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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, SEPTEMBER 22, 1955

NUMBER 37



H. Armstrong Roberts

"The Ninety and Nine"

Page Two

The Issue Sharpens

By RICHARD N. OWEN

The issue of separation of Church and State becomes more acute as Catholicism continually works toward entrenchment of its tax-favored position abroad and enlargement by tax-support here in the United States.

The news day by day discloses strategic moves to consolidate Rome's power through education and to turn toe-holds into entrenched positions here in our own land.

As an indication, news releases in one morning's mail disclose the following:

In Catholic Spain non-Catholics are having a hard time. A Baptist pastor and five members of the church he served were imprisoned February 22. Why? They would not pay the unjust and arbitrary fine levied against them for holding a private prayer service in the home of one of the church members. Dr. Clyde W. Taylor, secretary of affairs for the National Association of Evangelicals, protested to the Spanish Ambassador in Washington against this unjust imprisonment which denies rights supposedly guaranteed in Spain. Dr. Taylor said that the five church members were imprisoned, "simply because they had been in the vicinity where an outdoor baptismal service was to have been held." Dr. Taylor said that, though the service was not held, these Baptists were fined and later put in prison.

In Catholic Italy the police tore off a sign on the wall of the Church of Christ in Rome and arrested Gerald Paden, brother of Cline R. Paden, leader among the Churches of Christ in Italy. The police also arrested the wife of an Italian preacher of the group. She suffered a heart attack at the police station and was released and taken to a hospital. Police officials reportedly took the position that the sign "Chiesa de Christo" is commercial, not religious. This is the third time

the Church of Christ in Rome has had the sign taken off its meeting place by police raids.

In Protestant England, the Roman hierarchy is now seeking by legal process to force the government to repay in full the expenses incurred by Catholic parents in the education of their children in accordance with their parent's wishes though this involves taking the child away from the state school and sending him to a parochial school. Parents of Catholic children are now being paid for a substantial part of the fees incurred at Catholic schools and may get reimbursed for the full cost. Should Cardinal Griffin win his case, Protestant tax money will go to pay full tuition fees for children in Roman Catholic schools.

Take a look at Kentucky, our next door neighbor and the town of Bradfordsville. The Marion County School Board closed the high school there and endeavored to compel the children to go by bus to Lebanon High School, ten miles away. For seven months now parents in this community and children have been on strike against the closing of their school, and 460 people brought suit to have it reopened. Parents charge the school board with building several other schools in Roman Catholic parts of the county while closing the public school in the Protestant community of Bradfordsville. Elsewhere some members of religious orders wearing their particular garb are in charge of schools supported by public taxes. Rome's infiltration continues. Maneuvers persist to get more tax money for parochial schools in the USA. We believe in the right of Catholics to conduct their own schools — but not with public tax money.

—Baptist and Reflector.

Parliament Orders Burning of Book

Written by ROGER WILLIAMS

LONDON, August, 1644 (BP)—The Bloody Tenent of Persecution, the highly controversial book dealing with political and religious reforms by the equally controversial Roger Williams, has been ordered burned by the common hangman.

Both Parliament and the Church of England are opposed to the book, which sets forth radical ideas concerning separation of church and state, and individual liberty of conscience in matters of religion. The order to burn the book has only increased its popularity, however, and it is more in demand than ever. There is evidence that it already is being reprinted.

Author Williams, recently returned to England from America, expounds a revolutionary new concept of government and religion in which he proposes a free church, a democratic state, and absolute separation of the two.

"All civil power is originally and fundamentally in the people," William writes. "Civil authorities are merely agents of the people, serving the good of the whole. Moreover, this power is not religious or spiritual, but civil only.

"Civil authorities can have no more power than the common consent of the people entrusts to them."

Attacking the state church, Williams declares, "All civil states and their officials are essentially secular, and therefore not judges or governors of spiritual matters. God does require a uniformity of religion enforced in

the civil state. Such enforced uniformity sooner or later becomes the leading cause of civil war, violation of conscience, and hypocrisy."

The widespread influence of Williams' book is due in part to the political turmoil in England today. Parliament, of course, is in open rebellion against King Charles I, having gained control of London while the king had taken up headquarters at Oxford with his army. Parliament also is divided, the orthodox Puritans favoring union of church and state while the Independents are much more liberal in their political and religious views.

The revolutionary volume is composed of two reprints and the main body of Williams' arguments. One of the reprints is a denunciation of religious persecution, purportedly written by John Murton, a Baptist pastor who had been imprisoned.

"The author of these arguments," Williams explains in his book, "was committed to Newgate prison by those then in power because of his religious beliefs. Being denied pen and ink, he wrote his arguments in milk on paper used as stoppers for the milk bottles. The milk was sent to him by a friend in London.

"After drying the writing became invisible, but when the paper was heated, the milk-written words turned brown and became legible."

Roger Williams was educated at Cambridge and was ordained by the Church of Eng-

The Ninety and Nine

Words by Elizabeth C. Clephane

Music by Ira D. Sankey

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "This of Mine

Has wandered away from Me;
And although the road be rough and steep,
I go to the desert to find My sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
passed thro'

Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way

That mark out the mountain's track?"
"They were shed for one who had gone astray

Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"

"They're pierced tonight by many a thorn."

But all thro' the mountains, thunder-riven,
And up from the rocky steep,

There arose a glad cry to the gate of heaven,
"Rejoice! I have found My sheep!"

And the angels echoed around the throne,

"Rejoice, for the Lord brings back His own!"

land. He later renounced its doctrines, however, and fled to New England with the Puritans. There the champion of individual liberty withdrew from the Puritans in favor of more liberal doctrines such as those of the Baptists.

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ARKANSAS BAPTIST

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From The Editor's Desk

The Peace of Mind Cult, Pro and Con

A storm is now raging in theological circles. The current controversy perhaps had its origin in 1946 with the publication of the book, *Peace of Mind*, by Rabbi Joshua L. Liebman. The Christian adaptation of this religious philosophy is the center of controversy which is now going on.

Dr. Norman Vincent Peale is in the very center of a controversy. Dr. Peale had been called "the high priest of this cult of reassurance" by the *Christian Century*.

Redbook magazine became interested in this controversy and sent two reporters to investigate and study each side of the controversy. William Peters was to investigate the case against the new religion and Arthur Gordon was to investigate the case for the new cult as it is called. Their articles appear in the September issue of *Redbook* magazine. We quote below typical excerpts from each of these articles.

The Case Against "Easy" Religion

By WILLIAM PETERS

Dr. Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary, in New York, is thought by many to be America's foremost Protestant theologian. He put his objections simply. Without mentioning names, he told me, "The Christian religion is one of repentance and faith, sin and grace. Christianity stresses the idea that man tends to think more of himself than he should and that there can be no real meeting with God except through repentance and the confession of sin.

"The basic sin of this new cult is its egocentricity. It puts 'self,' instead of the cross, at the center of the picture. Christianity insists that you cannot have faith without repentance, and since the very ideas of sin and repentance are negative, the positive thinkers simply leave them out, or at best, gloss them over. The result is a partial picture of Christianity, a sort of half-truth."

Dr. Niebuhr explained that the ideas of this new cult are not really new. "Historically," he said, "there has always been at the heart of orthodox Christianity a tendency to corrupt religion sinfully to our own personal ends. Instead of trying to subordinate our will to the Divine will, we try to harness Divine power to whatever we want to accomplish. This new religion of happiness and positive thoughts is the same old heresy. It applies religion to business and personal affairs and embodies the success idea."

Popular Religion

Asked why he thought it was so popular now, Dr. Niebuhr replied, "Whenever you make religion sanctify the natural human impulse of selfishness, it is popular. It is particularly popular in America today because of the genuine anxiety of the world situation. The problems of the world are ours whether

we want them or not. It is a frustrating, agonizing situation to many.

"Then, too, confidence in the perfectibility of man and in the idea of progress — which once took so many people away from religion — have broken down. People have begun once more to return to their traditional

My soul longeth, yea,
even fainteth for the
courts of the LORD:
my heart and my flesh
crieth out for the
living God. —Psalm 84:2

religious faiths. Some of them are being stopped at the door, as it were, by the promises of this comfortable religion of reassurance. They want to be reassured that their problems aren't insoluble. They want to be told that they can accomplish anything — easily. If you tell them that in the name of religion, they will flock to you, because you promise much while asking little.

"But, as is true with any half-truth," Dr. Niebuhr said, "this new cult is dangerous. Anything which corrupts the Gospel hurts Christianity. And it hurts people, too. It helps them to feel good while they are evading the real issues of life."

The Case For "Positive" Faith

By ARTHUR GORDON

Some critics say that Dr. Peale tries to avoid the problem of evil by pretending that it doesn't exist. They pounce on the title of a chapter in one of his books, "There Is No Death," and suggest that Dr. Peale is denying the fact of death, when all he is doing is preaching the Christian doctrine of life beyond the grave.

One of Dr. Peale's sharpest critics is William Lee Miller, assistant professor of religion at Smith College. In Dr. Peale's philosophy, he says, "One does not admit evil, or guilt, or sin because that would be 'NEGATIVE.'" Or again, "Evil, sin and limitation are to be denied because to admit them would not be positive thinking." The claim is preposterous.

Part of the feeling against Dr. Peale may reflect the exasperation which seems to afflict part of the human race whenever one of its members receives an unusual amount of recognition or publicity.

This hostility is reinforced, among a few of the clergy, by a resentment of Dr. Peale's success as a writer and lecturer. Professor Miller suggests that "maybe ministers, like policemen, should be eyed with some dubiety when they become rich, famous and 'success-

ful'" — a debatable proposition, but one with a certain appeal to individuals who are none of the three. Dr. Peale's books and lectures do make money, but much of it goes to support the American Foundation of Religion and Psychiatry, which operates the Religio-Psychiatric Clinic in New York, and much more of it is spent on facilities — such as an extra office in uptown New York — that help Dr. Peale maintain the killing pace that he does.

Psychiatry

A deep interest in psychiatry has characterized Dr. Peale's ministry from the start. He was one of the first churchmen to insist that religion and psychiatry should and could complement each other.

In this area, too, he has recently met with criticism. Some pastoral counselors feel that he refers too many people to psychiatrists. Others, contrariwise, say that he encourages people to rely too much on themselves, thus preventing them from seeking help when they need it. Still others maintain that some people, finding that Dr. Peale's message does not work for them, reject religion entirely or go into an emotional tail spin. (A more likely assumption would be that they simply stop listening to Dr. Peale.)

But Dr. Peale has his champions, as well as his critics, in the field of mental health. One is Dr. Newton Bigelow, former Commissioner of the New York State Department of Mental Hygiene, who says, "It's hard to overestimate the importance of what Dr. Peale has done as a practical preacher using new mass media. His methods have reached many more people than are reached through the usual counseling channels. This I know personally from contacts with many individuals.

"Secondarily, he has helped to establish psychiatry as a 'respectable' branch of medicine, has demonstrated the fact that, in order to help people, psychiatrists and clergymen must often work together and has assisted in putting a little godliness into the practice of psychiatry."

Even more outspoken is Dr. Smiley Blanton, New York psychiatrist, who has worked with Dr. Peale for 20 years. When asked for a statement, Dr. Blanton said, "If skillful presentation of complex theological formulae were sufficient, then we would not find these people, as we sometimes do, anxious and depressed and in mental hospitals. Many people have in their unconscious minds barriers that prevent them from accepting the messages of hope, joy, and comfort that ministers try to bring them.

