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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, NOVEMBER 17, 1955

NUMBER 45



Louis C. Williams

**First School House In America —
St. Augustine, Florida**

The Christian Sabbath

By W. B. O'NEAL

If one begins at the seventh verse of chapter three in Hebrews and reads through the eleventh verse in chapter four, he will find the word rest ten times. Nine times the word is translated from the Greek word, *katapausis* which means rest.

However, at verse nine in chapter four the Greek is *sabbatismos* and means a sabbath keeping. It should be so translated. "There remaineth, therefore, a sabbath keeping to the people of God."

It is not logical to reason that the author of Hebrews would have departed from the term he used to refer to God's rest at the end of creation and to the rest he promised to the children of Israel and have employed another term if he meant the same thing and the same day.

Moreover, the word he used in verse eight (chapter 4) does not refer to Joshua (Jesus in the King James version) but refers to the Lord. He, the Lord, spoke of another day (Gr. *Alla Hemera*). That other day is the day we wish to consider. It is the "today" of Psalms 95:7b and of Hebrews 4:7 and is more fully set forth in Psalms 118:22-24: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Let it be understood further that he and his in verse 10 of Hebrews 4 does not refer to the child of God but to our Lord: "For he (the Lord) that is entered into his rest, he also hath ceased from his own works as God did from his."

So Jesus, completing His work, that is, His great redemptive act, entered into His rest. When was that great task finished? It was when He had gone into the Holy of Holies of heaven with His blood as the offering for the sins of this world, and having that offering accepted, returned for His body to

triumph over the tomb and over the powers of hell. So, He entered into His rest, "another day" was here. That day superceded that seventh day which was abolished. See Hosea 2:11 and Col. 2:14-17.

Yes, Jesus entered into His rest that day. But if we are to follow Jesus through that day, we are to learn that rest does not mean idleness. The fact is God did not stop at the end of creation. He only rested from creative work. Jesus said, "My father worketh hitherto and I work" Jno. 5:17.

Jesus rested on that first day of the week at the end of His redemptive mission, but He set a mighty standard of activity for that day. He arose early; brought cheer to sorrowing Mary; sent word to His disciples; cleared the doubts and fears of two on the road to Emmaus and revealed Himself to them; came to His apostles at night, speaking peace to them and cheering their hearts.

It was a day of revelation, a day of reconstruction of the thinking of His disciples, a day of restoration of hope and peace, a day of great enlightenment, a day given to the establishing of faith. If there ever was a day when light displaced gloom it was that day. And that was and is the Lord's day.

It was the first day of the week. It remains the first day of the week. It is our day in which above every other day, we should glorify our Lord by publishing the glad tidings of his resurrection. So we enter into his rest, giving forth the good news:

"Death is conquered,
The grave is overcome,
Our Lord is risen,
Sin hath no more dominion,
Praise the Lord forevermore!"
"That crown was not to be his last,
The cross was but a day that passed,
The tomb could not retain him fast,
Thank God, we still have Jesus!"

Two Baptist Sympathizers Narrowly Escape Whippings

BOSTON, October, 1651 —(BP) — Two spectators who expressed sympathy for Obadiah Holmes at his recent public whipping here narrowly escaped the same fate yesterday for "contempt of authority."

Holmes is a Baptist preacher who was arrested several weeks ago for conducting an illegal worship service in a private home. He was sentenced to pay a fine of thirty pounds or to be whipped.

Holmes chose to be whipped, refusing to allow friends to pay his fine. He insisted that he had been "called upon of the Lord" to suffer for his Baptist faith. To the last he insisted that he had done no wrong.

Following Holmes' whipping, the two spectators, John Hazell and John Spur, among others, went to the minister's assistance, congratulating him on his amazing display of courage under the lash and helping Holmes back to his jail cell following the ordeal.

For their expression of sympathy for the Baptist martyr, Hazell and Spur were arrested and charged with contempt. They were sentenced to be fined forty shillings or to be whipped.

"Neither of these men is guilty of contempt," Holmes said later. "They used no words of contempt or reproach toward anyone. They simply came up and shook my hand after the whipping. Hazell actually said

nothing, and the only words Spur uttered were, 'Blessed be the Lord.'"

The fines of Hazell and Spur were paid by friends and both were released yesterday. The whipping had been set for today.

They brought to four the number of Baptists or Baptist sympathizers to be delivered by friends from public whippings because of their beliefs. Holmes was arrested with John Clarke and John Crandall at the unauthorized worship service, but friends paid the fines of Clarke and Crandall over their protests.

The small Baptist group has been bitterly persecuted throughout New England for several years by church and civil authorities. The Baptists hold views which are at sharp variance with the Puritans and other denominations.

A major point of friction is the Baptists' denunciation of infant baptism. Other denominations charge that this stand makes Baptists "soul murderers" because they condemn innocent children to hell by withholding the ordinance.

Another offensive Baptist doctrine is separation of church and state. Baptists maintain that the state and church have separate spheres of activity. The generally accepted view in New England, of course, is that the church and state are inseparable.

—17th Century Baptist Press.

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Blessed Deafness

A Devotion by the Editor

"He was as though he had been deaf."

The people of Israel met at Mizpeh to elect a king. When the voting got under way, Saul was chosen from the tribe of Benjamin. Saul returned to Gibeath, accompanied by a band of men whom God had prepared to be his close companions and counselors. But there was another group of men, described as the children of Belial, who said, "How can this man save us? And they despised him, and brought him no presents."

If you will read the marginal note in your Bible you will find this response from Saul: "He was as though he had been deaf." Having been chosen by God and then elected by the people for the position of highest honor and greatest responsibility in the nation, he turned a deaf ear to the criticisms of the disgruntled elements of the population.

In order to be happy in our Christian living and successful in our Christian service, we must learn to be deaf to the criticisms and faultfinding of the critical, disgruntled, and pessimistic children of Belial.

Soon there developed a situation which proved Saul capable of filling his high office with distinction. The King of Ammon threatened a certain section of his realm and messengers were sent post haste to Saul. The King acted with such promptness, planned his strategy with such wisdom, and executed his campaign with such skill that the enemy was completely defeated and almost annihilated.

Again, the fine qualities of the man, Saul, came to light. When his armies returned home victorious, Saul's friends suggested that all those who had criticized him be put to death. And Saul replied: "There shall not a man be put to death this day, for today the Lord hath wrought salvation in Israel." He would not ruin a day of victory by stooping to seek revenge. Instead a great day of worship was observed.

Up to this point in the life of Saul, it would be difficult to find a nobler example of unassuming but lofty courage, fair mindedness, and unselfish liberality. We have sometimes wished that the history of Saul could have ended there. If it had, Saul would have held a different place in the esteem of the world. It does seem that some people live too long, long enough to ruin a good record.

"But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" (I Samuel 10:27).

ARKANSAS BAPTIST

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From The Editor's Desk

Crusade For Christian Morality

The Southern Baptist Convention proposed at its meeting in Miami last May a Crusade for Christian Morality throughout the territory of the Southern Baptist Convention. There are five points in this crusade: The need for personal regeneration as the foundation of morality (Fall, 1955); the importance of honesty in all areas of life (Winter, 1956); the imperative of clean living (Spring, 1956); the practice of civic righteousness in personal, community, and national life (Summer, 1956); the necessity for abstinence from alcoholic beverages (Fall, 1956).

First of all, this crusade is an indictment of Christian people. The very necessity for such a crusade shocks our spiritual sensibilities. Why should a crusade be launched to call Christian people back to honesty, clean living, civic righteousness, and sobriety. Yet there is abundant evidence that such a crusade is needed. It is too obvious that Christian people have let down the bars on these moral issues and need to be called to reassert their Christian morality. Without Christian morality, Christian spirituality is impossible. The lack of spirituality among Christian people points up their lack of morality. Therefore, this is not an idle crusade launched merely for the purpose of attracting attention or because we have run out of crusade

material. It is vital and necessary and should call our people back to the standards of Christian experience and living.



A Challenge

This crusade presents a challenge to Southern Baptists — a challenge to make their Christianity a telling force, not only in the church but in the community, to raise the moral standards. It is a challenge to make immorality unpopular, a challenge that the standards by which Christians live condemns and stamps down dishonesty, the lack of clean living, the lack of civic righteous-

ness, and the use of alcoholic liquors for the evils that they are.

This crusade should rob these immoral practices of their respectability. Too often those persons who practice dishonesty, unclean living, condone unrighteousness in the community, and partake of alcoholic beverages are highly respected and their practices are accepted in the community without the slightest degree of disapproval. Christian people have the high privilege and the inescapable obligation of making these immoralities unpopular. It is time we asserted our Christian character in the everyday practices of our lives.

The crusade calls Christian people back to the principles of living by which they realize the greatest possible personal development. No man can realize the full capabilities of his own personality without living by the principles of Christian morality. These immoralities cheapen, distort, and degrade the Christian personality. They leave a foul sediment in the soul which breeds other and more degrading evils. They defeat the highest purposes of life and leave one spiritually impoverished.

Personal Development

This crusade is a call to recapture the glow of Christian living. It is a challenge to reassert our Christian faith in the practicability of the principles which Jesus taught. It places emphasis upon the fact that Christian principles of living are practical every day, in every line of honorable business, profession, or employment. Let us major upon this crusade for Christian morality throughout 1956.

A Much Needed Crusade

By W. G. STRACENER

This quarter has seen the beginning of a Crusade for Christian Morality. It is being led by the Sunday School Board and will continue throughout the remainder of this year and all of 1956. Other agencies of the Southern Baptist Convention have also entered into the plans and promotion of the crusade. Lesson and program materials for many of the groups within our churches will give emphasis to related themes during the same periods of time.

The point of beginning in any emphasis of Christian morality must be personal righteousness. The point of beginning for personal righteousness must be in the new birth of the individual. There can be no Christian morality until there is first a Christian, and there can be no Christian until there is a birth from above. Dr. Clifton J. Allen in a statement about the crusade has rightly affirmed that personal regeneration is the "foundation of morality." Hence the program for the crusade has been begun at the point of regeneration.

Following a three month's emphasis upon regeneration during the last quarter of 1955, there will be an emphasis of like length upon honesty — "integrity in personal and business dealings, truthfulness in speech, and justice in all social relationships" — in the first quarter of 1956.

Clean living — "cleanness in sex and speech behavior" — will be stressed during April, May, and June. Civic righteousness — the obligation of the Christian citizen to government — will be accented during the third quarter of 1956. The last three months of the year will witness a vigorous emphasis on temperance — "abstinence from beverage alcohol, and the obligation of Christians to engage in a warfare against the curse."

The Southern Baptist Convention in approving the plans for the Crusade for Christian morality surely realized that Dr. Allen and other Sunday School Board leaders have pointed out our own and our world's most urgent need. It is time for judgment to begin at the house of God and in the homes of God's people. If Christians fail to provide living demonstrations of exemplary personal and social morality — none will be provided. Without such direction a nation or a world can quickly lose its way.

