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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, OCTOBER 11, 1956

NUMBER 40

1,000,000



MEN FOR CHRIST

Focus Attention on the
needs of each church for
its **TOTAL MANPOWER**
totally **DEDICATED**

OCTOBER 14

LAYMAN'S DAY

A Day to Recognize and Challenge Men!

Write to Your State Brotherhood Department for Further Information

See Page Ten

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Messages of a Stewardship Revival

By J. W. BUCKNER

From the beginning, the messages of the minister who leads a Stewardship Revival should be definite, spirit-filled and scriptural. Here, as in all other preaching, the message should be well filled with scriptures that actually prove your point and leave no doubt that it is the Lord's way of doing things. Doubt here is fatal. Preferably, the preaching from the scriptures should be expository or nearly so.

Since many ministers have asked me to suggest some subjects night by night, here they are. Monday night, **THE GOODNESS OF GOD**. Of course, the Bible is filled with scriptures to show His goodness. However, we may close by showing that, since He has been so good to us, we owe him a certain return. Naturally, this return is the tithe Leviticus 27:30.

Tuesday night, **THIS YE OUGHT TO HAVE DONE**, Matthew 23:23. Show definitely that we actually owe the Lord the tithes and that he naturally expects it. If we owe it, we shall be honest, then and pay it as we would any other debt. Don't hesitate or apologize and don't brow-beat. Preach lovingly and without accusing those present, or absent for that matter. Calling people names because they do not tithe will not get you anywhere.

Wednesday night, **UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE**, 1. Cor. 16:1. This is a continuation of the fifteenth chapter wherein Paul preaches about the resurrection. Every member, no exceptions, should bring the blessings of the Lord in. . .

Thursday night, **BRING YE ALL THE TITHES INTO THE STOREHOUSE**. The church is the storehouse and all members will bring there each worship day his tithe.

This, we should preach with all the love in our hearts. Preach this definitely but lovingly.



Friday night, I use the Adam and Eve service, a play of my own, to show the fact that God has reserved some things in life and in the world for Himself alone. If the play is not used, it is often good to preach on **THE LORD'S RESERVATION**, using the story of Achan and the battle of Jericho. This is an excellent scripture that warns against covetousness.

Saturday night . . . no service . . . urge the people to work for the maximum service Sunday.

Sunday is demonstration day and the pastor and evangelist will visit the departments together to enlist tithers. The message Sunday morning should be **MAGNIFYING THE CHURCH** or similar subject. In this service, the church should be boosted along with the whole program and the teachers and officers. Hold it very high.

All through the Stewardship Revival, the church and the denomination should be boosted and taught. The appeal to tithe should be a heart appeal and a man's emotions need to be stirred as deeply as in any other kind of revival.

Protestant Minister Active Since Release From Prison

BEDFORD, England, January, 1675 (BP) — John Bunyan, the Protestant minister who spent twelve years in Bedford jail without benefit of a jury trial, is now making the most of his freedom. He was released about three years ago.

Immediately upon his release, the indefatigable preacher set about to organize the Bedfordshire district for Protestantism. When he applied for his own license to preach again in May, 1672, Bunyan also applied for licenses for an additional twenty-five preachers.

Bunyan and his followers have organized thirty or more meeting places in this area, nineteen of them in Bedfordshire, and the impact of their preaching is being felt over a wide area. The former prisoner evidently is attempting to make up for the long period he spent behind bars.

A man of tireless energy, Bunyan was not idle even while in jail, however. His febrile activity now is merely a continuation of his work while in prison. At Bedford jail the preacher made and sold tagged laces to support his wife and family, and also managed to have many of his writings published. In addition, he preached to fellow prisoners, winning many converts.

The Protestant leader was freed from jail by the Declaration of Indulgence issued by His Majesty King Charles II in 1672. Bunyan was arrested in 1660 for conducting a "treasonable" meeting, although no evidence was pro-

duced that he was not in a peaceful religious meeting as he insisted. A group of justices arbitrarily sentenced Bunyan to three months' imprisonment on the grounds that his admission that he was in the meeting was evidence of guilt. For twelve years law enforcement officers refused to release the prisoner because he would not agree to quit preaching.

Even now there is a threat to Bunyan's freedom. The king's Declaration of Indulgence is far from popular among dissenters, who, paradoxically, stand to benefit most from it. They are convinced that the real purpose of the declaration is to win tolerance and pre-dominance for the Catholics, whom His Majesty favors.

In a recent debate in Parliament, a prominent dissenter made the following widely-supported statement concerning the king's declaration:

"I am a Dissenter, and thereby unhappily obnoxious to the law. The law against Dissenters I should be glad to see repealed by the same authority that made it. But while it is law, the king cannot repeal it by proclamation. I had much rather see the Dissenters suffer by the rigor of the law, though I suffer with them, than to see all of the laws of England trampled under the foot of the prerogative, as in this example."

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Southern Baptist Convention

—17th Century Baptist Press

The Compass of God's Love

A Devotion By The Editor

"God so loved the world."

One pauses before the majestic and towering heights of unsullied love, so vast, so boundless that our attempts to reach its boundary leave us with a sense of helplessness in our efforts. After we have exhausted language in an effort to tell what God's is; after we have applied every known measurement in an effort to determine its boundaries and limits, we must confess our failure to fathom its depths, ascend its heights, traverse its wide expanse, measure its infinite reach, or exhaust its resources.

The love of God encompasses the whole race of men. God loves the whole world. The sum total of the object of God's love can be expressed in no other terms than those which incorporate the whole of human kind.

But the love of God is narrowed down to the individual in its personal application and its richest fruitage. Liberty is the greatest gift of America. But that gift is realized by personal appropriation and must be withheld from those who would abuse it. In the same manner one may share the benefits of God's love to the race as a whole but to abuse that love is to lose it, its richer benefits are won by a personal appropriation.

God loves the world of human interests. Life is made up of a group of interests which engage the time, the energies, the thoughts and the emotions of men. God's love is intended to permeate, sweeten, ennoble, preserve, and save these human interests.

Out of this life interest grow life's relationships. "Love thy neighbor as thyself" is the law of these relationships, hence God's love is intended to cover all the relationships of life.

Out of the interests and relationships life grow the institutions of human society, the home, the church, the school, the state, the market, benevolent and relief institutions.

The love of God is intended to fill each of these institutions of life with a richer content, a fuller meaning, and with more satisfying responses to human needs.

The love of God encompasses the whole man. Man is a unit in his being, his body, mind, and spirit cannot be separated into water tight compartments with no relationship between them, so that one may be saved while the others are not.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" John 3:16.

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

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From The Editor's Desk

A Pattern Begins To Appear

(We reprint the following editorial from the October 20, 1955, issue of the *Arkansas Baptist*.)

A pattern for race tracks in Arkansas begins to appear. Following the visit of a group of mothers from West Memphis to Governor Faubus' office last week, the Governor is reported as telling reporters "for the first time that Southland spokesmen and proponents weren't the only people who had made proposals about racing to him."

The Governor is quoted as saying, "There are people who are interested in a track in Benton County, one near Bull Shoals, the one at Texarkana, and one in the Southeast part of the state."

The Pattern

The pattern begins to look like this: Since Arkansas has loose racing laws and since every state touching Arkansas has strong racing laws and forbid parimutuel betting, Arkansas is to be made an oasis of the racing and gambling interests in the Southwest where racing and parimutuel betting is outlawed in other states.

