangelism. When, and if, we find a better method to reach people in mass evangelism than the Simultaneous Crusade, the Department of Evangelism will be quick to embrace it.

We are emphasizing the Associational Simultaneous Crusade in 1956. Every association in the area of the Southern Baptist Convention is being urged to plan and conduct a Simultaneous Crusade in '56. Each association will set its own date for the Crusade. The date could be in the spring or summer, or in the autumn or winter. A number of associations are already setting dates for '56 around Easter, which is April 1. The two weeks before Easter or the two weeks after Easter seem to be the most popular dates. Other associations are setting a summer date in July or August. Out of the experiences of our '55 Crusade, we certainly should do a better job in '56 than we did in '55.

The moderators and missionaries of each association, the pastors of each church in each association, and the churches, themselves, in each association, are urged to keep evangelism FIRST by planning, promoting, and performing in an Associational Simultaneous Crusade in '56. NOW is the time to begin planning for it. A suggested goal for Arkansas is, "In '56, 1,136 Churches Winning and Baptizing 16,666".

**DON'T MAKE EXCUSES  
—MAKE GOOD**

*Evangelism Dept.  
I. L. Yearby*

—00—

"The Christian can't by-pass justice by kindness."

—J. B. Weatherspoon.

—00—

"The reason we haven't come into peace is that we haven't come into an awareness of the greatness of God!"

—Dr. Oates.

## "Trust God and Tell the People"

For almost three years we have been at the task of telling Arkansas Baptists about the Baptist Foundation, its purpose, its program of operation and the opportunities of service it offers to Christian stewards. Our main reason for this program of information about the Foundation is the firm conviction that our people ought to be informed about the Foundation and given a chance to understand it before they can be expected to give it their support. In fact we sincerely believe that Baptist people not only have the right to be fully informed about all our denomination work but that they OUGHT TO BE INFORMED about it. Our people should want to know and they ought to know about what they are being asked to support. So we believe in following the plan of Dr. J. B. Lawrence when he said, "Trust God and Tell the People".

Our observation has been that back in the local church the best way to avoid misunderstanding and dissension and to promote a spirit of hearty co-operation is for everything to be fully explained. The membership of a church should know about the general program of the church, and then should be kept informed as to the details of carrying out that program and of the progress that is being made. This is especially true in the matter of the finances of the church. The people should be informed as to the income of the church from every source, both the general budget income and special gifts. They should know about how the money is being spent, not only that they may see if the direction of the church as to the paying out of money is being followed, but that they may know about the various items of local expense and the amounts that are being sent for the various causes that the church is supporting. We can not agree with that certain church treasurer who would not make financial reports to the church and said it wasn't the business of the church to know about the details of the finances. Even though some members may not want to hear reports and "dry figures" read, yet they should be given the opportunity to hear them and made to sit and listen, or receive reports in church bulletins. Here again we say with Dr. Lawrence, "Trust God and Tell the People".

We think the facts about our state Convention work should likewise be explained to and un-

derstood by the people in all the churches, by this we mean all the agencies, institutions and departments of our Baptist work as the Administrative Department, Woman's Missionary Union, Training Union, Sunday School Brotherhood, State Missions Evangelism, Foundation, etc. And last to be mentioned but certainly not the least in importance is the Cooperative Program which should be kept always before our people.

We believe this program of promotion rests first on the shoulders of the pastors of the churches—the pastor of every church in the state from the smallest country church to the largest city church. Upon the pastor as upon no other individual rests the duty and responsibility of informing the people about the work of the Arkansas Baptist State Convention and the Southern Baptist Convention. The pastor is the one who comes face to face with the people; he is the one they look at and listen to. No one else has the pastor opportunity to teach, inform, influence and lead the members of his church. Surely our pastor should themselves be fully informed and then "Trust God and Tell the People".

Those of us here at Baptist Headquarters and others who are charged with the direct responsibility of promoting the various departments of our work and institutions are of course wanting to do our best to carry out our part of this program of "Trust God and Telling the People." The we shall be doing especially that fall as we attend the Associational annual meetings. Certainly do your Foundation Secretary want to use every opportunity to tell the people about the work and program of the Arkansas Baptist Foundation.

