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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, AUGUST 18, 1955

NUMBER 32



Luoma Photo

Influence

See page two

Catholic Priesthood and American Citizenship Contradictory

By EMMETT McLOUGHLIN

The average Catholic priest doesn't realize the conflict of American democracy and Roman Catholicism. He has never projected the two systems of thought onto the tablets of his mind and compared them. He has never thought through their inconsistencies — I know I hadn't until I left the priesthood. For one thing, he does not, as a priest, taste enough of the fruits of democracy to want to think.

But if a priest does think, he finds himself impaled on the horns of an impossible dilemma.

As an American he must proclaim to his people that they are free to think as they please. As a priest he must forbid that freedom and control their thoughts.

As an American he must tell his Catholic congregation that they are free to worship God in any way and in any church they choose. As a priest he must tell them that all other churches are false cults and mockeries of religion and that the American who joins them will lose his soul.

As an American he must endorse the first amendment of the Constitution and battle to keep church and state separate. As a priest he must deny this principle and work with the Roman Catholic hierarchy to influence American laws and control American institutions.

As an American he must believe that the American government derives its power from the American people. As a priest he must profess that the American people have no power to give and that our President and Congress rule through the tacit approval of the Pope of Rome.

How can a thinking Catholic priest reconcile his profession of faith with the oath of allegiance to the American flag and the Republic for which it stands?

Wasn't it Jesus Himself who said: "No man can serve two masters. For either he will hate the one and love the other, or he will be devoted to the one and despise the other."

The American priest, who thinks, must choose. He must be a priest or a citizen. He cannot be both.

English Forces Overwhelm Indians; Preacher Aids in Successful Raid

BOSTON, May 25, 1637 (BP) — English forces, aided by friendly Indians, stormed a stronghold of the hostile Pequot tribe at Mystic in western Massachusetts and scored an overwhelming victory, it was learned here today.

Advancing on the Indian camp at night, the English surprised the Pequots in a daylight assault. The victorious raiders killed one hundred and fifty warriors including two chiefs, burned the village, and took captive about one hundred and fifty men, women, and children. The English lost only two men in the attack.

Hero of the rout of the savages was the redoubtable Roger Williams, Puritan minister who came to the aid of the settlers although he had been banished two years ago from the Massachusetts colonies for religious and political views which authorities consider dangerous. Not only did Williams aid in mapping the successful strategy, but he also was responsible for the valuable aid given by the friendly Narragansett tribe.

A year ago the Narragansetts were threatening to unite with the Pequots and wipe out the New England settlements. But at the request of Massachusetts Governor Henry Vane, the banished Williams went to the Narragansett camp alone to intervene. Due largely to Williams' efforts, the Narragansetts signed a treaty of alliance with the English instead of the Pequots.

The Pequots were not to be defeated so easily, however. After the treaty was signed, the hostile tribe kept trying to win over the Narragansetts. Warning the friendly tribe that the settlers would eventually subdue them and overrun their land, the Pequots urged the Narragansetts to join them in guerrilla warfare against the English. The Pequot plan was to burn the homes of the settlers, kill their livestock, and strike from ambush in an attempt to drive off the English with little danger to themselves.

The overtures of the Pequots probably would have succeeded and the alliance of the English and Narragansetts broken had it not been for the intervention of Williams. The minister, who speaks the Narragansett tongue

and also is a personal friend of many of their chiefs, probably has more influence with the Indians than any other white man in New England. The Indians respect his reputation for honesty and fair play.

Civil authorities here expressed the belief today that the success of the English at Mystic, in addition to decisive victories over the Pequots in a number of smaller skirmishes, had broken the strength of the tribe and freed the colonies from their threat.

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Southern Baptist Convention

17th Century Baptist Press.

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More Of Same

By JOHN J. HURT, JR.

Osservatore Romano, Vatican daily newspaper, has denounced Argentina as a totalitarian State—which classification comes as a surprise to exactly nobody.

Argentina and Vatican City, in case you haven't heard, have developed a dislike of each other in recent weeks. Argentina has accused priests of creating a "climate of disturbance." The government has been pulling its schools from Church control and is threatening to cut off all subsidies.

Osservatore Romano didn't get around to its amazing discovery of the totalitarian State when it wrote the constitutional requirement that the President be a Catholic. Everything apparently was all right so long as \$6,000,000 annually went into the parochial school system.

Peronist newspapers may have awakened Osservatore to its discovery. They have been clamoring in recent days for separation of Church and State as, they say, in "other advanced countries."

Reluctantly, we would suggest Osservatore add others to its lists of totalitarian governments. Spain would be our first suggestion. Church control, too, is rather severe in Italy despite certain constitutional guarantees.

Totalitarian states are evil, in the eyes of Osservatore, only when Vatican City loses its control.

Influence

A Devotion by the Editor

"For none of us liveth to himself, and no man dieth to himself," Romans 14:7.

Cast a pebble into a pool and it sets up a series of circular waves that reach the shoreline.

Cast an influence into the pool of human society and it sets up vibrations that beat upon the shores of eternity.

It is not a matter of choice with us whether or not we will send forth waves of influence which shall reach eternity. The only choice we have is in the kind of influences that emanate from us. Such influences may be for good or for evil. "None of us liveth to himself. . ."

In this life, with every contact with individuals or groups in human society, there emanates from us waves of influence which will affect not only the persons in the immediate range of the influences that we release but through them countless others whom we shall never know and never see.

Our influence is exerted by word and deed, by attitudes and relationships. A smile or a frown may send forth waves of influence, the results of which cannot be calculated. A handclasp or a pat on the back may have a greater influence than a lecture.

But there are more subtle influences radiating from us continuously. These are the involuntary influences that affect others and the society into which our lives are integrated. Perhaps our influence upon others is greater when we are not trying to influence them, when we are being our normal selves. Others are always observing us, taking note of every attitude and every personality trait, every relationship, and the general conduct of our lives. So whether we like it or not, we are influencing people.

A most sobering thought is expressed in the verse quoted above. Not only do none of us live to ourselves, "and no man dieth to himself." In the final judgment of life we must face the influences sent forth by us and be judged by them, whether good or evil.

Just imagine yourself coming face to face with all the influences released by you upon individuals and into human society throughout your life. To think of meeting again the influences that have been released from our lives is enough to sober the most lighthearted and carefree among us. What the judgment will be eternity alone will tell. Undoubtedly, there will be many surprises and many disappointments, many satisfactions and many heartbreaks, many rewards and many losses. But whatever the outcome we determine our rewards or punishment.

ARKANSAS BAPTIST

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From The Editor's Desk

An Unfair Comparison

We do not question the sincerity of Dr. S. C. Posey and will freely admit that he has just cause for being proud of the record made by the Southern Baptist General Convention of California during the fourteen years of its history. We congratulate Dr. Posey and Southern Baptists of California on their splendid record.

However, we believe that the comparison of Cooperative Program receipts by the California churches with other states of the Southern Baptist Convention, as published in the *California Southern Baptist*, is not a fair comparison.

14 Year Record

Dr. Posey says that the Cooperative Program receipts from the churches of the Southern Baptist General Convention of California in 1954, the fourteenth fiscal year of the Convention, was \$273,083.39. Then Dr. Posey arbitrarily selects a year in the history of other state conventions when their receipts were smaller than the receipts of the California Convention in 1954. The years selected for other states go back as far as 1933 and they range all the way from 1933 to 1944. To give an example, Dr. Posey says the \$273,083.39 given to the Cooperative Program by the Southern Baptist General Convention of California in 1954 was \$41,867.56 more than the churches of Arkansas gave in 1944 when the Convention was 96 years old; or \$41,917.62 more than the churches of Kentucky

gave in 1938 when that Convention was 101 years old; or \$20,991.91 more than the churches of North Carolina gave in 1936 when that Convention was 106 years old; or \$23,083.39 more than the churches of Texas gave in 1933 when that Convention was 85 years old.

Low Figure For California

Then he takes the decade of 1944 to 1954 and shows that these older state conventions increased their Cooperative Program gifts percentagewise from 160 per cent plus in Kentucky to 390 per cent in Alabama and Arkansas. But he shows that California increased its Cooperative Program contributions by 2,200 per cent plus in the same period. But he does not say what California was giving ten years ago. Since he gives the Cooperative Program receipts from California Southern Baptist churches in 1954, \$273,083.39, and then gives the percentage of increase which this represents over the ten year period, it is easy to figure the gifts of California Southern Baptist churches in 1944, which figure stands at \$12,400 plus. Taking that small figure to start with, it is not so surprising that California has increased its Cooperative Program gifts by 2,200 per cent.

As we stated in the beginning, we do not question the sincerity of Dr. Posey, nor do we impugn his motives, nor do we question his denominational statesmanship and loyalty. But since he is comparing the increased Co-

operative Program gifts from California with other states in the Southern Baptist Convention, we believe that the low figure of \$12,400 plus given by California churches in 1944 should have been given so as to show that California in 1944 started with a very low figure.

To make the comparison complete without appearing to put other states in a poor light, it would have been fair to have named the Cooperative Program gifts of these other states in the year which he selects for comparison.

For Instance

For instance, if the \$273,083.39 was \$41,867.56 more than Arkansas gave in 1944, it means that Arkansas gave to the Cooperative Program in 1944, \$231,215.73. In the light of these figures, Dr. Posey's comparison doesn't show Arkansas in such a bad light, since Arkansas started with \$231,215.73 in 1944, and in the next ten years increased its Cooperative Program gifts by 390 per cent, while California started with \$12,400 plus in 1944 and in the same ten years increased its Cooperative Program gifts by 2,200 per cent. It is much easier to increase 2,200 per cent on the basis of \$12,400 plus than it is to increase 2,200 per cent on the basis of \$231,215.73.

We don't blame Dr. Posey for letting the world know what California Southern Baptists are doing and the advances they have made in the first fourteen years of their history. California Southern Baptists are doing a wonderful work and are growing fast in numbers and are giving increasing amounts to the Cooperative Program. We glory in the progress they have made.

However, we do not believe the comparison that Dr. Posey gives is quite fair to the other states.

A Tribute to Congressman Hayes

Two distinctions have recently come to the Honorable Brooks Hays, representing the Fifth District of the State of Arkansas in the National Congress since 1943.

President Eisenhower recently announced the appointment of Congressman Hays to be a representative of the United States of America to the tenth session of the General Assembly of the United Nations. At about the same time, Congressman Hays was elected chairman of the Christian Life Commission of the Southern Baptist Convention.

It seems that there is a close affinity between these two appointments and that Congressman Hays is particularly qualified for each position.

When his name was submitted to the Senate for confirmation of the appointment to the United Nations General Assembly, Senator William J. Fulbright, speaking in favor of confirmation said in part as follows:

"I consider his leadership in building a bipartisan foreign policy as particularly noteworthy, because this approach is so important to the continued usefulness and effectiveness of the United Nations.

"Brooks Hays is a well-known churchman, and at the present time is chairman of the Christian Life Commission of the Southern Baptist Convention, which has a total mem-

bership of 9 million persons. The Christian Life Commission has devoted much attention to the problems of world peace, and I know that the members of this leading religious organization who have worked with Congressman Hays have great confidence in his ability to serve in the General Assembly with credit not only to his State and Nation, but also to the great religious organization to which he belongs.

"It has given me great pleasure, therefore, to be able to support the nomination, and I am glad it has been confirmed."

—OOO—

Doubts Nourish Unbelief

Thomas said, "Except I see. . . I will not believe." "I will not believe unless," is different from, "I will believe if." The one says, "I will not go to the trouble to look for any evidence because I don't believe any exists." The other says, "I will examine every bit of evidence because I am so anxious to believe."

Thomas discovered that he did not need the evidence which he had demanded. The profoundest beliefs do not rest upon such evidence. To believe in the ability of the musician or the art of the artist, you do not have to know how many hours per day and for how many years they practiced to bring their

art to perfection. You need only to come under the spell and power of their art.

If I bring you a beautiful rose, you do not demand an analysis of the soil before you believe it grew in my garden. You will enjoy its beauty and fragrance without bothering about the soil in which it grew.

The evidence of Christian experience and Christian faith cannot be reduced to mathematical formulæ and to know Jesus and to believe in Him you do not have to see the prints of the nails in His hands. But when you do come to know Jesus, you will know intuitively that the nails did pierce His hands; you will know without further evidence than your contact with Him that He gave His life for you.

When Thomas saw the Lord, he saw the glory in His face, he knew the nail prints were there without looking. He proclaimed, "My Lord and my God." He mounts up from the depths to the heights by one sight of Jesus and that is all it takes to lift us and give us faith and restore our hope and assurance in Jesus our Lord.

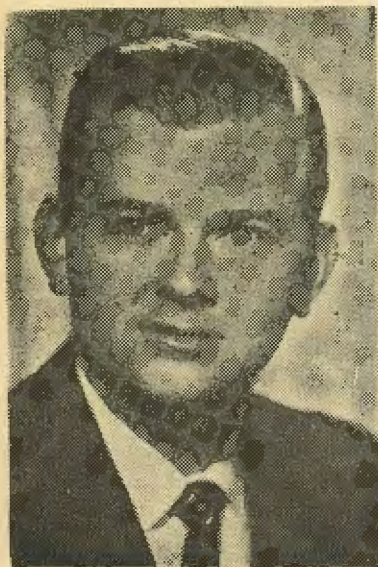
—OOO—

"Oftentimes we are conscious of an underlying that could be accounted for in no other way than that there has been effectual prayer on our behalf made to God by someone else."

—Theodore H. Dowell,
Missionary to Korea

Kingdom Progress

Norphlet Pastor



BILL SEWELL

Bill Sewell has resigned the position of associational missionary in Ashley County Association to assume the pastorate of First Church, Norphlet. He began his work with the Norphlet church August 14.