The need of our own nation for a revival of Christian morality is too evident to need argument here. Moral decay, breakdown of the home, adult and juvenile delinquency, rising crime rates — all illustrate the need.

The next fifteen months can be a time of victorious achievement for Southern Baptists if we will take seriously both the opportunity

and the responsibility of this crusade. If eight million Baptists would present a united example of Christ-like moral living, growing out of their individual experiences of regeneration by the Holy Spirit, the floods of impurity and dishonesty could be turned aside in much of our land. Without some such resurgence of pronouncedly Christian morals, the deadly plague of immorality will sweep our civilization to certain doom.

We are set for making the most of this crusade. Christians are still obligated to be the "salt of the earth" and the "light of the world." It is time for every Christian to exert to the limit his preserving, seasoning, lighting and purifying influence.

—Florida Baptist Witness.

—OOO—

Education

By LOUIE D. NEWTON

Articles about whether Johnny can read, overcrowded schoolhouses, lack of teachers, et cetera, kept the public mind in a fog during the hot, dry days in September — dry for everybody outside the path of tropical storms. What are we to conclude about the whole mess of foggy opinions? My limited observation — mostly the boys and girls in our congregation — leads me to think that we have a wonderful generation of school children. They impress me as well-trained young Americans. My chief concern is the very doubtful array of stuff we allow thrust into their leisure hours on TV and in reading media.

—The Christian Index.

Kingdom Progress

Branscum Enters 12th Year With So. Highland Church



RAY BRANSCUM

Ray Branscum rounded out an 11 year ministry with South Highland Church, Little Rock, on the second Sunday in November, having accepted the pastorate in 1944.

During these 11 years Pastor Branscum has seen South Highland Church grow from a membership of 219 to 1,348; Sunday school enrolment from 219 to 895; Training Union enrolment from 61 to 339.

A total of 782 persons have been baptized by Pastor Branscum for South Highland Church, and 996 have been received by letter, making a grand total of 1778 additions to the church.

Nine young men have entered the ministry and sixteen young women have surrendered to full time Christian service, with one man and three women answering the call to foreign missions.

When Pastor Branscum went to South Highland the church property was valued at \$6,000. In recent months a new brick and tile auditorium and the first unit of an educational building has been completed at a cost of \$200,000.

The church has contributed \$37,808 to missions during this ministry and for the past 15 months South Highland has sponsored the Cedar Street Mission in Little Rock, where Tom Davis, Ouachita student, serves as mission pastor. The church contributes \$150 per month to this mission program.

Commends W. M. Walker

James H. Fitzgerald, Park Place Church, Hot Springs, commends Evangelist W. M. Walker to the pastors and churches of Arkansas for evangelistic meetings. Evangelist Walker resigned the pastorate of First Church, Mena, effective January 1 to enter the field of full time evangelism.

To emphasize his commendation of Evangelist Walker, Pastor Fitzgerald has engaged him for a revival meeting in his own church in Hot Springs.

PASTORAL CHANGE

Tom Knight has accepted the pastorate of Caraway Church.

Advisory Council Meets

Dr. Clyde Hart, Director of work with Negroes in the state of Arkansas, appeared on the program of the Advisory Council of the Southern Baptist Convention for work with Negroes in their meeting November 1, at Memphis, Tennessee, reading a paper on Policies and Methods of Co-operation. Later he was elected to membership on the Advisory Council, and then was elected secretary of the Council.

The purpose of this Council is to discuss and correlate plans, share ideas and procedures, and strengthen the total program of Southern Baptist work with Negroes. The membership of the Council consists of representatives from the Sunday School Board, Home Mission Board, Christian Life Commission, Women's Missionary Union, Education Commission, Commission on the American Baptist Theological Seminary, Southern Baptist Theological Seminaries, State Directors of work with Negroes, Promotion Committee, and other agencies of the Southern Baptist Convention.

At present the Advisory Council is made up of the following individuals:

Dr. T. B. Maston, professor and author, Southwestern Seminary, is chairman.

Dr. Clyde Hart, Secretary; Dr. Courts Redford, Dr. Orin Cornett, Dr. W. R. Grigg, Dr. Kearnie Keegan, Dr. Merrill Moore, Dr. Victor Glass, Dr. Guy Bellamy, Dr. A. C. Miller, Miss Alma Hunt, Dr. H. H. Barnette, Dr. L. S. Sedberry, and Dr. Porter Routh.

As to policies and procedures, it is understood that all action of this Council is purely advisory and in no way binding on any participating agency or group.

Dr. Hart was also placed on a special committee with Dr. Orin Cornett to write a pamphlet on inter-racial ethics. In a separate meeting he was elected vice-president of the State Directors of work with Negroes.

Southern Seminary Enrols 111 More Than Last Year

Enrolment is 111 above last year at the Southern Baptist Theological Seminary in Louisville, Kentucky. The total includes 37 from Arkansas.

First semester enrolment for this year has reached 1,516. Last year it stopped at 1,405, which was the record high until now. Enrolment at Southern Seminary, the oldest of five theological schools operated by the Southern Baptist Convention, has set a new record annually in recent years.

Of the 111 increase for 1955-56, 110 are fulltime students enrolled for degrees. The largest increase is in the School of Theology.

Minister Ordained

Mt. Bethel Church in Red River Association ordained its pastor, I. D. Byrd, Jr., on Sunday October 31. The ordaining council was composed of pastors and deacons from nine churches in the association.

Associational missionary, Charles D. Conner, served as moderator. S. M. Cooper, Second Church, Arkadelphia, conducted the examination. Preston Baumgardner, Mt. Olive Church, led the ordination prayer. Ivan Marks, Park Hill Church, Arkadelphia, delivered the message of the hour.

Mr. Byrd is a native of Alabama, and a student at Ouachita College.

Joins Staff At Ft. Smith, First



MISS ANNE ELLISON

Miss Anne Ellison comes to the First Church, Fort Smith as director of church activities. Miss Ellison, of Jellico, Tennessee, comes to Fort Smith from the Madisonville, Kentucky, First Baptist Church, where she served as director of education and recreation.

Miss Ellison received the B. A. Degree from Carson Newman College in Jefferson City, Tennessee.

In the summer of 1950 Miss Ellison was a staff member at Ridgecrest Baptist Assembly and in the summer of 1951 did Vacation Bible School work in the Jefferson County Association in Tennessee. In 1953 she worked for the Home Mission Board in California, doing youth work, enlargement campaign work and serving as director of summer camps.

Miss Ellison graduated from Southern in Louisville, Kentucky, in 1953, receiving the Master of Religious Education Degree with a minor in drama and recreation.

She assumed her responsibilities at First Church, Fort Smith on October 1. At Fort Smith, Miss Ellison will direct a full time youth program, recreational and social program, kindergarten, drama club and Life Service Band.

Opening Date For Baptist Hospital

According to an announcement of J. A. Gilbreath, administrator, the opening date for the new addition to the Arkansas Baptist Hospital in Little Rock is expected to be around January 15.

The Hospital personnel are making elaborate plans for the opening date with the expectation that many people from over the state will want to visit the Hospital when the new building is completed. The Hospital management is anxious for the friends of the Hospital to see the building before it is occupied by patients. A brochure published by the Hospital proposes a ten year program of growth and expansion. There are 17 items listed in this ten year program, the cost of which is estimated at \$1,743,500. We quote the following from the brochure:

"And every project is a 'must' item. . . not things Arkansas Baptist Hospital would merely like to have, but items it must have if it is to keep pace. Only through tax-deductible gifts from the people of Arkansas can the entire ten year program be carried out. An amount of \$250,000 already has been pledged, leaving \$1,493,500 that must be obtained."

In Revival Meeting



WILLIAM WEST

William West, pastor of Piney Church, Hot Springs, assisted Mountain Pine Church in a ten day revival meeting, which began October 16. There were 65 persons who made a profession of faith, 52 of whom united with the church. Sixteen members were received by letter.

Pastor R. G. Tucker reports notable progress being made by the Mountain Pine churches in all its organizations. Three years ago the church was worshipping in a community building, half time. The church has gone to a full time program, completed its own building with eleven Sunday school rooms, and is building a home for the pastor.

Bible Conference at Lonsdale

The pastors of Central Association are sponsoring a mid-winter Bible Conference at Lonsdale for January 30 through February 3.

Dr. S. W. Eubanks, pastor of Immanuel Church, Fort Smith, will address the Conference on "Preaching Values in the Psalms." Dr. T. L. Harris, First Church, Camden, will discuss "Practical Aspects of the Ministry." Pastor L. C. Tedford of North Little Rock will speak on some phases of Baptist history. Dr. Ralph Phelps, president of Ouachita College, is also on the program. Dr. Bernes K. Selph will give an expository survey for preaching in the study of Galatians.

Those planning to attend this mid-winter Conference should notify Dr. Bernes K. Selph at First Church, Benton. The cost per person is \$15.

Deaf Motion Pictures Available January 1

Three new motion pictures for deaf people will be available after January 1 for bookings from the Office of Promotion, Home Mission Board, for free rental.

The films, which will be used with deaf groups, feature three sign-sermons by Carter Bearden, superintendent of deaf work for the Board. The first two, *Law and Grace* and *The New Birth*, carry an evangelistic appeal. The third, *A Soul Winner*, emphasizes soul-winning for silent Christians. Each film is about 20 minutes in length.

The films are a part of Bearden's work in assisting churches to minister to their silent membership. These motion pictures are expected to be used in churches for deaf groups and in mission work in other situations.

Subscription Analysis Arkansas Baptist

NEW BUDGETS:

Brumley Church, Conway, Faulkner County Association, Raymond Stricklin, pastor.

New Hope Church, Paragould, Green County Association.

From club to budget, Fisher Street, Jonesboro, Mt. Zion Asso., Seibert H. Haley, pastor.

NEW CLUBS:

Mt. Zion Church, Mt. Zion Association, T. H. Richardson, pastor.

Bethany Church, Lansing, Mich., Motor Cities Association.

McRae Church, White County Association, Charles Trammell, pastor.

Liberty Association has 30 budgets; 8 churches with clubs; 10 with neither.

Little Red River has no budgets; 2 clubs; 15 churches with neither.

Little River Association has 12 budgets; 2 clubs; and 14 with neither.

Mississippi County Association has 13 budgets; 7 clubs; 21 with neither.

Watch for the analysis of the churches of your association in future issues of the *Arkansas Baptist*. We are publishing the analysis with the hope that it may stimulate other churches to adopt the budget plan of subscriptions to the *Arkansas Baptist*.

Billy Graham to Hold Meetings In 1956 at Kentucky Fairgrounds

Evangelist Billy Graham will hold a month-long series of meetings at the new state fairgrounds in Louisville, Ky., next fall.