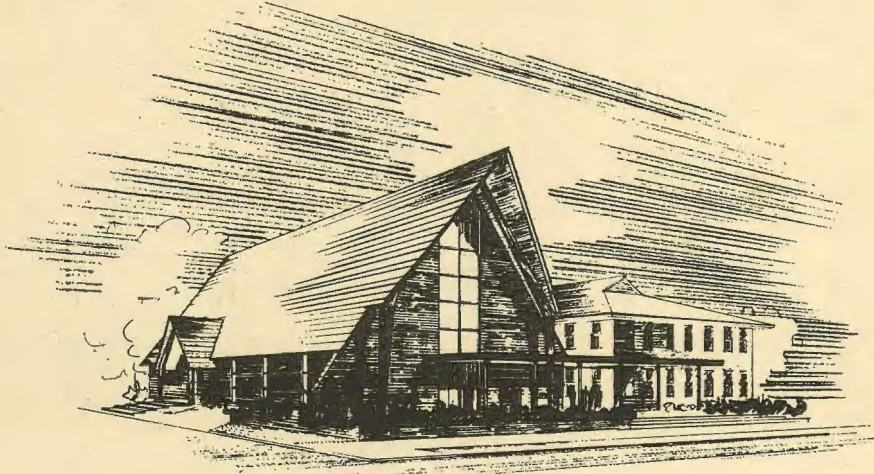
"Dr. Peale is a great pioneer. He was one of the first men — if not the first — to combine the new science of human behavior known as depth psychology with the disciplines of religion. As a result, he has been able to help more people than either religion or depth psychology could help acting alone.

"There are some people who are not helped by his message. But there is no reason why a technique valid for some should be condemned because it doesn't benefit everybody."

If you wish to read the two articles in their entirety, you may secure the September issue of *Redbook* in which they are printed.

Kingdom Progress

Second Church, Pine Bluff, To Build Auditorium



PROPOSED SECOND BAPTIST CHURCH
PINE BLUFF, ARK.

REED & WILLIS, ARCHITECTS
PINE BLUFF, ARK.

Plans are being made for the Construction of a New Auditorium for the Second Church Pine Bluff. The building will be placed on the same location that the old Auditorium now occupies at Sixth and Ohio Streets. The present Auditorium was erected in 1905 and has become a landmark for tourists and residents of South East Arkansas as well as for people in Pine Bluff. The church was organized May 5, 1904, out of a Mission established by First Church of Pine Bluff.

Plans for the Auditorium are being drawn by Reed and Willis, Architects in Pine Bluff. The building is to be of modern construction with laminated wood arches. These are to be high "V" arches of Gothic style supporting exposed wood ceiling. The interior finish is to be hadite block on the sides and natural paneling on and behind the pulpit. The floor will be of a resilient material covered by carpet in the aisles and on the pul-

pit. Lighting will be both direct and indirect with accoustical material on the sides just above the fixtures. The building will be equipped with a single unit for heating and air-conditioning.

One of the most attractive and unique features will be the "U" shaped Choir arrangement. It will be planned to seat 45 members including the Adult Choir in the center and different age Youth Choirs on each end. In the back will be offices and Sunday school facilities.

The exterior finish will be brick and the main facade has a large window area of obscure glass. A covered canopy will link the new structure with the educational building that is already on the property. The building is to be financed through a Bond issue. Bonds will be available for sale October first, and will bear 5 percent interest.

Workers Available

W. D. Lewis, a Baptist minister ordained by the Hinley Road Baptist Church, Clayton, Missouri, has recently moved to Little Rock and is available for pulpit supply. He is currently connected with the American Trust Life Insurance Company. Mr. Lewis has been preaching for 13 years. He may be reached at 5321 W. 29th, Little Rock.

J. C. Bradley is available as a gospel singer for revival meetings and is recommended by Dr. I. L. Yearby of the Evangelism Department. Mr. Bradley is a graduate of Ouachita College and will be going into the Army on January 16.

MISSIONARIES' ADDRESS

Mr. and Mrs. Adrian E. Blankenship, Southern Baptist missionaries to South Brazil who are in the States on furlough, have moved to Lenoir, N. C., where their address is 341 South Mulberry. Mr. Blankenship is a native of Monette, Ark.

Church Changes Name

The Mill Creek Church of Fort Smith has changed its name to Towson Avenue Baptist Church. It is located at 4510 Towson Avenue. Harlan Abel is the pastor.

The church is now constructing a \$14,-000 Baby Building 73 x 40 feet. The building will be one story with rock veneer to match the main building of the church. It will provide space for children from birth to five years. The Towson Avenue Church is now looking for a part time music and education director.

Revival at Turrell

Pastor J. T. Midkiff reports a revival meeting at First Church, Turrell, which resulted in 16 additions to the church on profession of faith and baptism, five by letter, and one by statement. John M. Harrison, pastor of Memorial Church, Waldo, was the evangelist; Henry Harrison, a student in Ouachita College, and brother to the evangelist, was in charge of the music.

Arkansan To Illinois As Youth Worker



MISS DOROTHY REED

Miss Dorothy Reed, Benton, goes to Illinois as W.M.U. Youth Secretary having assumed her duties there on September 15.

Miss Reed is a member of First Church, Benton. She is a graduate of the Benton High School and Ouachita College, class of '51. Besides the B.S. degree from Ouachita, Miss Reed graduated from the Carver School of Missions, Louisville, Kentucky, in May, 1955, with the degree of Master of Religious Education. During the past summer she was assistant of religious activities at Camp Crestridge for girls at Ridgecrest, N. C.

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Minister Ordained

Ernest W. Zimmerebner was ordained to the gospel ministry by Highway Church, North Little Rock, Sunday afternoon, September 4.

Pastor G. E. Nethercutt served as moderator of the ordaining council, and Neil Reed served as clerk. Pastor R. F. Weeks of Douglasville Church conducted the examination; Deacon N. R. Wood of Park Hill Church offered the ordination prayer; Pastor Harry Hunt of Levy delivered the charge; the Bible was presented by W. B. Hammons of Highway Church; Roy Bunch, former pastor of Highway Church, delivered the ordination sermon.

Veteran Minister Marries

Dr. J. S. Rogers Sr., widely known Baptist leader in Arkansas and former president of Central College at Conway, was married recently to Mrs. Clem Ricks of Muskogee, Oklahoma.

The ceremony was performed by Rev. Jay W. C. Moore at the home of Rev. and Mrs. Moore, Conway.

The marriage was the second for Mrs. Ricks. Her first husband was the late Rev. Charles T. Ricks. Dr. Rogers has been married twice previously.

Mrs. Ricks formerly was associated with the Baptist Sunday School Board in Nashville, Tennessee.

Dr. Rogers served as executive secretary of the Arkansas Baptist Convention three times and held the post a total of 17 years. He was president of Central College from 1928 to 1940. Dr. Rogers, who also taught in Ouachita College, and Southwestern Seminary, Fort Worth, Texas, is the author of the **History of Baptists in Arkansas**.

The couple will make their home at 1038 Clifton Street, Conway.

Executive Committee Meets In Nashville

Committee Officers



New officers of the Southern Baptist Executive Committee are, from left, G. Allen West, recording secretary; Judge Frank Hooper, president; and W. Douglas Hudgins, right, vice-president. Second from right is Porter Routh, re-elected as the Committee's executive secretary and treasurer.

Baptist Chaplains



Four chaplains appeared before the Executive Committee to tell of their work; standing in rear, from left to right: Col. Robert P. Taylor, Air Force; Dow H. Heard, civilian, Veterans Administration hospitals; Lt. Col. Henry L. Gillenwaters, Army, and Cmdr. James W. Kelly, Navy. Seated from left, Courts Redford, Home Mission Board; Porter Routh, Executive Committee, and C. C. Warren, Convention president.

Judge Hooper Chosen Committee President

Federal Judge Frank Hooper, of Atlanta, Ga., is the new president of the Southern Baptist Executive Committee.

Judge Hooper was elected by the Committee during its meeting at the Baptist Sunday School Board Building in Nashville, Tenn. He succeeds C. C. Warren, pastor, First Baptist Church, Charlotte, N. C.

Warren, since he became president of the Southern Baptist Convention, was ineligible for re-election.

W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Miss., was elected vice-president of the Committee. G. Allen West, pastor, Woodmont Baptist Church, Nashville, is recording secretary.

The Committee re-elected its staff members of the Committee's local offices. Porter Routh will continue as executive secretary and treasurer. Associate secretaries are Albert McClellan, director of publication, and Merrill D. Moore, director of promotion.

By amending its bylaws, the Committee imposed a restriction on the length of term a Committee president may serve. Previously, there was no restriction. In the future, no Executive Committee president may serve more than two consecutive one-year terms.

The Committee also voted to make a study of its bylaws with special attention given to whether standing committees of the agency should be allowed to elect their own chairman. Customarily, the president designates a chairman when he names a committee.

Conference Seeks to Aid Chaplains

The Southern Baptist Convention needs a definite department for its military chaplains, an Army chaplain declared.

Chap. (Lt. Col.) Henry L. Gillenwaters, a Missourian who attended Oklahoma Baptist University and Southwestern Baptist Theological Seminary, said the department should be similar to the Home or Foreign

Mission Board or some Army department.

Gillenwaters is stationed at Fort Meade, Md., Army base. He was one of four chaplains to report to the Promotion Joint Conference of the Southern Baptist Executive Committee.

Ways SBC Can Help

Gillenwaters said a two-way program of instruction also is needed. One phase would be keeping Southern Baptist chaplains informed about the denomination. The other phase would be letting Southern Baptist people know what their chaplains are doing.

He said the Convention, through its ministers who serve as chaplains, can expand world missions as chaplains go to many parts of the globe. By ministering to Baptists while they are in service, the chaplains help the local church program because the servicemen return home after discharge as better church members.

Chap. (Comdr.) James W. Kelly, reported about 50 per cent of men 18 to 23 years old entering service are not members of any denomination. This, he said, gives the chaplains a great evangelistic opportunity.

Kelly and Air Force Chap. (Col.) Robert P. Taylor, of Maxwell Field, Ala., both said that chaplains have freedom in the pulpit.

"Do not believe the charge that the chaplain does not have freedom to preach the word of God," declared Kelly. "It is not true. He has complete, total freedom to preach."

A chaplain in veterans hospital work, Dow H. Heard, of Washington, D. C., said this type of chaplaincy is highly specialized. The 173 Veterans Administration hospitals care for 525,000 veterans patients each year.

The peak load for World War II vets in the hospitals will come about 1967, he added. Southern Baptists have 42 chaplains in this work.

Under Southern Baptist Convention organization, the Chaplains Commission is the agency which works with chaplains. The Chaplains Commission is an arm of the Home Mission Board.

Proposed Merger Being Considered

A committee of the Southern Baptist Executive Committee is going to study the proposed merger of two Negro Baptist institutions located in Nashville, Tenn.

They are American Baptist Theological Seminary and the National Baptist Missionary Training School. They have adjacent campuses.

Southern Baptists own the seminary campus and support it jointly with the National Baptist Convention, Inc., a Negro Baptist body. The Training School has no connection with the Southern Baptist Convention.

If accomplished, the merger will become effective September, 1956. The seven-member committee named by Judge Frank Hooper, Executive Committee president, includes G. Allen West, of Nashville, Tenn., as chairman; W. D. Hudgins, of Jackson, Miss.; Homer Waldrop, Jackson, Tenn.; Orin Cornett, Nashville; Ramsey Pollard, Knoxville, Tenn.; Leland Sedberry, Nashville, and James M. Gregg, Nashville.

Assistant Promotion Director Announced

Robert J. Hastings, pastor of University Baptist Church, Carbondale, Ill., will join the staff of the Southern Baptist Executive Committee Oct. 1 as assistant to the director of promotion.

According to Merrill D. Moore, director of promotion, an important part of Hastings' duties will be in helping to carry out the newly-announced program of church finance.

Hastings, 31, holds a doctor of theology degree from Southwestern Seminary. A native of Marion, Ill., he is married and the Hastings have three children.