*W. A. Jackson, Secretary*  
—00—

"Worship is a glorious art that needs to be cultivated all through life."

—Jno. Haldeman.

—00—

"Our destiny is in Him, and all He has done has been for us."


—Ralph Herring.

"Peace and courage always originate in the character of God and not man's need."

—Dr. Oates.

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# Resolution

By WILSON DEESE

At the Annual Meeting of the Arkansas Baptist State Convention the West Helena Baptist Church placed the following recommendation before the Convention:

"Whereas, the Associations have had no voice in the choice of its member of the Executive Board of the Arkansas Baptist State Convention; and

"Whereas, the Committee on Nominations (for the State Convention) is limited and does not enjoy equal and intimate acquaintance with all the possibilities;

WE RECOMMEND that each Association of the Arkansas Baptist State Convention be granted the privilege of choosing its representative(s) to the Executive Board of Said Convention, and that this choice be presented to the Committee on Nomination to be elected by the Convention."

The Convention voted to appoint a Committee to study the recommendation and bring a report of its findings to the 1955 State Convention.

Some strongly oppose the recommendation and some just as strongly favor it. Some favor it with minor changes, such as, instead of "that each Association . . . be granted the privilege of choosing its representative(s)" use "that each Association suggest to the nominating Committee who its representative shall be." We are not at all particular about the wording of the recommendation; we are only concerned about the manner in which this man or that one is selected as a Board Member.

We have written letters to three other States about their practice; namely, Louisiana, Mississippi, and Kentucky. All three have a similar program of selecting Executive Board Members, and all are apparently happy with the practice. In the case of Louisiana it seems to be a custom, or common practice. In Kentucky the Constitution specifically states as follows:

"Each District Association shall nominate and recommend to the General Association its own member or members of the Executive Board. For each vacancy two persons shall be named from which one shall be selected. In case any District Association fails to nominate its own member or members then the Nominating Committee of the General Association shall make the nomination or nominations."

It is said by some that the recommendation of the West Helena Church endangers our Baptist Principle of Autonomy, in that one body will be ruling for another body. This is certainly not intended. If this is a danger

to our cherished principle, then the practice of the churches recommending members to the Executive Committees of the Associations has no place. All of these (as far as we know), as well as the messengers, are elected by the Associations, but they are first recommended by the local churches.

Our State and South-wide leaders have utilized the Associations in carrying on the program. A few years ago one of our South-wide leaders illustrated the program as a relay race in which the Southern Baptist Convention handed the baton to the State, and the State to the Association, and the Association to the local church. He went on to say the Associations had been dropping the baton. In the February issue of the Arkansas Sunday School News we find this statement: "Increased emphasis is to be placed on the use of the Associational Sunday School organization." This is well and good, but if the chain of influence for good can run in one direction, it should be able to run in the other. We are well aware that the authority of influence is the only authority that Baptists can wield anyway.

Our Constitution now states that the Executive Board Members shall be elected on the basis of numerical membership in the Association (with certain limitations). This was voted on and passed in the 1954 Convention. If the Board Members do not represent the Associations from which they come, have no responsibility to their Associations, then why elect them from the Associations? It would save time, energy, and money to get all the members from one central locality.

The plan we have recommended (or a similar plan) is practical. It will do away with much doubt and suspicion on the part of many that our program is being run by the hand-picked few. There is something incongruent in the statement that a leader makes: "Anyone else can have my membership on the Executive Board," and the fact that every time his achievements are publicized, one of them is that he has served on the Executive Board for so many years. It is a privilege to serve on this Board. It is both an opportunity and an obligation. Many good men have been by-passed. Many good churches have been by-passed, while year after year the pastor of a certain church in a given Association is the Executive Board Member. Two members of past Nominating Committees have told us that in the case of several Associations not a member of the Nominating Committee knew a single leader in the Association,

# In Retrospect

By JESS MOODY

I was first attracted to Southern Seminary by two influences. One was a visit to the campus while preaching in Louisville; the other was a personal conference with Dr. Dale Moody, professor of theology.