Mr. Sewell received the BA degree from Ouachita College in August, 1949, and the BD degree from Southwestern Seminary, Fort Worth, Texas, in January, 1955.

Mr. and Mrs. Sewell have one daughter, Kathleen.

"Surprise Anniversary Party"

By RAY BURNS

Have you ever been confronted with the problem of having to invite one hundred people to lunch? This is what happened to Pastor Stanley Cooper and Mrs. Cooper of the Second Baptist Church of Arkadelphia, Sunday, July 31.

Immediately after the benediction at the Sunday morning services an invitation was extended (by a layman) to the entire congregation to go to the pastor's home for lunch. However, after a few awe inspiring moments on the part of pastor and Mrs. Cooper it was revealed that the invitation was actually being extended by the church to the Coopers.

The occasion was in celebration of the seventh anniversary of Mr. Cooper's pastorate of the Second Baptist Church. A picnic type lunch was served under the sprawling mimosa trees on the back lawn at the pastor's home with each family bringing a basket lunch.

Since Mr. Cooper became pastor of Second Church in 1948, total church membership has more than doubled, going from a membership of 351 to 763. Also since 1948 the church has engaged in two building programs. The sanctuary has been enlarged, a new educational building has been added to the church, land for a parking lot has been purchased, and at the present time a new two-story educational building is being constructed to take care of the increased enrollment.

Ouachita Adds Faculty Members

Mrs. O. L. Elledge of Arkadelphia has joined the faculty of Ouachita College, it was announced by President Ralph A. Phelps, Jr. Mrs. Elledge will be an instructor in the Home Economics Department, bringing the total full-time instructors in the department to three.

Mrs. Elledge is a native Arkansan, born in Hope, reared in Arkadelphia, and graduated from Arkadelphia High School. While in high school, she was secretary of the Student Council, a member of the National Honor Society, school annual staff, Glee Club, Dramatic Club, Debating Club, and was football Queen.

She was graduated from Ouachita in 1935, receiving the B.A. degree with honors.

She received the B.S. degree from Texas State College for Women, Denton, Tex., in 1938. Her majors were in Home Economics and English, with minors in Physical Science and Latin.

Mrs. Elledge taught in schools in Bauxite, 1935-36, Hope, 1937-38, and Tulsa, Oklahoma, 1938-39.

She and her husband, Mr. Otho Lee Elledge, have four children, Ann, 14, Nancy, 12, Lee, eight, and Tommy, six.

Miss Hazel Ann Ashburn has been named to the faculty of Ouachita College to serve in the capacity of women's physical education instructor after a lapse of a year during which the college did not have a woman in the physical education department.

Miss Ashburn is a native of Fort Worth, Tex., and attended Polytechnic High School there. She entered Baylor University in 1949, and received the B.S. degree in 1953. She received the M.S. degree in 1955, also from Baylor.

She is a member of the Texas State Teachers Association, Dallas Teachers Association, and Delta Psi Kappa, a national physical education organization for women.

Negro Bible School

By GEORGE H. HINK

A Negro Vacation Bible School which was sponsored by Second Church, 8th and Scott Streets, Little Rock, was conducted July 25-29, 1955. Dr. Dale Cowling is pastor of the church.

The Vacation Bible School was held in a three room house, near College Station, which is rented by Second Church, and regular Sunday school services are conducted there each Sunday afternoon by the young people.

Miss Sally Sullivan, who is Youth Director, acted as principal of the school. There were twelve young people and intermediate workers trained in the local Vacation Bible School who comprised the faculty.

There were thirty-five (35) boys and girls, ranging in age from three to thirteen years enrolled. Six boys and girls made definite decisions to accept Christ as personal Saviour at the commencement services on Sunday afternoon.

This is a ministry that can be rendered to our Negro people by any Baptist church situated in a community where there are Negro people.

New Mission Pastor

First Church of Cabot and the Mountain Springs Mission extended the call to Archie V. Lawrence to become pastor of the mission church. Mr. Lawrence is a native of Memphis, Tenn., and is a Junior at Ouachita College. He began his duties as pastor July 17.

Deacons Ordained

James R. Brinkley, Robert Watson, Jr., and J. C. Combs were ordained as deacons by the Faith Church, Tulot, Trinity Association, Sunday afternoon, August 7.

E. C. Cloud served as moderator of the ordaining council; Currey E. Coker served as clerk; Bobby Crabb conducted the examination; William Piercy offered the prayer; and Fomby Barnett delivered the message.

Youth Revival

Carroll Caldwell was the evangelist in a recent youth-led revival meeting at Pike Avenue Church, North Little Rock. Mr. Caldwell graduated from Ouachita College last spring and will enter Southwestern Seminary, Fort Worth, Texas, this fall. Harrell Wood, also a graduate of Ouachita, and director of youth activities for the North Little Rock, had charge of the music. Betty Wood and Betty Sue Holt, Ouachita graduates, served as pianists.

There were 2 additions to the church on profession of faith and baptism, one other profession of faith, and 2 additions by letter.

R. H. Dorris is pastor of the Pike Avenue Church.

400 Expected to Enrol At Southeastern Seminary

Around 400 ministerial students are expected to register for the Fall semester at Southeastern Seminary on August 23 and 24 according to an announcement made recently by President S. L. Stealey.

Seniors and Middlers will matriculate on Tuesday, August 23. Registration and orientation for Juniors has been set for Wednesday, August 24.

The first formal convocation is scheduled for Thursday, August 25, at 10:00 a.m. at the Wake Forest Baptist Church. Dr. Charles E. Maddrey, present pastor of the Hillsboro Baptist Church and formerly Executive Secretary of the Foreign Mission Board of the Southern Baptist convention, will bring the opening address.

The 1955-56 sessions will be the last terms which Wake Forest College and Southeastern Seminary will share the same campus. Wake Forest is running a special schedule this year in order to be able to move to the new campus early in the Spring of 1956.

A special meeting of the Board of Trustees of Southeastern Seminary has been set for September. The main item on the agenda will be further planning for the increased number of students expected at Southeastern Seminary as a result of the Wake Forest College move to Winston-Salem.

The committee on Long Range Planning is headed by Dr. Harold W. Seever, pastor of the Dauphin Way Baptist Church, Mobile, Ala. North Carolina trustees included on this committee are William L. Wyatt, Raleigh; Dr. J. Glenn Blackburn, pastor of the Wake Forest Baptist Church; and Dr. W. Perry Crouch, pastor of the First Baptist Church of Asheville.

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Mr. and Mrs. Harrell Wood, directors of Youth Activities for Pike Avenue Church, North Little Rock, have resigned to accept teaching positions in the public schools at Dermott.

Braille Hymnal For Blind

Words of Life is the title of a recent hymnal in braille published by The Braille Evangel publishing company of Fort Worth. It is a treasured compilation of 150 hymns and gospel songs in common use for congregational singing. It relieves the embarrassment of trying to sing without the words at hand. The compilation was done by eight competent blind musicians and recommendations by Dr. Hines Simms.

The first 100 copies of **Words of Life** were used in the four-day meeting of the National Church Conference for the Blind, which convened on the campus of Southern Baptist Seminary, July 25 to 28. It will be of interest to readers of this news release that the cost of this single braille volume of hymns is \$4 per copy, without profit.

Copies may be secured for your blind friends by writing to The Braille Evangel, Box 6999, Seminary Hill Station, Fort Worth.

Youth Camp Sought For Austria

Young people at Ridgecrest representing every part of America are joining hands in a good will gesture with young people of Europe and Canada to provide a summer Assembly and youth hostel for the Baptists of Austria.

Almost 2,000 young people between the ages of 14 and 24 seek to raise \$1,000.

This money when added to contributions from other countries will purchase buildings and land in the mountains of Austria, said to be "the most beautiful location in Austria," by Joel Sorenson, retiring Secretary, Youth Committee, Baptist World Alliance.

The area will be used for youth camps and conferences for the youth of Austria and other European countries. There is no evangelical hostel in Austria; therefore part of the year the facilities will be used as a youth hostel. About 1,000 Austrians are Baptists.

Pre-school Retreat

The BSU of Ouachita College will hold a pre-school retreat at Spring Lake Assembly at Lonsdale, September 2-4. The cost will be \$4, which includes a \$1 registration fee. The registration fee of \$1 should be sent to John Wikman, BSU president, Ouachita College, Arkadelphia, before September 1.

The program will feature the following speakers: Dr. Ralph A. Phelps, Jr., president, Ouachita College; Dr. Joe McClain, head of the Department of Religion of Ouachita; Miss Estelle Slater, South-wide worker from Nashville, Tennessee; Dr. Tom Logue, newly elected Arkansas state BSU secretary; Jim Kendrick, state BSU council president from the University of Arkansas.

The retreat is open to all students both new and old who expect to enter Ouachita College this fall. For further information write John Wikman, Ouachita College, Arkadelphia, or Jim Berryman, 1910 Bruce, Conway.

Transportation will be provided from Ouachita College to the retreat.

Arkansans at Ridgecrest

Eleven persons from the state of Arkansas are serving on the staff at Ridgecrest Baptist Assembly this summer.

They are:

J. C. Bradley, W. Helena; Betty Brown, Paragould; Nancy Clements, Jonesboro; and Nancy Dunn, Lake Village.

Miss Addie Huffner, Lexato; Reita Parker, N. Little Rock; Shirley J. Stender, Stuttgart; and J. O. Spicer, Jr., Fayetteville.

Betty Sue Smith, Loxam; Mary Ann Tudor, Marshall; Mrs. Cleo Trantham, Paragould.

New Church Ordains Minister

The Pleasant Ridge Church near Sitka was organized on July 24 with 22 charter members. The organization took place at the morning service and in the afternoon on the same day the new church ordained to the full gospel ministry Simon O. Norris of Williford, who is serving as pastor.

The Pleasant Ridge Church adopted the church covenant, a declaration of faith, and voted to co-operate with the Arkansas Baptist State Convention and the Southern Baptist Convention. The charter is held open for 30 days for others who may desire to become charter members.

Dr. Charles Tibbels of Black Rock served as moderator of the ordaining council which ordained Mr. Norris who had been licensed to preach by the Ozark Church in 1953. Pastor Ivan Davis of First Church, Hardy, delivered the dedicatory message. Sewell Wright of First Baptist Church, Whitehaven, Tennessee, offered the ordination prayer. Dr. Tibbels delivered the charge. Tom Biggs of Poughkeepsie Church presented the Bible.

The service was closed with a baptismal service in which Mr. Norris baptized 13 persons.

The Braille Baptist For The Sightless

Dr. Donald F. Ackland, editor of *Devotional Materials and General Tracts* for the Baptist Sunday School Board, Nashville, discussed the ministry of **The Braille Baptist**, new publication of the Sunday School Board, which he edits.

This magazine seeks "to enable adult blind to take part in our program," Dr. Ackland explained. He emphasized the word adult, for the material will not be of much use to persons under 18 years of age.

Not only will Sunday School Board furnish the magazine free to any blind person but the United States mail service will send it directly to the individual without charge.

Dr. Ackland cautioned the Training Union conference in session this week to do three things before ordering this material:

1. Ask the blind person if he can read grade 1½ braille;
2. ask if he would like to receive the magazine; and
3. send the name and address to Nashville.

Minister Ordained

Robert Howie was ordained to the gospel ministry by the North Crossett Church, July 31.

Pastor Joseph A. Hogan served as moderator of the ordaining council; Zeph Sisson of North Crossett served as clerk; E. E. Griever of Hamburg conducted the examination; E. H. Acuff offered the ordaining prayer; Mancel Howie, brother of the candidate and pastor of Crooked Bayou Church in Delta Association, delivered the ordination sermon. Pastor Hogan presented the Bible.

Mr. Howie is pastor of Daniel's Chapel and Richland Churches, Delta Association.

New Day For The Girls

Women are more and more playing important roles in our national life. According to a recent report, 560,000 women are in federal service; eighty-five have been named by President Eisenhower to top positions in departments and commissions; seventeen serve in Congress; 6,000 in state appointive posts; 308 in state legislatures; 150 in judicial posts; 18,000 in county offices; and fifty are mayors.

—Survey Bulletin.

Huggins Returns To Baring Cross, NLR

Joe Huggins recently accepted the call of the Baring Cross Church, North Little Rock, to become director of religious education.

A native of North Little Rock, Mr. Huggins is the son of Mr. and Mrs. Joe L. Huggins of Levy. He graduated from North Little Rock High School in 1942. While in the United States Army Air Corp in World War II, he served two years in the India, Burma, China theatre. In December 1946, he was married to Miss Martha Hart of North Little Rock. They have one daughter, Sharon Lynn, age 8.

After graduating from Texas Wesleyan College, he graduated last spring from the Southwestern Seminary School of Religious Education, Fort Worth, Texas. He received a Master of Religious Education Degree.

He comes to the Baring Cross Church from a similar position with the Evans Avenue Baptist Church, Fort Worth.

He is a former member of the North Little Rock church, having served as educational director before entering the Seminary at Fort Worth.

Carter Bearden Elected to Head Deaf Work For Board

Carter Bearden, Home Board missionary to the deaf since 1949, has been elected Superintendent of Deaf Work for the Home Mission Board.

Bearden, now working with the deaf in New Orleans, will lead in encouraging and counseling churches to provide interpreters for regular church services and to otherwise provide for the deaf in the church program.

Home Board officials noted that there are about 70,000 deaf people living in Southern Baptist Convention territory.

Both Rev. and Mrs. Bearden are deaf, but "are excellent lip readers and speak well." Bearden became deaf after a childhood illness.