The new assistant to the director of promotion is a writer as well as preacher. He is gathering material for a history of South-

(Continued on Page Seven)

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Presbyterians Seek Larger National Missions Budget

A budget of nearly \$6,500,000 for mission work in the United States, Alaska and the West Indies in 1956 was recommended by the national staff of the Board of National Missions, Presbyterian Church in the U.S.A., at its annual meeting in Lake Forest, Ill.

The board is scheduled to act upon the recommendation at its annual meeting in New York Sept. 22. The 1955 budget was just short of \$6,000,000.

Assemblies of God Plan Headquarters Building

Plans for a \$3,000,000 Assemblies of God headquarters building at Springfield, Mo., were unveiled at the denomination's 26th biennial convention.

Bert Webb, assistant general superintendent, said the structure would be five stories high, contemporary in design and built of glass and aluminum. It will be an addition to the Church's publishing house quarters, already established at Springfield at a cost of around \$1,600,000.

Hard to Brain-Wash Religionists Publication Says

China Youth, Communist magazine published in Peiping, conceded that it is hard to brain-wash religious believers.

"People can break any idol but can't wash the divinity off the brain of religious followers—this must be done through persuasion and education," says the current issue received in Hong Kong.

It adds that "religious ideas can be obliterated from the minds of people through constant atheistic propaganda."

But the publication cautions its readers that atheistic propaganda must be spread with care so as not to split the unity of the people to the extent of jeopardizing Communist control of China.

"We look forward to the day," it says, "when religious ideas are eliminated and nobody believes in religion any longer."

Southern Methodists Plan Assembly Center

Methodist Conferences of Alabama, Louisiana and Mississippi have made tentative plans to build an assembly center in Biloxi, Miss.

The plans call for construction of a hotel, motel and church on a 30-acre tract owned by the Conferences. An initial expenditure of \$1,000,000 on the proposed buildings is visualized.

Action to proceed further on the project was taken at a meeting here of Bishops Clare Purcell of Alabama, Marvin Franklin of Mississippi and Paul Martin of Louisiana.

A joint committee of ministers and laymen was named to prepare more definite construction plans for submission to the three Conferences.

Ministers Protest Governor's Acceptance of Brewery Gift

An Omaha brewery presented a prize baby beef to Gov. Leo Hoegh of Iowa and the Des Moines Ministerial Association planned to protest.

The Rev. P. G. Dykhuizen, association secretary, said the gift of the calf was "manifestly for publicity purposes under the guise of charity."

"It is the conviction of the association that such an act tends to cheapen the office of Governor and we are concerned over such a procedure," he said.

Bible Society Gratified Over Printing of Bibles in Russia

Officials of the American Bible Society said they were gratified over reports from Moscow that the Soviet government printing house has begun printing 25,000 copies of the Bible in response to a popular demand.

The reports said the printing was being done under the auspices of the Russian Orthodox Church which also would have charge of distributing the Bibles when they are off the presses.

Gilbert Darlington, treasurer, said the Society is "in close touch with this development and gratified to see that Bible printing has started in Russia."

"The Society hopes," he said, "that this printing is the first step toward providing the great quantities of scriptures needed to adequately supply Russia."

Church Construction Reaches New Monthly High

Church construction set a new monthly record of \$69,000,000 in August, the Departments of Commerce and Labor reported in Washington, D. C.

It was \$3,000,000 more than the previous record established in July.

The banner month pushed total construction by U. S. churches to \$470,000,000 for the first eight months of this year, an increase of \$110,000,000, or 31 per cent, over the 1954 level.

Meanwhile, construction activities by non-public schools, most of which are church-affiliated, totaled \$43,000,000 during the month. This was \$7,000,000 less than the record set in August, 1954.

Construction by non-public schools has now fallen behind the 1954 total, with \$322,000,000 of new buildings put in place the first eight months of this year, compared with \$327,000,000 in the same period last year.

New building work by private hospitals and institutions amounted to \$31,000,000 in August, the same as July and \$2,000,000 more than in August last year.

Bible Quotation Used In Building Plan

City Building Inspector Jack Keeley had to go to the Bible to interpret some instructions written on a specification plan.

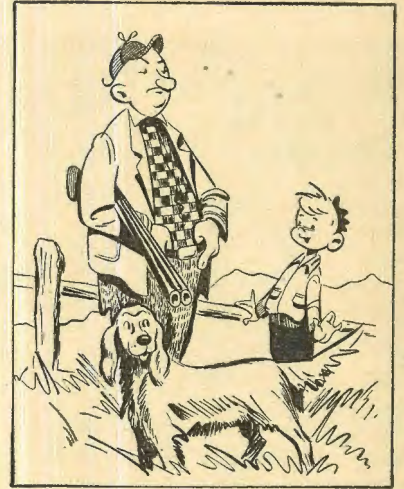
The plan was turned in by a firm working on a new General Electric plant in Owensboro, Ky.

Written on a section of the specifications concerning grading on a hilly area of the land was the notation: "Isaiah 40:4."

Mr. Keeley checked and found this:

"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

A Smile or Two



"A hunting dog? What did he lose?"

During the visit of a Kansan and his wife to Los Angeles, the famed smog of that western city was very much in evidence. A friend was taking them around on a sight-seeing tour to the various points of interest of the city and he said:

"Now, on a clear day you can see a range of mountains near Hollywood, Mount Baldy and Catalina Island."

"Well," drawled the visitor from Kansas, "we ain't got much in Kansas, but, at least, what we have got, we can see!"

Have you heard about the rich Texas oil man who visited Paris? He leaned 'way back to look up at the Eiffel Tower, and exclaimed: "Um-m-m. . . Ah wonder how many barrels that 'n produces!"

A young man moved into the plains region. After several years of drouth, he singled out an oldtimer and asked, "Doesn't it ever rain around here?"

The old man repl'd, "Son, do you remember the story in the Bible about the time it rained 40 days and 40 nights?"

"Yes," said the newcomer, "but what has that got to do with us?"

"Well," said the early settler, "we got an inch and a quarter that time."

—Capper's Weekly.

"The cause of the fire was friction," the insurance inspector reported.

"What do you mean?" he was asked.

"A \$25,000 fire insurance policy," he said, "rubbing against a \$20,000 house."

—Montreal Star.

Four-year-old Sylvia and her parents were driving home for the 1st time in their shiny new red automobile, which had been purchased on time payments.

Said the father, "Well, I'll have to cut out some fishing trips to pay for this car."

"I'll have to cut out some things, too," added the mother.

Sylvia mulled this over, then suggested helpfully, "I'll cut out some paper dolls."

—Christian Science Monitor.

"Your hair needs cutting badly," remarked the barber.

"It does not," exclaimed the customer, sitting down in the chair. "It needs cutting nicely. You cut it badly last time."

—Quote.

Executive Committee Meeting

(Continued from Page Five)

ern Baptist work in Illinois which will be published in 1957.

Hastings also has contributed articles to **Baptist Training Union Magazine, Quarterly Review, Brotherhood Journal, Open Windows, and the Baptist Program.**

He has served as chairman of the Radio and Television Commission of the Illinois state convention and as a member of the Southern Baptist Radio and Television Commission.

A Rotarian, Hastings also is a chaplain in the Illinois National Guard.

Church Finance Program Drafted

A church finance program to help local Southern Baptist churches increase their budgets to meet needs for funds is nearing reality, the Southern Baptist Executive Committee has learned.

Merrill D. Moore, the Committee's director of promotion, outlined the plans for the program, which will be carried out at state convention and associational level.

The church finance program, something new in Southern Baptist life, will "provide necessary help for every Southern Baptist church in raising a worthy budget for local expenses, building fund, and missions," Moore declared.

"The program will use methods which have proved themselves when used by other churches, denominations, and by professional fund raising groups," he continued.

Distinctively Baptist

"At the same time, the church finance

program will be distinctively Southern Baptist," according to Moore. "It will utilize the peculiar facilities, organizations, and programs which Southern Baptists have."

The program, he said, will make use of the Sunday school, Woman's Missionary Union, Baptist Training Union, and Brotherhood. A uniform program, it can be used in all areas of the Convention and by churches large and small.

The church finance program will largely use volunteer workers rather than professional leaders. A scriptural plan, it will be based on Christian stewardship with the tithe as a minimum, Moore continued.

The church finance program will come to local associations and churches through their state conventions. State secretaries, directors of promotion, and other state leaders will attend a church finance clinic in Nashville, Tenn., where the Executive Committee has offices.

Printed Materials

The state leaders will then hold clinics for associations and churches in the various states of the Southern Baptist Convention.

Moore said the Executive Committee will provide material for churches to aid them in church financing. The material will include a guidebook, containing detailed instructions for raising funds to meet the church budget.

"The new program will not abolish present methods of encouraging stewardship. It will make use of all of these methods and then include new steps," Moore said.

Further details for the church finance program will be worked out at a meeting in Nashville in December with a clinic for state convention leaders to be held next June.

Counselor's Corner

By DR. R. LOFTON HUDSON

TREASURER'S BOOK

Question: Does any member of a Baptist church have a right to look at the treasurer's book and check the report? And should the deposit slips and cancelled checks be checked to see if they balance?

Answer: Every Baptist church ought to have an auditing committee to go over the expenditure of money very carefully. No treasurer ought to sign checks by himself. There should be at least two signatures on every church check. And all church money should be counted in the presence of two people.

This is only fair to the treasurer. Human nature being what it is, no man should be subjected to the suspicion and danger connected with counting money alone and keeping books unchecked.

I have known of many good people injured by sloppy business practices. If I were asked to be a church treasurer, I would not think of counting church money alone. Nor would I keep books without having them checked by a committee.

No, it would not be advisable to open books to everyone. This would simply breed ill-will and suspicion. But every member of a Baptist church has a right to know how every dime of money is spent, and only the church has the right to decide how it is to be spent. And full reports should be made to the church regularly.

This is the Lord's money. Good business principles are not too good for the church. Wise leaders will close the gate before the horse gets out.

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Gibson Returns From Alaska Convention

Harvey T. Gibson has organized a Training Union at the "North Pole!"

Gibson, director of administration in the Training Union department of the Baptist Sunday School Board, last month organized a Training Union in the First Baptist Church of North Pole, Alaska. He was there to represent the Sunday School Board at the annual meeting of the Alaska Baptist Convention at Valdez.

During his four weeks' visit he held two central leadership training schools in Fairbanks and Anchorage and visited four other churches and missions.

Gibson reports, "The schools were well attended and every church in the two cities was represented. There are now 27 Baptist churches and missions in Alaska, with every church having a full program, the Sunday School work is growing and there is a Training Union in every church that is organized."

"From 85 to 90 percent of the persons reached are service men or civilian workers from the United States," he said.

Record Enrolment at Ouachita

The influx of new students has put a strain on the housing facilities at Ouachita after only the third day of activity in the fall semester.

Dr. Cecil Sutley, dean of students, stated that there were upwards of 275 new students on campus with the big flow expected the rest of the week as upperclassmen checked into the dormitories.

An enrolment of more than 700 is indicated if the current trend continues, it was stated. This year's figure will top any since the war with the exception of the immediate postwar era of veterans studying under the GI Bill during the years 1947, 1948 and 1949.

New Film Will Help Youth Find God's Will For Life

The Southern Baptist Foreign Mission Board released a dramatic motion picture, **Recruits for Christ**, on September 15, according to an announcement by Fon H. Scofield, Jr., the Board's associate secretary for audio-visual aids.

The film was prepared in the studios of Family Films of California, and its purpose is to help young people find God's will for their lives. It is being released on a service charge basis of \$2 through the Baptist Book Stores, and is available through Baptist Student Union offices for free use by all student groups.