Announcement of plans for the meetings, to be held September 30 to October 28, 1956, was made by Henry Beach, pastor of the Third Avenue Baptist Church of Louisville. Beach is president of the Greater Louisville Evangelistic Crusade Inc. with Billy Graham, an interdenominational committee of ministers that is arranging Mr. Graham's visit.

The meeting, to be sponsored by 500 churches in the Louisville area, has been described as "the biggest religious venture in the history of Louisville."

Decision to use the new state fairgrounds for the meeting came after a tour of the facilities by Beach and W. G. Haymaker, a contact man for the Graham organization.

The new fairgrounds is the proposed site of the 1959 meeting of the Southern Baptist Convention. They include a stadium with a seating capacity of 32,000, and a coliseum which seats 21,500.

Spend Christmas in Jerusalem and Bethlehem

Dr. Roy Beaman, who has toured Bible Lands five times and is a professor in the New Orleans Baptist Theological Seminary, will lead a group to Jerusalem and Bethlehem December 23 to January 2. This tour is designed for those laymen and preachers who can be away only a short time. He will gladly arrange an extension for those who have time to return by various points in Europe. He will be assisted by Dr. E. J. Daniels, Orlando, Florida. Write about a longer tour next summer. Write for details to Dr. Roy Beaman, New Orleans Baptist Seminary, 3939 Gentilly, New Orleans 22, Louisiana.

Minister Ordained



DONALD COBB

Donald Cobb was ordained to the gospel ministry by First Church, Green Forest, Sunday, October 30.

The presbytery was composed of the following pastors and deacons of Carroll County Association: Ernest Cox, Blue Eye, served as moderator; opening prayer by J. B. Measles, Berryville. Examination was led by Homer Alred, Grandview. Deacon Erroll Thomson, Green Forest, presented the candidate. The charge was given by Hartsell Atwood, Eureka Springs. The message of the hour was delivered by J. E. Presley, pastor of the Green Forest church. The ordination prayer was led by Milton Edmondson, Cabanal, and the Bible was presented by Homer Alred.

Mr. Cobb is pastor of Rock Springs Church in Carroll County.

Temple, Ft. Smith, Assisted by Walker

Temple Church, Ft. Smith, and Pastor Elva Adams, recently had the services of Evangelist W. M. Walker in a ten day revival meeting which resulted in 17 persons making profession of faith; 12 of whom joined the church, and three other additions by letter.

Paragould Church Ordains Minister

Lake Street Church, Paragould, ordained Morris Prince to the gospel ministry, Sunday afternoon, November 6. The council was composed of 14 pastors and 9 deacons. Amos Greer, Associational missionary for Green County, served as moderator. Russell Duffer conducted the examination. John Lemmons, pastor of Lake Street Church, presented the Bible. Walter Allen led the ordination prayer. H. G. Rhea delivered the charge to the candidate. Jerry Autry delivered the charge to the church. Oscar Creech delivered the ordination sermon.

Association Reports It Can't Censure Pastors

The Nashville (Tenn.) Baptist Association declared it has no power to censure a pastor who belongs to an interdenominational group of ministers.

One minister in the Association sought to have some fellow ministers rebuked for belonging to the Nashville Pastors' Association, a local, independent organization with members in several faiths.

The ministers who belong to the interdenominational group are also members of the Nashville Baptist Pastors' Conference.

Christian Horizons

By Religious News Service

Former Convict Preaches Before Men Who Sent Him to Prison

A 27-year-old ex-convict who posed as a state Senator and stole an automobile in Tallahassee, Fla., in 1953 preached to an overflow audience at First Baptist Church.

Donald A. Brandeis, who recently completed a term of nearly three years in the state prison at Raiford, plans to devote his life to spreading the Gospel.

With tears in his eyes, Brandeis told the dramatic story of his conversion while in prison. He said the man who converted him was serving sentences totaling 199 years.

The former convict was speaking to an unusual audience. In the congregation were the judge who sentenced him, the attorney who prosecuted him, the man from whom he had stolen the automobile, and several law enforcement and parole officials who had dealings with him.

Each of the men who had a part in sending Brandeis to prison walked up to him after the service and wished him well. Circuit Judge W. May Walker, a deacon in the church, personally welcomed him.

Brandeis, son of a New York doctor, told the congregation that his first derelictions were drinking and smoking at the age of 16. Later he stole cars and cashed bad checks, offenses which landed him in 14 jails in three states.

After his conversion at the Raiford prison, Brandeis started a Sunday school there. His first class consisted of four inmates. When he left the prison there were 151 members.

Brandeis plans to travel for a few months with E. J. Daniels, a Baptist revival leader, and then enter a denominational college.

One of his aims, he said, is to preach at least once in every prison in the United States.

Nuclear Scientist Named For Spiritual Award

Dr. Charles Alfred Coulson of Oxford University, one of Britain's top nuclear scientists, was named winner of the second annual Lecomte du Nouy Award in recognition of the "significant spiritual import" of his recent book "Science and Christian Belief."

The award is presented annually by the Lecomte du Nouy Foundation. It honors the late Dr. Pierre Lecomte du Nouy, French scientist, philosopher and author whose research in Biophysics brought him from agnosticism to faith.

Dr. Coulson's book, which presents science as an essentially religious activity "playing its part in the unfolding of the nature and purposes of God," is based on his 1954 McNair Lectures at the University of North Carolina, Chapel Hill, N. C.

The lectures were endowed in 1857 by John Calvin McNair who specified that they be given by "an able scientific gentleman" and show the mutual bearing of science and religion.

See Teenagers Being Thwarted By Parents

Too many teenagers capable of accepting some responsibilities are thwarted by parents who prolong the infancy of their children beyond its normal period.

This charge was made by 16 child welfare specialists in a report to the National Conference on the Churches and Social Welfare.

Today's young people want to stand on their own two feet and do their share in assuming some of the responsibilities in society, the authorities stated.

While making plain that the wellbeing of the child depends on a cohesive family unit, the experts said they found an increasing tendency toward child-centered families in which the maturity of which the youngster is capable is neither recognized nor demanded.

Hennings Denies 'Catholic Pressure' Cancelled Religious Freedom Hearings

Senator Thomas C. Hennings, Jr. (D.-Mo), chairman of the Senate Subcommittee on Constitutional Rights, denied that proposed hearings on freedom of religion were cancelled as the result of pressure from Roman Catholic sources.

He said the cancellation met with the apparent approval of Protestant, Roman Catholic and Jewish leaders who were consulted by the subcommittee members and staff.

The Senator made the statement in reply to charges in some Protestant publications that the subcommittee was subjected to pressure from Roman Catholics who feared a vigorous debate on the issue of Church-State separation.

The subcommittee chairman also denied what he said were published charges that "various Catholic groups, including the National Catholic Welfare Conference" initially urged the subcommittee to go into the Church-State separation question in order that arguments for state aid to parochial schools could be presented.

"Nothing could be farther from the facts," he declared.

"Representatives of the National Catholic Welfare Conference, from their first knowledge that such a hearing was scheduled, expressed the feeling that it was inadvisable on the grounds that it would be too difficult to prevent the hearings from becoming a forum for interfaith bickering."

The only request from a Catholic representative to testify at the proposed hearings "came from a priest in a small parish in Ohio," Sen. Hennings said.

He said that subcommittee members, disturbed by criticism from Protestant and Jewish sources, contacted representatives of Jewish groups and of the National Council of Churches and received a similar expression of concern about possible religious controversy.

"On the day the hearings were postponed, the director of the Washington office of the National Council of Churches joined with others in urging postponement of the hearings," Sen. Hennings said.

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In Pretoria, South Africa, one hundred witch doctors, most of them well dressed in European clothes, held a conference. They agreed on a five-year apprenticeship for trainees, and discussed founding a university to help get rid of "quacks."

—Survey Bulletin

A Smile or Two



That's the way my dog was until he found out who was the boss.

The restaurant was crowded for lunch, but the man found a corner table and sat down gratefully. A waitress handed him the menu and then left to take care of other diners.

Suddenly, after a long, long interval, she realized she had forgotten about the corner table and hurried over to take the order. The man had gone, but propped against a glass was a small, roughly lettered sign. It read: OUT TO LUNCH.

The boy came to the birthday party and shyly handed a box of candy to his little hostess.

"Oh — nougats!" she squealed. "My favorites."

Hastily she opened the box. Then her face fell. "Why," she cried, "it's empty!"

The boy squirmed unhappily. "Well, uh—" he confessed, "they are my favorites, too!"

—United Mine Workers Journal.

Most men need 2 women in their lives — a secretary to take everything down and a wife to pick everything up.

—Tulsa World.

With all the hidden taxes, how about a place where the taxpayer can hide?

—Quote.

A bachelor, my friends, is a man who can pull on his socks from either end.

Tit-Bits, London.

The boss called the new stenographer into his office. "Miss Gann," he said, "you're the best looking girl we ever had working in this office."

A pleased look came into the girl's eyes. "You dress well," the boss continued, "you have a nice voice, you make a good impression on the public, and your deportment is of the highest."

"Oh, thank you," she said, "your compliments are very pleasing."

"Enjoy them to the fullest," returned the boss, "because now we are going to discuss your spelling, punctuation and typing."

—Quote.

Minister: "Young man, don't you ever attend a place of worship?"

Student: "Yes, sir. I'm on my way to her house now."

News From Baptist Press



Mission Boards Share Half-Million Advance

Southern Baptist Home and Foreign Mission Boards shared \$554,373 in 1955 Advance Cooperative Program funds during October, according to Porter Routh, Convention treasurer.

All Convention Cooperative Program receipts received after the first week in October went solely to these two mission boards, with foreign missions getting 75 per cent and home missions 25 per cent. The same procedure will continue for the remainder of the calendar year.

At this same time in 1954, Advance Cooperative Program funds amounted to only \$67,322, Routh continued.

October disbursements from the treasurer's office showed final 1955 Cooperative Program budget checks going to all Southern Baptist Convention boards, agencies, and institutions.

The Foreign Mission Board received the largest amount — \$552,130 through the Cooperative Program (including \$415,779 Advance funds) and \$105,898 in designated offerings, which are recorded separately.

Second largest amount for the month went to the Home Mission Board. Its Cooperative Program disbursement was \$183,378, including Advance money of \$138,593. From designations, the board received \$26,775 in October.

So far this year, the Foreign Mission Board has received, through Cooperative Program and designations, \$8,770,219, and the Home Mission Board, through the same channels, \$2,673,811.

October receipts from states through the Cooperative Program were \$912,165, against \$883,997 last October, and through designated gifts, \$140,217, compared with the October, 1954, amount of \$116,311.

By odd coincidence, Cooperative Program receipts, designated receipts, and the sum of these two receipts, are each running 7.46 per cent above what they were last year.