A native Texan, he graduated from Texas School for the Deaf and studied at Gallaudet College, Washington, D. C., the college for deaf people. A Baylor University graduate, Bearden recently received a BD degree from New Orleans Baptist Seminary, Louisiana.

Bearden takes up his new duties September 1.

1955 Mission Study Books

The 1955 series of mission study books has just come from the press. They are:

Adults — World Within a World, by Elwyn Lee Means.

Young People — Among the Minarets, by John Marion.

Intermediates — Mission Doctor, by J. T. McRae.

Juniors — The Big Difference, by Alta Lee Lovgren.

Primaries — Under the Olive Tree, by Jane Carroll McRae.

A Leader's Guide for each of the books listed above may be secured free from the Department of Education and Promotion, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Also just off the press is a book by W.L. Howse, **Guiding Young People in Bible Study**. This is a Sunday school training course book.

Christian Horizons

By Religious News Service

July Record Church Construction Month

Church construction set a new record in July with a total of \$66,000,000, the Departments of Commerce and Labor reported.

This was \$4,000,000 above the previous high for a month established in June and \$14,000,000 over the July, 1954 figure.

The July total boosted church construction for the seven months to \$401,000,000, a gain of 32 per cent over the same period of 1954.

Meanwhile, building activity by non-public schools and colleges, most of which are church-related, continued dropping back from last year's record level. The July figure was \$41,000,000 or \$7,000,000 less than the same month last year. The seven-month total is \$278,000,000, down three per cent from the 1954 level.

Construction by non-public hospitals and institutions rose to \$31,000,000 during July, seven per cent ahead of last year. Total building by private institutions now stands at \$203,000,000 for the year, up \$12,000,000 from last year.

N. H. Governor Vetoes Sweepstakes Bill After Church Protests

Gov. Lane Dwinell vetoed a bill that would have created a State-operated sweepstakes providing an estimated \$2,000,000 annual revenue. He acted after receiving more than 500 telegrams and letters of protest from leaders and members of various religious groups.

The governor's veto came less than 24 hours after he had told members of the legislature he would sign the bill. The House — which earlier had passed the measure 193-80 — sustained the veto by a two-to-one vote.

Among the messages urging Gov. Dwinell to veto the bill was one signed by representatives of eight Protestant denominations, including the Rt. Rev. Charles F. Hall, Protestant Episcopal Bishop of New Hampshire.

"In the sweepstakes bill a great moral decision is in your hands affecting the good name of the State because of religion and the welfare of all our people," the message said.

Belgian Bishops Ask New Fight Against School Measure

Declaring that the Collard school reform bill passed by parliament will put "free education in chains" the Belgian Roman Catholic hierarchy summoned the faithful to a new struggle against the measure.

The hierarchy's call was issued in a statement signed by Joseph Cardinal Van Roey, Archbishop of Malines and Primate of Belgium, and the bishops of Liege, Namur, Ghent, Tournai and Bruges.

"The Christian community cannot, and will never, accept such a bill," the bishops said, "and everything must be put in motion to change it."

The measure sponsored by the Socialist-Liberal government, would reduce subsidies to Catholic schools and tighten State control over all education.

Plumbing Firm Apologizes For Staying Open Sunday

A Washington, D. C., plumbing and heating firm apologized in a full-page newspaper ad for being open on Sunday.

John G. Webster and Sons replied to a letter sent by the Washington Federation of Churches to all business places in the metropolitan area that have kept open on Sunday.

The company said they agreed with the churchmen's protest and had been open only to service air-conditioning units during the heat wave.

"As responsible members of the business community," the firm stated, "we believe in the universally accepted religious principle of a seventh day of rest for our employees.

"We firmly believe that non-essential business should not be conducted on Sunday, and have assured interested parties that we will not be open on Sunday except for essential service. We will do all in our power to urge others in the business community to do the same."

Congress Votes Report On Capitol Prayer Room

Congress has voted to print a report on the new Prayer Room in the United States Capitol.

The report will tell how the idea developed and describe the furnishings of the room. One hundred copies will be furnished to each member of Congress.

Rep. Brooks Hays (D-Ark) sponsor of the report, said that so many inquiries about the Prayer Room had been received by members that it was thought advisable to issue an official report.

Senate Group to Conduct Hearings On Religious Freedom

A special Senate subcommittee on constitutional rights will hold a week of hearings on freedom of religion and separation of Church and State Oct. 3, it was announced in Washington, D.C.

Senator Thomas C. Hennings (D-Mo), chairman of the group set up by the Senate Judiciary Committee, said the hearings will launch a study of the Bill of Rights "amendment by amendment and clause by clause."

Purpose of the investigation he said, is "to determine the extent to which guaranteed individual rights are being respected and enforced."

Two weeks of hearings on freedom of speech and press will be held later in October, Sen. Hennings said, and four weeks will then be devoted to the right of assembly.

"The subcommittee will call expert witnesses to make expository statements on the whole field covered by a specific right, for example, freedom of worship," he said, "and to indicate any specific problem that calls for intensive investigation."

When the subcommittee decides, on the basis of testimony or its own information, that certain subjects require detailed study, he added, it will proceed with such specific inquiries before passing on to survey the next right guaranteed by the Bill of Rights.

A Smile or Two



"Did you run an ad for an experienced advertising manager?"

In the corner of a very crowded street car sat a very thin lady who seemed greatly discomforted by the pressure imposed upon her by an extremely fat lady, who sat next to her.

Turning to her weighty neighbor, the thin lady remarked, oh, so sweetly, "They really should charge by weight on these cars."

To which the fat lady answered, just as sweetly, "But if they did, deary, they couldn't afford to stop for some persons."

Wife: "Ed's getting to be a big help around the house. . . just now he's getting ready to take the baby's nap."

Two horse-traders engaged in a rather bitter discussion. Said the 1st, "That horse you sold me is almost blind."

"Well," ans'd the other truthfully, "I told you he was a fine horse but that he didn't look good."

—Santa Fe Magazine.

Wedding license — A certificate that gives a woman the legal right to drive a man.

—Supervision.

Sen. Lyndon B. Johnson (D-Tex) recovering in Bethesda (Md) Naval Hospital from a heart attack, is now allowed 2 visitors a day. The other day Johnson demanded to know where his 2nd visitor was. The doctor said 2 had already paid calls. "What!" demanded Johnson. "Don't tell me you count Republicans!"

Rep. Brooks Hays (D-Ark) tells of an occasion when he was substituting for a scheduled guest speaker. "Who's that man talking?" one old fellow in the back of the room asked. "That's Mr. Hays," said a neighbor. "Oh," said the old man, "Gabby Hayes — Gabby Hayes."

—Quote.

The golf pro was explaining the rules of the game to a young female who had never played before.

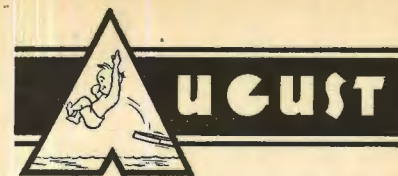
"The idea," said the instructor, "is to try to sink the ball into that hole."

"Oh, that sounds like fun," cried the girl. "And who's supposed to stop me?"

When the stranger pulled up to the curb, the first person he encountered was the village dim-wit. "I'm looking for an old friend," he said. "Do you by any chance know a fellow around here with one eye named Geo. Simpson?"

"I can't say that I do," repl'd the dim-wit. "What's his other eye named?"

News From Baptist Press



W.M.U. In Arkansas Numbers 38,505

Throughout the Southern Baptist Convention last year, more women began taking part in mission study and mission support through the Woman's Missionary Union, a Convention auxiliary.

J. P. Edmunds, statistician for the Baptist Sunday School Board, Nashville, Tenn., said enrolment Convention-wide reached 1,302,060, a gain of 9.6 per cent over 1953. The 1953 enrolment was 1,188,080.

In Arkansas, enrolment of WMU climbed to 38,505, a 9.3 per cent gain over 1953 enrolment of 35,226.

Oklahoma Pastor, Wife, Son Die in Collision

The pastor of Shawnee's First Baptist Church, his wife, and their 11-year-old son were killed near Guymon, Okla., recently in an automobile collision.

Frank W. Wood, 53; his wife, Charlyne, and 11-year-old Jerry died when their car crashed into a semi-truck and trailer at a highway junction. The Woods were en route to Colorado on vacation.

A native of Boatland, Tenn., Wood held pastorates in Knoxville, Tenn., and Birmingham, Ala., before coming to Shawnee 14 months ago. He was a former president of Tennessee Baptist Convention. Survivors include one son and other relatives.

Million-Dollar Dorm

Baylor University, Waco, Texas, is making plans to erect a five-story, million-dollar dormitory to accommodate 500 women students. Lack of housing forced Baylor to deny admission to 300 women applicants this year, according to President W. R. White.

World Baptists Condemn War and Nuclear Weapons

Baptists of the world recently struck out against war and condemned nuclear weapons.

Meeting for their World Congress, they adopted a resolution asking nations not to use nuclear weapons and all other weapons of death.

They also declared the "full strength of spiritual resources are needed" and that "the Spirit of Christ can overcome all hate and bitterness."

Woman Asks No Flowers, Church Donation Instead

Before Mrs. Clara Cavaness, of Carbon-dale, Ill., died recently, she asked friends wishing to send flowers to the funeral to give the money instead to her church's building fund.

E. H. Hadley, treasurer of University Baptist Church, reports that more than \$131 has been given to the building fund in her memory because of the special request.

Mrs. Cavaness also willed the church building fund a set of valuable rings, proceeds from the sale to be used for construction.

Georgia Foundation Has New Secretary

Harry Smith has resigned as assistant to the president of Mercer University and will become executive secretary of the Georgia Baptist Foundation and Endowment Committee.

He will take the post Jan. 1, succeeding Arthur Jackson, executive secretary since the Foundation was organized in 1941.

Committee Reports Record July Gifts

July, 1955, topped all previous July records in gifts received for convention-wide activities of the Southern Baptist Convention.

The month's figure, according to Porter Routh, executive secretary of Southern Baptist Executive Committee, was \$1,234,228.

The Cooperative Program portion of that amount was \$1,067,673, which also set a record for the month of July. The remaining \$166,554 last month was from donors who said just how their money should be spent.

Cooperative Program funds are distributed on a percentage basis to various phases of Southern Baptist work. The amounts reported don't include designated and Cooperative Program funds used for local church and state Baptist Convention work.

The month's total was \$71,659 greater than for July, 1954. Cooperative Program receipts were up \$66,809 and designated gifts higher by \$4,849.

The July, 1955, total is about double the sum of Cooperative Program and designated gifts received for convention-wide work in July, 1948.

Arkansas gave a total of \$36,648 of which \$34,954 was through the Cooperative Program and \$1,694 through designations.

No reports came in from Ohio and New Mexico.

Beets Moves to Abilene To Hardin-Simmons Post

Freeman Beets, 36, will become registrar and director of admissions at Hardin-Simmons University in Abilene, Texas, Sept. 1.

He succeeds Alton B. Lee, who moved to Baylor University as registrar.

For the past two years, Beets has been assistant to Orin Cornett, executive secretary of the Southern Baptist Education Commission. His office has been in Nashville, Tenn.

The Education Commission has not selected a successor to Beets.

N. C. Board Forms 2 New Departments

The executive board of the Southern Baptist state convention in North Carolina recently approved two new departments of the convention.

They are department of church music and department of church building and architecture.

Subject to necessary funds being available, the church music department work will begin next April 1. The architecture department is to be a branch of the statistical department, already in existence.

The board approved \$191,500 to be spent at North Carolina Baptist Hospital, Winston-Salem, for heating and air-conditioning. It named a committee to study a proposal that Baptists acquire a hospital in Cherokee, N.C.

The board also set a minimum goal of \$3 million for Cooperative Program gifts in the state in 1956, up \$400,000 over 1955.

Harold W. Tribble, Wake Forest College president, reported the Reynolds Foundation increased its annual gift by \$150,000, bringing the yearly amount to \$500,000. He said Baptists continue to retain full control of the college.

New Furman Building

Construction will begin immediately on a \$340,000 administration building, the third major structure on the new Furman University campus in Greenville, S. C. University officials expect the building to be ready for use next spring.

Denominational Calendar

- 18-24—Glorieta Conferences; Bible Library; Audio-Visual Aids; Christian Recreation; The Christian Life; Radio and TV; Historical Commission.
20-21—B.W.C. Camp, Ferncliff.
22-26—Jr. G.A. Camp, Ferncliff.
25-31—B.S.U. Retreat; Glorieta. Writer's Conference, Glorieta.
29—Fall Semester, Golden Gate Seminary.
30—State-wide Stewardship Rally, Little Rock.

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Counselor's Corner

By DR. R. LOFTON HUDSON

UNCERTAIN BRIDEGROOM

Question: I am thirty-three years of age and going with a girl who wants to get married. We have discussed plans for marriage but somehow I seem uncertain. She is a fine Christian girl and our backgrounds are similar. I have prayed about this and talked to my pastor but I still feel that I am not ready for marriage. What should I do now?

Answer: I think that you need help in understanding your problem that cannot be given on paper. It sounds to me like an emotional blocking that could be analysed by an expert counselor. You may be afraid of the marriage relationship. You may be in love with your mother (I mean nothing disgraceful). You may be afraid of women or have them on too high a pedestal. Or you may be unconsciously rejecting all women.

Marriage is too important to enter into with reservations. Yet you are old enough to get married, if you are ever to marry. This problem ought to be worked out before marriage, it seems to me.

If you cannot find a marriage counselor, or psychologist, or psychiatrist, or trained pastor, who will work this problem through with you, you will simply have to use your own judgment. But if you go to a counselor do not expect to get to the bottom of your trouble in two or three interviews. It usually takes much longer.