"The film shows love's response to human need," says Mr. Scofield. "Every church will want to help its young people face God's will for their lives."

Moslem World Film Is Now Available

Balm in Gilead, a kodachrome motion picture prepared especially for use in connection with this year's foreign mission study on "The Moslem World," was released September 15, according to Fon H. Scofield, Jr., the Foreign Mission Board's associate secretary for audio-visual aids. The film will be distributed through the Baptist Book Stores.

Balm in Gilead is the story of Southern Baptist missions in the ancient lands of the Near East. Among other things the film shows the Baptist Hospital at Ajloun, in the Hashemite Kingdom of Jordan, witnessing of the Saviour's love among the Moslems.

It's got so now that almost any girl with a good, steady job can get married.

—Quote.

Millions Will Read the Bible Together

Led by citizens of the United States, people in over forty countries will follow the 12th annual observance of Worldwide Bible Reading, sponsored each year by the American Bible Society.

Starting Thanksgiving Day, November 24, and continuing through Christmas, thousands of families will be reading identical passages of Scripture from the greatest chapters in the Bible. Lists of the passages, in convenient bookmark form, are provided by the American Bible Society, free of charge, to all who will use them. Again this year the Society has prepared the passages in Braille so that sightless people may join with others in following the readings.

The peak of the observance comes on Universal Bible Sunday, December 11. Churches of every Protestant denomination by the thousands observe the day throughout the United States and overseas. Posters, responsive readings, bookmarks and other material to assist pastors in the observance were mailed early in September to approximately 170,000 ministers.

COURAGE

Courage, it would seem, is nothing less than the power to overcome danger, misfortune, fear, injustice, while continuing to affirm inwardly that life with all its sorrows is good; that everything is meaningful even if in a sense beyond our understanding; and that there is always tomorrow. It is a part of the religious sense of life that sometimes exists in people without formal religion and is lacking in many religionists.

—Dorothy Thompson

Does God Send Disease To Punish Us?

By S. L. MORGAN, SR.
Wake Forest, N. C.

In a short article I wrote recently about the Salk vaccine, I said few people any longer hold the old, false view that God "sends" disease and suffering to punish people for sin. It brought me letters from as far away as Missouri and Texas. One was from evidently an able and earnest young Texas pastor; another from an intelligent old man of 84 in Missouri. They both quoted some of the numerous Old Testament passages that unequivocally represent God as "sending" disease, calamity, and death in punishment of sin. Yet evidently they were intrigued by my statement that Jesus taught us a different idea of God.

To the earnest old man of 84 I was at pains to write a long letter with no thought of publication, but I trust the letter may help others over a difficulty very real to many Bible lovers. Here is the letter:

Dear Brother W. _____:

Because you say you are 84, I take the greater pains to give you some reasons why I can't agree with you that God "sends" disease and trouble to punish us. I begin with what I think is the master key to understanding all such references in the Old Testament to God as sending disease and affliction to punish people. Like Evil itself, these evils are here only by the "permissive will of God."

Unchanging

In a word, the key is this: **God has never changed**; only man's ideas about Him have changed. And man began long ago with very dim and erroneous ideas about God. And Jesus expressly said He "came to fulfill the Old Testament law and the prophets," that is, to fill them full of the concepts God had always wanted to put into them, but could not because men were too slow and dull to take in all He wanted to say.

The Sermon on the Mount is full of that idea: over and over Jesus said, "They of old time said. . . but I say." They of old time said, "An eye for an eye and a tooth for a tooth"—that is, the old law said you may rightly pay back evil for evil, but God's will was different: instead of revenge, you must love your enemies and do them good.

Even the disciples of Jesus still had the old idea that revenge was right, and asked Jesus if they might call down fire from heaven and burn up the inhospitable Samaritans, even as Elijah in the story called down fire from heaven and burned up the captains and their fifties (2 K. 1:9). That the disciples still had such a revolting idea of God, as vengeful, deeply grieved Jesus, and He said in substance, "You utterly misjudge the nature of God!" (Luke 9:54).

Like Jesus

For God has always been in nature the kind of God Jesus declared Him to be. He never could have done vengeful, cruel things. "They of old time," including certainly some of the early Bible writers, only **thought** God could be vengeful and cruel. Century by century, through the great saints and prophets and psalmists, God slowly, patiently continued to teach the Hebrew nation a more Christian concept of God; and at last Jesus revealed Him fully; He had always been by nature like the Father of the Prodigal Son, loving man the sinner and longing for him

to come back home — to kiss him and make a feast for him!

All the ministry of Jesus was in fact to show what God is like Jesus ever suffered and "groaned in spirit" (John 11:33) as He saw men sick and suffering and dying, and as He healed the sick and raised the dead He was consciously **undoing** the evil done to men by sickness, and was saying in it all, "My Father has always worked at this, so must I" (John 5:17).

Revelation Progressive

All this is saying simply, God has progressively revealed His nature, and man has progressively understood what God is like, and indeed nothing else matters much in comparison.

One of the great preachers and writers of our day was Joseph Fort Newton. You would enjoy his book *River of Years*. He tells how in his early days as a minister in Louisville Baptist Seminary and later, he was much confused and disturbed by the Old Testament stories of God as doing and commanding things hard and cruel. He said to his wise Christian mother (in substance), "If these stories give a true picture of what God is like, then Jesus was wrong." She said, "Son, you listen to Jesus, no matter what people in old times thought." He followed her wise advice, and his difficulties vanished in time.

While he was pastor in Philadelphia, he was invited to address a society devoted to the spread of atheism. He began by asking them one by one, "What kind of God is it you deny?" One after another they described to him the God of the early Old Testament, who was represented as leading Israel in wars of extermination, and ordering the slaughter of captives — sometimes even to the "infant and suckling" (1 Sam. 15:3); sending fire to burn up the two captains and their fifties (2 Kings 1:9), and sending bears to tear up 42 children (2 Kings 2:24).

Newton said to the "atheists," "If that is the kind of God you deny, I want to apply for membership in your society. Such a God is no more like the God I worship than a Kangaroo is like an archangel."

Convinced

Several years ago a Baptist journal published an article of mine on the Bible as a "progressive revelation": first a dim idea of God, that idea becoming more notable century after century through the ever-clearer concepts of saints and prophets, until at last Jesus fully revealed Him as a Father who from eternity has been as loving and forgiving as the Father of the Prodigal Son (Luke 15).

The article brought me a letter from an aged Baptist minister in New York state. He wrote, "I'm 85 years old, and all my life I've preached a ferocious God of justice and vengeance, who punished and damned bad people now and forever. Your article has convinced me that I've been wrong, and has completely changed my idea of God. I write to ask if your article is to be printed in leaflet form; I think it ought to be, and distributed by thousands among ministers of all denominations."

Important Question

I really regard this as the most important question before the world today: **What**

Valid Baptism

By W. B. O'NEAL
Batesville, Arkansas

Valid baptism must be the work of the church. To the church and to the church only did Jesus give the order to baptize, Matthew 28:19.

Valid baptism must be performed in the name of the Father and the Son and the Holy Ghost, Matthew 28:19. Paul voided a baptism in which the name of the Holy Ghost had not been heard, Acts 19:2-5.

Valid baptism requires a subject won to be a disciple by the church, Matthew 28:18, and coming in the response of a good conscience toward God and not to put away the filth of the flesh, I Peter 3:21, see also Acts 2:41.

Valid baptism requires a subject who has first repented of his sins, Acts 2:38, and has believed on the Lord Jesus Christ to the salvation of his soul, Acts 8:37 and 16:30,31.

Valid baptism requires that the subject, along with the administrator, go both into the water and come up from the water, Acts 8:38; Matthew 3:16.

Valid baptism requires that the subject, being in the water, be dipped, plunged, submerged or immersed into the water and raised, lifted, or emerged from the water. Nothing short of this will satisfy the meaning of the term, "to baptize," nor will anything short of this fulfill the symbolism intended in the act, Romans 6:3-5, Col. 2:12.

Valid baptism is the entrance, or enrolment, of a pupil into the school of the church for instruction in all the commandments of our Lord, Matthew 28:20. His schooling is to continue till he has absorbed all the Lord's instructions and till he has achieved the noblest of all accomplishments, the observance of them. For by so doing he is building his house upon a rock, Matthew 7:24,25.

is God like? If He has ever, even in any remote past, been vengeful and cruel, "sending" disease and calamity to punish people, wouldn't we have to fear He might become so again? And could we yield our hearts completely to worship and love a God who in nature ever was or could be vengeful or cruel?

Why or how disease and suffering and death were ever allowed to enter the world is indeed the greatest of mysteries; philosophers and theologians have struggled for ages to find the answer, but in vain.

But one thing we do know certainly: Jesus revealed a God who created and seeks to redeem all men and make them good and happy; who loves and pities every sufferer, and who has actually helped us through scientists and doctors to conquer many of the dread scourges that once killed people by millions — even to stopping terrifying epidemics in their tracks, even while they raged like a forest fire, with death everywhere.

And so I wrote of the joy and gratitude I felt that God had revealed to Dr. Salk how to head off the dreaded scourge of polio, and is sure to show us in time how to conquer cancer and other terrible diseases. I can't understand it all, but Jesus showed us a God like that, and it grieves me that many won't believe it, but go on thinking of Him as cruel and vengeful, as men did long ago before Jesus came to show men what a loving, pitying Father He has always been!

Heralds Of A Heresy

By ROBERT G. LEE, Pastor

Bellevue Baptist Church, Memphis, Tenn.

In some pulpits, in some college chairs, from behind some pulpits, in some editorial seats, in some books, in some political speeches, and in other places, we find those who are heralds of a hurtful heresy Satan loves and God abhors — heralds who make unequivocal statements such as:

"We are all sons of the same heavenly Father."

"There is a common Father of us all and we all belong to one family."

Such expressions, or some synonymous expression which imply that all men are the children of God are so often used that protest should be made against its utter unscripturalness.

Denies New Birth

One of the most common, most popular, most deep-rooted, hellish heresies of today is that of the universal Fatherhood of God. This modernistic, latitudinarian doctrine of the universal Fatherhood of God and the brotherhood of man is farfetched and foreign to Scripture — an erroneous belief of the imperfectly-enlightened or theologically-perverted imagination without one line or word or syllable of Biblical support. As to God's truth about this matter the Christian must not be ignorant, nor even careless. He must be fortified, brave, true. The Word of God is plain—and contains no hint of this fearful delusion.

The teaching of the universal Fatherhood of God is a polite and easy way of denying the necessity of the new birth. If all are children of God by physical birth they do not have to be born again. The denial of the necessity of the new birth is the gist and genius of the universal Fatherhood of God. Therefore, the evangelical Gospel and historical Christianity give strong repudiation to this wolf heresy dressed in sheep's clothing — because we become children of God not by natural generation but by supernatural regeneration.

The unregenerated are not children of God, but children of the devil. Jesus said to the Pharisees who claimed that God was their father:

"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

John, the Apostle, wrote: "In this the children of God are manifest, and the children of the devil" (I John 3:10). Christ flatly contradicted the claim of the Pharisees and others.

No person enters this world a child of God. If all people are children of God when they are born of their mothers that takes in Hitler, Mussolini, Stalin, the rapist, the thief, the murderer, the infidel, the atheist — and all the rest. All are in the family of God—no matter what! What sinful absurdity!

Sinful Nature

All men have inherited from Adam a fallen and sinful nature. David's statement is true of each member of the race. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). The children of Adam are "by nature the children of wrath" (Eph. 2:3)— and each possesses a heart "deceitful above all things, and des-

perately wicked" (Jeremiah 17:9). There is no difference; for all have sinned, and come short of the glory of God (Romans 3), and are dead in trespasses and sins (Eph. 2:3). Consequently each person needs to be made alive unto God — since each is absolutely without eternal life by nature.