During October, Arkansas sent in \$34,954 through the Cooperative Program and \$414 in designations, making a total of \$35,369.

Missourians Undertake New Hospital Program

Missouri Baptists, in their annual convention in Joplin, voted to accept Baptist Memorial Hospital and medical center in Kansas City.

Legal details must still be worked out but Earl Harding, Baptist state secretary, said the acceptance is tantamount to taking over the project.

It will take about \$2 million to put the hospital into operation on the 23-acre site in Kansas City. This will include construction of a six-story first unit of the hospital, containing 166 beds.

State board members plan to meet with hospital trustees to discuss the hospital program. Two basement floors have been completed on the hospital and over \$1 million has been spent earlier for a site and construction by local Baptists.

Work on the hospital's first unit will be resumed in six months to a year. Under a long-range plan, taking possibly 50 years to fulfill, many other facilities are proposed with ultimate value of the hospital and medical center perhaps reaching \$25 million.

Have St. Louis Hospital

Missouri Baptists have one other state hospital project at present, Missouri Baptist Hospital in St. Louis.

The state convention (called state association in Missouri), approved a Cooperative Program budget of \$1,850,000, which is \$350,000 more than for 1955. The Southern Baptist Cooperative Program will receive \$672,000 with the remainder being used for state purposes.

D. F. Risk, pastor of Water Tower Baptist Church, St. Louis, is the new state moderator, succeeding T. W. Croxton, pastor of First Baptist Church, Sedalia. The 1956 convention will meet at Cape Girardeau.

Frank Stagg, professor at New Orleans Baptist Theological Seminary, told the associational messengers that "the destiny of man — his present state and welfare — lies not between knowledge and ignorance, but between good and evil."

Oregon-Washington Has Five-Year Program Plan

Southern Baptists in Oregon and Washington projected a five-year program when they met for their annual state convention in Longview, Wash., recently.

They also formed the Northwest Baptist Foundation, to have offices in Portland, Ore., where other Baptist state offices are located.

James E. Frost, pastor of host First Baptist Church, Longview, was elected state convention president, succeeding E. M. Causey, of Klamath Falls, Ore.

Increases were projected in number of churches, church members, and giving. Some proposed increases by time of the 1960 convention session: 287 churches, compared with present 109; church membership of 29,172, now 13,260; value of church property, \$13,911,302, against present \$3,017,636, and total gifts in 1960 of \$2,608,359, compared with this year's \$805,049.

Baptists in the two states will observe anniversaries each of the next five years, most of them centered around the 10th birthday of the state convention.

To Celebrate Anniversaries

The 1956 convention will meet with First Baptist Church, Klamath Falls, and celebrate the 25th anniversary of the state newspaper *Pacific Coast Baptist*.

The 10th birthday of the convention will be observed in 1958 with the convention scheduled to meet in Portland. The following year, meeting in Longview again, the convention will observe its 10th year of recognition by the Southern Baptist Convention.

The 10th anniversary of taking part in the Southern Baptist Cooperative Program will be celebrated in 1960 when the convention plans to meet at Richland, Wash.

Among the 600 attending this year's convention were 50 persons from Southern Baptist churches in Canada. Some came 1500 miles to be present. State Secretary R. E. Milam called attention to Southern Baptist work in Canada, which included organizing a Baptist Student Union chapter at the University of British Columbia.

Baylor Dedicates New Law School Building

Morrison Constitution Hall, new half-million dollar home of Baylor University school of law at Waco, Tex., was dedicated Nov. 4.

Judge Joseph C. Hutcheson, of New Orleans, chief judge of the U. S. Circuit Court of Appeals there, and Judge J. E. Hickman, chief justice of the Texas Supreme Court, spoke at the dedication.

The school unveiled a portrait of U. S. Senator Price Daniel, one of the school's outstanding alumni.

Denominational Calendar

15-17 — Arkansas Baptist State Convention Meets.

28 — W. M. U. Week of Prayer for Foreign Missions.

29 — State Executive Board Meeting.

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Counselor's Corner

By DR. R. LOFTON HUDSON

Dogs Ahead of Family

Question: Do you think it is a sin for a man to put dogs, women, and whiskey ahead of his family?

My husband is a fox hunter and spends so much on his dogs that the children and I do not have clothes good enough to go to church.

Answer: You remind me of the woman who said that, though she did not believe in reincarnation, if she should ever come back to this earth she should like to be her husband's hound dog. She gave three reasons: If she should get up in the night he would immediately arise to see what was the matter. Second, if she got the least bit sick, he would take her to the doctor. Finally, she would be able to sit on the front seat of the car.

If your husband puts these things first, you have a poor marriage.

Of course it is a sin. But you are making a mistake too, unless your clothes are much worse than those of most people who give this as an excuse for staying away from church. Do you have clothes good enough to go to other places? Then they are good enough to go to church.

Your best bet is to lead that husband to Christ. In the meantime, set him a good example of Christian living. Prayer and Christian love can do wonders for a home.

Church Remains Calm Through Earthquake

An earth tremor which struck in the San Francisco Bay area recently failed to upset the observance of the Lord's Supper at Temple Baptist Church.

Pastor Joseph Krake said the deacons were preparing to pass trays of bread when the building began to rock "as though it were perched on top of ocean waves."

The earth shook for two minutes. After that, lights went out for 30 seconds. The congregation remained seated. When the lights came back on, the members partook of the Lord's Supper.

Pastor Krake said: "I am proud of my people, for they did not disturb the ordinance of the Lord's Supper. A local theater which was crowded at the time was the scene of a near stampede as the people ran for all the exits, but God's people in God's house, though afraid, trusted in God."

During the earthquake, the roof moved and it seemed as if the walls of the church would collapse, the pastor declared.

Mrs. Edith Bennett, one of the earliest promoters of Royal Ambassador (boy's) work in Kentucky, observed her 96th birthday recently at Newport, Ky. At the state Woman's Missionary Union meeting in Louisville in 1908, she made a plea for a boys' missionary work program.

News From Ouachita College

Eleven Ouachita College seniors have been selected to represent the college in the 1955-56 edition of WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES, according to a recent announcement from H. Pettus Randall, editor of the national publication.

The candidates are chosen on four qualifications: character, scholarship, leadership in extra-curricular activities and potentiality for future usefulness.

They are: Dan Atkins, Blytheville; Charles Baker, Ola; Roby Bearden, Little Rock; Nancy Lou Hall, Little Rock; Graydon Hardister, Pine Bluff; Billie Gaines Mann, Osceola; Marillyn Shiver, Hope; Martha Smith, Ft. Smith; Patsy Smith, Norphlet; Thomas Urrey, Camden; and John Wilkman, Van Buren.

Miss Frances Crawford, registrar at Ouachita College, was elected president of the Arkansas Association of Collegiate Registrars at their recent convention at Arkansas College in Batesville. She succeeds Dr. W. L. Summitt, registrar at Harding College.

Ernest J. Loessner, assistant professor of religious education at Southern Seminary, Louisville, Ky., was a guest of Ouachita College on November 16-17.

Dr. Loessner conducted conferences with students preparing for the pastorate, ministry of education and music, mission volunteers and others planning to attend a seminary.

The Debate Team of Ouachita College participated in the Eighth Annual Novice Debate Tournament at Kansas State College Nov. 12, according to Mr. Dennis Holt, debate coach.

On the affirmative team were Robert Baird and Rosemary McRoberts, freshmen from Little Rock. Chaiho Kim, sophomore from Korea and Everett Long, sophomore from Springdale, were on the negative team. Dan Atkins, senior from Blytheville, served as a critic judge in the tournament.

Mr. Boyce A. Drummond, Jr., assistant professor of history and political science at Ouachita College, served as chairman of the sub-committee on undergraduate programs of the Arkansas Experiment in Teacher Education at the Oct. 20 meeting in Little Rock, it was announced.

Mr. Elliott Donnels, assistant professor of education and psychology at Ouachita College, has been elected an associate of the American Psychological Association by the organization's board of directors, it was announced recently by Fillmore H. Sanford, executive secretary of the group.

Ouachita College has two extension centers in Michigan, according to Dr. Joseph T. McClain, director of the extension department.

The centers are located at Detroit and Lansing, Mich. Professors in the centers are Truett Smith of Detroit and O. D. Oldham from Lansing.

Lansing also has three extension centers in Arkansas. The centers are located at Berryville, First Baptist Church, taught by J. B. Measel, Mr. Coy Logan and Homer Allred; DeQueen, First Baptist Church, taught by Earl Humble and Russell Armer; Russellville, First Baptist Church, taught by Jack Hall, A. E. Webb and W. R. Vestal.

Courses taught in the centers include Bible, education, Greek and history. The enrollment figure for the fall semester is 124, Dr. McClain stated. Two more centers are being planned for Benton and Little Rock.

Friendship Pastor



Wm. B. SAWYER

On November 1, William B. Sawyer became the pastor of the Friendship Church, adjacent to the new Little Rock Air Force Base, Jacksonville.

Mr. Sawyer was the pastor at Biscoe for ten months prior to his present pastorate. He is a graduate of Little Rock High School, Ouachita College and Southwestern Seminary, Ft. Worth, Texas. While in Ft. Worth he served the Burchell Baptist Church for two and one-half years.

Brotherhood Commission Maps Projects For 1957

The Southern Baptist Brotherhood Commission has its attention directed to the year 1957, which will be the golden jubilee year for the layman's organization.

The Commission is considering holding a meeting then for men from all over the Convention.

While final plans are in the hands of a committee of Commission officers, Oklahoma City and Memphis are sites under study. Brotherhood leaders hope such a mass meeting will draw from 8,000 to 10,000 men, Executive Secretary George W. Schroeder said.

Officers of the Commission, elected at the meeting, are A. Roy Greene, Nashville, Tenn., chairman, succeeding K. M. O'Banion, California, Mo.; R. L. Sherrick, Memphis, vice-chairman; Fred Cole, Artesia, N. M., recording secretary, and T. Gordon Ryan, Fort Worth, Tex., assistant recording secretary.

Schroeder Re-Elected

Schroeder will continue to serve as executive secretary and treasurer.

During 1957, also, "there will be a very special emphasis on Royal Ambassador work," according to Schroeder. The RA's are a boys' group in Southern Baptist churches.

On Jan. 1, 1958, the Brotherhood Commission will accept sole responsibility for RA work. RA's formerly were directed by the Woman's Missionary Union but are being transferred to the Brotherhood. During the transition, the Brotherhood and WMU are jointly directing its work.

The second layman's tour of Southern Baptist mission fields, too, is scheduled for 1957. Two motorcades of automobiles are expected to take Baptist laymen to Mexico. With about 100 men in a group, the first motorcade will tour in the spring, the second in the fall of '57.