Often people marry with some misgiving. If God leads you, do not be afraid. Marriage is a great institution. It deserves your best. Most marriage failures could be prevented. I admire your good sense in trying to lay a sound foundation.

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A medical scientist has established that one ounce of alcohol retards muscular reaction 17.4 per cent; increases time to make a decision, 9.7 per cent; and increases errors due to lack of muscular coordination, 59.7 per cent.

Each day in the United States, pharmacists fill 1,160,000 prescriptions for drugs and other medicines, 90 per cent of which could not have been filled ten years ago, because the medicines they contain could not be manufactured or had not been discovered. While prescriptions seem expensive when purchased pneumonia, today, is commonly treated at home with drugs costing less than five dollars, whereas twenty years ago, it took an average of three month's salary to pay hospital and other direct costs of a case of pneumonia.

—Survey Bulletin.

Sacrificial Preaching

By JOHN J. HURT, JR.

London — The problem of reaching the people with the message of Christ, in England just as in Georgia, is the one great concern of the ministers.

The one big difference appears to be the unconcern of the people. English churches, at least in London, have congregations on Sunday little larger than the average Southern Baptist church has at the mid-week service.

The English have much that we could copy. On the other hand, they need more of our promotional program. They also need to give the emphasis to Sunday school, which they originated, and Training Union not only for their own good but as mediums which will build preaching attendance.

London pastors, handicapped beyond our understanding by financial limitations, are just beginning to find new inspiration for their work. The Billy Graham campaign has meant much to the evangelical churches and it may be the turning point from which they will go forward.

Zealous Pastors, Indifferent Members

These observations, and others, are from interviews with more than a dozen ministers during the summer meeting of the London Baptist Association.

About 40 of the ministers attended the morning session, held in the Woodgrange Baptist Church in a suburb of London. It was in the area badly devastated by Nazi planes — and where still stand naked wall as symbols to the cost of war.

A. Eric Wood, the pastor, has much of the enthusiasm which has made Southern Baptists envied throughout the world. It shows outside his church where brightly colored signs announce a series of sermon subjects. Another sign had this: "It is your privilege to carry everything to God in prayer. Do you?"

His problem, however, is the comparative disinterest of the people. He said a congrega-

tion of about 200 is average in this century-old church which will seat 1,200.

Yet, just 10 years ago this city buried its people by the thousands after some of the air raids. The pastor said people, living then at death's door, had an interest in the church. They already have forgotten.

It is difficult to explain how people forget God so quickly. The roof was blown off this very church three times during the war and six times the windows blown out. The pastor remembered with pride that "once we baptized three people when the roof was off, the windows were out and a howling wind made it almost freezing in the pool."

"Then," he continued, "we had a saying that neither Hitler nor the devil could stop us."

Multiplied Problems

The problems of the pastors and the churches was the topic for discussion during part of the meeting of the London Association.

"One of the difficulties," said a speaker, "is to get the men and women who are inside our churches to bear their witness when they go out."

A second speaker, in the discussion period, put it this way:

"What sort of effect are we making on the world? A business man holds a paper up to the light to see the water mark. What does he see when he holds us up to the light?"

Another pastor suggested that the ministers need to study the mediums which are reaching the masses and duplicate their good points. He made the observation that "the drama is reaching the people but the people are passing us by."

There also was the appeal for humility which can be heard in almost any gathering of ministers. "We have got to have humility in putting across our doctrine," a minister declared.

English Baptists, at least in this associational meeting, are no more given to saying "Amen" than are the people in our city churches at home. Instead, however, there is the infrequent approval of "Hear, Hear." It is the same word of agreement which is shouted in the House of Commons.

The poverty which goes with the ministry is quite evident. With 40 pastors in attendance, there were only three automobiles parked outside the church. None was of a recent model.

There were four bicycles and two motor bikes. The pastors can't afford the automobile operating costs, to say nothing of the purchase price.

One of the veteran ministers said the great difficulty now is keeping the promising young men in the ministry. With many of the churches paying no more than \$1,200 a year, the men with families have to supplement their income with outside jobs. Some surrender and turn to other professions.

Billy Graham Praised

But don't think that the churches are clouded with gloom. My luncheon companion was very proud of the fact he is pastor of a church but seven years old which has 200 members. It had but 60 when he began his work but moved forward from the beginning.

The ministers will ever be grateful to the boost all their work received in the Billy Graham Crusade last year and again this year.

They agreed that he gave a prestige to the evangelical churches which had been lacking in this nation of a State church. He also turned great numbers into the churches. One pastor said he could name a hundred members he got from professions made at the Graham meetings. Others counted the additions in smaller numbers but found benefits in the spiritual realm.

They praised Graham for his sincerity. They said he opened doors previously closed to the Christian testimony. For example, they mentioned his appearance in the House of Commons and at Cambridge.

—The Christian Index.

First Century Christianity

By R. PAUL CAUDILL, Pastor

First Baptist Church, Memphis, Tennessee

I saw First Century Christianity at work recently. I worshipped with a little band of Christians, a congregation that has not yet been constituted as a church, in a land that is almost solidly Moslem. There are, of course, a number of Christian congregations of various orders, in Egypt, but the population is overwhelmingly made up of followers of Islam.

At the age of thirteen a Moslem boy in Fayum, Egypt, heard for the first time the Christian message at a Faith Mission and was converted. Later, in 1926, he began to work for the Y.M.C.A. in Jerusalem, and had his first contact with the people called Baptists.

While praying in the Garden of Gethsemane (during his period of service with the "Y") he felt the call to preach. Upon the suggestion of Dr. J. Wash Watts (now of the New Orleans Baptist Theological Seminary, but then a missionary to Palestine) the young ministerial student headed for the U. S. and Southwestern Baptist Theological Seminary at Fort Worth.

Enrolling also in Texas Christian University for his college work, he was graduated

in 1931 from the University with a B.A. degree, and from the Seminary with the degree of Master of Theology. In the meantime he had united by baptism with the Antioch Baptist Church of Tyler, Texas, and was ordained to the full work of the gospel ministry.

Following graduation the young evangelist was authorized by the Calvary Baptist Church at Hannibal, Missouri, to make disciples in Egypt, his beloved homeland, and to baptize them in the name of the Lord Christ.

In 1932 the newly-commissioned witness for Christ returned to Fayum, Egypt, and began his work. Since then, under his inspiring leadership and unflagging zeal, seven congregations bearing the name Baptist have come into being: one in Fayum; one in Senous; one in Minshat Abdullah; one in Deir-Ramad; one in Beni-Mazar; one in Minia; and now the one in Cairo. Only two of these are yet full-fledged churches, but the other congregations are active and well on the way to becoming churches.

Whatever the future may hold for the Christian message in Egypt, one thing is certain; the name of Seddik W. Girgis will for

generations be held in reverend esteem. For he was the Moslem lad who turned Christian and won among his earliest converts the members of his own family including his elderly mother who is now past ninety years of age.

In truth, I have not seen a more thrilling example of the First Century mood of Christianity at work in today's world. For that is the way First Century Christians did. Each follower became a living witness.

—OOO—

It has been estimated that half our present national working force is engaged in production and sales of things generally unheard of in 1902, and a very large number are concerned with developments new since 1928. Things will be changed even more if a recent prediction comes true that within ten years tape recorders will run most of the appliances in the home, and all the homemaker will have to do is to turn on her tape machine, which will operate by tonal beeps of different pitches corresponding to each appliance.

—Survey Bulletin.

—OOO—

Looking back we say, "Surely God has been good." Looking ahead we can say also with assurance, "God will be good."

—Donald E. and May McDowell,
New Missionaries in Paraguay—

Baptist Congress Calls For Religious Liberty, Missions, and World Peace

A summary of events at the 1955 Baptist World Congress

By ALBERT McCLELLAN

Baptists of the world have once again affirmed their belief that each man must choose or reject Christ for himself and that the church is subject only to Christ.

From the beginning to the end of the seven-day Baptist World Congress, held in London, England, this was an ever-resounding note. It was one of the strongest and clearest of five notes sounded by the 1955 Congress.

Call To Evangelism

The second note was the call to evangelism. Early in the Congress, a group of laymen and pastors formally asked every Baptist in the world to win at least one person to Christ next year.

The Congress adopted this goal as a resolution.

John Sorens, the clear-voiced Brazilian, in the climax of his masterful Congress sermon, dwelt on the necessity of total evangelism.

Theodore F. Adams, Richmond, Va., new president of the Baptist World Alliance, said it would mean a new day in Baptist life.

A Major Influence

Evangelist Billy Graham, noting the action, said Baptists would have a major influence in the years to come if they remain evangelistic, simple, and unencumbered in their preaching.

Howard Butt, Jr., of Corpus Christi, Tex., said it was a job the minister couldn't do alone; every layman must help. Many visitors, aware of the decline in British Baptists, hoped

the call to evangelism would give the British Isles a much-needed shot-in-the-arm.

The oft-repeated call for every Baptist to be a missionary was the third note sounded in London.

Almost A Second Theme

Again and again, the missionary call was heard until it became almost a second theme. One of the last speakers to dwell on this idea was the president of the Christian Evangelical (Baptist) Union of Russia, who said, "Wherever a Baptist moves in our country, there soon springs up a new Baptist church."

Retiring Congress President F. Townley Lord prayed several times, "until every knee shall bow."

A fourth note — perhaps the most timely — was for religious liberty. Some delegates had strong inner conflicts. They were always conscious of the big Russian flag in the meeting hall and the closely-shepherded Soviet delegation.

Russian Motive Questioned

They knew these delegates from Russia were sincere Christians; having heard their prayers and testimonies, but they also knew the motive of the Russian government in allowing them to attend the Congress could be questioned.

The Congress often cheered the Russian delegates, not because they were from a Communist country, but because they stood for the thousands or millions who have clung to their faith in the Lord Jesus Christ in the face of the destruction of their schools, the

confiscation of their churches, and imprisonment of their pastors.

Against this background, the Congress forged a jubilee declaration of religious liberty, saying that people everywhere must have the right of religious assembly, speech, and propagation.

The Congress delegates hoped the world would hear, especially Spain, where some of the Baptist churches are closed and pastors prosecuted, and countries behind the Iron Curtain, where a former president of the Baptist World Alliance still languishes in prison for Christ's sake.

Urge U. N. Support

A fifth note was the clarion call for peace, the peace that comes when all men are Christians. The Congress sent a message to the Big Four, meeting in Geneva, Switzerland, at the same time as the Congress met in London.

A later peace resolution at the Congress said, "War is not the will of God." It asked for the "full strength of spiritual witness" to be applied in bringing about world peace.

The resolution also urged all Baptists to give full support to the United Nations.

As these ideas developed, the delegates began to realize the Congress was more than ever a Baptist Congress and that Baptist fellowship was sweeter than it had ever been.

Baptist doctrine was never played down and fellowship reached its highest as President Lord asked all delegates at the last morning session to join hands while they sang, "Blest be the Tie that Binds."

The 8,500 delegates scattered after the closing session, back to the 60 nations from which they came. As they went, they carried a victory song remembering that there were only six million Baptists in 1905; there are over 20 million now, and surely when the Congress meets again in 1960 there might be 25 million.

Can Baptists Criticize Themselves?

By W. BARRY GARRETT

Self-criticism or self-evaluation is essential to progress both for individuals and for groups. With a free people like the Baptists this principle is doubly important.

But there are problems. Is it possible for Baptists to criticize themselves? They ought to be able to criticize themselves and profit by it, but can they do it and get by with it?

The problem is both internal and external. Look at the external angle.

Suppose a Baptist publicly criticizes his denomination or points out some weaknesses or indicates some dangerous tendencies, or suggests a new course of action. He does this in all good faith and with deep love and affection for his fellow Baptists.

Some fundamentalist or liberal or witch hunter or garbage smeller or gossip peddler or spiritually ulcerated know-it-all picks up the criticism, takes it from its context, warps the thought and spirit in which the observation was made and when the story is retold in their "yellow-sheet" scandal papers or on their poisonous tongues, it is hardly recognizable.

As a result those who would make positive and constructive suggestions to their church or denomination hesitate to do so for fear that the enemy will use it to misrepresent a true and honest people.

Now take a look at the internal problem involved in self-criticism. Can a Baptist criticize his church or denomination for fear of what those on the inside will think about him or do to him?

Have Baptists developed (unintentionally, of course, and to many, quite unconsciously) a thought-control system that makes a person afraid to express his convictions lest he be branded as uncooperative or unorthodox? Have Baptists developed rigid ecclesiology with which no man can differ, except by penalty of excommunication from the fellowship of the untouchable orthodox brethren?

Really, now, can Baptists criticize themselves?

Our answer, of necessity must be, "Yes, Baptists can and ought to criticize themselves and appreciate one another for doing so."

As for the external problem and the use made by outsiders of our efforts to keep ourselves on the "straight and narrow" we should not pay any attention to what they say. It doesn't hurt for a dog to bark at the moon, except that it is a nuisance. A poodle dog snapping at the wheels of a giant, fast rolling freight train doesn't amount to anything. A swarm of little "step" ants might think they are stinging the big giant to death, but they can be removed with a slight sweep of the hand.

As for the internal problem and fear of what our brethren might say about us, if our self-examination and self-criticism is given in the right spirit and with all the facts in hand and done in an intelligent and constructive manner most of our people will appreciate it.

We need to remember that we are men and

not mice. We are independent, interdependent people who make progress when we rise to the point of being able and willing to evaluate ourselves; and profit by our self-criticism.

Now, has anybody got anything to say? Let him say it! And let the rest of us not think that he is a heretic or uncooperative because he said it.

—Baptist Beacon.