As I entered my first classroom session, one question haunted me: "What will this place do with me, an evangelist?"

I soon found out. I was accepted on the basic assumption that I was a Christian minister seeking better equipment for service.

Now upon graduating I look back over the past three years. I came here believing certain things; I leave here believing the same things — but knowing why I believe them.

My theology is now personally dynamic. Southern Seminary is not an institution that can be categorically classified as liberal, neo-orthodox, or fundamentalist. None of these over-simplified titles encircles Southern. Yet I found here the zeal of the fundamentalists, the amiability of the liberals, and the dynamic of the neo-orthodox, and all this in a warm conservative context! I have been helped because our Seminary will not yield to the subtle temptation to give up objective Christian scholarship.

But can this objectivity fellowship with evangelism?

I am an evangelist and I leave Southern Seminary more willing to be spent for Christ than ever before in my life. My professors have given me this Greater Flame which I did not have when I came.

This fire is not the hand-clapping, chalky-faced, tabernacle-ism shouting hoarse-voiced cliches; it is His ministers made a flaming fire by the proclamation of the Living Word.

I cannot adequately express my gratitude for the koinonia which caused me to find myself while a student at Southern Baptist Theological Seminary.

To paraphrase William Crook, a Texas pastor-friend of mine: "The streets of the New Jerusalem are paved with transparent gold and the streets of America are paved with hot asphalt . . ."

and they were at a complete loss when it came to choosing the member. They would have welcomed the suggestion from the official body.

What can we do about it? It is up to the local Associations. If the official spokesman from the Association suggests to the Nominating Committee the Association's desire, it seems that it should carry more weight than if some friend spoke his personal request.

Southern Seminary teaches men to walk on both.

(Editor's note: Jess Moody is from Waco, Texas. He entered Southern Seminary, Louisville, Kentucky, after several years of evangelistic work and received his Bachelor of Divinity degree at the May commencement.)

—000—

## Nothing Personal

Then

There was a time of great delight,  
And not too long ago;  
When neighbors felt they had the right

To visit "Jane and Joe."  
Ma'd take along her sewing bag,  
To "go" 'was Pop's decision;  
The kids could play their game of tag,  
There was no television.

Now

Said Pop, "I'll tell you what let's do,  
We'll visit neighbor Jones;  
We've always had such pleasant times,  
When in our neighbors' homes."  
Said Ma, "I know that you are right,  
But now there's no provision  
For that wholesome social life,  
They watch the television."

Said Pop, "I'll tell you mama, dear,  
The good old times are gone;  
How can I talk with neighbor Jones,  
As I have always done?  
There I must sit and watch the thing,  
Which has no supervision;  
They never even turn it off,  
That thing called television."

Said Ma, "There's still another thing,  
Which maybe you've not seen;  
The people do not come to church  
At night, as they have been.  
Could it be just carelessness,  
Or merely indecision?"  
Said Pop, "I'm sure they stay at home

To watch the television."  
W. J. Morris  
1415 W. 16th Ave.  
Pine Bluff, Arkansas

—000—

"Love God for His own sake and not for what He can do for you. We must be careful we don't make God the means to our ends."  
—Dr. Oates.

"Never before since Adam have we been as conscious of the totality of human beings."  
—J. B. Weatherspoon.

—000—

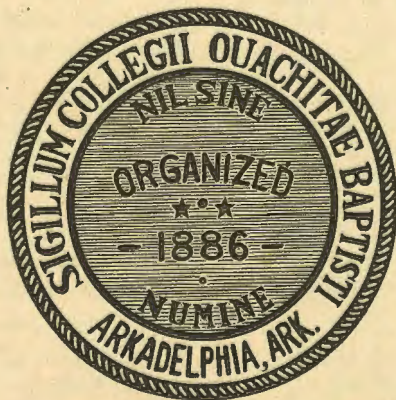
When we give ourselves, we will give our money. When we give our money, we give a part of ourselves.