The laymen will pay their own expenses, just as laymen making a mission tour of

Work Among Mexicans

The First Church, Helena, and the Arkansas Valley Association sponsored a program of missions and evangelism among the Mexican cotton pickers in the area around Helena during the cotton picking season.

They had the help of Merced Becerra of Hondo, Texas, a Home Mission Board missionary, for two weeks. Missionary H. S. Coleman directed the work. The work was carried on in the cotton fields and at night services were held at places where the Mexicans were housed. Spanish religious records were played while the men prepared and ate their meal. This was followed by a religious Spanish film. Following the film Missionary Becerra preached the sermon.

As a result of this project there were 417 professions of faith. The name and Mexican address of each convert was registered. These names and addresses were sent to Dr. C. W. Caldwell, superintendent of missions in Arkansas, and are to be passed on to the Foreign Mission Board and a copy to be sent to the Spanish Publishing House in El Paso, Texas.

A further followup includes a letter from Missionary H. S. Coleman to each convert at his home address. Included with the letter is a Spanish tract for young converts and their duties as new Christians.

An additional feature of the missionary program among the Mexican cotton pickers was a Spanish friendship center in downtown Helena sponsored by the Brotherhood of the First Church. While this work was hindered for lack of Spanish-speaking workers, yet there were 18 conversions in the two Saturday night services in which Missionary Becerra was present.

This is the second year the program has been sponsored by the Arkansas Valley Association and First Church, Helena. Last year there were 274 conversions or a total of 691 for the two-year period. The letters sent to the converts last year brought a response from one of the Mexican converts stating that he had won 15 members of his own family and friends to Christ in two months time. Many of the converts wrote back letters of thanks and appreciation for what had been done for them while in Arkansas and stating that they were trying to do what the Lord would have them do.

The work among the Mexican cotton pickers so far has been paid for by the First Church of Helena. However, for 1956 the Arkansas Valley Association has put an item in the associational budget for this work.

Home Board Film Initiates Mission Gifts

A motion picture paved the way for missions to enter the budget of a small, rural church. *Land I Love*, a survey film of the home mission program, was shown in a church that was not giving anything to missions. After the presentation, a special mission offering was taken, with \$120 being received. Soon thereafter, \$240 was put into the church budget for the Cooperative Program.

South American mission fields did not long ago. On returning, they will speak to Baptist groups about their journey.

Major Projects 1957-61

The major projects to be promoted from 1957 to 1961 will be evangelism, Cooperative Program and stewardship, and boys' work.

The Commission authorized its executive committee to continue plans for a \$55,000 office building. The proposed, two-story building would be attached to the present would be built in later years under a long-range plan.

Discovering Men

By JOHN L. DODGE

The Sunday School workers of our Southern Baptist Convention under the leadership of their pastors and in co-operation with other interested Christians are placing much emphasis on "Discovering Men" during the Sunday School year 1955-56. Possibly the greatest business in the world is "Discovering Men" for the Lord Jesus Christ. The Bible says when Paul came to Corinth that he "Found a certain Jew named Aquila. . ." (Acts 18:2). Paul was a discoverer of men. He found Timothy—Titus—John Mark — Appollos—Onesimus—Philemon —Aquila — and many others.

Dr. J. N. Barnette, of the Baptist Sunday School Board, says, "More men in Sunday school would provide: needed workers, more money, better examples, stronger churches, higher moral standards, and happier homes."

Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth Judgment, that seeketh the truth; and I will pardon it" (Jeremiah 5:1).

Discovering men is the main business of every Christian and particularly workers in our Sunday school. The discovery and enlistment of a noble man is worth more than the discovery of a gold mine. The businessman who discovered Russell H. Conwell gave to the world a more valuable heritage than Admiral Byrd did when he discovered the South Pole.

The concerned Christian who discovered and helped Spurgeon, Moody, Billy Sunday, and others made a far greater contribution to the world than those who have discovered fabulous wealth.

Where are these men to be found? Look for them— search for them—in the stores —shops — offices — factories, — fields —

blacksmith shops — cotton patches —way-side inns — restaurants — in all walks of life. They are everywhere. They were created in the image of God. That image is blurred. They are drifting. God help us to find them and bring them home.



In order to supplement this crusade for discovering men the Baptist Sunday School Board will hold SIX REGIONAL ADULT CONFERENCES December 29-30, 1955, in SIX STRATEGIC AREAS OF THE SOUTHERN BAPTIST CONVENTION. One of these Conferences will be held in Memphis, Tennessee, December 29-30. Pastors — Sunday School Superintendents — Mr. and Mrs. Sunday School Worker in the Adult Departments MAKE YOUR PLANS NOW TO ATTEND THIS CONFERENCE.

One of the best investments a church could make would be to send the General Superintendent of the Sunday school, the Adult Department Superintendent, and the adult workers of their Sunday school to this conference with expenses paid. A hint to the wise should be sufficient.

My Christian Friends, let's ask God for more strength — wisdom — and concern for men. Let's DISCOVER MEN!

Counterfeit Music

By JOHN J. HURT, JR.

If the devil hasn't had a hand in writing some of this so-called music with a so-called religious theme he then should get acquainted with his henchmen in the tin-pan profession.

There is a ditty going the rounds now entitled "The Bible Tells Me So." The music is awful and the words can best be described as bosh. It either is sacrilege or dangerously close to that classification.

Other songs in recent months have been just as despicable. We apparently are in for what the trade calls a "run" of music under a theme of alleged religion. For our part, we would like to deny any connection between the songs and religion.

We also would like to diassociate religion from these all-night gospel singing sessions, as they describe them, which the hillbilly musicians promote for a fee. They can have their music, if music it is, but they needn't blame it on the gospel.

And, we doubt that anybody who spends the better part of Saturday night harmonizing with any kind of music is going to be worth much around a church on Sunday.

Now, if all this isn't enough, comes word that the broadcasting and film commission of the National Council of Churches is planning a one-hour jazz program on New Year's Eve over a national radio network.

It will be built around the Rev. Alvin B. Kershaw, rector of Holy Trinity Episcopal Church in Oxford, Ohio, who won national prominence by answering questions about jazz on the \$64,000 Question TV and radio show. The jazz selections, says the announcement, will be interspersed with the minister's comments on the "theology of jazz."

We have no quarrel with the minister making the study of jazz a hobby although we think we could suggest more fruitful pursuits. We accord him his right to appear on the TV show although convinced that it detracts from the dignity of his calling.

But, surely, the National Council can find better use for an hour's program than comments on the "theology of jazz." Theology, says our dictionary, is "knowledge of God and the supernatural." We hate to think of theology getting the blame for what we have come to know as jazz.

We'll have to admit we are growing older. Maybe we have advanced into classification of the "foggy." If so, we'll have to trade in the radio and TV for a record-player and spend our latter days in peace.

But, we are convinced the trend in so-called music is more of this pulling God down to the level of man instead of an effort to lift man toward God. That's not Christianity.

—The Christian Index.

Think Twice

Dear Friend:

I am writing to you as Mary's pastor. We are all quite concerned about the fact that the two of you are jumping into a Catholic-Protestant marriage. For this reason, I have suggested that she wait until you return before a final decision is to be made. Mary has been, is, and will be a devout Baptist. She may accede to your wishes and join the Catholic Church (of which you are a convert) but she'll never be any less a Baptist. In view of the fact that you embraced the faith and it was not your native religion, I feel convinced and have told Mary so that you are making unfair and extreme demands in saying that you will be married by a priest and that the children **must** be Catholic. Such attitude has always characterized the Hierarchy but it does not make it correct.

I am forever surprised that intelligent young people such as you can fall prey so easily to the dogma, superstitions, and iron rule of your church. Religion is so much a thing of the heart, spirit and mind and the externals of your faith will not brook the reality of the situation.

However, it is not my purpose to change you. It is my deepest concern, for Mary is loveliness in essence, to protect her from what I predict will be a 6 per cent marriage of marital happiness. One third is physical, one third is mental, and one third is spiritual. As one dear Protestant lady said to me (and I told Mary) "Say what you will about letting my four children be raised Catholics, it tears my breast to see them whisked off to Mass each Sunday when I know them to be led into error — they are my babies, I bore them and yet I gave up control of them."

I wish I could sit down and tell you a few things our missionaries undergo in the Catholic dominated countries. Our pastors in Spain were denied the right to attend Baptist Alliance in London this summer. It is true that wherever a majority prevails, your faith runs it all (Argentina).

Mary is precious cargo. She deserved a happy home. I fear for her — not due to any fine quality on your part, but **religion** is big to her. You will not be happy nor she if you let your church stifle her inner impulses.

Think twice before you marry — three times before you subdue her faith.

*Earnestly and sincerely,
Andrew M. Hall, pastor*

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Says Protestants too Concerned With Middle Class

A prominent sociologist declared that American Protestantism is more concerned with the "safe and secure" segments of humanity than with the "suffering and submerged ones."

Dr. Ira De A. Reid of Haverford (Pa.) College made this charge in an address to the National Conference on Churches and Social Welfare.

"On the whole," he said, "Protestant churches have followed the migration of the middle class and to a large extent the migrations of the middle-class mind."

"If this is an overstatement," he added, "then millions of people will have to be convinced."

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Mrs. Virginia Smith, director of the reading clinic at Ouachita College, was elected secretary-treasurer of the Arkansas Association of Speech Correctionists at a recent meeting held in Little Rock.

ARKANSAS BAPTISTS

THEY ARE IN YOUR HANDS



WILL YOU KEEP THEM IN YOUR HEARTS?



GIVE ONE DAY'S PAY AT THANKSGIVING

RECOGNIZED AS PART OF ARKANSAS PROGRAM IN SUPPORTING

BOTTOMS BAPTIST ORPHANAGE

H. C. SEEFELDT, Superintendent

MONTICELLO, ARKANSAS

C. H. SEATON, Field Representative

"BE THANKFUL YOU CAN GIVE"

Campus Y.W.A.s Hold Week of Prayer



Campus Y. W. A.'s hold their week of prayer in connection with the Lottie Moon Christmas offering November 28-December 2, on practically every Arkansas college campus where the Baptist Student Union is organized. From these campuses comes the good news of goals set and the spirit of sacrifice that others might know the Savior.

The theme of the week, "Haste . . . Pray . . . Make Known" will begin with Monday's emphasis upon the Orient, Tuesday's upon Africa, Wednesday's upon Latin America, Thursday's upon Europe and the Near East, and Friday's upon prayer for all the world.

Arkansas Baptist students, hundreds of whom have surrendered their lives to mission service, will do their part in the raising of Southern Baptists' goal of \$3,500,000, and Arkansas Baptists' goal of \$110,000.