From the statement of Governor Faubus concerning the proposals to establish race tracks in Benton County, and near Bull Shoals, at Texarkana, and the Southeast, and also at West Memphis, it is as clear as crystal that the racing and gambling interests intend to ring Arkansas with a series of racing tracks and then draw patronage from the states surrounding Arkansas which outlaw racing. There is Missouri, Oklahoma, Texas, Louisiana, Mississippi, and Tennessee. Arkansas is to be made the dumping ground for the moral and spiritual pollution that goes with racing and parimutuel betting. The good name of Arkansas would be dragged through the slime and filth of the gutter if this racing pattern ever materializes.

We Don't Want Dog Racing In Arkansas

(We quote the following paragraph from an editorial which appeared in the *Arkansas Gazette*, October 8, 1955. Editor.)

"In the first place dog racing is the lowest form of legalized gambling. Its appeal is to the small bettors, who can least afford the losses. The personnel it would bring in to handle the meets are hardly desirable citizens for any community. And for every dollar such a track would bring to West Memphis several would be taken out of the community by the out-of-state owners of the track.

"Moreover, West Memphis is not and never will be a resort city. The clear purpose of the track there is to circumvent the laws of Tennessee which prohibit parimutuel gambling. The franchise is simply a device to bring a track to Memphis in defiance of our neighboring state's wishes."

Respect for Honor

We want to believe that Governor Faubus and the Racing Commission will respect the honor and good name of Arkansas sufficiently to turn down any and all applications for racing permits in Arkansas. We want to believe that there are enough good people in Arkansas who will come to the support of these areas where Governor Faubus says people are interested in establishing race tracks. The people of Arkansas should rise up in righteous indignation against the obvious intent to make Arkansas the racing and gambling mecca of the Southwest.

Again, we urge every citizen of Arkansas to write Governor Faubus and the Racing Commission and register with them your protest against the granting of any racing franchise to any group anywhere in the state of Arkansas.

The Day of Death

By BURTON A. MILEY, Pastor

First Church, Springdale

The writer of 2 Corinthians gives a beautiful philosophy of death. This philosophy embraces the hope of the future and the assurance that God will care for every child when the shadows descend upon him. Today I prepare a sermon, tomorrow duty dictates that I preside over a committee, the third day I counsel with youth, and then one day I die. I seek to do each one in turn. I should dread death no more than I dread any of the numerous demands which come.

There are two ways to die. The first is desirable, satisfactory, noble. The second way is tragic, sad, disheartening. The noblest deaths are those which have no fear or regret but which possess a confidence in the infinite wisdom of God that bears up and endures the unknown within death.

What is Death?

For one to understand the question, one must understand birth and the beginning of life. The birth of body and soul come into existence through the powers of procreation. The body is temporal. It is limited, it has a time schedule. The soul is timeless, it is deathless, it goes on after the dissolution of the body. Christian death is the dissolving

of procreation's body but is not the disturbing of the soul, which is the personality of man.

The Bible speaks of the second death. The second death is the uniting of resurrection body and soul outside of the Creator's providence. This means that an immortal soul joined to an immortal body has no further ministry from God's providence at any time. This death is horrible and leads to morbid thinking and exhausted hope.

Can Death Be Faced Easily?

To answer the question is to bring some of the works of God into the picture. When there is forgiveness of sin, death can be faced easily. Sin is lawlessness and wilful rebellion against God. It is an attempt to murder God. No individual with sin in his life can face death, and God beyond death, easily, but when sin is forgiven then death loses sting and the judgment its horrors.

Death can be faced easily when there is love for God. One is powerless to describe the love of God. To attempt descriptions is like an infant that is gurgling and gooing, using half words and quarter words. Don't ever judge God by the poor efforts of mortals

One Minute Commercial

By ANDREW M. HALL

It was necessary recently for me to make a trip to Tulsa to perform a wedding ceremony. We decided to make a "family day" and try to do something the children might enjoy. We offered several suggestions and they voted by 3-1 majority to take a tour through Television Station KOTV.

We were fascinated by the control engineers, the machinery, the props, etc., and decided to witness a commercial. How surprising it was to see the enormous amount of work and involvements in this 60 second endeavor! An automobile was driven into the studio, two cameramen were moved into the act, the advertising manager offered suggestions, the man with the manipulation microphone appeared, and the announcer of the commercial was memorizing that part of the speech to be given when the focus was upon him instead of the car. They practiced it several times.

Then we saw the smooth process at work when the commercial was actually given.

I could not help but think how much stress we place on our preparation plans for Sunday School, Training Union, and church budget, etc. After all, anything worth while, like that commercial, is worth doing well.

to describe Him. The love of God is one of the master themes of the universe and one of the individual joys of personal life. When God's love is matched by a returned love, death can be faced easily.

Much worry concerning death is because the individual doesn't know the difference between a shortened life and a wasted life. A wasted life may have numerous years to its credit. A shortened life may have fewer years but completed purpose. At the time preparation is made to receive the benediction of death, years become powerless and our hope is in the purpose of a life which fulfills the divine mission and service of God.

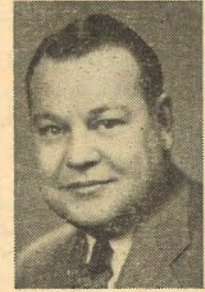
Death of a Christian

When there is preparation to receive death's benediction it is easy to face death and to know of the serenity and peace which lies beyond. This joy and anticipation is worth a struggle upon our part. Blind Bartimeus had to struggle to receive his vision from God. People resisted him. They spoke against his going to Jesus, but out of the struggle the blind man emerged with sight. It will pay to struggle with life until we see the blessed face of Jesus who has tasted death and who has emerged victoriously from death and by facing Him in the full knowledge of His resurrection we will be able to say as the Apostle Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens."

The concluding thought is that we need help when loved ones depart so that we can be comforted with the same degree of comfort that we share in our personal attitudes toward death. Every person is subject to losing a loved one in the course of time. Death is no respecter of persons. The time to prepare for the loss of a loved one is while the loved one is yet with us. If we can understand death's benediction and God's wisdom in connection with death, then when our hearts are disturbed by a loved one having gone on, we will be able to hold balance in the love of God and His providence.

Kingdom Progress

Groner Elected ACHA President



Frank S. Groner, administrator of Baptist Memorial Hospital in Memphis, has been named president-elect of the American College of Hospital Administrators, the highest elective office in the field. He will take over the duties of this office at the annual meeting next September.

Dr. Groner has been administrator of Baptist Memorial since 1946. Under his leadership the hospital has undertaken the largest expansion program in its history, including erection of the 13-story Madison-East addition which opened early this year. A current program of expansion is scheduled to be completed over a six-year period, will ultimately increase capacity of the 760-bed hospital to 1,000 beds.

Dr. Groner served as regent of the ACHA for two terms and for the past year was chairman of the Central Committee on Institutes. He has been active, also, in the work of the American Hospital Association and for three years has headed the Council on Hospital Planning and Plant Operation.

He is the immediate past president of the Tennessee Hospital Association and a former president of the Southwide Baptist Hospital Association and the Southeastern Hospital Conference.

He is a deacon at Union Avenue Baptist Church and has taught a young men's Sunday School class there for 10 years.

Dr. Groner is a graduate of the College of Marshall and Baylor University. He holds honorary degrees from East Texas Baptist College and Union University.