Deadly and dangerous the heresy of the Fatherhood of God which flatly contradicts Scripture — declaring that what ungodly men need is, not to become children of God (for they are that already) but to live in accord with that relationship.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

If men are already the natural children of God, then there is no need for them to believe on Jesus Christ to become His children. Man cannot become what he was all the time.

Jesus said: "Ye must be born again." If all men are by nature children of God, then there would be no need of a new birth to enter this kingdom. We cannot call God our Father, neither can we call unsaved people our brethren until we and they have been born into God's family by the Spirit of God.

—Baptist and Reflector.

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The Three Inseparables

By G. H. O'DONNELL

Three things in the life of Jesus Christ are inseparable — His exceptional birth, His sinless life, and His triumphant resurrection from the dead. These three are inseparable. In reality they are three phases of the one Divine Life.

The virgin birth was the method by which the divine Son of God came into the world and into human life. The incarnation of Christ, as we call His taking upon Himself of flesh and blood, was in every way exceptional.

But the life which He lived among men, after His incarnation, was just as exceptional. He was made in all points like unto His brethren, with the one difference — that unlike them He never knew the taint of sin. The life which He lived on earth was entirely sinless.

And this One who came among men by His exceptional birth, and who lived His exceptional life — a life completely without sin — also, logically, had a different outcome, so far as the earthly life is concerned, from that of all other men. When He voluntarily gave Himself up to death on the cross and was buried in the grave in the garden, He arose in triumph over death. And it is only logical that He should have His mastery over death shown in this resurrection from the grave. As His birth was different from ours, as His daily life was different from ours in that it was entirely sinless, so His death was different from ours — He arose in triumph from the dead.

Incarnation, sinless life, triumphant resurrection — these are the three inseparables of the life of our Lord. And human reason is able to see the perfect logic which binds the three together as one.

—The Baptist Observer.

International Unity

By R. PAUL CAUDILL, Pastor
First Baptist Church
Memphis, Tennessee

Nations can work together for good. I know, for I have seen the fruit of their labors in the Refugee Camps of the Near East, even as I have at various other points around the globe. The full story may never be told adequately, for it is filled with so much of grandeur and of the spirit of human kindness.

In the early summer of 1948, nearly a million Arabs left their homes in what is now Israel, on account of the Palestine conflict, to live in bitter exile.

Today, seven years later, these hapless people are still destitute and homeless, and depending, for the most part, on the United Nations Relief and Works Agency (UNRWA) for almost every form of civil assistance.

The problem becomes all the more acute since more than half of the refugee population consists of children under the age of 16, with 25,000 new births added to the total number of refugees each year.

The funds for assistance to Palestine Refugees were made possible by 24 nations while voluntary organizations have helped administer the vast program.

UNRWA's staff consists of around 7,500 workers who, in addition to providing food and shelter for the refugees, seek to provide for the educational needs of children, along with vocational training opportunities, and health care and medicines for all.

The monthly ration attempts to insure a diet that will afford approximately 1500 calories daily in the summer with about 1560 calories daily in the winter.

The Agency maintains around 80 clinics which record approximately half a million visits each month.

Before me, as I write, is a brightly colored map of Lebanon, Syria, Jordan and Israel. On the map I see symbols marking the sites of some 52 Arab Refugee Camps. There are also 17 circles, here and there, containing little black dots. These indicate the location of UNRWA Offices which are so spaced as to facilitate the ministry to every area of need.

Who knows but what there may come out of this united effort to relieve the pitiful plight of the Arab Refugees both inspiration and resolve to lay hold of the major differences that now separate nations in such a way that understanding and peace may one day come, under God, on a far grander scale, to all the peoples of the world.

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I will never get away from a prayer offered in one of our associations. The exact words cannot be given, but it was something like this: "Lord, keep your hands on us. We are dangerous men if turned loose."

—J. B. Gambrell.

Keep them in
your heart



Annual Thanksgiving Offering

Baptist CHILDREN'S HOME

B.S.U. Convention Goes to Arkadelphia

Ouachita Baptist College will be host to the 1955 State Student Convention to be held at Arkadelphia October 7-9. "God's World My Life Now" is the central truth which will be presented by such outstanding Baptist leaders as Dr. Robert G. Lee, world famous pastor of Bellevue Baptist Church in Memphis; Dr. B. L. Bridges, executive secretary of Arkansas Baptists; Dr. Ralph Phelps, President of Ouachita Baptist College; Dr. James Coggins, pastor of First Baptist Church, Texarkana.

DICK BAKER PRESENTS NEW SONG

Mr. Dick Baker, known and loved by students on all of our campuses, will direct the music. Mr. Baker has written many choruses, such as "Longing for Jesus," "He Made a Way," and "Place Upon My Heart." At the Arkansas B. S. U. Convention he will be presenting a new chorus for Arkansas Baptist students, "I Place My Life in the Hands of God."

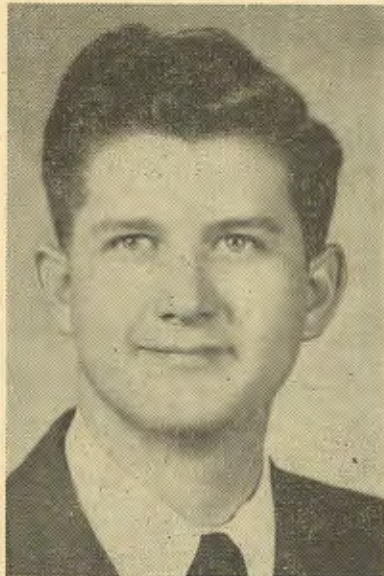
"BSU COUNTY FAIR"

After the Saturday night service there will be an unusual recreational feature, the "BSU County Fair." Between crunches of popcorn and bites of candied apples, convention delegates will witness talent and stunts from Christian college life at its best.

REGISTRATION

Registration fee of \$1 should be sent to BSU Department, 401 West Capitol, Little Rock. Name, college address, and choice of home or hotel accommodations should be included. Students should check with their local BSU director, college pastor, or BSU president about further details. Advance registration cards will be

UNIVERSITY OF ARKANSAS STUDENT PRESIDENT



JIM KENDRICK

Presiding at the 1955 State Student Convention will be Mr. Jim Kendrick, engineering student at the University of Arkansas and president of the Baptist Student Union for the state.

Special music will include representation from many campuses. One of these will be the Arkansas Baptist Hospital Choir, directed by Mr. John Gilbreath, Administrator of Arkansas Baptist Hospital.

available on the local campuses so that each school can send in registration cards in one group.

With a prayer for God's blessing and an air of expectancy, Arkansas students turn their faces toward Arkadelphia.

B.S.U. Department
Tom Logue, Director
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Lunsfords Return to Brazil

Mr. and Mrs. J. A. Lunsford, Southern Baptist missionaries to South Brazil, have left for their field of service after furlough in the States. Their address will be Rua Ponte Nova 385, Belo Horizonte, Minas Gerais, Brazil. They make their permanent American home in Jonesboro.

Executive Committee Groups Are Selected



Merrill D. Moore, left, director of promotions for the Executive Committee, discusses plans for his department with Robert J. Hastings, new assistant to Moore. Hastings, a pastor in Carbondale, Ill., joins the Executive Committee Oct. 1. —Baptist Press.

Several committees have been appointed by the Executive Committee and will probably bring their reports to the agency's December meeting in Nashville.

Members of the committee are:

Administrative Committee — J. D. Grey, chairman; A. Judson Burrell, Carl E. Bates, A. B. Hawkes, Homer G. Lindsay, M. H. Mabry, Mrs. George R. Martin, Paul A. Meigs, Ramsey Pollard, Edward H. Pruden, Thomas P. Pruitt, C. C. Warren, Homer H. Waldrop, G. Allen West.

Promotion Committee — J. Norris Palmer, chairman; Horace G. Adams, J. Carroll Chadwick, Purser Hewitt, John A. Jones, Mrs. Gordon Maddrey, B. J. Martin, Frank F. Norfleet, Sterling L. Price, C. Vaughn Rock, E. N. Wilkerson, Philip H. Wilson, John W. Wood, R. Archie Ellis.

Finance Committee — W. Douglas Hudgins, chairman; Kendall Berry, Charles C. Bowles, Doug-

las M. Branch, Carr P. Collins, W. Curtis English, Herschel H. Hobbs, J. Winston Pearce, Haskell McClain, T. K. Rucker, Lewis M. Smith.

Convention Arrangements Committee — Oliver R. Shields, chairman; James M. Baldwin, W. A. Buckner, James W. Merritt, James L. Monroe, L. M. Walker.

Committee to Study Merger of Negro Seminary and Training School — G. Allen West, chairman; W. Douglas Hudgins, Homer H. Waldrop, Orin Cornett, Ramsey Pollard, L. S. Sedberry, James M. Gregg.

Committee to Study Executive Committee Bylaws — J. D. Grey, chairman; Carr P. Collins, Herschel H. Hobbs.

Committee for Implementing World Evangelism Program — C. C. Warren, chairman; J. Norris Palmer, Albert McClellan, Porter Routh, Merrill D. Moore.

Baptist Folks and Facts

Dr. Thurman D. Kitchen, 69, president emeritus of Wake Forest College, Baptist school in the North Carolina community of the same name, died at his Wake Forest home recently of a heart ailment. He was college president from 1930 to 1950. He was a physician and former dean of Wake Forest's medical school.

The publication National Voice of Conservative Baptists, put out by that Baptist group, has suspended its September issue because it lacks necessary funds. The magazine's office is in Williamsport, Pa.

A collection of hymnbooks, gathered during his 50 years of preaching, has been given to Oklahoma Baptist University library by W. A. Merrill, former pastor

of First Christian Church, Shawnee, Okla.

Elsie R. Phillips, pastor of Aulander Baptist Church, Aulander, N. C., will become pastor of Downtown Baptist Church, Alexandria, Va.

George L. Burnham has become pastor of Blue Ridge Baptist Church, Kansas City, Mo. He comes to the Missouri pastorate after serving at South Elkhorn Baptist Church, Lexington, Ky., for two years.

Charles Horton, minister of music for First Baptist Church, Rocky Mount, N. C., accepted a position as head of the music department of Campbell Junior College, Buie's Creek, N. C. The college is supported by North Carolina Baptists.

—Baptist Press

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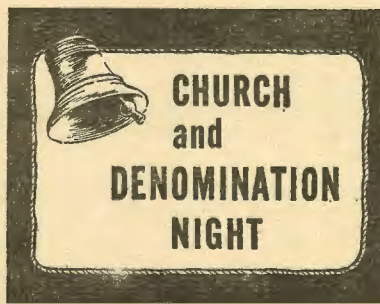
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Youth Leader Praises Siloam Assembly

"Dear Sir:

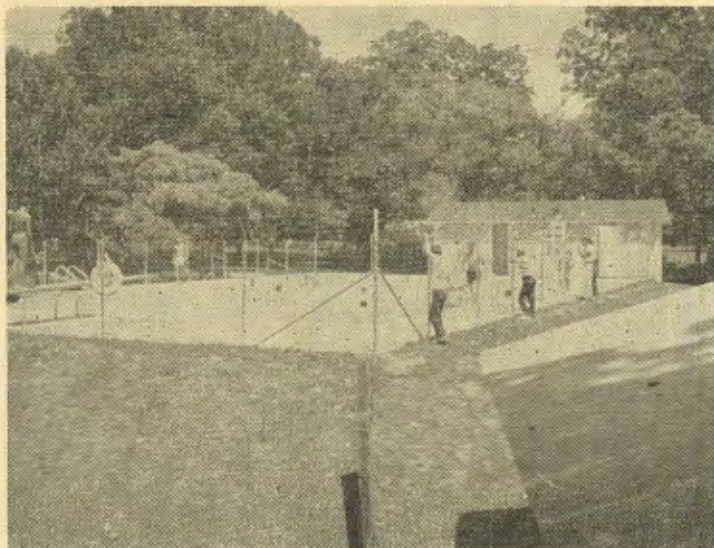
I realize that this is early for putting in an application for work at Siloam Springs next summer, but I would really like to work for the two weeks period.