In the closing period of meditation, the young women will hear their counselor say: "For forty years Miss Moon gave herself to China. At the age of seventy, broken in body and mind and in the care of a missionary nurse, she boarded a steamer bound for San Francisco. On Christmas Eve, as the ship rode gently at anchor in Kobe, Japan, she slipped from this life. Miss Charlotte D. Moon, Virginia's gifted daughter and God's precious gift to China, was herself a Christmas gift to Heaven, for it was Christmas Eve!

"As we gather here with our offering for foreign missions, may our gifts in some small way catch and approximate the spirit of sacrifice so characteristic of Miss Moon. As we dedicate the offering to God, let us dedicate our lives anew to the work of the kingdom at home and abroad as Christ leads."

In Appreciation

The Student Department is indebted to Mrs. Joe Bondurant of the Missions Department, Miss Faxine Jenkins of the Evangelism Department, Mrs. Howard Stokes of the Brotherhood Department, Miss Diana Fish and Miss Joyce Hutto of the Executive Offices for their splendid help during the recent illness of Miss Carolyn Courtney, office secretary. During these weeks of Miss Courtney's absence, these Christian ladies, who serve as secretaries in the differ-

ent state departments, gave abundantly of their time and efforts in taking care of the many details and plans concerning our recent state B. S. U. convention, as well as the regular correspondence concerned with the on-going of our student department. This is the characteristic Christian spirit of these dedicated Christian servants.

Monticello Student Center

Miss Naomia Clifton, B. S. U. Director at Arkansas A. & M., has worked out a detailed list of furnishings needed to complete the Baptist Student Center on the campus of Arkansas A. & M. Any person or group wanting to help furnish the building should contact Miss Clifton who will be happy to supply the list of articles needed and the approximate cost. These articles vary in price so that one wishing to make a small or large contribution could find something needed at the center near the price of his intended gift. It is thought that the Monticello friends should make the final purchase so that colors will blend in with the center.

Baptist Student Union Dept.
Tom J. Logue, Director.

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Birmingham Book Store Visual Aids Worker Accepts Pastorate

James A. Clarke, visual aids supervisor in the Baptist Book Store, Birmingham, Ala., since Nov., 1954, has resigned to accept the pastorate of the Memphis Baptist Church, Dothan, Ala.

A successor to Clarke has not been appointed, according to Jay O. Turner, manager of the Sales Department, Baptist Sunday School Board.

"A FILM FOR EVERYONE..."

a dual message on salvation and dedication to Christian service."
—Christian Life.

The true-to-life story of a cynical medical student and a Christian nurse . . . and the re-creation by Warner Sallman of his original drawing of Jesus.



"SON OF MAN"

16mm full-color, sound film
Running time—29 minutes
Available at your Film Library, or write Film Dept. 1
NORTH PARK COLLEGE
3225 Foster Ave., Chicago 25

It's A Fact!

1. It took Southern Baptists fifty years (1845-1895) to reach 575,000 in Sunday School enrollment. In 1954 alone Southern Baptists gained 597,000 in Sunday School enrollment.

2. The 1954 gain was 92,000 greater than 1952 and 1953 combined. Our 1954 gain was greater than the ten-year gain from 1928 to 1938.

3. What other denominations gained in Sunday School enrollment in 1954:

| | |
|--------------------------|----------------|
| Methodists | 260,859 |
| Presbyterians, USA | 160,624 |
| Protestant Episcopal | 60,933 |
| Congregational Christian | 49,044 |
| United Lutheran | 34,231 |
| Disciples of Christ | 20,178 |
| TOTAL | 585,869 |

Six other major denominations gained 585,869. Southern Baptists gained 597,361.

4. In 1956 Southern Baptists will major on three special groups — men, young people, and babies.

1. Men. . . White Adult men in Southern Baptist Convention —22,000,000; White Adult men enrolled in Sunday School—3,700,000; White Adult men unreached—18,000,000.

2. Young People. . . Population in Southern Baptist Convention —8,025,000; Young People enrolled in Sunday School—559,371; Young People enlisted in Armed Services —175,000; Young People unreached by any Sunday School—5,900,000.

3. Babies. . . An average of 11,000 babies are born every 48 hours — more than four million last year.

These special groups and others present a tremendous challenge. What will you and your church do about it? Southern Baptists have the message, the program, and the method to reach the people. More Sunday Schools

are needed — more departments — more classes — more workers — and more of you. We are the stewards of the gospel of redemption and while this message is eternal the time we have for sharing it is limited. Providing Bible study for every member of the family is our opportunity to take Christ to the people.

1956 SUNDAY SCHOOL EVENTS

January 1-7, 1956 — Bible Study Week.

January 7-20 — Convention-wide Sunday School Clinic, Birmingham, Alabama.

February 6-7 — Vacation Bible School Clinic.

April 7-20 — Convention-wide Sunday School Clinic, St. Louis, Missouri.

June — Vacation Bible School Month.

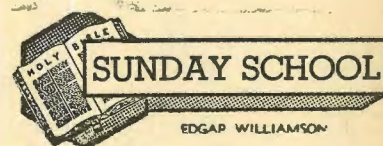
June 21-July 11 — Three Sunday School Weeks, Ridgecrest—June 21-27; June 28-July 4; July 5-11.

June 28-July 3 — First Week, Arkansas Baptist Assembly, Si-loam Springs, Arkansas.

July 26-August 15 — Three Sunday School Weeks, Glorieta—July 26-Aug. 1; Aug. 2-8; Aug. 9-15.

September 17-21 — Sunday School Preparation Week and Church Planning Meetings.

October 8-12 — Regional Sunday School Conferences.



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Praying Together

Our 1955 Week of Prayer for Foreign Missions (November 28-December 2) will be celebrated in a disturbed and distressed world. It is important that we plan wisely for this great occasion. Last year over 5,000 societies failed to have a part in this great adventure. Was your society one that fell by the wayside? Last year more than 28,000 of our youth organizations failed to participate. Did any of these fail because you did not care enough to help plan for it? Let us see to it that every society observes the entire week this year. Much of the future security of our foreign mission work depends upon this week of prayer. Your prayer, your society's united intercession, the prayers of our youth, may tip the scales of this generation's balances and insure spiritual victory at home and abroad. Let us Haste . . . Pray . . . Make Known!

Because the Baptist women on six continents and the isles of the seas join with us makes this an unusual experience for us. It has great significance for every Baptist woman because she can feel in close fellowship with Baptist women everywhere. Our Baptist sisterhood becomes alive and warm, and women sing with true conviction,

"We are not divided; all one body we,
One in hope and doctrine, one in charity."

Let us try to visualize these women as they meet. The weather conditions, the heat, the cold, the rain, the ice and snow. The places in which they meet. Their national dress, their language, their singing, above all the prayers they utter. What a difference — yet we are all one! Watch our Baptist sisters in Africa as they march to tribal drum beats; European sisters seeking places and means of keeping this prayer tryst; Asian and Island sisters carrying clay lamps with flickering lights; sisters in North and South America and Australasia wending their ways to the "place of prayer."

"The Day Spring from on High!" has been chosen as their theme. What a theme for this world! This Day Spring from on High is

"To give light to them who sit in darkness . . .
To guide our feet in the way of peace."

There is only one way to peace, and that is to follow Christ and be directed by Him. If we keep our hearts in union and communion with Him we will come to the city of peace where they beat their swords into ploughshares and learn and fear war no more. The darkness all over the world might be but the shadow of Christ's hands, declaring "I am the Light of the World: He that followeth me shall not walk in darkness, but shall have the light of life." Against the night a guiding star has shined, into the gloom a flaming hope has come, and all the hosts of evil have been unable to put out that light. The one demand for the darkness of our day is that — "The Day Spring from on High shall visit us."

*Mrs. George R. Martin, President,
Woman's Missionary Union,
Auxiliary to Southern Baptist Convention.*

(Note: Program material was sent to all organizations by the first week in November. If presidents and counselors have not yet received the mailing, notify State WMU Office, 310 Baptist Building, Little Rock, immediately! Be a link in the chain that shall girdle the earth with prayer during that important season November 28-December 2. Give of thyself in prayer and of thy substance through the Lottie Moon Offering for Foreign Missions. Arkansas' goal is \$110,000.)

THEY WERE GOOD MEETINGS!

. . . those eight District WMU meetings held October 25-November 4! Each day Miss Ann Wollerman, native of Pine Bluff, missionary in Brazil since 1947, brought a heart-stirring missionary message and Miss Nancy Cooper reported on her recent tour of mission work in Europe, Africa and the Near East. WMU plans were discussed by Mrs. J. R. Grant, state president, Miss Elma Cobb, state stewardship chairman, and Miss Cooper. A summary of attendance and offerings follows:

| District | Attendance | Offering |
|---------------|--------------|-------------------|
| West Central | 379 | \$ 161.00 |
| Northwest | 295 | 170.74 |
| North Central | 256 | 103.53 |
| Central | 215 | 77.67 |
| Southwest | 209 | 137.39 |
| Southeast | 284 | 195.06 |
| East Central | 248 | 144.44 |
| Northeast | 310 | 209.66 |
| | 2,196 | \$1,200.00 |

The offering will be used to help furnish a Baptist clinic in the state of Matto Grosso, Brazil, where Miss Wollerman works and where there is no such Christian service available.

*Woman's Missionary Union
Nancy Cooper, Secretary*

"Church Music On the March" In the Association

Report from October 1, 1954 through September 10, 1955

| Association | Hymn Sings | Total Att. | Music Schools | Total Enrol. | Awards | Work-shops | Total Att. |
|-------------------------|------------|--------------|---------------|--------------|------------|------------|------------|
| Arkansas Valley | 3 | 348 | | | | | |
| Ashley | 2 | 329 | | | | 1 | 36 |
| Bartholomew | | | | | | 1 | 225 |
| Benton | 1 | 197 | | | | | |
| Big Creek | 4 | 269 | | | | | |
| Black River | | | | | | | |
| Boone | | | | | | | |
| Buckner | | | 1 | 52 | 25 | | |
| Buckville | | | | | | | |
| Caddo River | 4 | 226 | 1 | 72 | 30 | | |
| Carey | 1 | 69 | | | | | |
| Caroline | | | | | | | |
| Carroll | | | | | | | |
| Centennial | 1 | 254 | | | | 1 | 43 |
| Central | 2 | 340 | 2 | 106 | 75 | | |
| Clear Creek | | | | | | | |
| Concord | | | | | | | |
| Conway-Perry | | | | | | | |
| Current River | | | | | | | |
| Dardanelle-Russellville | | | 2 | 128 | 93 | | |
| Delta | 1 | 180 | | | | 1 | 102 |
| Faulkner | 7 | 710 | | | | | |
| Gainesville | | | | | | | |
| Greene | 1 | 83 | | | | 1 | 125 |
| Harmony | | | | | | | |
| Hope | | | 2 | 50 | 38 | | |
| Independence | | | | | | 1 | 58 |
| Liberty | 2 | 118 | 1 | 60 | 52 | | |
| Little Red River | | | | | | | |
| Little River | | | | | | | |
| Mississippi | | | 1 | 50 | 46 | | |
| Mt. Zion | 1 | 218 | 1 | 30 | 25 | | |
| Newton | 7 | 425 | | | | | |
| Ouachita | | | | | | | |
| Pulaski | 7 | 686 | 1 | 150 | 55 | | |
| Red River | | | | | | | 1 |
| Rocky Bayou | 2 | 174 | | | | | |
| Stone-Van Buren | | | | | | | |
| Tricounty | 2 | 285 | 1 | 50 | 16 | | |
| Trinity | | | 1 | 53 | 38 | | |
| Washington-Madison | | | 2 | 36 | 27 | | |
| White County | | | | | | | |
| White River | 4 | 248 | | | | | |
| Woodruff | | | | | | | |
| Motor Cities | | | 1 | 79 | 60 | | |
| TOTALS | 52 | 5,159 | 17 | 916 | 581 | 6 | 589 |

*Church Music Department,
LeRoy McClard, Director*

I like policemen. When Dad sees a traffic policeman - boy, does he slow down! Then Mommy and me get un-scared.