An editorial in the *Memphis Press-Scimitar* hailed his selection as "... a tribute to himself and to Memphis as well. Dr. Groner has played an important part in the growth of the Memphis Medical Center. ACHA can confidently expect to benefit from his able leadership and devoted service next year, just as Baptist Hospital and Memphis have since 1946."

Purpose of the ACHA is to continually increase the professional status of hospital administration and to assist in helping hospitals to find trained administrators. It encourages university courses in administration and sponsors and conducts institutes and seminar throughout the year. Candidates qualify for membership by successful experience and service in the hospital field and by meeting high professional requirements of the College.

Friends Start Courtney Scholarship at Baylor

A Luther Weeks Courtney Memorial scholarship fund has been instituted at Baylor University by friends and former students of the man who served the school 37 years as professor of English.

Dr. Courtney, who died Sept. 22 from a heart attack, had spent 48 of his 76 years teaching in Baptist colleges — Furman University, Oklahoma Baptist University, and Baylor.

—Baptist Press

Lowry to Louisiana



H. C. Bill Lowry has resigned as educational director at First Church, Fort Smith, to accept a similar position with First Baptist Church, New Orleans, Louisiana. The resignation is effective October 15. J. Harold Smith is pastor of the Fort Smith church; J. D. Grey is pastor of the New Orleans church.

Mr. Lowry has been with the Fort Smith church for three years. He has also served Beech Street Church, Gurdon; First, Batesville; First, Hope; and First, Cullendale. At present he is president of the Arkansas Baptist Educational Conference. He will be succeeded as president by Ray McClung of Second Church, Hot Springs.

Baptist Hospital in Memphis Named Nation's "Hospital of the Month"

Baptist Memorial Hospital in Memphis has been named "The Hospital of the Month" by *MODERN HOSPITAL*, a national magazine published in Chicago. Certificates of award for the overall excellence of the hospital's Madison-East building have been presented to Frank S. Groner, administrator of the hospital, and the Office of Walk C. Jones Architects. The certificates commend the hospital and architect for the "excellence of design, functional planning, economy of construction and operation and proper provision for the hospital needs of the community." A colored picture on the cover of the October issue of *MODERN HOSPITAL* spotlights one of the colorful nurses' stations in the new building.

In the article, entitled "New Wing Makes a Good Hospital Better," the editors of the magazine point that the 13-story Madison-East building "... adds new ideas in construction and equipment to the unusual services that have made the hospital famous throughout the area it serves.

The opening of the new building last December brought the hospital's bed capacity to 800 and climaxed 44 years of progressive planning for the care of patients in the area. Accordingly, hospital officials and the architect — Walk C. Jones of Memphis — designed the new unit in keeping with this progressive tradition."

News From Southern Seminary

Southern Seminary Enrolment Climbs

First-day enrolment at the Southern Baptist Theological Seminary in Louisville, Ky., was 42 above the 1955-56 figures, with the lead remaining steady as enrolment continued.

Total enrolment for the first semester of last year was 1,629, with a final figure for the year of 1,767. The Seminary's 98th session began on September 18.

New Seminary Dean Stresses Parents' Role

Highlight of the opening of Southern Seminary's 98th session were inaugural ceremonies for Dr. Allen W. Graves, as second dean of the School of Religious Education.

In his inaugural address, Dr. Graves predicted "re-emphasis upon the family as a primary religious educational agency."

"Let us recognize that children will get their religion where they get their life, primarily in the home," he said.

He called on the churches to prepare parents as religious teachers and on the Seminary to help the churches to develop more effective programs for religious education.

Faculty Additions Set Record at Southern Seminary

Eight new faculty members signed the historic Abstract of Principles of Southern Baptist Theological Seminary at services marking the opening of the school's 98th year on September 18.

The Abstract of Principles is a doctrinal statement prepared by the founders of Southern Seminary, and signed by every number of the faculty since the Seminary was established in 1859. In signing it, a professor agrees "to teach in accordance with, and not contrary to" the New Testament principles included in the statement.

Those signing this year were: Dr. Leo T. Crismon, librarian; Dr. Heber F. Peacock, associate professor of New Testament interpretation; Dr. Ralph H. Elliott, assistant professor of Old Testament interpretation; Dr. John M. Lewis, assistant professor of Christian Theology; Dr. Thomas O. Hall, Jr., assistant professor of Old Testament interpretation; Dr. G. Hugh Wamble, assistant professor of church history; John H. McClanahan, (Little Rock), assistant professor of psychology of religion, and Dr. Joseph Stiles, professor of church administration.

McCrary, First, to Build

Members of First Church, McCrary, voted recently to construct a new church building at a cost of approximately \$60,000.

The building, which will be a brick veneer structure, will be erected on a lot recently purchased by the church across the street from the site of the present building.

The size of the new building will be 40 by 80 feet. The entire building will be air conditioned.

Pledges in the amount of over \$11,600 have been taken to be paid by March 1, at which time ground will be broken for the building.

Thomas E. Farrar Jr. is pastor of the church. Otis Fraser is chairman of the planning committee; H. V. Walker is chairman of the finance committee; Mrs. Howard Patterson is chairman of the furnishings committee.

Mississippian Joins Baptist Board Staff



DAN C. HALL

Dan C. Hall, Wiggins, Miss., has joined the staff of the Baptist Sunday School Board as director of associational work in the field promotion section of the Church Music Department.

Hall holds a BA degree (Sacred Music major) from Mississippi College, and the Master of Sacred Music degree from New Orleans Baptist Theological Seminary.

He has served churches in Wiggins, Miss., the Griffith Memorial Baptist Church, Jackson, Miss., Winbourne Baptist Church, Baton Rouge, and Amite Baptist Church, Denham Springs, La., as music-education director.

Hall comes to his work at the Board from the Eastern Louisiana Baptist Association, where he was associational music director.

McCollum to Calion

C. R. McCollum assumed the pastorate of Calion Church in Liberty Association on September 16, after five years and three months with Third Baptist Church in Arkadelphia. The Arkadelphia church was organized in May, 1951 with 47 charter members. The present membership exceeds 250. During that time the church erected one unit of the plant which will be used for educational building later, serving as a temporary auditorium and Sunday school rooms at present. The church owns three lots, with a total investment of \$15,000. They give eleven per cent of all contributions to the Cooperative Program.

Correction

The summer revival at Pleasant Grove Church of Howell was held July 12-19 and resulted in 22 professions of faith with 16 additions by baptism instead of as reported in a recent issue of the **Arkansas Baptist**. O. I. Ford of Mt. Home was the evangelist and Pastor J. N. Loftin was in charge of the music.

Deacons Ordained

Donald Chappell and Art Jones were ordained as deacons by Pleasant Grove Church, Howell, September 16.

Pastor J. N. Loftin served as moderator and Marion Parish served as clerk. Curtis Downs conducted the examination. Homer Randall offered the prayer. The sermon and charge were delivered by T. E. Lindley and E. D. Havner offered the benediction.

The Prayer Committee of the Arkansas Anti-Racing Council

Dear Prayer Committee Member:

The time has come for all Christians in Arkansas to **turn to God in earnest prayer for victory** at the polls in November over the evil of gambling in our state. It is necessary that a law be instituted to protect us before more tracks are established and our state controlled by gambling interests.