## Why Go To Ouachita?

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- Ouachita offers courses leading to careers in dentistry, medicine, engineering, research, teaching, medical technology, business, music, art, the Christian ministry, journalism, and many other fields.
- Ouachita has a faculty of well-trained and qualified instructors who contribute to the social and spiritual development as well as the mental growth of the student and who take a personal interest in every individual. All members of the regular faculty have at least a Master's degree, and fifteen have doctorates.
- Ouachita has well-equipped classrooms and laboratories, has an air-conditioned library offering students extensive opportunities for reading and research, and provides excellent dormitory and apartment facilities.
- Ouachita has a well-balanced and well-rounded extra-curricular program involving many intercollegiate and intramural activities. Every student may participate.
- Ouachita is a friendly school whose spirit is contagious and unforgettable.
- Ouachita's philosophy embodies the conviction that a correct sense of values and worthy use of knowledge stem only from the philosophy and teachings of Christ. The student is taught how to live a good life while making a good living.
- Ouachita graduates are filling top positions in the professions, business, and industry. A degree from Ouachita is a good springboard to a successful useful life.

*New students enroll September 5 at 10:00 a.m. For information on enrolling, scholarships or grants-in-aid write to Dr. Cecil Sutley, Dean of Students, Ouachita Baptist College, Arkadelphia, Arkansas.*



## Three Fine Royal Ambassador Camps

The State Royal Ambassador Camps are over for the summer. Three camps were held, one camp for Intermediates and two camps for Juniors. Total attendance at the three camps was about 320, including counselors and other adult help.

There were 95 decisions at the three camps, including 36 professions of faith and about the same number of boys surrendering to special service. There were many rededications.

Nelson Tull, State Brotherhood Secretary, served the three camps as Camp Director, and Nelson Greenleaf, pastor at Elaine, was Associate Director in charge of the camp activities program. The counselors and other adult workers came from every section of the state.

The Lord blessed the camp program with His presence and His power. We are grateful for all that He brought to pass during those three weeks, both in the hearts and lives of the boys who were there, and in the hearts and lives of the men as well. It was a rich experience for all!

We are already at work on next year's camp program, securing workers, and planning to make the camp programs more comprehensive and still more effective.

Pray for a more worthy camp program for Arkansas Baptist boys and girls!

### Pointing up the Need

The Boys' Camps just over, and the Girls' Camps just now under way, point up the need of a camp of our own for our Baptist boys and girls. In fact the need is critical! We are having to rent camp facilities; and the profit made (by those who own the camping areas) on our Baptist camps, this summer, will probably be from ten thousand to twelve thousand dollars! Such an amount would amortize an adequate Baptist camp within a few years.

A thing that few Arkansas Baptists comprehend is that the total attendance at our youth camps is six or seven hundred more people than the attendance at the Arkansas Baptist Assembly at Siloam Springs. This in face of the fact that Arkansas Baptists own Siloam Springs Assembly, but our youth camps are held in areas owned by people who are not Baptists!

If Arkansas Baptists owned their own youth camp we could have twelve weeks of camps during the summer; and with even only one camp unit, we could take care of more than three thousand boys and girls and young people. And in addition the camp would find a great deal of use by the Brotherhood in both men's and young men's en-

campments; and by the women, too.

### There Is No Conflict!

It is easy for people (who are not thoroughly aware of the different natures of an assembly and a camp) to see in the proposed youth camp a threat to our Assembly at Siloam Springs. But such a threat is entirely imaginary. The very physical lay-outs of an assembly and a camp are different. The programs are different. In a camp, those in attendance are put in small (cabin) groups under a counselor who gives personal attention to every individual in his charge every minute of every day. Individuals are dealt with according to personal need; and every minute of every day is scheduled.