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Last year, 938,000 Americans sat down and filled out Government forms, reporting that they had nothing to report. A poll of small businessmen shows that from 5 to 29 per cent of their time is devoted to paperwork for the Government.

Basil Rathbone, noted actor-director, scathingly denounced current Broadway plays that dramatize "filth and indecency" and believes that there is a direct connection between present trends in American playwriting and the rise in juvenile delinquency.

The Religious Film Foundation, Hollywood, California, has announced the production of a feature film on the life of Roger Williams. The Southern Baptist Convention and the American Baptist Convention have appointed committees to check the script and make suggestions as to the production.

Louisiana College, Baptist school in Pineville, Louisiana, has received a \$1,000 grant from the United States Steel Foundation, Inc. It is the first out-of-state grant ever made to the college. Mercer University, Macon, Georgia, and Wake Forest College, Wake Forest, North Carolina, have also received a \$1,000 grant from the same source.

—Survey Bulletin.

Finding God's Will

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

Huxley wished for something like a wound up clock, which would enable him to have right thoughts, to say right words and do right deeds. Jesus is that power in temptation, in grief, in the lonely and dark hour, and in finding God's will.

George Mueller gives most helpful suggestions, which he found effective in trivial matters and in important issues, and these will surely serve us well, so we may discover what is that good and acceptable, and perfect will of God.

(1) **Surrender our own will**, for nine tenths of the difficulties are overcome, if we have no will of our own, hindering as it does God's desire and plan for us.

(2) **Do not depend on feelings**, for if we trust to simple impression we make ourselves liable to subtle delusions. Our feelings may vary with the weather, or be influenced by environment, and we may then substitute feelings for facts.

(3) **Seek the will of God through the Word of God**, for if the Holy Spirit guides us it will be in connection with the Word which has been given by the Spirit, and never contrary to the will of God therein revealed. The apostle John warns us against being deceived by false prophets or by any spirit which does not exalt Jesus Christ as God's Son and our Saviour. Those who follow him shall not walk in darkness.

(4) **Consider providential circumstances**, for these so often in connection with God's Word and the Holy Spirit will be indications of what our Lord wants us to do. Some small incident, coming in answer to prayer, will point out the next step, and will be the still small voice to the confused and puzzled heart. The whole trend of the writer's life was changed and the years were enriched and blest by that which to his friends, appeared to be seemingly an unimportant circumstance. Doing God's will in small things will be the best preparation for finding and performing the larger task.

(5) **Repeated and continued and constant prayer** will be our safeguard, for "everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened". Ask for guidance, seek to know what God wants and when the door of opportunity comes then knock and enter. Mueller says we are to ask if it is God's work, if it is my work, if it is God's time, and if it is God's way.

(6) **Then he says wait and expect assurance**. If through prayer to God, through the study of His Word, through circumstances at the time, through deliberate judgment accompanied by a surrendered will and making use of my

best knowledge, I come to peace of mind, then I proceed accordingly, and have never been disappointed.

Judge Harold R. Medina tells of the trial of the communists, and that it took him a long time to realize the schemes they devised for discrediting the court, and he says that, "If ever a man felt the presence of someone beside him, strengthening his will and giving him aid and comfort, it was I on that day." He tells, too, that at one time he left the courtroom, thinking perhaps he would never go back, but did the most sincere and fervent praying of his life. He gained strength which enabled him in the midst of pandemonium to not even raise his voice, but to realize that "we are not masters but the servants of our Master's will".

Judge Medina says, "We judges are the servants of the people, as are all government officials in our particular type of democracy. But we are the servants of someone else, too." This Someone Else tells us that if any man will do God's will he shall know, and that the Holy Spirit will be our Holy Guest and our Holy Guide.

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100-Bed Hospital Dedicated In Japan

In historic ceremonies, the new, quarter-million-dollar Japan Baptist Hospital was dedicated July 12. The opening of the four-story, 100-bed general hospital officially launched Southern Baptists' first medical work in Japan. Kyoto, site of the medical center, is halfway between Tokyo and Fukuoka.

National Baptist leaders, missionaries, and state and civic officials joined in the dedication ceremonies held in the hospital chapel.

Speaking to an overflow crowd, A. L. Gillespie, chairman of the Japan Baptist Mission, said "it is not enough to heal men's bodies; we must heal men's minds and souls through an evangelistic hospital ministry in Japan."

Hospital Trustee Chairman Kiyoki Yuya, pastor of Tokyo's Mejiro Church, delivered the dedication sermon. Expressing gratitude to eight million Southern Baptists in America for the modern hospital, he stressed the fact that the hospital is "not an American institution, but a hospital for all Japan to heal and help the Japanese people."

The Japan Baptist Hospital is one of the largest and most modern hospitals in Japan. Seven doctors (four American, three Japanese) will serve in departments of surgery, obstetrics and gynecology, pediatrics and medicine, dermatology, and urology. Later, departments of eye, ear, nose, and throat and dentistry are planned; and a school of nursing is anticipated within two years.

Scholarships at Ouachita

Ouachita College is granting fifteen different categories of scholarships this fall to individuals who meet special requirements, according to the recent catalog.

Six of the scholarships continue four years or longer. Some scholarships can only be awarded to one student per year while others, such as ministerial grants-in-aid, ministers wives and children, Arkadelphia high school graduates and work scholarships, are unlimited in the number of students who can be aided by them.

Ouachita grants \$100 each year to a limited number of high school honor graduates, of which amount \$50 per semester can be applied against the regular tuition.

Freshmen can apply for the \$250-per-year Theodore Blake Memorial Scholarship to be given to an outstanding student on the basis of ability and potentiality. A. F. Haslam and Ruy Haslam of Caracas, Venezuela, have provided one scholarship each of \$125 per year for four years to be awarded on the basis of scholarship, character and promise of future usefulness.

It is anticipated that at least three scholarships amounting to \$100 each will be available annually from the interest of \$10,000 left by Ida Bottoms of Texarkana to help needy boys and girls of Arkansas get a college education.

The First Baptist Church of Waldron, Arkansas is providing annually two scholarships of \$240 each. The recipients of these scholarships will be designated by the donor.

Birkett E. Williams' of Cleveland, Ohio, recently donated \$19,000 to Ouachita so that the interest from the sum could provide two scholarships annually for students from Hempstead and Garland counties.

Three Opdyke Scholarships for \$150 each are awarded each year for the education of mountain people. Ouachita received this scholarship from the executive committee of the Southern Baptist Convention.

One hundred seventy-five students hold jobs on the campus or 26 percent of last years' enrollment. Of the 175 on campus workers the job categories include: bookkeepers, clerks, food handlers, mail sorters, general office workers, reporters, secretaries, nurses aides, dormitory counselors and monitors, laboratory assistants, assistant instructors (in the physical education department), athletic team managers, library workers, switchboard operators, and building maintenance laborers. The weekly student payroll amounts to \$1,100. Students work a total of 7,067 hours per month on campus.

Philippine Mission Requests Evangelistic Missionaries

The central theme of the recent annual meeting of the Philippine Baptist Mission was growth, reports Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"One tribute to the growth of our work in the Philippines is increasing opposition both on Luzon and Mindanao from the Roman Catholic Church," Dr. Crawley said. "In most cases this opposition takes the form of economic and social pressures on those who have shown interest in the gospel."

Southern Baptist work among the Chinese minority in the Philippines continues to show steady growth (one baptism for every four church members last year). But the most striking growth and the most eager response to the gospel continue to be among the Filipino people.

Southern Baptist work among the Filipino people is still less than four years old. Already there are 13 churches and 20 other regular mission points. The churches have more than 1,000 members and more than 3,000 attending Sunday schools. Recent vacation Bible schools enrolled more than 3,500 and 240 attended the Filipino young people's conferences on Luzon and Mindanao. The Fil-

ippine Baptist Theological Seminary, located at Baguio, has an enrolment of 22 Filipino students. (Six Chinese students bring the total enrolment of the seminary to 28.)

One very striking indication of the growth of Southern Baptist work in the Philippines is the increase in the number of vacation Bible schools held. In 1953 there were 15, in 1954, 31, and this year there were 60.

Literature production has followed the growth of the vacation Bible schools and the Sunday schools. Materials are being produced by Rev. and Mrs. Ted O. Badger, Miss Virginia Mathis, and Miss Mary Lucile Saunders. These materials average a weekly circulation of about 5,000 pieces. They are being used by English language Sunday school classes in Malaya and Indonesia also.

To help in the rapid development of the new churches and in plans for additional churches the Mission wishes to set up a loan fund to help these new churches with their buildings. The Mission is also requesting more evangelistic workers to meet urgent needs on Luzon and Mindanao and to make possible the opening of new work on Leyte and Samar.

Mr. Badger was elected chairman of the Mission, succeeding Rev. W. A. Solesbee.

Can the Simultaneous Revival Be Repeated?

Can the simultaneous revival be repeated? This question is being asked by many Baptists throughout the Southern Baptist Convention. The answer is emphatically, "Yes. Why not?" It produces greater results in every way than any other method. Then why substitute some other less productive method for it?

There are associations that have had from three to ten consecutive annual simultaneous crusades. They become more effective and fruitful each year. Here is an illustration: The Oklahoma County Baptist Association, in which Oklahoma City is located, has had eleven consecutive annual simultaneous crusades, the longest unbroken series anywhere. Each year it grows in power and results. In 1952, with less than 100 churches, white and Negro, participating, there were 1,969 additions, 808 for baptism. In 1953, with 100 churches involved, there were 2,307 additions, 1,424 for baptism. In 1954, with 117 churches involved, there were 2,647 additions, 1,565 for baptism. In 1955, with 144 churches involved, there were 3,122 additions, 1,941 for baptism. They have already set their dates for two years ahead.

The simultaneous revival program is no longer an experiment. It has been proved. It waits only to be utilized.

Here is another illustration: The Sandy Run Baptist Association in North Carolina, composed of a group of rural and textile churches, has followed the simultaneous crusade plan for eight consecutive years, with increasing numbers of additions each year. From all records, the present year (1955) will exceed the past, which was better than any previous one. The past two years have shown the greatest increase in results be-

cause of greater preparation for the revival.

During the past two years, the Sandy Run Association has had association-wide study courses in soul-winning. A month prior to the revival, these study courses have been held in four strategic places. This year over twelve hundred were enrolled, with an average attendance of nine hundred each night. Books on soul-winning for all ages, Juniors up, were taught. Consecrated, co-operative efforts always have power. One phase of work in which Baptists can well afford to cooperate is the salvation of the lost.

Simultaneous revivals will build stronger churches, reach and win more lost souls to Christ and the churches, produce more workers in each church, be the means of making our churches more spiritually dynamic.

Yes, the Simultaneous Revival Program can be repeated each year with great profit.

When a better and more effective method in evangelism is discovered, Baptists will be quick to embrace it.

The emphasis in '56 is to be upon every association holding a simultaneous crusade at the date of their own choosing. We hope that each association will decide to have a simultaneous crusade in '56 and so vote in the annual meeting. Also, let each association elect the associational officers — chairman of evangelism and full steering committee. Begin now to organize, plan, pray and work toward a victorious crusade in '56. Each pastor has received material on, "Why Our Simultaneous Revivals Can Be Better in '56 Than They Were in '55."

"1,136 Churches Winning and Baptizing 16,666 People in '56."

*Evangelism Dept.
I. L. Yearby*

Time For Associational Meetings

The time for the annual meetings of our Associations is just about here. The first one this year will be Boone County at New Hope, September 1 and 2. There are to be thirteen such meetings in the month of September and thirty-two in October. These are indeed important meetings for Arkansas Baptists. The Association meeting is definitely a time for heart-warming fellowship and for imparting and emphasizing information concerning our general program of Kingdom work. Likewise in these meetings there should be inspiration and renewed zeal to send those who attend back to their home churches ready and anxious to put forth even greater efforts to carry forward the Lord's business. From the earliest Baptist days in America the district Association has been a basic unit of voluntary co-operation and has played a vital role in the ongoing of Baptist work. May we as Baptists never fail to attach full importance and to give our full support and co-operation to our Associations.

Every church should be represented at the Association by its duly chosen messengers. Then there should attend from the churches other members, especially young people, who should be there for fellowship, for singing and hearing good preaching, and receiving and discussing reports of the work in the churches the past year. These church reports come in the form of "Association Letters." Certainly the most important item to be reported in those letters is the number of baptisms the past year. We cannot get away from the feeling that the real work and success of a church is measured first by the number of baptisms that church is able to report, and then by the financial support that church gives

for mission work beyond its own bounds. A Baptist church should be missionary in practice as well as in name, and should be missionary both at home and abroad. May there be cause for rejoicing over the good reports that are made from the churches to the Association meetings this fall.

In addition to receiving reports from the churches of the Association there will also be presented reports from the various departments of our State and Southern Baptist Convention work. In these reports is given not only more or less of the work and progress of the past year but also a look into the future program of the individual departments; one of these general state reports will be that of the Baptist Foundation. We certainly hope that our people will have listening ears and sympathetic hearts as the Baptist Foundation is presented and discussed. It is hoped that this report will not be considered as just "another report" to be hastily read, adopted with little or no discussion and filed with other reports that are to be forgotten. It is seriously important that our people learn more about and more fully understand the work of the Foundation as one of the important departments of Arkansas Baptist work.

It is the purpose of your Foundation Secretary to attend as many as possible of the Associations and to have a part in presenting and explaining the Foundation. But when the Secretary is not present, it is earnestly requested that those giving the report will take time not only to read the report but will lead in a discussion and give explanation of the for Arkansas Baptists.