The dog races have begun in West Memphis. Thousands are attending nightly, gambling is going at full speed, the evils associated with gambling are rampant, and the promoters are in high spirits, feeling they now have a foothold; but we believe **our God** is able to take Arkansas out of the gambling business if we **pray in faith** believing and claim this promise:

"If MY PEOPLE, which are called by my name, shall **HUMBLE** themselves, and **PRAY**, and **SEEK MY FACE**, and **TURN** from their wicked ways; then will I **HEAR** from heaven, and will **FORGIVE THEIR SIN**, and **WILL HEAL THEIR LAND.**" II Chron. 7:14.

Dr. Paul Caudill, pastor of the First Baptist Church, Memphis is organizing the churches of that city in a prayer crusade to join us.

Please do your part by sending our letters to your women requesting that they reinforce their prayer efforts. We suggest the following:

1. Use the nine o'clock prayer hour.
2. Select prayer partners and pray together as often as possible.
3. Pray that Christians will pay their poll tax.
4. Pray for all leaders of the **ANTI-RACING COUNCIL**.
5. Pray that the financial needs of this campaign be met, and pray for your pastor as he leads his people to contribute.
6. Pray that church members who attend races may repent and vote Christian in November.
7. Request your pastor to have this need for victory mentioned at every service until the election. Pray at your women's meetings.
8. Plan a round-the-clock prayer meeting at a church in your city or community, with all denominations taking part, the night before the election, and have the churches open the next day for prayer.

(You may send bill for expenses incurred in mailing these prayer request letters to Rev. T. J. Gotcher, 2201 Franklin, No. Little Rock.)

Yours in His service,

Rev. T. J. Gotcher, *Prayer Chairman*
Mrs. Russell J. Clubb, *Secretary*

Deacons Ordained

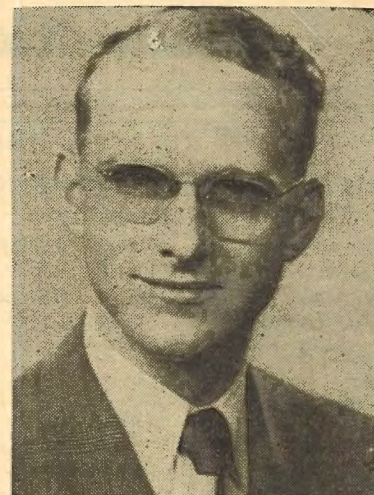
Ordination services were held September 12, at First Church, Benton. Candidates ordained were Preston Cooper, Frank Corley Jr., and Dr. James F. Sawyer. The council consisted of local deacons and visiting deacons and ministers.

Dr. B. K. Selph, pastor, served as moderator. J. W. Royal, pastor of Calvary Church, Benton, led in the questioning of candidates; ordination prayer by Floyd Pannell, pastor of Pleasant Hill Church, Bauxite; the charge was given to the candidates and the church by Curtis Pennington, pastor of Highland Chapel, Benton; closing prayer by Walter Magouryk, pastor of Ridgecrest Church, Benton.

Reed at Cotter

Missionary Jesse S. Reed was with First Church, Cotter, in a revival meeting, September 9-19 which resulted in 11 additions with seven by baptism. Ray Tweed, pastor at Dover, led the singing. Marshall E. Dark is pastor.

No. Little Rock Pastor



BUNYAN WALLACE

Bunyan Wallace became pastor of Highway Church, North Little Rock, September 2.

Mr. Wallace is a native of Decatur, Alabama. He has held pastorates in Georgia, Ohio, and Alabama.

Record Enrolment For Journalism Dept.

The journalism department has the largest enrolment this semester of any semester since the department was organized at Ouachita College. The record enrollment is 63 with a previous high for any one semester at 58 in 1948-49, according to Mr. Joseph E. Redden, head of the department.

The journalism department was organized at O.B.C. in September 1948, but was discontinued in 1950. It was re-established September, 1954.

Most of the articles appearing in the *Signal*, student newspaper, and stories which go out from the Ouachita News Bureau are written by journalism students.

Ouachita, according to the journalism department, is the only college south of Conway offering a major in journalism. In addition to the 10 journalism courses now listed in the catalogue, three other courses will be offered in the near future. They are: advertising, press photography, and editorial writing.

In a recent release from Baptist Press, Nashville, Tenn., it was noted that 2,500 trained journalists will be needed in the Southern Baptist Convention during the next five years.

Arkansan to Texas

Miss Margrete Horne has accepted the position as Youth Leader at the First Baptist Church, Port Arthur, Texas. Miss Horne is a graduate of Ouachita College where her major was Bible and Physical Education.

While at Ouachita she held the offices of program chairman, news reporter, and vice president, for Mission Volunteer Mission Band. She was also second vice president of the Life Service Band; a member of the *Signal* staff; a member of the Baptist Student Union cabinet; Campus Who's Who; and secretary of her senior class.

After graduating from Ouachita in 1947, she attended New Orleans Seminary in New Orleans, La. and served as student activities director at Mather School of Nursing, Southern Baptist Hospital in New Orleans.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Reports Military Commanders Acting To Clear Up Immorality

A spokesman for the Army chaplaincy assured leaders of the National Council of Churches that "strong action" is being taken by military commanders to clear up problems of immorality around bases at home and overseas.

Chaplain (Brig. Gen.) Frank A. Tobey, Deputy Chief of Chaplains, outlined to the National Council's General Board a three-point program which he said has been adopted by military leaders.

The program:

1. Expenditure of "millions upon millions of dollars" on recreational and social activities to keep the men within limits.

2. Weeding out poor behavior risks and ridding the Armed Forces of potential criminals.

3. Emphasis on character guidance and other work of the chaplaincy service which today is "the best the military establishment ever maintained."

"Problems of immorality to exist," Chaplain Tobey acknowledged. He cited a prediction that "very shortly one out of every five boys would likely have a juvenile court record before he is old enough to enter the military."

Warns Missionaries to Keep Hands Off Indian Politics

Indian Ambassador G. L. Mehta warned that American missionaries should keep hands off domestic politics in India.

The ambassador, addressing the annual fall workshop of the Washington Federation of Churches, said India considers Christianity an indigenous faith, with stature equal to any other, but added that efforts by missionaries to "traduce" the Hindu faith of the majority would lead to difficulty.

During a question-and-answer period, Mr. Mehta denied reports that India is refusing visas to missionaries who intend to promote evangelism. He said individual missionaries have been refused entry but only for "personal" reasons usually having to do with their efforts to influence political events.

Declaring that "not everyone is tolerant" in India the ambassador said personal incidents involving Christian missionaries do occur but the policy of the government is to uphold the principle of a secular State that will make no discrimination on account of religion.

Church-Related Schools Get Minor Share of Business Contributions

Church-related colleges and universities received only a minor share of the \$39,500,000 business concerns contributed during the 1954-55 academic year to 701 institutions of higher education in the United States.

Church-related institutions got \$8,599,150 of the total while private independent and tax-supported schools received \$30,900,850.

This was disclosed in a report issued by the Council for Financial Aid to Education Inc.

It said 54.95 per cent of the total went to private independent colleges and universities, 23.38 per cent to tax-supported ones, 13.77 to non-Catholic institutions, and 8 per cent to Catholic schools.

Polish Organs Demand Stronger Anti-Religious Action

Polish Communist periodicals are demanding that authorities in the satellite country institute "stronger measures to prevent our youth from falling under the influence of militant religious organizations."