PEOPLE RESPECT GOOD DRIVERS!

Children's Page

Beautiful Swans

By ENOLA CHAMBERLIN

"Those are swans, aren't they?" Lynn asked as she and her mother stood on the edge of the lake in the park and watched the beautiful big white birds float by.

"Yes," Mother said, "those are what we call mute swans because, if they have a voice they never use it."

"Are there other swans?" Lynn asked.

"Yes," Mother said. "We have the American Whistling swan. It is pure white with the exception of a yellow spot between its eyes. By its name you know it can whistle and it can reach high notes or low notes. It nests in the far north in summer and then comes south in the fall the same as its cousins the geese and ducks do. It goes as far south as the Gulf of Mexico to spend the winter." "What other swans are there?" Lynn asked.

"A black swan with a scarlet, white-banded bill comes from Australia," Mother said. "A white swan with a black head and neck comes from South America. We have one other American swan. This is the Trumpeter Swan. They are over five feet from the tip of their beaks to the ends of their tails. They are white like these swans here on the pond. Instead of being mute they have a voice like a bugle. People used to hear them in the skies in the spring and fall as we hear the geese today. We don't hear or see them anymore because there are so few of them living now."

"Do swans build nests in trees?" Lynn asked.

"No," Mother said. "They build up piles of weeds and grass and feathers and down. They lay around six white eggs. Both the father and the mother swan watch over the eggs and the young."

"Are the little swans called chicks?" Lynn asked.

"No, all swans have funny names," Mother said. "The father swan is called a cob; like corn cob. The mother swan is called a pen, just like what you write with. And a young swan is called a cygnet. That's a hard word to say, but it's pretty, isn't it?"

"Yes," Lynn said, "and even if a young swan does look like an ugly duckling he has a pretty name and he grows to be a beautiful bird."

"Yes, remember that," mother said, "because swans are some of the loveliest birds we have. People are sometimes like this."

"What do you mean Mother?" Lynn asked.

"Very often people who have not been converted are ugly in heart and spirit. When they take



Jesus as their Saviour they are greatly changed," Mother replied.

"Oh yes, I know a verse that teaches that. 'Though your sins be as scarlet, they shall be white as snow' (Is. 1:18).

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SHELLS

GLADYS CLEONE CARPENTER

Low tides allow us to see some of the marvels that God has placed in the ocean. Then on the beaches we may gather shells — empty houses of strange nautical creatures.

Many people like to find conk shells. They are a large, heavy, spiral-shaped shell of tan color. The outside is rough, but the inside as far as one can see is pink. Beautiful lamps are made from them.

The starfish is always a popular find. He usually has five arms although there are varieties with more.

The round sand dollar is not easily seen as it is the color of the sands. In the center is a marking resembling flower petals. They range in size from those of about a dime to those of about a dollar. They are very fragile and become almost like sand when crushed.

One attractive shell found on Florida beaches is the angel wing. It is seven to eight inches long.

Usually a pair is hinged together. They are white and delicate and their fluted ridges look like feathers.

Coquina shells are tiny, polished and all colors. Much of the rock underlying the soil of Florida is filled with coquina. Coquina makes good soup.

These creatures are God's creatures and he takes pleasure in them for the Psalmist said, "What soever the Lord pleased that did he. . . in the seas" (Psalms 135:6).

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TALKING WITH GOD

By HARRIET H. ROORBACH

Soon it will be Thanksgiving Day
And I can make my own
Prayer of thanks to God.

I'm thankful for my mother and father

And for their love
And care.

Help me, God, to show my love.

I'm thankful that I am well and
That I have good food,
And warm clothes.

Help me, God, to share with those
in need.

I'm thankful for all who teach
me

Good things in school
And how to do right.

Help me, God, to always do my
best.

I'm thankful for all my friends
Who talk and play together.

We share and take turns.

Help me, God, to be a better
friend.

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Now Hear This . . .

Whereas our sister institution, like our own, depends upon money other than the Cooperative Program for approximately two-thirds of her support, and

Whereas this institution is doing a magnificent job in discharging for all of us a Christian duty which is rightfully ours, and

Whereas this institution has on many occasions manifested a mutual interest in our work and problems,

Now therefore be it resolved that we this day go on record as fervently urging all Baptists, and particularly all Ouachitonians, to give as generously as they possibly can to the Thanksgiving offering for the Bottoms Baptist Orphanage.

—Board of Trustees
Ouachita Baptist College
October 10, 1955

Charges 20 Protestants Killed in Colombia

By Religious News Service

Twenty Protestants have been murdered in Colombia in a new outbreak of religious persecution there, the National Association of Evangelicals charged.

The NAE gave details of the alleged attacks in a letter to Secretary of State John Foster Dulles.

The Rev. H. Gill, acting Washington secretary of the NAE, told Mr. Dulles the churches represented by his organization hope the State Department "will do everything in its power to bring to a speedy end the vicious anti-Protestant sentiment which gives rise to such incidents."

Mr. Gill said that among those murdered were "at least eleven" members of a Protestant congregation in El Meta, Southern Colombia.

He said the massacre had been discovered early in October by the Rev. Julius Allen de Gruyeter of Charleston, W. Va., a missionary for the World-Wide Evangelization Crusade.

Earlier, the NAE had protested to the State Department against a beating which it said had been administered to Mr. de Gruyeter on Oct. 17 by two Colombian policemen. It said the missionary is now in a Bogota hospital suffering from a double fracture of the skull as a result of the assault.

The NAE official said Mr. de Gruyeter found that the bodies of the eleven Protestants "had been mutilated and left on public display as a warning to the community."

Mr. Gill also told Mr. Dulles:

Protestant Gifts

Giving to Protestant Churches is continuing to increase and in 1954 reached a total of over \$1,600,000,000, it was announced by the National Council of Churches.

Contributions reported by 47 Protestant and 2 Eastern Orthodox bodies with a combined U. S. membership of more than 34,000,000 totalled \$1,687,921,729, declared the Rev. Thomas K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence. The figure represents a jump of \$145,000,000 over the previous year. Most denominations reported for fiscal year 1954.

"On Oct. 2, 1955, a young man was murdered while returning home from a Protestant meeting near Sevilla in the province of Valle. His throat was cut by criminals who mistook him for the local Evangelical pastor.

"On Oct. 4, seven Protestant evangelicals were killed near the town of Sevilla in an attack by 18 armed men.

"In La Moreno, about 150 Protestant men, women and children have been driven from their homes and farms, and one young man was killed."

Mr. Gill said his organization had reports from Bolivia and Ecuador indicating that "a new wave of violence" against Protestants has begun in those areas, with many meetings disrupted and believers threatened.

—000—

POCKET TESTAMENT LEAGUE EXPANDS IN AFRICA

The Pocket Testament League's Foreign Secretary, Glenn Wagner, has arrived in Nairobi, Kenya Colony, Africa, to head a six-man task force which will expand PTL's campaign of mass evangelization and Scripture distribution on the "Dark Continent."

Mr. Wagner was accompanied by PTL evangelists Don McFarland and John Duchardt, both on their initial assignment to Africa. These three will be joined by Sam Befus, Vic Beattie and Joe Copeland, veteran overseas evangelists with PTL.

Three modern trucks specially equipped with public address systems already on the field in Africa will enable the men to preach to several thousand people at one time. The trucks will also provide transportation for the men and their supplies of Scripture portions.

Alfred A. Kunz, International Director of the Pocket Testament League, announces that this team will expand the ministry begun among Mau Maus in Kenya's detention camps. They will also hold evangelistic meetings and distribute Scripture portions among the Kikuyu people on the reserves, many of whom have signed the Mau Mau oath. The team will also reach the teeming thousands in Kenya's large cities.

The genius of the PTL overseas campaigns continues to be their unique method of cooperation with missionaries and missionary organizations on the field.

—000—

We are not here primarily to cultivate sociology or to build up civilization. Our primary business is to be found in the Saviorhood and Lordship of Jesus Christ.

—George W. Truett

—000—

The most interesting object in the world is a little child.

—Truett

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Evidences of Jesus' Power

By BURTON A. MILEY

Sunday School Lesson

November 20, 1955

Luke 7:11-23

The motive for power may be more effective than its presence. Why should any man want power? What is the right motive for power? Napoleon and Hitler had military power. Each displayed his power to the destruction of life and land. Politicians and statesmen have power. Political machines have a power as can be seen when an election is swayed by political organization. Industry and labor have power. The discovery of the atom has released unexpected potential power. All adds to the question, "What should be the motive behind power?" Consider Jesus who is matchless in power.

Jesus never exploited His power for selfish gain or security. He was not a good publicity man inasmuch as He often tried to quiet the news about accomplishments through His power (Luke 8:56). Behind the use of power in His life was compassion. His power was used to make life whole and increase its welfare. Dwarfed bodies yielded to His power. Dead bodies responded to His power. Sightless eyes were stimulated to vision by His power. Speechless tongues were made to talk by His power which was used for others, completely unselfish.

LIFE GIVING POWER

Jesus healed the centurion's servant. This miracle was done while Jesus was outside the house of the centurion and out of personal contact with the sick. This was an evidence of the power of Jesus which worked over the body of the sick the same as it worked over the storm on Galilee (Mark 4:39). After the healing of the centurion's servant, Jesus with a group of His followers and disciples went to the city of Nain, located about twenty miles from Capernaum. As He approached the gate of the city He was met by a crowd coming from the city. They were carrying a dead man to his final resting place. The corpse was the only son of a widow, Her grief was great. She lost her son and her only means of support. Jesus had compassion on her. He suffered with her and spoke first to comfort her, "weep not." He then stepped to the bier on which the corpse rested and said unto him, "Man, arise." The miracle was completed. The young man responded. He was delivered to his mother. In the midst of a large group of competent witnesses both from the city and Jesus' company the young man gave evidence of his resurrection. First he sat up. He next began to speak. A man that can do these two acts has every evidence of life. Would one want better evidence? What did the man say? What was his story? Silence only answers the questions.