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

Korea Baptist Hospital Named For Bill Wallace

"Korea stands at the forefront of Southern Baptists' urgent missionary personnel needs," reports Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"This was brought out clearly at the recent annual session of the Korea Mission," he said. "We have only 15 missionaries on active duty in that country, and three of those are due to retire by the end of this year. The remaining 12 are engaged mainly in hospital, seminary, and relief work, leaving the need for missionary evangelistic workers in that land of 25,000,000 people virtually untouched. There are also most urgent needs for missionaries to do student work and Sunday school literature and promotion work.

Following are some high lights from the reports given at the recent Mission meeting:

The Baptist Seminary and Bible

School has five missionaries and five Koreans on the faculty and staff. At present there are 103 students, of whom 35 are in charge of churches.

The Incheon Academy, operated by the Korean Baptist Convention, has a total of 640 students, through junior high school. Most of these are refugees from Northern Korea.

The clinic at Pusan is still treating about 400 patients a day, and the new hospital building is nearing completion and should be ready for use by the end of the year.

A beginning has been made in literature production for the churches, first of all for the training and missionary programs. This has been produced by the missionary nurses, Misses Irene Brannum and Ruby Wheat. Production of additional literature, including Sunday school materials,

has to wait the coming of someone who can give full time to that work.

Rev. and Mrs. Earl Parker have arrived on the field and are beginning work with the Chinese people at Pusan.

Administration of relief goods and funds continues. The need is still urgent, and especially so for relief money.

An important action taken by the Mission was the official naming of the new hospital at Pusan. It is to be called the Wallace Memorial Baptist Hospital in honor of Dr. William L. Wallace who gave his life as a martyr four years ago in a Chinese prison.

The Mission expressed great appreciation for the ministry of Rev. and Mrs. Rex Ray and Dr. A. W. Yocum who are retiring soon. It also expressed appreciation to Australian Baptists for sending Mr. and Mrs. Chataway who are help-

ing in the administration of relief.

Rev. Theodore H. Dowell was elected chairman of the Mission to succeed Rex Ray.

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A recent study of causes of worry disclosed that only one or two per cent of those answering were worried about their civil or religious liberty. One explanation might be that they do not value their liberty, a fair conclusion for the millions who never trouble to vote. Another much more likely reason is that they see a cloudless sky overhead, and conclude that there are no clouds anywhere. At times one wonders if the adage, "The darkest hour is just before the dawn," should not read, "The brightest hour is just before the total eclipse." With liberty, as we know it, practically unknown to over half the human race, somebody soon should begin to worry.

Training Union Dates to Remember

October 24 — State Planning Meeting for associational Training Union officers. The Sunday School Board will pay 3 cents a mile for two cars from each association that brings associational officers. The Training Union Department will furnish the noon meal. Morning and afternoon meetings.

December 5 — "M" Night in every association. Associational Training Union directors are responsible for planning the program and promoting the meeting. Suggested programs will be sent to the associational directors. Last year all 45 associations observed "M" Night with an attendance of 16,005. There were 539 pastors present and 733 churches represented. The attendance goal this year is 17,500.

March, 1956 — Five new books on church membership are in the process of publication and will be used first in March, 1956. The publication date will be after January 1 and will be announced. They are: Adult — Joy in Church

Membership, by Donald F. Ackland; Young People — The Challenge of Church Membership, by Charles Welborn; Intermediate — Now You Belong, by Josephine Pile; Junior — My Church and I, by Charis Knapp Johnson. Also, Primary Leadership Material, Unit II, To Church We Go, a new unit for Primary leaders, will soon be available to guide the leaders in planning for the Primary boys and girls during a week of study.

March 16-17, 1956 — State Training Union Convention, First Baptist Church, Fort Smith. The following will come from the Sunday School Board; Dr. James Sullivan, Dr. and Mrs. J. E. Lambdin, C. Aubrey Hearn, Rice Pierce, Richie Harris.

April 1, 1956 — Easter.

April 1-8, 1956 — Youth Week.

April 7, 1956 — Associational Youth Night.

April 30-May 1, 1956 — First state-wide Recreation Workshop, Second Baptist Church, Little Rock, directed by Mrs. Agnes Py-

lant, secretary of the Church Recreation Service of the Sunday School Board.

June 7-13 & June 14-20, 1956 — Training Union Weeks at Glorieta. June 14-20 will be Arkansas Week.

June 27-30, 1956 — Training Period for Summer Field Workers.

June 28-July 3, 1956 — First Assembly, Siloam Springs.

July 5-10, 1956 — Second Assembly, Siloam Springs.

June 30-August 25, 1956 — Summer Field Work.

July 12-18; 19-25, 26-August 1, 1956 — Training Union Weeks at Ridgecrest. Arkansas Week is July 19-25.

Sept. 25, 1956 — State-wide Nursery-Beginner -Primary -Junior-Intermediate Leadership Workshop (5 in 1) — Little Rock.

October 22, 1956 — Associational officers' Planning Meeting, Little Rock.

Training Union Dept.

Ralph W. Davis, Secretary

Robert A. Dowdy, Associate.

First Place Winner At Ridgecrest



BERNICE MCCURRY

Miss Bernice McCurry, member of the Second Baptist Church, Searcy, won first place in the Southern Baptist Speakers' Tournament at Ridgecrest during third Training Union Week. The Sword Driller who represented Arkansas at Ridgecrest, and the Speaker and Sword Driller who represented Arkansas at Glorieta, represented our state in a wonderful way. Next year two young people will again go to Ridgecrest and two to Glorieta.

Remember Special Offering for State Missions

September 19 is the date the Woman's Missionary Society of Arkansas has set for its Season of Prayer and Dixie Jackson Offering for State Missions. We want to urge every local WMU President, Auxiliary Counselor, Circle Chairman, and Program Committee to give due preparation and proper emphasis to this important phase of our mission work. It would be a mighty fine thing for this special program to be made church-wide, and every individual given an opportunity to make a special offering to State Missions.

We are not exactly broke in the Department of Missions, but the commitments made on supplementary aid to churches and associations will consume every dime we have within about two months. It has, therefore, been necessary for us to defer helping any new work or promising any financial help on buildings and strategic locations until after the offering is made in September by our good women. Many calls have come which seem worthy and even urgent, but we have had to answer them that—

"You will have to wait until the WMU offering for State Missions is made in September."

We would like also to urge the Sunday School Superintendents to give emphasis to the State Missions Day in Sunday School in October. With every church having a special program and giving an offering, we will be able to answer the calls which have already come for help. So please, dear Baptists of Arkansas, remember State Missions in these special offerings in September and October!

As this article is being written, Jesse Reed, one of our state missionaries, is engaged in a tent re-

vival in the Dill community north of Heber Springs. It is an area which is unchurched and the purpose of the revival is to establish a mission, or organize a church.

When the associational missionary planned the meeting, he asked the question, "If we are able to get a Baptist work established, will there be any possibility of getting some help from State Missions to get the work going?" It was our feeling that it would be possible to give some aid in an area like that. We hope we will not be mistaken and that Arkansas Baptists will not cut down on the mission program, which will make it impossible to go to an area like that to establish a new church.

By the time you read this article, Missionary M. E. Wiles will be engaged in a tent revival at Dalton, where Associational Missionary H. M. Johnston has made the arrangements for the revival and will serve with M. E. Wiles as they work together. Dalton is a splendid community where there is no Baptist church, and where there are good possibilities. We hope to establish a Baptist church there by the end of August. Be praying for this work and remember that if we do establish a church, it will be necessary to help them for the first few months in their work.

A few weeks ago, Missionary Jesse Reed conducted a revival at Portia. When he went there, there were only four members which could be found. The church had been inactive for years. A census was taken which revealed 98 possibilities for the Baptist church. Those who responded to the invitation of Brother Reed, together with the four members, were re-organized and regular services set

up. The surrounding area has many possibilities. The associational missionary is serving as interim pastor. Brother Reed has written asking the question, "Will it be possible for the church to have supplementary aid on pastor's salary?" It will be absolutely necessary to give aid if the church lives. This is another place a church has practically died, but where we hope a mission program will re-establish it.

These are just a few indications of the needs of mission work in the rural areas.

We might also add that Missionary L. B. Golden has listed already nine places in the larger towns of Arkansas where there are possibilities for establishing new missions, and where some plans have already been initiated to that end. These towns are Fayetteville, Russellville, Harrison, Jonesboro, West Memphis, Hope, and Texarkana.

SELECT THE RURAL CHURCH OF THE YEAR IN YOUR ASSOCIATION

September 1 is the date for the churches, which have enrolled in the Rural Church of the Year contest, to turn in their reports to the associational missionaries for grading and the selection of the winner in each association. The selection of the winner is to be made by an associational committee composed of the heads of the associational organizations, with moderator and missionary as ex-officio members. Out of the list of churches which enrolled in the contest, the one making the best progress and doing the greatest year, is to be selected as the winner and given proper recognition at the annual meeting of the as-

sociation. Then from the associational winners, the winner for the entire state will be selected, and given proper recognition at the state convention.

We urge, therefore, that this grading of churches be done as soon as possible after the first of September, and that reports be mailed to the office of the Department of Missions, Little Rock.

C. W. Caldwell, Supt.

Department of Missions

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Illinois Attorney-General Castle drew a fine distinction when he ruled that a nun's garb is a badge, not a symbol, of religious membership. Nor did Webster assist him. The dictionary defines a symbol as "that which stands for or suggests something else by relationship, association . . ." (Underlining is our own).

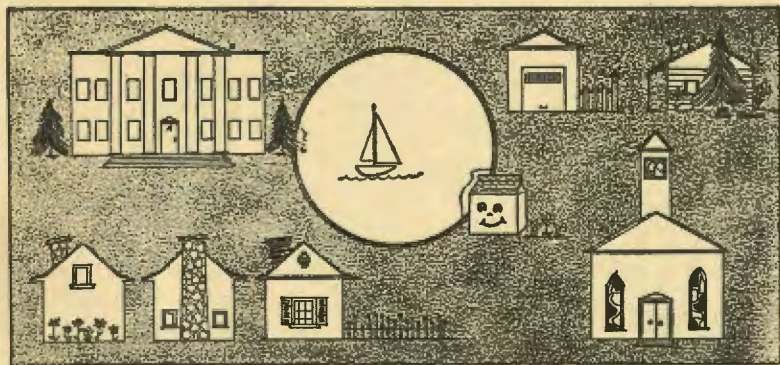
The actual question is whether the teacher's garb exerts any specific religious influence upon the pupil. Any visible mark gathers meaning according to its characteristic size, shape, color, etc. If a garb held before a child all day is not a significant influence, why have pictures in texts, flags in schoolrooms, or visual education at all?

EAST TEXAS BAPTIST COLLEGE MARSHALL, TEXAS

Reasonable Rates
High Academic Standards
Moral Community Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty
Regular Session Begins September 12
For Information Contact:
H. D. Bruce, President

Children's Page

Toy Time



By MARION FLOOD FRENCH

Once there was a toy village. —

It sat in a straggley line beside a mirror sea. It had three houses, a log cabin, a school house and a garage. It also had a church with a slender, white steeple. Inside the steeple were silver bells that sang.

Up, away up on the kitchen shelf beneath the night light sat a cardboard cream carton. It was square and small with a peaked roof. It looked at the toy village all day and all night. It looked so long that it almost seemed to look like the toy houses in the village.

"But I really don't," sighed the cream carton. "For look at those houses. They are scarlet and yellow and blue. They have slick, slate roofs. I'm hardly any color at all. I have wax and letters all over me."

But still he couldn't help but think how nice it would be if he were gay enough to be in the toy village beside the mirror sea.

He thought so much about it that he grew sadder and sadder. He grew sorrier and sorrier for himself. He grew so sad and so sorry that he made the whole village uncomfortable. "It's catching you know," said the log cabin to the three gay houses.

"We certainly ought to do something," rumbled the garage to the school house.

"Maybe we can. Maybe we can," sang the silver bells. "What color would you like to be?"

"I'd like to be a pretty pink," called the cream carton. "I'd like to have a green roof." "But it's hopeless, I guess. They've forgotten me."

"I wouldn't give up," sang the silver bells. "Maybe they are only waiting for toyttime."

"When is that?" asked the cream carton.

"They don't know for sure," sang the silver bells. "Some say it is Halloween. Some say it is Christmas Eve. Some think it is Valentine's Day or maybe even Easter.

"But when do you think it is?" asked the cream carton.

"We think it is a rainy day. The nicest things happen on rainy days you know."

So the cream carton settled back on the shelf to wait for a rainy day. He waited through sunny days and cloudy ones. He waited through cold days and warm ones. And then it rained.

Sure enough. Into the kitchen they came. They lifted the cream carton down from the shelf. They painted him all over with pretty pink nail polish. They poked tiny holes all over his roof with a darning needle. They filled his inside with soft sand. They sprinkled the soft sand with grass seed.

Then just as the cream carton began to glow with happiness, the sun came out. They put the cream carton back on the shelf.

"Oh now, look," wailed the cream carton unhappily. "It didn't do me a bit of good. I'm still alone."

"Yes, it did too," sang the bells. "You are now a pretty pink. Sit up prim and proper. Wait and see."

So the cream carton waited some more. He waited through soft warm weather. He waited through sunshiney days. And then it rained.

They came. They lifted him off the shelf and put him down in the middle of the village. They put him right at the edge of the mirror sea.

The cream carton looked down and there he was. He was a pretty pink and he had grown a beautiful green roof.

The log cabin polished its logs. The three gay houses winked their slick slate roofs. The garage and the school house glowed importantly. The silver bells sang, "You see, you see."

It was the most complete toy village for miles around.

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Missionary Finds Moslems Of Indonesia Approachable

Thirteen Indonesians from Moslem families were among the 23 people who professed faith in Christ at Semarang, Java, Indonesia, during the first eight months Southern Baptist missionaries were at that station.