Copies of the publications received in London recalled that Helena Jaworska, leader of the All-Poland Youth Organization, issued a call at the movement's recent congress for action against religious groups.

Sparking the demand for sterner measures is the magazine *Propostu* which said Polish youth is in peril of "religious encroachment."

Mrs. Hays Re-elected W.C.T.U. President

Mrs. Glenn G. Hays of Evanston, Ill., was re-elected president of the National Woman's Christian Temperance Union at its 82nd annual convention in Atlanta.

It will be her fourth term. She headed the Kansas W. C. T. U. from her home in Ransom, Kans., before taking the national office.

Mark 400th Anniversary Of Knox's Geneva Ministry

Church of Scotland leaders and officials of the National Protestant Church of Geneva joined in a three-day celebration marking the 400th anniversary of the Geneva ministry of John Knox.

The Scottish reformer studied and preached in Geneva in the 16th century and, with John Calvin and others, helped form what has become the Presbyterian family of churches.

Preachers Differ on Extent Of Religious Revival

Whether a genuine religious revival is taking place in the United States was discussed by three popular preachers in addresses to some 3,000 laymen attending the first National Convention of Christian Men in Cleveland.

Dr. Norman Vincent Peale of New York, author of "The Power of Positive Thinking," said the United States is the most religious country in the world.

"A spiritual approach to life is in our bloodstream, our traditions, our background," he said. "One of the reasons for this is that the religion preached in this country is Christ-centered, not the formalized kind practiced in many parts of Europe."

Evangelist Billy Graham, taking a more reserved position, said that although America is headed for a great spiritual revival it will not amount to much unless new church members are "fully committed Christians."

Rising church membership figures announced by the National Council of Churches, he said, may be due to "the period of uncertainty in which we live."

Dr. Alan Walker, noted Australian Methodist evangelist, said he believed there was as yet no religious revival in America, but "there is a widespread quickening of interest in religion."

Courage is the result of an unshakable confidence in God—it is grounded upon faith in God.—W. E. Munsey.

A Smile or Two

"Yes, sir," said the man at the front door. "Your son ordered these photographs from me last month."

"H'm, quite a good likeness. Has he paid for them?"

"No, sir, he has not."

"Still more like him."

—The Australian Baptist

"Is that a dray horse you have there?"

"No, it's a brown horse, and stop your baby talk!"

"How far is it to the next town?" a motorist asked the farmer.

"Two miles as the crow flies," the farmer answered.

Then the motorist asked, "How far is it if the crow had to walk and roll a flat tire?"

—Quote

An independent voter is one who hasn't made up his mind which "truth" he likes best.

—Dan Kidney

The reason God made woman after he made man was that He didn't want any advice.

—Quote

Two small boys were having an argument about ghosts. One of them claimed he had seen a ghost as he passed the cemetery the night before. "O. K. So you've seen a ghost: And what was this ghost doin' when you last seen him?" "Fallin' behind, son, fallin' behind rapid!"

—Quote

Professor: "Can you tell me anything about the great chemists of the seventeenth century?"

Student: "They are all dead, sir."

Diner (suspiciously): "Why do you call this 'Enthusiastic' stew?"

Waiter: "Because the cook put everything he had into it!"

A reporter approached a house where a murder had been committed, and started through the entrance.

"Go along, go along," a police guard directed, "there's no admittance here."

"But I've got to get in," said the reporter, "I've been assigned to do the murder."

"Well, you're too late," announced the guard, "someone has already done it. Now will you go along?"

Traffic Cop: "Listen, lady, didn't you hear my whistle?"

Young Thing: "Yes, but you're wasting your time. I'm engaged."

The telephone rings in newspaper office late Sunday night.

"Is this the religious editor?"

"Yes."

"This is Rev. Dr. Thirdly. You have the notes of my sermon?"

"Yes."

"Will you do me the favor to take Daniel out of the fiery furnace and put him in the den of lions?"

Taking a modern language? Then you will appreciate this one:

Fond Mother: "Yes, Jane is taking French and Algebra. Say good morning to Mrs. Jones in Algebra, dear."

News From Baptist Press

Joint Public Affairs Group Elects Officers

The Baptist Joint Committee on Public Affairs, meeting in Washington, has re-elected E. B. Willingham, of New York City, as its chairman.

Willingham is general secretary of the American Baptist Foreign Mission Society.

The committee also re-elected Vice-Chairman Walter Pope Binns, a Southern Baptist who is president of William Jewell College, Liberty, Mo.

J. H. Jackson, president of the National Baptist Convention, Inc., Chicago, was elected to fill the new position of second vice-chairman.

A. C. Miller, executive secretary of Southern Baptist Christian Life Commission, Nashville, remains as recording secretary. W. Hubert Porter, New York City, fills the new post of assistant recording secretary. Porter is assistant general secretary, American Baptist Convention.

Two Washington laymen continue to hold positions as treasurer and assistant treasurer.

They are E. H. DeGrott, Jr., and Ralph Cole. Committee members, who represent six Baptist bodies in the United States, discussed ways in which the agency could increase its work in proclaiming the witness of the Baptist people.

Future policy will be decided by the agency's executive committee, based on sentiment expressed during discussions at the annual meeting.

Indiana Hopes to Be New State Convention

Indiana Southern Baptists hope to organize a state convention of Southern Baptist churches in 1958.

Messengers to the second annual meeting of the Regional Fellowship Association of Indiana Southern Baptists held in the Hoosier capital recently adopted this resolution:

"That in preparation for the 1957 session we invite and urge every church to send three to five messengers in addition to the pastor for the purpose of making plans looking to the organization of a state convention in the fall of 1958."

Registration for the two-day meeting totalled 176.

According to reports given at the session, Southern Baptists in Indiana now have 79 churches and 34 missions with 16,186 members. They reported 2,007 baptisms in the past associational year and gifts to the Cooperative Program totalling well over \$50,000.

Indiana is the key state in the pioneer mission area now being developed by the Southern Baptist Home Mission Board, according to A. B. Cash, Atlanta, director of pioneer and mountain missions for the board.

This pioneer mission area extends from Minnesota through the Great Lakes region to western New York state, he said.

Cash stated, "By the spring of 1957 the 1,000th Southern Baptist church will be established north of the Ohio River." Not all of these are in the pioneer stage, however, since Southern Baptist work in Illinois is 50 years

Officers elected at the fellowship meeting were Walter R. Davis, Hammond, president; C. W. Lawrence, Evansville, vice-president, and V. B. Castleberry, Connerville, secretary.

Messengers requested the direct mission secretaries of Illinois and Kentucky to name state promotional leaders of Sunday school, Training Union, Brotherhood, and Woman's Missionary Union.

Child Care Challenges Face Southern Baptists

Southern Baptists are facing important changes in child care work today, according to an article in the October issue of **Baptist Program**.

The article is entitled "Child Care Is Changing." It describes some of the changes in the last 25-30 years in the administration of Baptist children's homes and orphanages.

"Today's children are different," declares Theo Sommerkamp, a contributing editor to the magazine. Once a high percentage came from homes broken by death of parents. Now they come from homes where parents have separated or divorced.

Many of the almost 5,000 children in 27 Baptist children's homes are emotionally disturbed. They have come through some sort of a tragedy.