I attended Siloam this summer for the first time in my life. I had one of the greatest times of my life. I made the best of it. I got a perfect attendance award and a first award in recreation. Another boy and I won the doubles championship in Ping Pong. I was busy doing something almost all the time. I really enjoyed it.

I think the programs were wonderful. They were planned just right. Siloam was probably the most spiritual meeting I have ever attended. Most of all, I enjoyed the Bible study periods. They were the most spiritual of all the services.

I am a Junior Physical Education major at Arkansas Tech. I love to work with young people, especially Juniors and Intermediates. This summer, I am serving as Youth Director in our church, Plainview Baptist at the Pine Bluff Arsenal. Our pastor served on the faculty at Siloam this year. I have a wonderful group of Juniors and Intermediates here, and they have really enjoyed the recreation program that I planned for them. I think we had a first rate program; also the Junior and Youth Choirs were very good.

I was saved on May 3, this year. There is a very peculiar story behind my conversion. I joined the church about six years ago but I



New Assembly Swimming Pool

was not saved. I was serious but I didn't repent and believe. I simply answered the pastor's questions.

When I went away to college I began to take an interest in Baptist Student Union work. I was appointed Training Union representative on the B. S. U. Council, and became pretty active in B. S. U. work. This year, I was Vice President of the B. S. U. I was also the Baptist representative on the Student Christian Council at Tech. I became noted for the life that I lived at Tech—everyone thought I was a Christian. Finally, through reading the Word and listening to it I realized that I had not been

saved. The Holy Spirit began to work with me, and finally I was under conviction so heavily that I couldn't stand it any longer. On May 3, after talking with a preacher friend I trusted Christ as my Saviour and was saved. Since then I have surrendered to full time Christian service, and plan to attend the Seminary when I graduate from college.

I would like to attend Siloam again next year, but I will probably have to work in order to attend. Since I have had some experience in recreation, including three years of basketball, one year of softball, in which we won the district championship, and a year of football in High School,

I feel capable of working with young people.

If possible, I would like to work on the Recreation Committee at Siloam next summer at the two assembly periods. I believe I could be a help to the program, and a blessing to all who participate. In return, I believe that I would receive a great blessing from working with those young people. If, however, you do not have an opening on the Recreation Staff, I would gladly work in the dining hall, or some other place in order to attend. Please give my letter a great deal of consideration and let the Holy Spirit lead you in the decision that you make.

May next year be the greatest year that Siloam has ever seen.

A Brother in Christ,
Billy Ozment"

NOTE: The above is a reprint, in full, of a letter directed to the Director-Manager of the Arkansas Baptist Assembly.

REVISED EDITION,

A Church Using its Sunday School

It has been brought to our attention that through some error the NEW REVISED EDITION of the book, A Church Using its Sunday School, carries the revision date of 1951. However, the reprinted book in the new format, Convention Press edition, is the revised 1955 edition. This is the edition that is suggested for Preparation Week in the churches.

Sunday School Dept.
Edgar Williamson, Sec'y.

Three-Year-Old Indonesia Mission Reports Increases

Southern Baptist missionaries in Indonesia, at their recent annual Mission meeting, reported a year of significant progress, according to Dr. J. Winston Crawley, secretary for the Orient.

New churches were organized at Semarang and Djakarta during the year, making a total of four Baptist churches in that land of 82,000,000 people where Southern Baptists have been at work for only three years. Each of the four churches will soon have a completed building which the Lottie Moon Christmas Offering has helped to provide.

Church membership increased by more than 160 per cent during the year to a reported total of 226. About one-tenth of these are former Moslems—a responsiveness not found among people of Moslem background elsewhere.

During the year the Indonesia Mission opened a seminary and a clinic and began formal literature production with the assignment of a missionary specifically to that task.

The seminary, located at Sema-


rang, had 14 students for its first year. It is the seventh new seminary related to Southern Baptist work in the Orient to be established in the past five years.

The clinic, located at Kediri, is forerunner for a hospital to be built there during the coming year. In its first five months the new clinic ministered to more than 4,500 different patients—for most of whom it was the first direct contact with the gospel.

The evangelistic outreach and opportunities in Indonesia are well illustrated by the fact that Sunday school average attendance is more than three times the church membership.

The appointment of nine new missionaries for Indonesia, bringing the total staff under appointment to 31, has brought great encouragement to the Indonesia Mission; but there is still less than one missionary for every two and a half million people.

Dr. Buford L. Nichols was elected chairman of the Mission, succeeding Rev. W. B. Johnson, who is now in the States on furlough.



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Graded Choir Clinics

Wilson, Arkansas: Your State Music Director conducted a Graded Choir Clinic in the First Baptist Church of Wilson, August 15-19. Rev. G. William Smith is pastor of First Church and Mrs. Ed Williams is Music Director. There were 30 in the Church Choir and 22 in the Junior Choir. The Junior Choir was organized under the direction of Mrs. G. W. Smith and Mrs. Ed Williams. A Festival of music was presented on Friday evening, August 19.

Texarkana, Arkansas: A Graded Choir Clinic was held in the Immanuel Baptist Church of Texarkana, August 22-28, conducted by the State Music Director. Rev. W. T. Byrum is pastor of this church and David White is the Music Director. There were 25 in the Church Choir, 21 in the Junior Choir and 11 in the Girl's Ensemble. There was a Festival of Music presented on Sunday evening, August 28, to a capacity crowd.

First Church, El Dorado

Dr. Loren Davidson returned September 7-10 for the third time in two years to teach voice to the members of the Church Choir of the First Baptist Church, El Dorado, Arkansas. Mr. Lecil Gibson is the Minister of Music and Mrs. Gibson assists by teaching voice to interested members of the church choir. It is no wonder that this fine choir was able to present THE PASSION OF ST. MATTHEW by Bach last spring. This choir is going to present Handel's MESSIAH December 18, 1955. Twenty-five members of the Shreveport Symphony will play the accompaniment to the MESSIAH.

Important Meetings

There was a meeting of all the Music Directors of the Central Association in First Baptist Church, Malvern, Sunday afternoon, September 18, at 2:30 p.m. The meeting was under the direction of Bueford Reynolds, Minister of Music, First Baptist Church, Malvern. A calendar of Music activities for 1956 was drawn up at this meeting and a nine-member Associational Music Committee was elected.

There will be a meeting of all the Music Directors in Pulaski County Association, Saturday, October 1, at 6:00 p.m. in the Chapel of Baptist Headquarters.

Song Sermon

On August 21, the Youth Choir of First Baptist Church, Bauxite, presented the Song Sermon, Immanuel, God With Us, compiled and conducted by Fred Spann, Minister of Music, First Church, Bauxite. This service was well attended and several decisions were made for Christ as a result of the Song Sermon.

Immanuel, God With Us

- I. God The Father
 - A. Creation
 1. "The Heavens Are Telling" — Beethoven _____ Choir
 2. "Thanks Be To God" — Dickson _____ Double Duet
 - B. Prophecy of His Son
 1. "He Shall Feed His Flock" — Handel _____ Sextette
 - II. God The Son
 - A. Birth
 1. "The Song Of The Shepherds"
— 17th Century German Melody _____ Choir
 2. "Rise Up Early" — Kountz _____ Choir
 - B. Ministry
 - "Peace Be Still" — Palmer _____ Choir
 - "The Lord's Prayer" — Malotte _____ Solo
 - C. Death
 1. "I Walked Today Where Jesus Walked"
O'Hara _____ Choir
 - D. Resurrection
 1. "Up From the Grave He Arose" — Lowry _____ Choir
 - III. God The Holy Spirit
 - A. Manifestations Of His Presence
 1. Love — "I Stand Amazed" — Gabriel _____ Sextette
 - "The King Of Love" — Shelley _____ Choir
 2. Prayer — "Create In Me" — Mueller _____ Choir
 3. Faith — "I Will Not Forget Thee" — Gabriel _____ Quartet
 4. Joy — "Hymn of Joy" — Spann _____ Choir
 5. Service — "Dedication" — Hardy _____ Choir
 - B. Manifestations of His Power
 1. Care — "Resting In His Love" — Brock _____ Sextette
 - "He's God The World In His Hand"
Negro Spiritual _____ Choir
 2. Salvation — "Wonderful Grace Of Jesus"
Hillenas _____ Quartet
 - "By Grace Are You Saved"
McGranahan _____ Choir
- Invitation "Softly and Tenderly" — Thompson _____ Choir
Benediction

Church Music Department
LeRoy McClard, Director

Professionalism

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

There are many "isms" to which we are exposed and which make their appeal to mankind, but perhaps the most subtle to the Christian worker is professionalism. How we do appreciate genuineness, sincerity, true and happy piety, and how easy it is for any of us in our work to drift into a pretense of something which we really do not feel. The word sympathy implies that we are really interested in the welfare of others and have at heart their prosperity of body, mind and soul.

The Bible says that we are to rejoice with those who rejoice and to weep with those who weep, and to recompense to no man evil for evil. One writer says, "Better in the wrong with sincerity, than the right with falsehood," and that "Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really be what we would seem and appear to be." Thomas a' Kempis wrote, "Those who love with purity consider not the gift of the lover, but the love of the giver." We need not seek to be consistent so much as to be sincere and true.

It was told of one man that he forgave his enemies no matter what they did, and one of his friends said of him, "He simply does not know that he has any enemies." It is told of a minister, who was called upon to conduct the funeral of a little child, that on the way home his own little girl, whom he had taken with him, asked, "Papa, how would you feel if that had been me?" The

little girl's question was such a rebuke to him, that he turned and went back to the stricken home and gave to the parents evidence of his real and sincere sympathy in their sorrow.

Sorrow always seems such a personal affliction that we are inclined to feel not only our own loneliness, but also that no one can help us bear the burden. The Christian is never alone, for our Saviour knows our need and knows how to help, and one of his ways of doing this is to bring a friend who sincerely sympathizes with us.

A Quaker friend was telling us of the help given his wife by a neighbor who had lost her own little one. The husband asked, "What did she say to bring you such comfort?" The wife said, "She did not say anything. She just sat by me, put her arms around me, and wept with me."

He who has comforted multitudes in all ages has a balm of healing, and says, "Lo, I am with you always." How it does help us when he says, "Fear thou not; for I am with you," and "When thou passest through the waters, I will be with thee." General Jackson, in his later years at the Hermitage, asked for George Keith's beloved hymn, a favorite of Mrs. Jackson. When he so needed divine comfort, he said, "I wish you would sing it now." "Fear not, I am with thee, O be not dismayed, for I am thy God, and will still give thee aid. I'll strengthen thee, help thee, and cause thee to stand, upheld by my gracious, omnipotent hand."

My Mommy's Smart.
She hid Daddy's
car keys in the
cookie jar until
he promised not
to drive like
CRAZY. Hoopay for
Mommy!



PEOPLE RESPECT GOOD DRIVERS!

Children's Page

The Song that Came Across the Sea

By INA E. LINDSEY



Selma had just moved to America from Sweden. Many things seemed strange to her, but there was one wonderful place in the new neighborhood which didn't seem strange at all. Selma found it one day when she went racing down to the end of the street with Nancy and John.

"Who lives here?" she asked, looking at the trees and flowers and a little pond.

"Mrs. Holmberg," said Nancy. "Do you go there sometimes?" Nancy shook her head.

"No boys and girls live there," she said.