### Where Should Such a Camp Be Located?

In the Little Rock area, as close to Baptist Headquarters as is possible! Those charged with the responsibility of directing the camps need to keep in close touch with their offices; for these leaders have responsibilities other than serving as camp directors. During three weeks as Camp Director, your Brotherhood Secretary had to come in to his office from Ferncliff for a little while every single day. This would have been difficult indeed if the camp had been held anywhere else but close to Little Rock. During the three weeks of camps two boys had to be brought in to the Baptist Hospital. Neither was in serious condition (One had poison ivy and the other was slightly bruised in a fall.); but being near the Hospital has its advantages as a safeguard of the lives and health of those at camp.

A State Youth Camp located in Pulaski County would be an asset to every area of the state!

Another reason for locating the camp near Little Rock is because of its potential use by the Brotherhood. State men's encampments and rallies held away from the center of the state are never as well attended as those held in the Little Rock area. The reason for this is that many men, to attend a state men's meeting, must return home that night. Driving past the center of the state and doubling back, adds too many miles to the trip to make it feasible. The result is that the men can't come.

### Will You Make It a Matter of Prayer?

Will you join with your Brotherhood Secretary, and a host of others who are interested in building a youth camp to serve all the state,—will you join in earnest prayer that the Lord in His mighty power shall bring it to pass?

We need a youth camp now!  
Nelson Tull, Secretary

# The Exiles in Babylon

By BURTON A. MILEY

## Sunday School Lesson

August 7, 1955

Psalms 137:1-6;

Daniel 3:13-18

The words "faithful" and "faithless" are worlds apart in meaning. The first is firm adherence to promises or obligations. The second means to be false to promise and duty. This lesson affords a colorful contrast between some who were faithful and others who missed an opportunity.

### PEOPLE WITH NO SONG

A group of dejected people, heavy with the blues, sat by a river in Babylon. They were the Hebrews who had been transplanted when Jerusalem fell to the Babylonians. They were in their leisure moments when their supervisors were not demanding work from them. They sought refreshment of mind and body by the rivers of Babylon. Their sorrow was so deep that fellowship was limited. No music came from the group, though they were known to be good singers. Their musical instruments were placed upon willow trees which grew upon the river's banks. The Babylonian supervisors requested songs of joy and mirth. The request was "sing us one of the songs of Zion." Perchance these supervisors had heard the captives speak of Zion in glowing terms. The answer was not a loud swelling chorus but the question, "How shall we sing the Lord's song in a strange land?"

Two views are offered. The first is that the Jewish colonists thought the songs of Zion too sacred and meaningful to sing under existing conditions. Their music was that of the temple in Jerusalem. It sounded crass away from its intended environment. It would be a thorough desecration to use it elsewhere when hearts were heavy and souls were filled with longing for the temple rites. Especially so when the motive of the hearer was that of entertainment. One cannot help but be moved by this serious drama in actual life. However, the desecration was not to their sacred music on foreign soil but was that which had occurred to God's purpose in their homeland. This leads to the second view. These people had been brought out from their land because of their disobedience to God. God's purpose in them was that they should be a nation of priests to minister to all people who came through their land. They had forgotten priestly responsibilities and turned to idolatry. God moved them to Babylon where they had opportunity to raise their voices in testimony through song. They failed this opportunity because they did not see how they could sing in a strange land. Men always lose their mission in life when they have lost sight of the purposes of God. God is ever the user. The question can be asked, "Would it not been well to have

given the Babylonians testimony?" God would have profited from a testimony by His people wherever they were. Circumstances should never silence testimony. These people were faithless to the extent that they were false when an opportunity came to them under adverse circumstances.

It is not easy to see opportunity under adverse circumstances. Any Christian needs to be exceptionally close to God and in God's environment. Many captives are in the Christian forces today. Their dwelling land is strange to the Christian cause. They are surrounded by people who make mock of the God they have professed to love. These Christians see no opportunity for service. Their guilt mounts through the blindness of heart. They miss the purpose of God and the mission of life. Is not every church challenged to win this group to service?

The inner sorrow and longing can hardly be measured. Their spoken feeling was that they had rather be one-handed than to forget Jerusalem. Dumbness, so that speech would never be made, was preferred to failure to remember Jerusalem. If their thought had been so resolute toward God while they were in Jerusalem, they would never have had to leave the city. One wonders even now whether it was actually God or His symbol which attracted the people.