Baptist homes for children are less institutionalized. They are sending children to school and church in the community rather than to a special school and church on the campus of the children's homes.

Special garb for children living at the institution has been replaced by normal dress for children their age. Dormitory-type living quarters are giving way to cottages where a few children live in care of a housemother or married couple. Some children can be placed in foster homes.

The Baptist homes for children are confronted with lack of finances to employ personnel at the homes and caseworkers for outside contacts, the article continues.

"The opportunities ahead for Southern Baptists' children's homes provide a challenge to the denomination," Sommerkamp concludes.

Beaman on Leave

Dr. Roy Beaman, professor of Biblical Introduction at New Orleans Seminary, left New Orleans by plane Sept. 27 for London and a year's study at the University of London.

Dr. Beaman, who has been a member of the Seminary faculty since 1947, will do research work in archaeology, specializing in Biblical archaeology.

During his year's leave, he plans to visit Jerusalem and the Soviet Union.

Dr. Beaman has been a visitor to Jerusalem for the past five summers and is seeking additional material on the Dead Sea Scrolls.

He has received a permit from the Russian Embassy in Washington, D. C. to visit the Soviet Union and hopes to make the trip while in London.

Dr. Beaman will return to his teaching post in June of 1957.

Colleges Invest Funds Through Foundations

A survey of 30 Southern Baptist colleges and universities indicates they are investing 63 per cent of their endowment through state Baptist foundations.

The survey, conducted by Grady E. Welch, of Louisiana College, Pineville, La., is reported in the September-October issue of **Southern Baptist Educator**.

The 30 schools included in the survey had \$26½ million in endowment. They had almost \$16½ million of this invested through the state Baptist foundations.

Next largest amount, \$2½ million, was invested in real estate loans.

The 30 institutions surveyed are three-fifths of the total number of colleges and universities operated by Southern Baptists.

Counselor's Corner

By DR. R. LOFTON HUDSON

TELEVISION SERMONS

Question: For about a year I have come home after Sunday School to listen to a marvelous sermon over our television.

My own pastor isn't so gifted a preacher and I simply do not get as satisfying a message in several sermons as just one from the television sermon.

Do you think I should feel obligated to attend my own church and miss the real message I need?

Answer: It all depends on how mature you are. Some very immature people have to receive a certain kind of sermon delivered in a certain manner in order to survive. Your decision will have to be made on your knees and according to your best judgment.

I certainly do not believe that there is any excuse for your leaving after Sunday School, except for sudden illness or some other providential factor. How do you think your pastor and other leaders of your own church feel? Remember the Golden Rule!

No, if I could not stand to stay for church services in my own church, I would not go to Sunday School. I honestly believe that going home after Sunday School will do more harm than not attending Sunday School at all.



The Arkansas Baptist in the church budget is an asset rather than a liability.

New Budgets

Doddridge Church, Hope Association; list sent by Gladys Bryant.

Johnson's Chapel Church, Harmony Association, J. B. Robertson Sr., pastor.

New Club

Second Church, El Dorado, Wade Armstrong, pastor.

Analysis

Faulkner County has 3 budgets, 5 clubs, and 19 churches with neither.

Gainesville Association has 5 budgets, 2 clubs, and 10 with neither.

Greene County Association has 9 budgets, 4 clubs, and 27 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.

At the Bottom of the Cup —

Sugar or Dregs?

By L. C. TEDFORD

A man seventy-two years of age wrote to Billy Graham saying in effect, "I am a lonely, depressed, friendless, isolated old man. Is there anything left in life for me? If so, how can I find it?" Mr. Graham replied, "I have found that the sugar is at the bottom of the cup. Life can grow sweeter and more rewarding as we grow older if Christ is at the center . . ."

We agree with the Evangelist that life can grow sweeter if Christ is at the center, but we have observed many instances where life did not work out so sweetly. We have known several elderly people who were good Christians but who were living under circumstances which filled their last days with gloom. Some of these were living with their children, some living alone making the best they could out of a solitary existence, some were in county homes for the aged, others were in nursing homes, and still others shuffled about from relatives to friends because they had nobody who could give them permanent shelter. Although these were good Christian people, "Christ at the center" did not keep them from being plagued with fear, insecurity, and a feeling of being old and only in the way.

In Arkansas

It might surprise you to know how many elderly people live in Arkansas. According to the 1950 U. S. census report there are 115,671 white men and women sixty-five years of age and above. How many of these are members of our Baptist churches? About one out of every eight is a member of some Convention Baptist church. That means as you readily see that we have about 16,524 who fall in this category. We have no way of knowing how many of these are happily situated and finding life sweeter as the years go by, and we do not doubt that there is a goodly number in this class. We do not doubt, on the other hand, that there is a large number who would welcome the promise of a permanent Christian home where they would be with others of like faith and order when and if the time should come when they need institutional care.

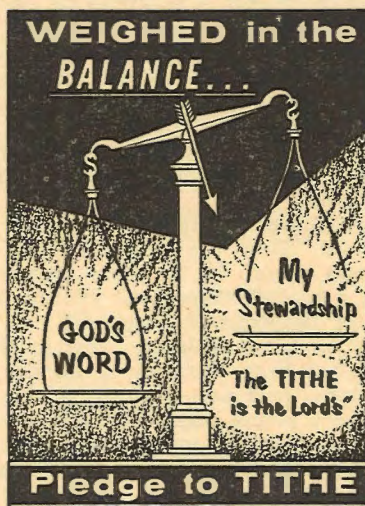
Let us pause here to state that the number of aged people who take up residence in institutions while they wait for the "crossing of the bar" increases year by year. This statement is proven by the rapid growth of nursing homes and old folks homes in the last decade. The discovery of the wonder drugs and the general improvement in hygiene and sanitation plus some other factors lengthens the period of life expectancy a little every year. For example, in 1900 the life expectancy for a male at birth was 48.2, and in 1950 it had increased to 66.6. The life expectancy now of females at 65 is 15.3, and of males is 13. In the light of these figures it is no wonder that so many homes for the aged are being established. There is a growing need or there would not be such outlay of plans and means.

Think About It

This leads us to the point of this article which is to suggest that the Arkansas Baptist State Convention should consider establishing a BAPTIST HOME FOR THE AGED as soon as ways and means can be provided. We are not planning to propose this to the Convention at its next meeting, but we are suggesting the idea for the prayerful and

careful consideration of all who read this.

This is no original idea by any means. As early as 1880, Baptists established such a home in the area of Washington D. C. Since that time the following states have consti-



tuted homes for the aged: Maryland, Missouri, Virginia, Kentucky, Texas, North Carolina, and South Carolina. (In some of these cases the homes are not agencies of the Baptist State Convention, but in all cases they are Baptist homes).

We are not unmindful that a project of this nature would cost some money and that is an important consideration. Our Lord admonishes us to count the cost before we undertake to build. The point we want to make here is that here is an opportunity to do good unto them who are of the household of faith (Gal. 6:20), which should not be passed by lightly. Let's at least think about it, pray about it, and talk about it, before we see the dollar mark and shy away.

Step by Step

Our fathers did not solve all the problems of Ouachita College before they faced up to the need for a Baptist college in Arkansas. They faced the need, talked and prayed about it and then solved the money problems — or have they been solved yet? And still this good college was established and has served gloriously for 70 years in spite of perennial financial problems. And that can be said also of our Baptist Hospital, our Childrens' Home, and most of our churches.