"It's like the pretty place in Sweden," smiled Selma, "the place where my..."

"Come on," broke in John. "Tommy and Jane and the rest are calling us to play."

On another day Selma and Nancy and John stopped for a minute to look again at the pretty place at the end of the street.

Mrs. Holmberg was working among her flowers. She was singing a song Nancy and John could not understand. It seemed to be a happy song.

"Listen!" smiled Selma. "It's a song we sang in Sweden."

It was a happy song about trees and birds and flowers, Selma said. It was the song her family often sang when they rode together on a bicycle on Sunday afternoons.

"How could a whole family ride on one bicycle?" asked John.

"Oh, there are bicycles everywhere in Sweden," Selma laughed. "The bicycles we had were different from the ones you have. There was a place for both Father and Mother to sit and push on the pedals. Baby Carl sat in a basket in front of my father, and there was a place for me to sit behind my mother."

The more Selma and Nancy and John thought about it, the more they wished they knew Mrs. Holmberg. They could ask her about her bicycle and about the song that Selma thought had come across the sea.

Selma was on an errand for her mother the next time she passed the pretty place at the end of the street. She looked over between the hedges at the trees and flowers and the pond that was like a tiny lake. It made her so happy, she began to sing the Swedish song she had heard Mrs. Holmberg sing.

Suddenly, in the midst of the song, a voice said, "Where did you learn that song, my dear?"

It was Mrs. Holmberg. She was clipping the other side of the hedge.

"In Sweden," smiled Selma in surprise.

Mrs. Holmberg told Selma that she had learned the song when she was a little girl in Sweden. She, too, had sung that song while riding on a bicycle with her family.

Soon Selma was telling Mrs. Holmberg about her new playmates who had never seen the lakes and trees that made Sweden so beautiful.

Mrs. Holmberg invited her to come over the next afternoon.

"Bring your new playmates to hear some stories about Sweden," she said. "We can have a party."

Selma could hardly wait to tell Nancy and John and Jane and Tommy and the rest about the invitation. They laughed to think how funny it was that they had finally made friends with Mrs. Holmberg, all because of the song that had come across the sea.

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FISH WITH ANIMAL NAMES

By GLADYS CLEONE CARPENTER

A number of fish have some one characteristic resembling that of an animal thereby gaining the name of that animal.

For instance there is the porcupine fish. This dark, spotted fish is covered with sharp moveable spines. These spines can cause severe wounds.

The cowfish and sheepshead are so named because of the shapes of their heads.

The squirrelfish makes a noise like the bark of a squirrel. While a dogfish utters a sound like a dog barking.

The pigfish won his name because he grunts like a pig and also because he has a long snout.

The catfish "purrs" when caught. Then, too, he has barbels that resemble a cat's whiskers.

Another fish designated because of barbels is the goatfish. Evidently the namer of him thought the barbels resembled the chin whiskers of a goat.

One fish is called batfish because of its wing-like fins.

Then the fierceness and long teeth of another won for him the name wolfish.

There are fish named for other types of outdoor creatures such as lizardfish, roosterfish, red-horse, toadfish and others.

So it seems that God repeats some of the characteristics of his handiwork in more than one kind of creature.

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WHAT ANIMAL AM I?

By ELLEN BROWN

I like the rocks
But not to swing
And I will eat
Most anything
I have two horns
But don't blow them;
I'm short and I
Walk on four limbs.

Goat

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—000—

FAITH

There is much in the world to make us afraid. There is much more in our faith to make us unafraid.

—Frederick W. Cropp.

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Figures to Inspire

SUNDAY, SEPTEMBER 11

| | *Indicates Missions Included | | |
|-------------------------------------|------------------------------|------|------|
| | S.S. | T.U. | Add. |
| Alma, First | 209 | 96 | |
| Berryville, First | 191 | 109 | 1 |
| Benton, First | *741 | *192 | |
| Benton, Calvary | 176 | 96 | |
| Booneville, First | 445 | 156 | 1 |
| Cabot, First | *325 | *208 | |
| Camden, First | *718 | *262 | 1 |
| Conway, First | 531 | 131 | 10 |
| Crossett, First | 497 | 180 | 2 |
| Cullendale, First | 444 | 202 | 1 |
| El Dorado, First | *1121 | *342 | 2 |
| El Dorado, Immanuel | 721 | 332 | 4 |
| El Dorado, Second | 559 | 225 | 2 |
| El Dorado, West Side | 354 | 115 | |
| Fayetteville, First | *600 | *202 | 33 |
| Fayetteville, University | 210 | 123 | 3 |
| Fordyce, First | 403 | 130 | |
| Fort Smith, Bailey Hill | 202 | 125 | 2 |
| Fort Smith, First | *1599 | 687 | 6 |
| Fort Smith, Grand Avenue | *828 | *345 | 7 |
| Fort Smith, Immanuel | 365 | 190 | |
| Fort Smith, South Side | 327 | 121 | 5 |
| Fort Smith, Spradling | 232 | 106 | 4 |
| Fort Smith, Temple | 262 | 131 | |
| Fort Smith, Towson Ave. | 206 | 107 | |
| Fort Smith, Trinity | 361 | 145 | 1 |
| Forrest City, First | 508 | 148 | 1 |
| Gurdon, Beech Street | 222 | 116 | 1 |
| Helena, West | 418 | 151 | |
| Helena, Second | 151 | 97 | |
| Hope, First | *509 | 180 | |
| Hot Springs, Park Place | 425 | 122 | 3 |
| Jacksonville, First | *462 | 196 | 11 |
| Jonesboro, Central | 501 | 213 | 16 |
| Levy | 371 | 171 | 7 |
| Little Rock, Immanuel | *1647 | *517 | 11 |
| Little Rock, Pulaski Heights | 582 | 154 | |
| Little Rock, Rosedale | 195 | 98 | |
| Little Rock, Second | *1047 | *374 | 7 |
| Little Rock, South Highland | 484 | 191 | 2 |
| Little Rock, Tabernacle | 655 | 180 | 3 |
| Magnolia, Central | *787 | 226 | 12 |
| Malvern, First | 582 | 181 | |
| Malvern, Third | 298 | 93 | |
| Marianna, First | 306 | 115 | |
| Mena, First | *384 | *187 | *3 |
| Morrilton, First | 255 | 120 | 1 |
| Monticello, First | 420 | 255 | 10 |
| McGehee, First | 529 | 227 | 5 |
| Nashville, First | 264 | 135 | |
| Norphlet, First | 334 | 200 | 3 |
| No. Little Rock, Baring Cross | *1124 | *342 | 7 |
| No. Little Rock, Calvary, Rose City | 246 | 97 | 6 |
| No. Little Rock, First | 329 | 124 | |
| No. Little Rock, Park Hill | 471 | 161 | 1 |
| Paris, First | 394 | 113 | |
| Paragould, First | *623 | *262 | 1 |
| Pea Ridge, First | 156 | 100 | 1 |
| Piggott, First | 349 | 150 | 1 |
| Pine Bluff, Immanuel | 615 | 222 | 2 |
| Pine Bluff, South Side | 622 | 230 | 4 |
| Rogers, Immanuel | 102 | 50 | |
| Searcy, First | 354 | 103 | 1 |
| Siloam Springs, First | 349 | 198 | |
| Siloam Springs, Howard Avenue | 122 | 74 | 5 |
| Smackover, First | 350 | 171 | 2 |
| Smackover, Joyce City | 177 | 116 | |
| Springdale, Caudle Avenue | 197 | 96 | |
| Springdale, First | 501 | 215 | |
| Star City, First | *294 | 151 | 7 |
| Texarkana, Calvary | 290 | 143 | 4 |
| Texarkana, Immanuel | 181 | 114 | 2 |
| Warren, First | 525 | 190 | |
| Warren, Immanuel | 347 | 189 | 10 |

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BOONEVILLE, ARKANSAS

Southern Baptist Convention Calendar For 1956

A Suggested Guide for Co-ordinated Denominational Activities and Emphases

(Special emphases for a given month are printed first, followed
by specific activities to be observed during that month.)

Crusade for Christian Morality — emphasis throughout 1956

January

Church Schools of Missions

Special Bible Study Week, January 2-6 — "The Teachings of Jesus"
—Matthew 5-7.

W.M.S. Focus Week, January 15-20.

February

The Theological Seminaries and Carver School of Missions and Social Work

Baptist World Alliance Sunday, February 5

Y.W.A. Focus Week, February 12-18

March

Home Missions

W.M.U. Week of Prayer for Home Missions and Annie Armstrong Of-
fering, March 5-9

Training Union Study Courses (avoiding Week of Prayer)

Home and Foreign Missions Day in the Sunday School and Offering,
March 25

April

Christian Education

Christian Literature and Church Libraries

Youth Week, April 1-8

Jewish Fellowship Week, April 23-29

May

Hospital Ministry and Nurse Recruitment

Christian Home Week, May 6-13

G.A. Focus Week, May 13-19

W.M.U. Annual Meeting, May 27-29

Southern Baptist Convention, May 30 to June 2

June

Relief and Annuity Board (and Offering for the Relief of Aged Min- isters)

Life Commitment to Christian Service

Vacation Bible Schools

Assemblies and Camps: Ridgecrest, Glorieta, and States

July

Assemblies and Camps: Ridgecrest, Glorieta, and States

August

Assemblies and Camps: Ridgecrest, Glorieta, and States

Sunbeam Focus Week, August 12-18

Off-to-College Day in the Home Churches

September

Church Music

Foundations: Southern Baptist and State

Church Roll Revision

Associational Sunday School Planning Meetings, September 11

Training Union Planning Meetings (or in October or November)

W.M.U. Season of Prayer for State Missions and Offering (as promoted
by the state W.M.U.'s)

Student Join-the-Church Day (Sunday following college opening)

Sunday School Preparation Week in the Churches, September 23-30

October

Cooperative Program

Associational Mission Rallies

Sunday School Training Courses

Layman's Day, October 14

State Mission Day in the Sunday School and Offering, October 28 (as
promoted by the states)

November

State Papers and Missionary Magazines

World Missions Week, October 28 to November 4

Enlistment Day and Every-Member Canvass, November 4 (or nearest
convenient Sunday)

R.A. Focus Week, November 4-10

Orphanage Day and Offering (as promoted by the states)

December

Foreign Missions

W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christ-
mas Offering, December 3-7

Training Union "M" Night, December 3

Student Night at Christmas, December 30



Ridgecrest and Glorieta Schedule For 1956

| Dates | Ridgecrest |
|------------------|---|
| May 31-June 6 | — Y.W.A. Camp |
| June 7-13 | — Student Retreat |
| June 14-20 | — Church Music Conference |
| June 21-27 | — Sunday School Conference |
| June 28-July 4 | — Sunday School Conference |
| July 5-11 | — Sunday School Conference |
| July 12-18 | — Training Union Leadership Assembly |
| July 19-25 | — Training Union Leadership Assembly |
| July 26-August 1 | — Training Union Leadership Assembly |
| August 2-8 | — Home Mission Board Conference |
| August 9-15 | — W.M.U. Conference |
| August 16-22 | — Foreign Missions Conference Writers' Conference Baptist Brotherhood Conference |
| August 23-29 | — Bible Conference School for Church Librarians Audio-Visual Aids Workshop Leadership Conference on Christian Recreation Christian Life Conference Radio and TV Conference Historical Commission Conference |
| | Glorieta |
| June 7-13 | — Training Union Leadership Assembly |
| June 14-20 | — Training Union Leadership Assembly |
| June 21-27 | — Home Mission Board Conference |
| June 28-July 4 | — W.M.U. Conference |
| July 5-11 | — Foreign Missions Conference Writers' Conference Baptist Brotherhood Conference |
| July 12-18 | — Bible Conference School for Church Librarians Audio-Visual Aids Workshop Leadership Conference on Christian Recreation The Christian Life Conference Radio and TV Conference Historical Commission Conference |
| July 19-25 | — Church Music Conference |
| July 26-August 1 | — Sunday School Conference |
| August 2-8 | — Sunday School Conference |
| August 9-15 | — Sunday School Conference |
| August 16-22 | — Y.W.A. Camp |
| August 23-29 | — Student Retreat |

Renewed Allegiance To The Law

By BURTON A. MILEY

This concluding lesson for the quarter shows the strength and vitality of the religion developed by the Jews after the rebuilding of the temple in the restoration. This religion forms the immediate background into which Jesus came and founded Christianity. Each person of saving faith should be deeply interested.