Dr. Buford L. Nichols, Southern Baptist missionary to Indonesia, writes: "Of the 13, only four found opposition from their families. These four are now awaiting baptism and hoping that permission may be given. I have advised them to wait and be prayerfully patient, for they may be able to influence their families."

"A very bright 13-year-old girl gave her heart to Christ during one of our Sunday morning services. She has become very happy

in the Lord. She said her parents did not object to her being baptized and joining the church. Sure enough, when we asked them, they said: 'We are Mohammedans, and we have been Mohammedans for many generations. But if Ngadina wants to become a Christian and be baptized and join the church, we shall not hinder her. She makes her own choice.'

"That thrilled my soul more than any word I have heard from parents in many years. Someday I want Southern Baptists to know Ngadina. I long to see every soul come to know Christ as she has found him.

"Perhaps in no other land can we be able to approach the Islamic peoples so readily as in Indonesia, although 90 per cent of the population is Islamic. The Lord has a work for Southern Baptists to do in this land."

Christians may make mistakes in working for Christ, but they make a greater mistake in not working for Him. No failure in making the attempt is so bad as to fail to make it.

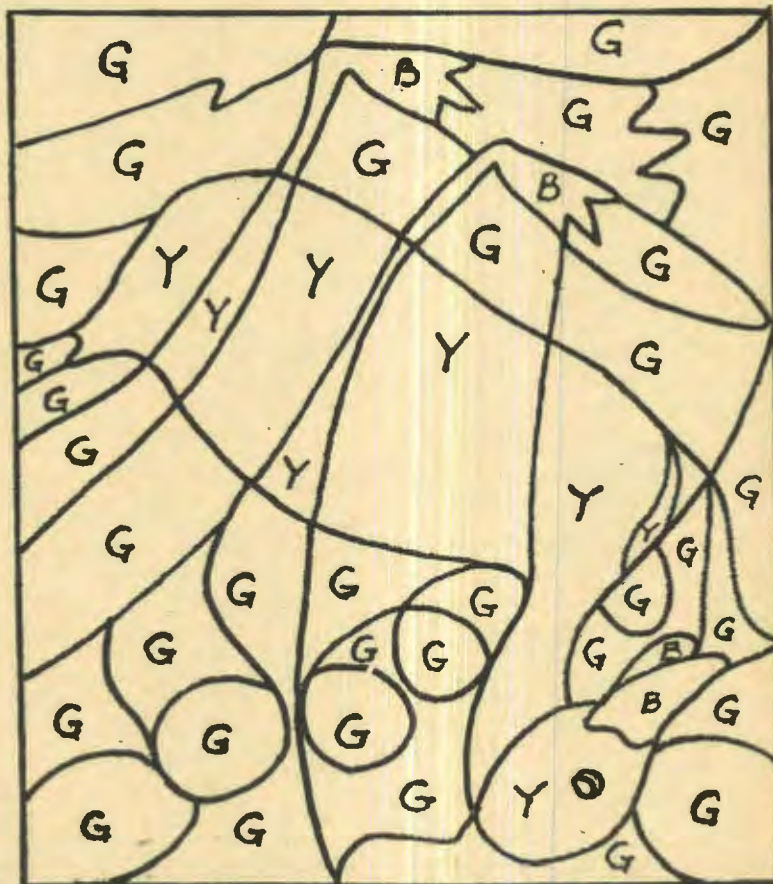
—Copied

Stars

By GLADYS CLEONE CARPENTER

God put stars in the sky;
And stars in the grass.
Little blossoms of yellow
That nod as we pass. (star grass.)
God put stars in the sea
That we never would know
'Till they're left on the shore
When the tide's running low.
(star fish)

Color Fun



By VIOLET M. ROBERTS

Color the spaces marked with "G" with your green pencil. The "Y" spaces are to be colored yellow. The "B" spaces are to be colored black. After all spaces

have been colored, turn this page upside down, and you will find in yellow and black something you see in many farmyards.

Annual Associational Meetings

BOONE COUNTY

September 1-2

Place, New Hope, Omaha; moderator, Lehman F. Webb, Harrison; clerk, G. D. Magness, 420 W. Ridge, Harrison.

BUCKNER

September 8-9

Place, Hon; moderator, Harold Plunkett, Hartford; clerk, Bill Cartmill, Hartford.

STONE-VAN BUREN-SEARCY

September 8-9

Place, Leslie; moderator, Russell Hunt, Marshall; clerk, Mrs. C. R. Passmore, Marshall.

GAINESVILLE

September 13-14

Place, Browns Chapel; moderator, E. C. Polk, Piggott; clerk, Mr. V. C. Wright, Piggott.

CURRENT RIVER

September 14-15

Place, Pocahontas, 1st; moderator, Barney Rickman, Reyno; clerk, J. C. Smith, Pocahontas.

LITTLE RED RIVER

September 15

Place, Palestine; V-Moderator, Curtis Griffith, Floral; clerk, O. D. Yount, Floral.

CLEAR CREEK

September 15-16

Place, Ozark, 1st; moderator, J. C. Tedder, 701 N. 15th, Van Buren; clerk, S. A. Wiles, Ozark.

CONWAY PERRY

September 20

Place, Perryville; moderator, Ed F. McDonald, Morrilton; clerk, Mrs. H. D. Palmer.

FAULKNER COUNTY

September 20-21

Place, Mt. Vernon; moderator, O. M. Stallings, Conway; clerk, T. W. Hayes, 409 Center, Conway.

INDEPENDENCE

September 22-23

Place, Union Grove; moderator, Vernon Bellue, Batesville; clerk, A. H. Hefner, Cord.

WHITE COUNTY

Moderator, W. R. Woodell, Judsonia; clerk, Reece Howard, Beebe.

BUCKVILLE

September 24

Place, Concord Church, Aly; moderator, Joe Anderson, Mountain Pine; clerk, Ida Fay Merideth.

OUACHITA

Place, Mena, 1st; moderator, Karl McClendon; clerk, M. L. Walls, Hatfield.

NEWTON

October 1

Place, Jasper, 1st; moderator, A. W. Psalmonds, Deer; clerk, Mr. Rymer Twyman, Jasper.

WHITE RIVER

October 4-5

Place, Gassville; moderator, M. E. Dark, Cotter; clerk, Claude Crigler, Cotter.

HOPE

October 6

Place, Central, Magnolia; V-moderator, Curtis Puryear; clerk, L. H. Burnside, 601 Draughn, Texarkana.

LITTLE RIVER

October 6

Place, Ashdown, 1st; moderator, Lonnie Lasater, Nashville, Bapts 242.

CADDO RIVER

October 6-7

Place, Norman; moderator, John Byrd, Norman; clerk, Miss Anna Baker, Mt. Ida.

CARROLL COUNTY

October 6-7

Place, Berryville, 1st; moderator, J. E. Presley, Green Forest; clerk, J. C. Mayes, Grandview.

CONCORD

October 6-7

Place, Fort Smith, 1st; moderator, J. W. Johnston, Booneville; clerk, A. H. Manes, Magazine.

MISSISSIPPI

October 6-7

Place, Wilson; V-moderator, P. F. Herring, Osceola; clerk, James E. Riherd, Luxora.

RED RIVER

October 6-7

Place, Prescott; moderator, C.R. McCollum, 223 Caddo, Arkadelphia; clerk, Wesley Lindsey, Prescott.

CAREY

October 7

Place, Calvary Church; V-moderator, Garland Anderson, Route 4, Box 60, Camden; clerk, Kirk Meador, Fordyce.

LIBERTY

October 7-8

Place, Smackover, 1st; moderator, Dale F. Taylor, Smackover; clerk, Amos M. Bennett, Village.

BIG CREEK

October 11-12

Place, Viola; moderator, H. G. Roberts, Viola; clerk, Luther E. Harris, Salem.

BARTHOLOMEW

October 13

Place, Monticello, 2nd; moderator, Gerald W. Trussell, Warren; clerk, Quincy D. Mathis, Box 374, Warren.

CENTRAL

October 13

Place, Hot Springs, Grand Avenue; moderator, Dr. John Dodge, 207 Trivista, Hot Springs; clerk, Mr. Ray McClung, 211 Sixth, Hot Springs.

DARDANELLE - RUSSELLVILLE

October 13

Place, Plainview; moderator, Klois Hargis, Atkins; clerk, Paul Pearson, Ola.

ASHLEY

October 13-14

Place, Temple Baptist Church; moderator, Robert L. Smith, 701 Main, Crossett; clerk, J. A. Hogan, Box 321, Crossett.

ROCKY BAYOU

October 13-14

Place, Melbourne; moderator, A. F. Muncy, Melbourne; clerk, J. W. Carpenter, Sage.

WASHINGTON-MADISON

October 13-14

Place, Fayetteville, University Church; moderator, Roe Matthews, Springdale; clerk, Mr. John Stephen, Prairie Grove.

CENTENNIAL

October 17-18

Place, Humphrey; moderator, Gerald T. Smith, Stuttgart; clerk, N. E. Lerch, DeWitt.

PULASKI

October 17-18

Place, Pine Grove Church, Sweet Home; moderator, David Garland, 1223 Parker, North Little Rock; clerk, L. C. Tedford, 1823 E. Washington, North Little Rock.

BENTON COUNTY

October 17-21 Nights Only

Place, Bentonville, 1st; moderator, Clifford Palmer, Pea Ridge; clerk, John Terry, Decatur.

CAROLINE

October 18-19

Place, England, 1st; moderator, John Holston, Lonoke; clerk, W.E. Davis, England.

MT. ZION

October 18-19

Place, Monette-18th; Central, Jonesboro-19th; moderator, Dr. D. D. Scrivner, 909 Jefferson, Jonesboro; clerk, A. E. Fortinberry, Jonesboro.

DELTA

October 20 9:00 A. M.

Place, Tillar; moderator, L. J. Ready, Box 114, Eudora; clerk, Leon Simpson.

HARMONY

October 20-21

Place, Calvary, Pine Bluff; moderator, Hugh Owen, Route 4, Box 482, Pine Bluff; clerk, E. A. Richmond, Route 6, Box 526A, Pine Bluff.

MOTOR CITIES

October 20-21

Place, New Hope; moderator, J. M. Byrn, 7819 Carrie, Detroit 11, Michigan; clerk, A. H. Mullins, 156 West Colgate, Pontiac, Michigan.

TRI-COUNTY

October 24-25

Place, Forrest City, 1st; moderator, T. K. Rucker, Forrest City; clerk, W. F. Carlton, Wheatley.

WOODRUFF

October 24-25

Place, Augusta; moderator, T.E. Lindley, Augusta; clerk, R. D. McEwen, Route, McCrory.

TRINITY

October 25-26

Place, Trumann, 1st; moderator, Jesse Holcomb, Weiner; clerk, D. B. Beasley, Box 43, Marked Tree.

BLACK RIVER

October 27-28

Place, Smithville; moderator, Blake Westmoreland, Walnut Ridge; clerk, Cecil Guthrie, Newport.

GREENE

October 25-26

Place, Paragould, 1st; moderator, Russell Duffer, Paragould; clerk, Mrs. N. P. Cartwright, Paragould.

ARKANSAS VALLEY

October 27-28

Place; Elaine, 1st day, Mariana, 2nd day; moderator, W. C. Deese, West Helena; clerk, B. F. McDonald, West Helena.

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Formosa Baptists Gain 70 Per cent

Southern Baptist missionaries in Formosa, meeting recently in annual session, expressed concern over the fact that so many Southern Baptists fail to realize the great opening we still have for evangelism among Chinese people. "Even though mainland China is closed, there are still more than 20,000,000 Chinese people in areas open to us," writes Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"About 9,000,000 of these are in free China (Formosa), and nowhere in the world do we find a more eager response to the gospel message," continues Dr. Crawley. "Our missionaries are concerned that there are few young people offering themselves to our Foreign Mission Board to meet this pressing opportunity and to prepare themselves for a possible future service in mainland China."

The Mission has been encouraged by the coming of Rev. and Mrs. Harry L. Raley who were appointed for Formosa in 1954. The graduation of the first class from the Baptist Seminary in Taipei has helped to provide some workers for the churches, but the need for preachers remains urgent.

Membership in the Baptist churches in Formosa has increased about 70 per cent within the past year to the present total of 3,835. Sunday school attendance at the 14 churches and 24 chapels totals about 7,000 per week. And there are approximately 1,500 baptisms during the past year. Local contributions to the work doubled, growing at an even faster rate than the membership.

The Mission gave high honor to Miss Addie Cox who is approaching retirement after outstanding pioneer work on the mainland of China and on Formosa.

The newly elected chairman of the Mission is Rev. I. V. Larson, succeeding Dr. Charles L. Culpepper, Jr.

Hope for the Exiles

By BURTON A. MILEY

Late one afternoon while on a fishing trip two boys had their outboard engine to fail. The river was swift and the return to landing was not easy. Progress could be made by paddling in dead water apart from the current. Any bend of the river created the problem of crossing the current which could easily result in lost ground. A small anchor on a length of rope was in the boat. These boys learned to throw this anchor ahead when the current had to be crossed and as the anchor found bedding all power was given to the paddles to pull to the anchor. In this way the stream was crossed without so much loss of distance. Hope is like that anchor. It reaches out and holds in the future while people pull to it. Where no hope exists there can be only drifting and loss of ground. The captives sorely needed hope.