### FAITHFUL WITNESSES

In contrast to the faithlessness of the group gathered by the river is the faithfulness of Jewish leaders who had been elevated to high positions in the land. Nebuchadnezzar, the King of Babylon, had placed some of the leading Hebrews in stations of authority. Daniel rose higher in foreign government than any man which preceded him. Three Hebrews by name, Shadrack, Meshach, and Abednego, were over the affairs of the province of Babylon. Nebuchadnezzar erected a golden image which was ninety feet high. One can imagine this massive image raised on the plains of Dura. A conclave of leaders was held. When the orchestra played every man was to fall down in homage before this figure. Penalty for failure was the fiery furnace.

Possibly Nebuchadnezzar wanted to establish this idol which represented some Babylonian diety as

the national god for his country. These three God-fearing, faithful, Hebrews did not bow down when the orchestra sounded. Some Chaldeans saw them and reported them to Nebuchadnezzar who immediately called them to account. He gave them another opportunity to worship the image and they refused the second time. The words of their refusal are honorable. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Actually what these Hebrew men said was "If our God doesn't see fit to deliver us from the fiery furnace, we will accept His will, and will not worship any of the idols, even the golden image that is erected upon the plain of Dura."

One seldom finds a fullness of consecration and depth of faithfulness as was displayed in the action of these men. One may ask, "Why the fiery furnace?" This fiery furnace could have been the natural site of the cremation of bodies which the Babylonians practiced. Therefore any one that disobeyed the king would immediately be counted as dead and his body be cremated though he were alive. It is a horrible death to contemplate.

When the Hebrew children refused to honor the golden image, the king literally blew his top. He ordered the furnace to be heated seven times hotter than usual. A heat of such degree that surely it tested the very structure of the furnace. So intense was the heat about the area at the mouth of the furnace that those valiant men who lead Shadrack, Meshach, and Abednego to their supposedly fiery death chamber were instantly killed.

But the miraculous thing was that the Hebrew children passed through that cruel fire without so much as the smell of the fire about them. Nebuchadnezzar looked and saw one who afforded them protection. He spoke of the fact that only three were cast into the fiery furnace, four were visible, and one was like unto the gods. It is doubtful that the king thought of the protector as the Son of God in the sense that we think of Christ today. He merely attributed to this fourth person the exalted position of being peculiarly related unto God.

All the other captives surely must have been encouraged as the news seeped out of the miraculous deliverance of these three faithful Hebrews. One's faithfulness always encourages another. If one is not able to speak eloquently, or write plainly, or sing melodiously, the very faithfulness by which he exercises his religious task and obligation causes another to be encouraged in the Lord.