Source material is from the prophet Ezekiel, who was among the earlier captives, and Nehemiah, who aided building the wall 70 years after the temple was built.

If one walks through a vast woodland, it is well for him to blaze his path. Then other trips will follow the same road. Wanderings and detours will be prevented by the blazed trail. When God instructed His people in the way He would have them to walk, He surrounded them with statutes and commandments which would keep them from wandering into error and mistakes. These laws were not superficial. They carried the purpose of God. Obedience to them was fulfilment of divine purpose. Lack of obedience resulted in the loss and destruction of the people. Religion after the exile looked to these statutes and laws and called the people to a renewed allegiance. It was hitting the trail of God's will.

Israel's major mistake was the lack of allegiance to God's commandments. Can you imagine electricity that turns to despise the wire which furnished it transportation? Or water that hates the pipe which channeled it? Or sap which did not care to be conformed unto the tree whose life's essence it was? This was Israel's sin. God had been neglected and it was time for renewed allegiance when the building of the wall had been completed. The people were in unity from task and should be in spirit of allegiance. They had need to check back to the original pattern and mend their ways.

GOD'S COMMANDMENT

God's spokesman, Ezekiel, called attention to the commandment of the Lord to walk in His statutes and to keep His judgments, to hallow his Sabbath so that there would be a sign between God and His people. It is necessary that some visible sign exist between God and His people or else relationships will fade and behavior patterns will become contrary to the nature of God. Ezekiel was expressing the ideal. Over and over people had turned from God's statutes. They had walked in their own rebellious ways. Idolatry had been substituted for the statutes of God and Sabbath days had been neglected. People have to be recalled. True religion is not made up of one call from God, but, as a parent calls his child many times for different

Sunday School Lesson
September 25, 1955
Ezekiel 2:19-20; Nehemiah 9:1-3;
10:32, 35, 37, 39

purposes, God calls His children. Each time He calls them to come nearer. Revivals are God's calls. Rededications are man's answers.

THE GREAT ASSEMBLY

The walls had been rebuilt. It was time for the people to come together in unity to renew relationship and covenant with God. Nehemiah records, "In the twenty and fourth day of this month the children of Israel were assembled with fastings, and with sackcloth and earth upon them. The seed of Israel separated themselves from all strangers and confessed their sins, and iniquities of their fathers." They read the book of the law three hours. For another three hours they confessed their sins and worshipped the Lord their God. This conclave was a marvelous renewal of allegiance. After the scriptures were read, probably Deuteronomy, interpretation was given and the people rejoiced in that which God had done for them. One can note the aggressive element which comes in renewal of relationship. It is first manifested by the assembly of the people with serious intent (9:1). Today one of the best indications of renewal with God is a return in full loyalty to his congregation. Secondly, the separation from all others (9:2). This separation is from strangers to God and practices apart from His plan. Then comes confession of sins and finally the reading of the law in worship of God. One cannot improve upon this program of worship and today the Christian church demands these same elements: the assembling, separating, study of the Word, confession of sin while one worships God.

The covenant was entered and record is in Nehemiah the tenth chapter. The covenant relationship hinged upon four points of renewed allegiance. The first was the separation of Jewish life from heathen. Mixed marriages between Jews and non-Jews had been widely practiced. It was a burning issue of the day but in the renewed allegiance this practice must be discontinued. Then the Sabbath was to be properly observed. Commerce was to be ousted on the Sabbath Day. The day was to serve as a sign of the relationship between people and God. Many Gentiles made the Sabbath a chief day of barter. The Jews joined in this commercial practice (9:31). In the third

place the temple tax was to be collected in order that there would be necessary materials to operate the temple. This temple tax was approximately 25 or 30 cents from each person. It was the tax which the Lord commanded Peter to raise when he sent him fishing with hook and line. He found the shekel in the fish's mouth. The fourth point of allegiance was that of renewal for offerings of the first fruits which would provide for the priesthood. It was the financial program of God's house. These points of renewed allegiance gave vitality to the religion into which Jesus was born sometime later. It is interesting to trace the rise and development of religion in the light of the everyday happening and advances.

PRACTICAL LESSONS

God's Work Must Be Supported.

This is an imperative. God's work is spiritual but the material is used to promote the spiritual. Church houses must be built and furnished, materials must be in hand. God's people are the ones to provide. Notice that they separated themselves from the stranger before they came to this obligation. Today no individual Christian should be excused from responsibility to provide for God.

Demands of God are Stringent Under Grace. Grace is not a license. Grace is a provision. Grace is the sufficiency of God to help

man fulfill His law. One under grace cannot say as many have said, "I no longer am bound by the commandments of God. I am free for individual action." The observation and operation of true grace will bind one in covenant-relationship to God with as stringent demands as law. One should be grateful that grace provides power to accomplish its demands. Law affords no power.

True Religion Must Be Passed to the Masses. Individuals had the spirit of godliness through all of Israel's history. The burden was to pass to the masses their spirit. This obligation is yet upon all. Any individual must never consider his responsibility fulfilled by personal consecration or godliness. He must pass it on to the masses. This is a sure antidote against pharisaical conduct so abominable in Christ's day.

Renewal is Never out of Place. Yet it is commonplace. Each morning of the day, each hour of the clock, each spring of the year is renewal. What better use could be made of each Lord's Day than individual renewal to God?

No man ever made a success of life in any spot or place who was looking for a chance to escape the "daily grind." —Quote

"The best way to have a friend is to be one." —Emerson

Some Do . . . Will You?

Individuals, Churches, Associations

Might go together in providing a truck load of Feed, Cattle, Hogs, Hay, Corn, Chickens,

Eggs, Canned Fruits, Vegetables.

Some of the people might like to bring it to the Home, or we will be glad to come for it. This is being done in other States. Some are planning it here. Call, write or wire us when to come.

Bottoms Baptist Orphanage

H. C. SEEFELDT, Supt.

C. H. SEATON, Field Rep.

MONTICELLO, ARK.

"Be Thankful You Can Give"



Executive Board STATE CONVENTION



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

Guard Those Ordinances

Does looseness in one's interpretation of baptism and the Lord's supper produce liberalism? Or does liberalism produce looseness in the practice of the ordinances?

This is like asking, "Which comes first, the chicken or the egg?" In either case the result is the same.

Of one thing we can be sure, those churches that are loose in their practice and beliefs about baptism and the Lord's Supper are headed for plenty of trouble. The door is thereby opened for a multitude of evils.

Baptism and the Lord's Supper are key doctrines in the Christian religion. They have to do with death, burial, resurrection, and the shedding of blood for the remission of sins.

On the cross Jesus shed His blood and gave His life for the sins of the world. On the third day He rose from the dead and now "he ever liveth to make intercession" for us.

Any looseness that strikes at the central message of the gospel should be guarded against at all costs. It is better to lose a few persons who get their feelings hurt because we do not bend the scriptures to meet their whims and fancies than it is to lose the whole war between Christ and the forces of evil.

Some of our friends say that "Southern Baptists are too narrow-minded because they do not agree with us about the ordinances." To which we reply that it is not so much a matter of narrow-mindedness as it is a matter of conviction about vital truth as revealed in the Bible.

Baptism is for believers only. Baptism is by immersion only. Baptism is once for all, never to be repeated. Baptism belongs to a New Testament church, and no other group or individual has a right to administer it. Baptism is an act of "Obedience" and is not a sacrament to secure salvation.

The Lord's Supper also belongs to a New Testament church and to no other group. The Lord's Supper is an act of "remembrance" and is not a sacrament to secure any of the special blessings of God. The Lord's Supper is only for baptized believers who are in fellowship with the church.

A Baptist church that expects to remain an effective Baptist church cannot afford to be loose on the ordinances. Let us guard baptism and the Lord's Supper as we protect our very lives.

—W. Barry Garrett
Baptist Beacon (Arizona)

Individuals Important

Jesus came into a world that thought in terms of the family and the race. He declared that He had "come to seek and to save that which was lost," and by that He meant individuals. He came preaching and teaching that humanity was lost, putting emphasis upon the individual as a lost sinner.

Therefore, no person could be saved and no individual had begun to live until there was a new birth. To Nicodemus Jesus said,

"Except a man be born again, he cannot see the kingdom of God — Marvel not that I say unto thee, ye must be born again."

The parables of the lost sheep and the lost coin go back to the individual. One sheep was outside the fold and the shepherd left the multitude (the ninety and nine) who were safe in the fold to seek the lost one. The story of the woman sweeping, scraping and looking for a lost coin, then after finding it calling in her neighbors to rejoice with her, gives emphasis to the worth of an individual soul.

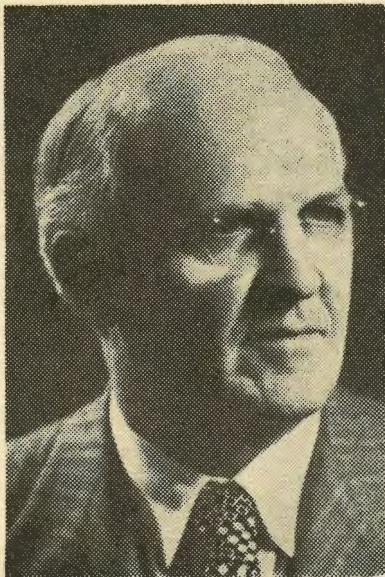
There is a tendency in our day to minimize the individual. We see people trying to evade personal responsibility by being identified with some movement or by becoming a part of some vast organization. Many leaders in world affairs become so engrossed in the movement or organization that they entirely forget the individual. We see this being done in politics, economics, and even in religion.

We must be careful in our own denomination. Denominational workers are to never lose sight of the fact that Jesus addressed Himself to individuals. Every department of our work is pitched on the level of the local church member. The pastor should never promote in terms of a church alone, but remember that the congregation is made up of individuals and anything that does not minister to the individual's need, will ultimately fail. The local church worker, who keeps the personal touch, will not only be the most influential church member, but in time will become the indispensable member.

—R. D.

Arkansas Baptist Student Convention

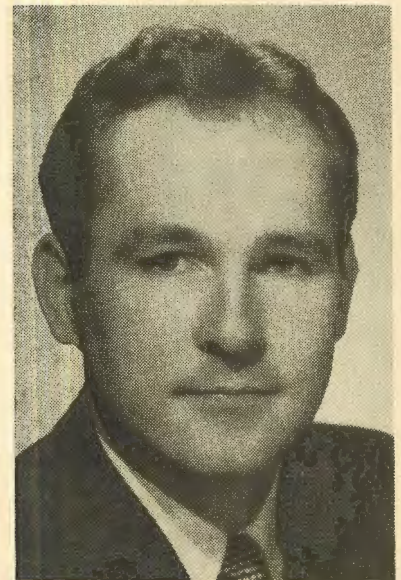
Arkadelphia, October 7 - 9



DR. R. G. LEE



DR. B. L. BRIDGES



MR. DICK BAKER

Also hear Dr. Ralph Phelps; Dr. James Coggins; Miss Jane Ray Bean; Arkansas Baptist Hospital Choir, and others