WHY HOPE HAD DIMINISHED

Two reasons are advanced why the hope of the captives had grown dim. The first was the failure of early return from Babylon which was expected in the early days of their captivity. They longed for their land but the time element in Babylon was most discouraging. The second cause for dejection was the feeling that God had deserted them. This certainly did not speak for fervent hope. The captives had profited materially. The merchant quality of the Jew was developed while in captivity. It is still in existence today. He became a keen tradesman and flourishing merchant among the Babylonians. This commercial gain, however, was no satisfaction to the soul which continued to long for native country. God has so constituted people that they will thirst for Him and there is no substitute to satisfy this inextinguishable thirst.

God sent His prophets to aid these souls in thirst. Their work was to create hope within the mind and heart of the people. They reassured them that God was in remembrance of them. Judah had been depopulated and the people made captives because sin had been tolerated in their land. The work of the prophet was to speak the need for personal purification and the establishment of covenant with the Lord. When and if these could be effected the people would be returned to their land.

Ezekiel had been among early captives and had spoken the message of individual responsibility. Jeremiah had written the captives speaking of a new covenant that God would enter with them. Isaiah gave the captives hope through God's invitation to purify life and thought by covenant with God. This word might be said concerning the covenant. It was an inward covenant. Jeremiah

Sunday School Lesson

August 21, 1955

Isaiah 55

said, "This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and will remember their sin no more" (Jeremiah 31:33-34). This covenant would be effective not only to the captives but is the satisfaction for the age-long quest in the heart of man toward God. It is not a creed written upon stone but is a living covenant within the heart of man whereby God through forgiveness enables man to develop in grace and have disposition of God's nature. This covenant was available to every individual in or out of Israel.

GOD'S INVITATION

Fifty years of the captivity had passed. The people did not know it, but the time for the restoration was near. The people were not mentally or spiritually prepared for this joyous hour of God's deliverance. Isaiah was the chosen instrument to help this preparation by revival of hope. The 55th chapter gives an invitation unsurpassed in any literature. God invited them to come and buy the satisfying things of life without money. Wine and milk were proffered products. These are necessities in physical life. Milk strengthens and wine refreshes. But these are also figures of spiritual grace and supply. They represent God's supply of grace to a needy people, attainable without money because of the goodness of God. A question of why they had spent money for that which was not bread and labor for that which failed to satisfy was asked. The initial purpose of the people was restated under the everlasting covenant.

GOD'S DEMANDS

God demanded that He be sought while He could be found. One cannot think of greater penalty than to want the Lord without the ability to contact Him. It is the greatest of hunger and depth of sorrow to want God and be denied His presence. The Lord demands separation. Wicked ways and thoughts were off limits if they chose God. Separation is go-

ing from. Repentance is going toward. One cannot have repentance without separation. This doctrine receives its clearest statement in the New Testament.

PRACTICAL LESSONS

Spiritual regeneration is the need of the individual and hope for society. People must be reborn to become the true people of God. Lives must show the very nature of God. Somewhere one contacted an individual who by high quality of spiritual life reminded him of God and he began to seek and desire God. This is the highest service one can give to God. Spiritual regeneration produces harmony. It is through cleansing from sin and the creating of a new heart within.

There is time element involved. Many individuals think that they shall do their religious duty and exercise their faith in an hour of their choosing. These do not count the spiritual and moral atmosphere that may be necessary to induce them to decide for Christ. Ultimately, the individual will be the final authority of whether a man comes to God. That will be encouraged by the climate around it. It is the business of the church and all the redeemed to create this climate. However, no individual should postpone his decision for God while he awaits a better atmosphere. The fact that he realizes his need grants him atmosphere in which he can act.

God is the basis for human hope. Passing civilizations fail to create a secure foundation for man's hope. Nations have waxed and waned. Peoples have ascended and gone to decadence. Only God is regular and eternal. If a man has not his hope in God no other foundation exists to support his hope.

God's Word is with special blessing. It shall not return to Him void. This is not merely the Bible though it is God's word. The larger meaning is God's truth which is like a two-edged sword. God's truth is effectively expressed by that quality of life which honors His name. The individual, the church, the nation or any functioning group can give out this truth. God's word pulls all things to align with His purposes. It cuts asunder "even to the dividing asunder of soul and spirit, and of the joints and marrow."

Missions is a divine organization; and when God left it to mankind, He said, "Go!" But start where you are. Crossing the big waters does not make a missionary out of a man. And until Southern Baptists have a missionary vision of the whole world, beginning where they are, and push the whole program from the standpoint of making disciples of "all nations," and "teaching them to observe all things," I don't believe it will ever prosper.

—James P. Kirk, Missionary to South Brazil

Figures to Inspire

Sunday, August 7			
* Indicates Missions Included			
	S.S.	T.U.	Add.
Benton, Calvary	167	102	
Benton, First	*686	*220	2
Blytheville, First	*633	*262	7
Booneville, First	434	122	
Cabot, First	*349	*215	
Camden, First	*639	*215	
Conway, First	476	109	
DeQueen, First	253	90	1
El Dorado, First	*951	*288	4
El Dorado, Immanuel	591	252	
El Dorado, Second	507	229	26
El Dorado, West Side	348	118	7
Fordyce, First	427	137	1
Fort Smith, Bailey Hill	158	110	
Fort Smith, First	*1607	*676	15
Fort Smith, Grand Avenue	*702	*327	10
Fort Smith, Immanuel	354	158	
Fort Smith, Mill Creek	186	101	
Fort Smith, South Side	333	126	
Fort Smith, Spradling	232	117	2
Fort Smith, Trinity	362	135	
Helena (West)	335	136	2
Hope, First	*558	183	
Hot Springs, Central	*423	*138	4
Hot Springs, First	311	104	
Hot Springs, Park Place	391	99	
Jacksonville, First	*435	193	
Jonesboro, Central	304	131	5
Little Rock, Immanuel	*1522	*543	8
Little Rock, Pulaski Heights	538	166	3
Little Rock, Second	*1025	*342	8
Little Rock, South Highland	518	182	2
Little Rock, Tabernacle	583	201	4
Little Rock, Tyler Street	200	63	
Maunolia, Central	*698	217	
Malvern, First	557	152	2
Mena, First	*366	165	
Monticello, First	393	193	
McGehee, First	457	162	1
Nashville, First	284	107	
North Little Rock, Baring Cross	*991	*349	12
North Little Rock, First	275	115	4
North Little Rock, Park Hill	426	131	8
Paragould, East Side	266	160	1
Paris, First	393	119	
Pea Ridge, First	181	103	
Pine Bluff, Immanuel	542	189	3
Pine Bluff, Matthews Memorial	228	156	1
Pine Bluff, South Side	711	238	5
Searcy, First	335	137	
Smackover, First	329	156	
Smackover, Joyce City	169	111	
Springdale, Caudle Avenue	182	83	
Star City, First	*313	*124	2
Texarkana, Calvary	340	136	
Warren, First	535	186	

The Lebanese Christians put us to shame by their faithfulness. They have a night for prayer meeting and it is just that. They have another night for Bible study, and there is a sermon on Wednesday night. They sing with a gusto that I have not witnessed before.

—Anne Dwyer, Missionary to Gaza

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Concerning The Lord's Supper

The editor of BAPTIST STANDARD believes in "restricted Communion." We believe he is right. Here is his reply to an inquirer:

Dear Mrs. Moore:

Yours is the thinking of many persons. In a sense it sounds reasonable to say that any Christian should feel free to take the supper wherever it is served. However, the Scriptures are to be held above logic; and Paul very expressly told the Corinthian church members that they could not take the supper because there were divisions among them. Jesus set the supper in the church and it was a local church. We have no right to move it out of the church, nor have we the authority to move a person into a church without his consent. Acts 5:13 tells of some who feared to join themselves to the church, and there is no indication that they were baptized even though they believed in Jesus. Most all denominations of believers teach that baptism must precede taking the supper. Southern Baptists believe baptism is the immersion in water of a believer in Christ by the authority of the local church. So long as others refuse this kind of baptism we have no right to invite them to the table in the Lord's house. If they differ with us in our beliefs then let them build a house and serve the Lord as they believe proper. There they may take of the supper as a church and to the Lord they stand responsible for the attitude toward it. I Corinthians 11:38 was addressed to members of a particular church. They were not told to examine themselves for their personal worthiness but for the worthiness of their attitude when they came to this table of the Lord.—B.L.B.

Magnolia Central Had 1,000 In Sunday School

The writer was at Central Church in Magnolia, July 24, while the pastor was on his trip to the Baptist World Alliance. We heard Superintendent W. C. Brewster say that they were pulling for 1,011 in Sunday school for July 31. That would be a record breaker. We understand that they had 1,009 present. That is getting very close isn't it? Superintendent W. C. Brewster is a quiet man but he is a hard worker and the people respond to his calls. This is a great church and the Lord is pouring out His blessings upon it.—B.L.B.

Look at Maple Avenue Church

The Maple Avenue Church was organized February 6, after having been a mission of the Smackover church for six months. In less than six months after the church was constituted it completed an educational unit 36 feet wide and 96 feet long, costing about \$15,000, one-third of which has been paid. Instead of having a summer slump this busy New Testament Church had 124 in Sunday school and 52 in Training Union about two weeks ago. About 47 percent of the Sunday school attendance was adults. Pastor John F. Burton Jr. is a busy man with this growing church. He recommends a building program as a preventive for summer slumps. There was an error in our quarterly report and for correction let us say that John F. Burton

Jr. is pastor of Maple Avenue Church in Liberty Association and the church contributed \$300.32 for the Cooperative Program during the quarter and \$29.02 designated.—B.L.B.

Responsible and Irresponsible Criticism

The above title appeared in the "Seminary Extension Bulletin." Because of the autonomy of the local Baptist church and the freedom of each individual church member, this word needs to be said about criticism. Mr. Lee Gallman, Director of the Seminary Extension, has given us some sound advice, so, we pass it on to you.

"Baptists are great critics. Their love for independence may in part be responsible for this psychological trait among them. No one in public life or in leadership can escape the criticism of Baptists. Of course, there are other critics also. It would be a sad day for our great church group if we should lose the critical approach. But the critic is always on the spot, for there are moral and ethical considerations involved. Therefore, we speak of 'responsible and irresponsible criticism.'

"Responsible criticism is a conscious objective weighing of evidence. Responsible criticism seeks to have all the facts before passing judgment. And once this judgment is passed it is subject to revision based upon more accurate information. Responsible criticism may have evidence; but still finds it best not to speak. For example, an opportunity to help one may be more desirable than to 'lay facts upon the table.' Newspaper folk often find themselves with facts that could do considerable harm, so refuse to print facts. Too many seem to think only of 'blowing the lid off' or 'uncovering sinister facts.' This is not the approach of responsible criticism which seeks rather to help the situation.

"Two of the most common types of irresponsible criticism are — criticism without sufficient evidence and criticism based on emotional preferences. These two evil twins have been very destructive."—R.D.

The Liquor Crowd—Busy

The liquor traffic in the United States spends two hundred million dollars a year to advertise a nine billion dollar product which produces the number four health problem in our nation. Only cancer, heart and vascular diseases take a greater toll.

Because, these liquor people spend \$21,922,980 to buy 2,577 pages of magazine advertising, they feel that they ought to have some "say-so" in the policy of the magazines. They have criticised editorial departments for playing up such things as drunken driving. Now the distilleries are brazen enough to demand — "more cooperation or else" in an ultimatum handed to the nation's press, radio and television outlets. In many instances these great agencies have become the servants of the booze-crowd.

In one of our Arkansas cities a few years ago, a leading citizen was riding along the highway with his family. A drunken driver, who had been arrested and released in a

nearby town, drove his car into the automobile driven by this leading citizen, killing him and seriously injuring his wife. The news article, which appeared in the papers, never did mention the fact that the useful citizen was killed by liquor.

Mr. Robert C. Kintner, president of the American Broadcasting Company (ABC) recently admitted that his Company was the willing servant of the beer industry.

A sign in a western town reads: "4,029 people died of gas in this state last year. Two inhaled it; 27 put a lighted match to it; and 4,000 stepped on it." This sign could have told how many stepped on the gas while in a drunken stupor.

In one southern state, under the guise of attracting industry, the liquor interests pushed through the regular session of the legislature a bill designed to pave the way for the location of a large brewing in the state.

The bill, drafted by the brewing company, is worded in such a way that when a license has been granted a brewery will have certain rights and that its license cannot be revoked without endless days and even years of going through "red tape." Before the new law went into effect the manufacture of beer had been defined as a privilege which could be revoked at any time without showing cause.

Our southern states need more industry, but we do not need the kind that enslaves our people and sends drivers out on the highways to slaughter each other. Neither do we need the industry which produces murder in our homes as a crazy drunken father wipes out a whole family with some deadly weapon.

As citizens of this great commonwealth of Arkansas, we have a moral responsibility along this line. We must ever be on the alert and keep "two jumps" ahead of this great "man-killer," the liquor traffic.—R.D.

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In the World of Religion

Meetings addressed by Evangelist Billy Graham in twelve cities in seven Western European countries had an attendance of 477,000, with about 20,000 decisions for Christ. In addition, two meetings for United States military personnel in Germany were attended by 13,000. Beginning in September, through the end of the year, the American evangelist will conduct a monthly program on Britain's projected weekend commercial television programs, and starting January, 1956, he will appear every Sunday evening for twenty-six weeks. The telecasts will be on film.

A record budget of \$12,900,000 for 1956 has been adopted by the Lutheran Church-Missouri Synod. This amount is 42 per cent higher than the 1955 budget of \$9,100,000.

Governor Robert F. Kennon of Louisiana has approved plans for a non-denominational prayer room in the thirty-four-story State Capitol.

The Gideons spend \$2 million a year in spreading the "world's best seller." They claim 17,000 members in seventy-one areas around the world. Since Gideons International was founded fifty-seven years ago, 30,362,077 Bibles have been distributed.

—Survey Bulletin.