## Figures to Inspire

SUNDAY, JULY 24

	S.S.	T.U.	Add.
Fort Smith, First	1451	643	13
Including missions	1585	686	
Little Rock, Immanuel	1286	381	
Including missions	1451	479	
No. Little Rock, Baring			
Cross	1011		
Including missions	953	2674	
Little Rock, First	898	340	2
Including mission	938	368	4
El Dorado, First	878	205	1
Including mission	969	271	
Little Rock, Second	789	204	
Including mission	914	310	6
Fort Smith, Grand Ave.	700	258	5
Including mission	742	290	
Magnolia, Central	657	167	
Including mission	719	222	
Blytheville, First	637	217	16
Pine Bluff, South Side	632	185	
Malvern, First	628	172	1
Little Rock, Pulaski			
Heights	628	171	5
Warren, First	613	251	5
El Dorado, Immanuel	602	269	2
Paragould, First	537	197	2
Including mission	631	255	
Hope, First	526	163	
Including mission	539		
McGehee, First	524	187	3
Camden, First	521	163	3
Including missions	638	233	
Springdale, First	504	202	1
Little Rock, South High-			
land	486	142	2
El Dorado, Second	477	203	2
Conway, First	463	68	
Cullendale, First	447	206	
Hot Springs, Park Place	424	112	4
Booneville, First	416	120	
No. Little Rock, Park Hill	412	141	1
Monticello, First	408	203	
Jacksonville, First	405	195	
Including mission	450		
Hot Springs, Central	400	102	
Including mission	459	130	
Texarkana, Calvary	374	155	
Fort Smith, South Side	371	102	
West Helena	369	135	
Paris, First	369	116	3
Hot Springs, First	356	103	2
Fort Smith, Immanuel	353	136	6
El Dorado, West Side	346	109	3
Searcy, First	341	150	
Smackover, First	340	147	
Fort Smith, Trinity	336	156	2
Mena, First	316	104	
Including mission	368	135	
Nashville, First	313	111	
Hamburg, First	305	113	4
Jonesboro, Central	303	111	3
No. Little Rock, First	295	123	
Cabot, First	294	150	
Including mission	362		
Paragould, East Side	290	196	1
DeQueen, First	257	84	
Fort Smith, Temple	254	128	
Star City, First	242	104	
Including mission	293	135	
Fort Smith, Spradling	238	122	
Fayetteville, University	215	87	4
Berryville, First	210	90	
Alma, First	210	84	
Springdale, Caudle Ave.	209	93	
Fort Smith, Mill Creek	192	94	
Benton, Calvary	184	82	1
Smackover, Joyce City	172	116	
Little Rock, Rosedale	169	81	5
Fort Smith, Bailey Hill	166	108	

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## Rome's Continuous Demands

Catholicism has been the official state religion of Argentina ever since the country was freed from Spain in 1810. Catholic schools have been supported by the state and the teaching of Catholic religion was compulsory. In turn the Catholic hierarchy gave its full sanction and support to the Government.

The only individuals eligible for public office, under the Argentina constitution, were those who adhered to the "Roman Catholic Apostolic faith". The present president of Argentina, Juan D. Peron came into office an adherent of Roman Catholicism.

After becoming president, Peron found that he was an instrument of the Catholic church and as such he must run the Government according to Rome. This he refused to do. Some time ago Peron began a campaign to separate the church and state, on the grounds that certain church officials were interfering with the political affairs. The newspapers, trade unions, along with many others, came to the support of the plan to separate church and state.

A bill was introduced in the Chamber to "disestablish" religion. The deputies voted 121 to 12 in favor of "disestablishment". The bill provides for a national convention to be chosen by a popular election within the next few months for the purpose of considering constitutional amendments relating to church and state. There is overwhelming sentiment for the approval of the constitutional changes.

The bishops demanded that the Government continue to subsidize Roman Catholic institutions and maintain the official church "establishment" in the most strict sense. Now, Peron and his Government are in for some real trouble.

Peron is a dictator and we cannot endorse his government. But dictatorship in Argentina was sanctioned by the Catholics until the dictator refused to accede to Rome's command.

We do not believe in dictatorship for many reasons. It is wrong to exclude Roman Catholics from public affairs and it is wrong to exclude non-Catholics from public office on religious grounds.

In nation after nation, where Catholics are predominate, the vatican has made itself felt by becoming the dynamo for political descension and religious turmoil.

In other countries, over the world, Rome is exerting her power in suppression and persecution. In Bucaramanga, Columbia there is a Presbyterian church of approximately 100 members. The church's work has been retarded because of inadequate facilities. The church decided to build, and with funds in hand, plans were drawn for the building. The congregation made application for a building permit and paid the \$400 tax. Soon the Roman Catholic newspapers demanded that construction be stopped and the church was labeled a "Tower of Babel". An all-out effort by pulpit, radio, school petition and newspaper to block the building program was successful. The permit was rescinded because its issuance had resulted in a "disturbance" of public order.

The next day the vicar of the diocese announced to the priests that the permit had

been suspended and that a previously scheduled Catholic parade of protest would give way to a Sunday Mass in gratitude for the action of civil authorities.

Recently there were bloody riots in Belgium as Catholics tried to force the government to finance their church schools.

In Germany now, the Catholic church is demanding that the educational provisions of the 1933 concordat with Hitler be honored.