As a matter of fact a home for the aged might not cost as much as we are prone at first to think. Many of the men and women who would become "guests" in the event it was built would pay some, if not all their way, with their income from property holdings, social security, welfare checks etc. In some of the states where such homes are operating some of the guests have willed their property to the home and thus more than provided for their own keep.

Granting it would cost us something, we insist that the idea is worth considering. After all do we not owe something to a noble group of veterans of the cross who sowed that we might reap, and labored that we might enter into their labors: And, too, the kindness we show them now might turn to sugar, which we'll find at the bottom of our own cup.

A Badly Abused Book

By C. FRANK PITTS

"You know there's them that preaches the Bible and chews tobacco, and them that chews the Bible and preaches tobacco." So spoke ole Brother Clemson, as quoted by Archie Robertson in his book, *That Old Time Religion*. You may not entirely agree with Brother Clemson, but you must admit that the Bible comes in for a lot of "chewing."

There are, as always, people who make the Bible the object of their criticism and scorn. Some are extremely ignorant, unable to read the Bible in its popular versions. Some are scholarly men who read the Bible in the original tongues. Others ridicule the high standard of ethics demanded by the Bible. A few, exercising an "intellectual" snobbishness and self-styled "sophistication," assume a patronizing attitude toward "the quaint old ideas and customs so beautifully expressed in the writings of the ancients."

But the Bible comes in for a good deal of mis-use from its friends, also. One preacher, it is reported, having become angry with the women of his congregation, preached on a portion of Revelation 12:1 — "And there appeared a great wonder in heaven; a woman . . ." Another, speaking to a group of men who made their living gathering oysters, read a part of Luke 19:21. "For I feared thee, because thou art an austere man," then preached on "Jesus, the Oyster-man!"

This is not a fault of the pulpit alone. Frequently people complain that some Sunday school teachers "spend the whole time talking about current events, ball games, or politics!" Of one lecturer, a hearer exclaimed, "You should hear him when he is at his best — on social questions; the other Sunday he was speaking about bad housing and drainage, and he was grand!" It has been said that others only "give a weak paraphrase of the scripture passage . . . adding a moralistic P. S." A rather harsh accusation is that for some the text for the day "becomes a peg upon which are hung all our silly ideas or petty grievances." It is obvious, too, that far too often a teacher stands before a class and proclaims that "all I know is what I read in the newspapers."

To be a successful, God-honoring teacher, one must first love the Bible. He must believe the Bible and have a genuine desire to understand its message. He must understand the importance of getting its message across to his pupils. He must spend hours studying the lesson, using all resource material available. He must pray for understanding and the ability to make the Bible live for his pupils.

Let's study our Bibles. Let's not be guilty of just "chewing the Bible," but rather remember that this is one of the books to which Bacon referred when he wrote: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

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Hurricane-Fearful Folk Get Spiritual Counsel

New Orleans residents fearful of approaching hurricane "Flossie" received spiritual counsel through a service of the First Baptist Church.

Pastor J. D. Grey's Sunday night service was broadcast over a local radio station. "Flossie" was aimed at New Orleans at the time. Grey invited listeners with fears of the storm to call a special telephone number.

Three men at the church answered calls for over an hour. Those who gave their names and addresses received tracts from the church through the mails.

—Baptist Press

We Can't Stop Now

By W. O. VAUGHT, JR.

A few years ago the Southern Baptist Convention was confined to the territory of eighteen or nineteen Southern states. Northern Baptist groups, now called American Baptists, had churches throughout most of the Northern States and our territories were fairly well divided. In recent years all of this has been changed. Southern Baptists in great numbers have moved to the North and West until now our Southern Baptist people are found in every state in the Union. The time will probably come, certainly within the next two decades, when there will be a Southern Baptist group organized into a Convention in every state in the nation.

Look at Michigan

A few years ago our Baptist friends from the South began to go to Detroit and to the other large cities in Michigan. These Southern Baptists began to organize churches and these churches have grown in number and in power year by year. Some two years ago I made a trip to Detroit to speak at one of their Convention sessions. I was met at the airport by Rev. Fred Hubbs, who is the director of our Southern Baptist work in the state of Michigan. We drove for sixty miles across Detroit and he told me there were more than fifty Southern Baptist churches in Detroit and they were planning to open many more within the immediate future. During the sessions of the Convention I listened to the announcements that were made for the opening of seven other churches within the next month. I caught the spirit of these Baptist people. They are aggressive missionary Southern Baptists and they believe in a warm-hearted evangelistic program. I came away from Detroit realizing the great importance of this work in our Northern cities and in our Northern states.

Look at Colorado

I took one week of my vacation during this last Summer to hold a revival meeting at the First Southern Baptist Church in Colorado Springs.

The history of this church is the most romantic story I have ever heard. Four years ago, Dr. W. C. Bryant went from Amarillo, Texas to Colorado Springs to become the pastor of this new church. When he arrived in Colorado Springs, he organized the First Southern Baptist Church with fourteen charter members. In the past four years, seventeen hundred and fifty people have joined this church and they now have more than a thousand members with fifteen hundred enrolled in Sunday School and an average attendance last year in Sunday School of more than six hundred. During these four years of such amazing growth in their own church, the First Southern Baptist Church in Colorado Springs has sponsored the building of ten other Baptist churches in their city. Land has been bought and buildings have been erected and these eleven Southern Baptist churches in Colorado Springs are aggressive and evangelistic. There are more than fifty Southern Baptist churches in the state of Colorado and in the five-state area which is joined together in a Convention there are some one hundred and twenty-five Southern Baptist churches.

Look at California and the Far West

After conducting the revival meeting at Colorado Springs last Summer, my family and I took a trip out to the West Coast. We

visited the new plot of ground across the Golden Gate Bridge where our Golden Gate Seminary is now being built. This is one of the most beautiful locations owned by Southern Baptists anywhere in America. The streets



Shooting for
"the mark for the
prize of the high calling
of God in Christ Jesus."
Phil. 3:14

and water system are now being installed and in a very few months the contractors will move in and begin the erection of dormitories and class room buildings. This property is located just across the Golden Gate Bridge, fourteen minutes from the heart of San Francisco. I predict the day this Seminary is opened, it will be filled. More than eight hundred preachers can be accommodated and they will scatter out from that Seminary all across the vast West to preach in the churches and to build our Southern Baptist denomination. During that visit to California, I found that on one day twenty-seven new Southern Baptist churches were to be opened, giving us more than six hundred Southern Baptist churches in the state of California. Some of the leaders in California told us that by 1960 the contribution of Southern Baptists in California would surpass one million dollars for the Cooperative Program.

Look at Ohio

Just recently I went to Athens, Ohio, to speak for one of their Baptist Convention Meetings. I found that Athens is a city of twelve thousand people plus the University of Ohio which has seven thousand people. This city of nineteen thousand people did not have a Baptist church of any kind until two years ago when Southern Baptists built their first Southern Baptist church in that city. I found about one hundred and twenty-five Southern Baptist churches in the state of Ohio and their General Secretary whose headquarters is in Columbus, Ohio, told me their total contributions for the year for their Cooperative work would be approximately one hundred and fifty thousand dollars. They told me there were nine hundred towns and cities in Ohio with a population of more than two hundred and fifty where there is no Baptist church of any kind. There are many cities of twenty and thirty thousand people in Ohio without any Baptist church.