The gospels record three instances where the dead returned to life. Luke gives two. All three of the synoptic gospels bears record of the raising of Jairus' daughter. John alone tells about Lazarus. Luke alone tells about the widow's son at Nain. There is progress, reaching a climax, in these miracles. Jairus' daughter was raised while she was yet upon the bed. The widow's son was raised enroute to the grave. Lazarus was raised after he had been in the grave.

The people of Nain glorified God and published the fact that a prophet was among them and that God had visited His people. The reputation of Jesus grew and expanded into additional territory. The compassionate use of His power to help others have life was an excellent basis for His growing reputation.

ASSURANCE

John the Baptist had been imprisoned while Jesus was doing His work because John had spoken against the sins of Herod in domestic life. One can imagine John suffering the doubts and loneliness of prison life. His disciples kept him informed of the work and fame of Jesus. Perchance John thought in his heart, if this truly was the Messiah then I would be released from prison. Did he not come to preach liberty to the captives? Why should I, His forerunner, who prepared the board for Him, languish in prison while He does His mighty works? John sent two of his disciples to Jesus with a question. "Art thou he that should come? or look we for another?" Jesus continued His work in a mighty way for the very hour that the men came there were many miracles performed. Jesus cured people of infirmities, plagues, and unto those that were blind He gave sight. The disciples of John stood on the side line and saw these miracles. Jesus said to them, "You go and tell John what you have seen and heard. Tell him that the blind see, lame walk, lepers are cleansed, that the deaf hear, that the dead are raised, that the poor have the gospel preached to them." These were acceptable signs of the Messiah's presence (Isaiah 29:18, 35:5, 42:6). Why did Jesus answer John indirectly? Why did He not send the two questioning disciples back with the definite answer, "Yes, I am the Christ?" Did John receive any satisfaction from the state-

ment the disciples brought from Jesus? Jesus wanted John to interpret facts. The very work He was doing to make a new world was the answer. The poor had the gospel preached to them. All had some one to love them. People were receiving benefits from the Messiah. That which had been spoken by the prophets of the Old Testament was fast coming to pass. Jesus' answer was much better than any direct yes or no could have been.

One other word. Jesus said "and blessed is he whosoever shall not be offended in me." This can be taken as a direct encouragement to John or a slight rebuke to his doubt and impatience. Happy is the man that can see in Christ those things which feed his conviction to the point that there is no wavering.

PRACTICAL LESSONS

Changed lives are evidences. The miraculous power where the laws of nature are overruled by an act of God is not always that which accomplishes most. The power of a changed life because Christ lives within the heart is most effective. The power that treats the enemy with other than the spirit of revenge glorifies God. The power which makes man turn to purity; the power which lifts the attitude above that of suspicion and cynical traits; this is the power that every Christian should attempt to show in his life. It is the best advertisement for God. The church and God need such lives today.

Evidence of power still exists. Some think that God is not as prominent today as in other days. They speak of the "good old days" as if those days had special vir-

tue. There are those today who are as much evidence of God's power as in any day. Why not look for them? When one is tempted to speak out on "What is wrong with the church" why not make the approach by looking for "What is right?" Many have never bowed their knees to Baal.

Power can be cultivated. The source of Jesus' power was obedience. He increased (Luke 2:52). Power comes through growth. A stagnant Christian has no increasing power. Additional power comes through increased channels. Each Christian who earnestly desires added power from God may secure it by properly cultivating his life. One will never have additional power until he uses what he has.

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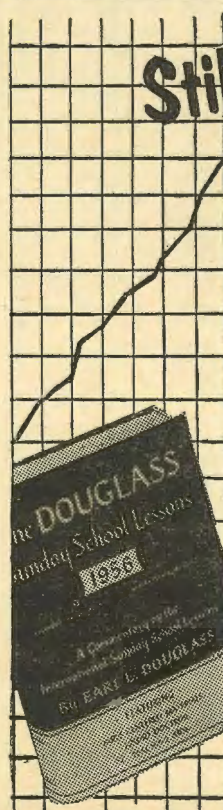
Dr. Howse to Visit Mexican Baptist Seminary

Dr. W. L. Howse, director, Education Division, Baptist Sunday School Board, visited the Mexican Baptist Seminary, Torreon, Mexico recently. He gave a series of nine lectures on the progress being made in the United States in the field of religious education.

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Executive Board STATE CONVENTION

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

Doctrinal Preaching

Tom Thumb was noted for his smallness of stature. At forty-five years of age he weighed twenty-two pounds and was twenty inches tall.

We Southern Baptists are noted for our bigness. We have a big membership and we have a big budget. One of the most significant things that has made us big is the fact that our leaders, like the New Testament Christians, were big men, six feet four inches tall in preaching Bible doctrines and especially the doctrine of repentance.

John the Baptist set the pattern with his sermon, "Repent ye for the Kingdom of heaven is at hand." He did not say, we plan to hold a big communion service, so come on out to the river and be baptized so you can partake with all your friends and relatives. John did not preach, "We do not like the old type of religion, we have a modern type, so come on and join us." He did not preach, "Ours is the largest church, made up of the most influential people in the country, so come on and join us." He did not say, "Our church is a small church with poor people, so you can be a great help to us. Come on and join." He cried, "Repent ye for the Kingdom of heaven is at hand." And then when Jesus appeared, pointing his finger toward Him, he said, "Behold the lamb of God which taketh away the sin of the world."

Our forefathers knew that when they attended a denominational meeting they would hear at least one doctrinal sermon. At the early annual associational meetings, time was provided and the preacher given a prominent place on the program. In many instances the speaker was assigned a definite subject, (and it was a rare occasion indeed, when the preacher announced that he had been led to bring another message).

Our Fundamental Doctrine

In our day of multiple organizations, intellectual reports (and a few which are not so intellectual) high pressure living and hurried programs, we have just about "crowded-out" the preaching of God's word on repentance.

In true repentance there is the recognition of sin as involving personal guilt. The individual comes to realize that sin defiles the human soul and, "There is none righteous, no, not one; There is none that seeketh God. They are all gone out of the way, they one together become unprofitable. There is none that doeth good, no not one."

The lost sinner recognizes this and at the same time feels a sense of utter helplessness. Then, there is an inward turning from sin to God by faith in Jesus Christ as Saviour. With this inward disposition turned the individual seeks pardon and forgiveness from God. All of this is evidenced by confession of sin before God. Then the causative agency of God is ready to produce regeneration.

Our Baptist denomination will remain big and great just so long as our preachers proclaim this fundamental, cardinal doctrine of repentance in such a way that individuals repent of sin, before they join our churches.

Whenever this doctrine is left out the church members will not know the difference in a pseudo-Christian and a blood-bought,

Joint Participation

In his letter to the Philippians, (Phil. 1:5) Paul said, "I thank my God upon every (or whole) remembrance of you . . . for your fellowship in the Gospel from the first day until now." The word fellowship means companionship, or relation between individuals. When the Bible was translated into English, the word fellowship meant a joint-participation in a common interest and activity. Paul thought of the co-operation of the Philippians from the first day until now and thanked God for such magnanimous people.

In writing to the church at Corinth about their joint-participation (co-operation) in helping him to preach the Gospel, Paul said, "Now concerning the collection for the saints . . . upon the first day of the week let every-one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1-2).

Then in a second letter to the church at Corinth, Paul challenged the people by telling them what the churches in Macedonia were doing. "Moreover, brethren, we do you to wit the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yes, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:1-5).

Literally, verse four says this: "Praying and begging us earnestly for the favor of taking part (co-operating) in the ministry of the saints."

Good Reason For Co-operation

If each church could do all that Jesus required of it when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20), then there would be no need to resort to a joint effort or participation in preaching the gospel to every creature. This insufficiency, on the part of the local church, led our Baptist people to form associations and organize conventions. These voluntary spiritual units have tested and proved the advantages of joint-participation; therefore, we have what we call the Cooperative Program.

The first step in spreading the Gospel, Christ-redeemed, God-loving Christian. They (the church members) will decide that one church is as good as another and all preaching is good, so long as it does not mention sin and repentance.

Let our preachers, therefore, resolve that more sermons shall be preached on Bible repentance. Let our associational and Convention leaders resolve that a prominent place shall be given, on every program, for someone to remind us that people are lost in sin and need to repent. — R. D.

through a co-operative effort, is a knowledge of the wants and needs. Any phase of our work without wants is without sufficient and proper stimulus for exertion which leads to accomplishments in spreading the Gospel.

In order to meet the needs and insure a wholesome program, which is conducive to missionary activity, it is imperative that Baptists meet together by associations and conventions. In these fraternal communications great Bible doctrines are preached, different minds are brought together, and human knowledge is diffused with God-like wisdom. Many times these meetings have converted rivalry into fellowship and acts of ill-will into offices of mutual love. When different varieties of character are exhibited and different ideas and plans, to meet the needs, are discussed, suspicions and jealousies are removed and all become promoters of the denominational program. This is what Paul called "your fellowship in the Gospel from the first day until now." We call it the Co-operative Program.

Autonomy of Local Church

A Baptist Convention meeting is made up of messengers from individual churches looking for ways and means to preach the gospel to every creature. Our Conventions cannot enter into any alliance, or pass any laws that touch the autonomy of the local church. The local church has its commission and authority by divine appointment and even if the local churches wished, the association or the convention to assume authority, their God-given right cannot be transferred.

Every Baptist church co-operating with our Convention, because of its sovereign power, is free and independent.

Through the ages it has been the nature of man to usurp power to which he is not entitled. Therefore, some so-called church men have shouted from the house tops that there is an ecclesiastical power above the local churches and that power is the universal church. But let our Baptist denomination forever deny, to themselves, the right to control the local churches, because the priceless liberty of the Gospel has made them free.

Some people seem to think that it is better to be united in some showy organization, that has totalitarian powers, and be clothed in gaudy pageantry, than to belong to a free happy local church, commissioned by God to carry out his will. But regardless of what others may do, we will go on recognizing the fact that the smallest Baptist church in the remotest corner of the back-country, and the little church in the neglected slums, in the most squalid section of the city, is as much a church as the one named "First" on the boulevard worshipping in palatial surroundings.

Our convention is a fellowship devising ways and means "from the first day until now," to "teach all nations, baptizing them in the name of the Father, of the Son, and the Holy Ghost: teaching them to observe all things." What a joint-participation! What a Program!

This should be the sole objective of every denominational meeting — So mote it be! — R. D.