The American Ecclesiastical Review for February, 1955 edited by Msgr. Joseph Clifford Fenton published by the Catholic University, Washington, D. C., says, "God has given His church the power to make laws and to issue individual precepts, imposing upon the subjects of the church an obligation valid in His sight. By the very fact that God has constituted as a perfect society the church can issue commands which men must follow, which they are obligated to follow." Here you have the true feeling of the Roman hierarchy.

On May 11, 1955, the Palo Alto Times published an announcement about the 53rd Annual State Convention of the Knights of Columbus. In the announcement there appeared in bold-face type: "Fourth Degree Knights, often noted in public gatherings in their resplendent regalia of swords, chapeau and full dress suits, represent the Knights of Columbus emphasis on patriotism secondary only to the orders devotion to Catholic worship."

Here is unmistakable proof, that to Catholics, love of country is secondary to their love for a foreign-power. (Since Catholic doctrine prescribes unflinching obedience to the vatican, whose pope is the representative of Diety on earth). We do not question the good intentions of the individual members of the Knights of Columbus, but we wonder if they are fully aware of their position.

In her effort to make America Catholic, Rome is demanding that we help support her parochial schools, by demanding aid from the public treasury in the form of transportation, etc. This is tantamount to depriving the public schools of desperately needed finances, by the same amount. This is a direct demand for support of a competing educational system. The reason for their parochial schools is to teach Catholic dogma and that philosophy is antagonistic to our American philosophy of popular Government and freedom granted in the Bill of Rights.

The first amendment to the Constitution of the United States sets in motion the development of our public schools. There was to be no religious test for public office. This meant separation of church and state. Congress was to make no law establishing religion and this broke the hold of one church over another.

Let us protect this freedom and hold to the Democracy with all our might!—RD

Beware of despairing about yourself; you are commended to put your trust in God, not in yourself.

—St. Augustine.

No man need ever take the bankruptcy law with God as his partner.

## "Percentage Basis"

For many years, our churches gave to missions, through the Cooperative Program, on a fixed basis, that is, they gave on a flat dollar basis. But, today those churches are changing their plan, and are giving on a percentage plan. They are giving a certain percentage of their total receipts.

In the percentage plan the mission gifts rise and fall with the offerings of the church. If the church prospers financially the mission causes prosper. If offerings in the local church decline, then the mission gifts decline in proportion. This is the logical plan and the best plan.

Best of all, the percentage plan gives God a better chance to bless His church, because the church exercises more faith and that places it more in direct partnership with Him.

For a long time the church leaders were reluctant to promote the percentage plan. They were afraid that the churches would reach a 10 per cent basis and stay there in their giving. The most of the churches, who give on a percentage basis, have realized that all the money, which comes into their treasuries, is kingdom money and that it is to be used in preaching the gospel. If the gospel can be preached in the local church on 60 percent of the financial receipts, then they are willing to give 40 per cent to kingdom causes through the Cooperative Program. Not many of the churches, who can afford to give more than 10 per cent have stopped there. If your church has leveled off at 10 per cent of its total receipts through the Cooperative Program, perhaps it would be wise to take another look at your budget. It may be that you could carry on the same type church program and at the same time increase your percentage to world causes.

The percentage basis is a better measure for your church in determining the amount that it should give for missions.

Try It.—RD

## "The Summer Slump"

The attendance, in all our churches, is always lower during the summer months than at any other time of the year.

In order for a person to attend church and worship God on vacation, that person must be upright in his regard for God and man. It is one thing to act uprightly, because society expects it of you, but it is another thing to be upright toward God and man because your character demands it. It is one thing to "doll-up" in new clothes, cute hat, pearly white gloves, holier-than-thou attitude with a "sanctimonious look" and march off to the home church to be seen and heard of men, and it is something else to stop as a stranger in a strange land, to worship God, because your best self demands it of you. It is one thing to attend your church services because you are expected, or in order to set the right example before your children, your class or your department, but it is another thing to worship God in some small congregation in a far-away-place, or to wend your way down a traffic filled street to worship God in a great up-town church. R. D.