Great and Glorious Things

Since these conditions exist all across the North and West in our United States, I am convinced Southern Baptists will build a vast empire in this area and will reach from coast to coast and from the border of Mexico to the border of Canada. One Southern Baptist church has been organized in Niagara Falls, New York and the General Secretary of Ohio went to Niagara Falls just recently to assist in the organization of another Southern Baptist

"Levels of Work" Among Baptists?

By HAROLD H. COBLE, Cullendale

In the past few years some confusing and rather disturbing terminology has come into the accepted vocabulary of Baptists. While attending a Baptist meeting nowadays one is very likely to hear a speaker refer to the "Convention level," the "State level," the "Associational level," and the "Local Church level" of our Baptist work.

It is understood by the majority that the speaker does not mean to convey the idea of a hierarchical church system. However, the word level cannot possibly have any other connotation. For instance, if someone were to say that a certain point was the normal water level of the Arkansas River we would immediately think in terms of higher and lower stages of the river. This is what the term level suggests to the average person. Why should we think that people will have a different definition for the word "level" when it is used in a Baptist gathering? And it might be well for us to consider that some of the saints present have Methodist, Presbyterian, and Roman Catholic backgrounds.

Even though the speaker would have no intention of suggesting that Baptists have a hierarchical church government, the insidious suggestion has been made when the various "levels" of work are spoken of. Especially is this true if the speaker is so unthoughtful as to say "this has COME DOWN from Nashville and etc." A lot of people get cold chills at hearing such terminology among Baptists, because Baptists have always believed in democratic and autonomous church government. We believe that the Southern Baptist Convention, the State Baptist Conventions, the Associations, and the local churches are all on the same level, each one independent and autonomous. Since this is our basic belief, it seems good that we quit using an adjective that has no place in describing the organizations of Baptists.

Someone has said by now, why all this fuss about words. Because words always suggest ideas. Because ideas eventually find expression. If this is questioned, a study of Roman Catholic history would be helpful. We shall do well to always retain the right to constructively criticize ourselves. Ideas are counteracted with ideas.

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A danger of the ministry may be that too many now are volunteering without waiting to be called.

—Christian Index

tist church in that city. I have been told that Billy Graham, speaking at Ridgecrest at the Home Mission Conference urged our Southern Baptist people to go to New York City and open some Southern Baptist churches at the close of his campaign next June in Madison Square Garden. I am convinced our Executive Committee and our Southern Baptist Convention must re-study this vast area and some of our Cooperative Program money must be used to buy land and make it possible for churches to be erected in these great population centers of the North and West. Dr. C. C. Warren, the President of our Southern Baptist Convention, said in Kansas City, "Southern Baptists must open thirty thousand new preaching stations by 1964." This is not only a dream but it is within reach of our possibilities. Thirty thousand new preaching places can be opened by 1964 if we will reach out with our money and prayers and support to this vast area of the North and West.

Layman's Day Next Sunday!

The Second Sunday in October is always Layman's Day across the territory of the Southern Baptist Convention. This year Layman's Day is October 14, which is next Sunday.

Thousands of churches throughout the Southern Baptist Convention are observing Layman's Day, by giving special recognition to the Laymen. Some churches are putting all activities for the day into the hands of the laymen (even to the management of the Nursery Department for the day!). Other churches are following through on the slogan, "The pastor in the pulpit, and the laymen in the pews;" working to get to both services every layman and boy in the church and community. Many churches are using a Men's Choir at both services on Layman's Day, and reserving a whole section of the church auditorium to be filled with men and boys.

Probably no two churches in all the Southern Baptist Convention will observe Layman's Day exactly alike. But all of them have for their objective, "Facing God's men with their God-given privileges and obligations as men of God; and facing the whole church with the work and the worth of its laymen".

We hope that your church will observe Layman's Day on Sunday, October 14!

Dr. J. Harold Smith is Brotherhood Night speaker this year at the annual observance of Brotherhood Night, on the eve of the meeting of the Arkansas Baptist State Convention. The date is November 12, and the place is the First Baptist Church of Little Rock.

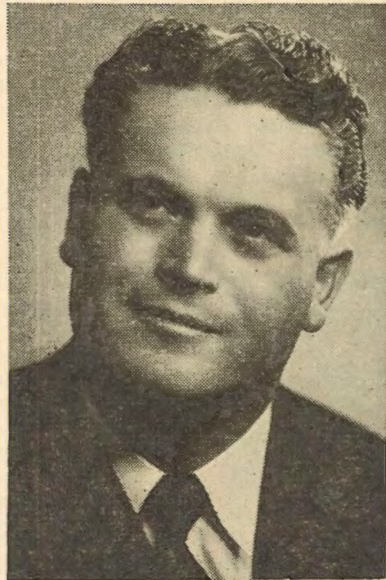
Dr. Smith is pastor of First Church, Fort Smith, and is well known as a wonderful pastor, a very effective speaker, and a very able evangelist. The Brotherhood Department is very happy that he has agreed to bring the main message on Brotherhood Night.

Publicity on Brotherhood Night will go out shortly from the Brotherhood Office.

ROYAL AMBASSADOR FELLOWSHIP SUPPER AHEAD!

Preceding the Brotherhood Night Program the Royal Ambassador Fellowship Supper will be

Speaker



DR. J. HAROLD SMITH

held in the dining rooms of the First and Second Baptist Churches. The two dining rooms are being used so that 650 boys and counselors may be accommodated. Last year more than 400 attended and more than 200 had to be turned away. The food and program will be the same at both places.

The program and speaker will be announced later.

The supper will begin at 5:00 P.M. and close at 6:30. At 7:00 P.M. The boys will be guests at the Brotherhood Night meeting at the First Baptist Church. Seats will be reserved for them.

RESERVATION FORMS for the Fellowship Supper will be mailed to all Counselors soon. The cost will be \$1.00 per person, and reservations will be on a first come, first served basis. Plan now to have your church and chapter represented.

Brotherhood Department
Nelson Tull, Secretary
C. H. Seaton, Associate Secretary

NEW SERVICE OFFERED THROUGH BAPTIST BOOK STORES

The Baptist Sunday School Board, through its 50 book stores, is offering a new service to Baptist churches and individuals.

Hymndex, a recent publication of the Sunday School Board, gives an alphabetical listing of all hymns and songs in the sixteen music publications released by Broadman and Convention presses. This is the first such listing ever produced by the Board.

FREE! If you are the talented author of an unpublished manuscript, let us help gain the recognition you deserve. We will publish your BOOK—we will edit, design, print, promote, advertise and sell it! Good royalties.

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First Church, Sheridan, Joins Convention

Our Baptist people over the state will be interested in knowing that the old First Church of Sheridan, Arkansas, has voted to affiliate with the Southern Baptist Convention and Arkansas State Convention in their program of work. The church in conference discussed our convention work and in a very fine spirit overwhelmingly voted to align itself with our State Convention. Sixteen of their members did not desire to go along with the church, and asked for their letters, which were granted. Pastor Wendell Welch seems to be very happy in the decision the church has made and is looking forward to having fellowship with us.

Several weeks ago some of the members of the church, who were anxious to affiliate with the Convention, thought that the church would never align itself with us, so they withdrew and organized a church to affiliate with us through Central Association. Missionary Delbert Garrett has been working with the new group. We now have two Convention churches in Sheridan, which makes three churches and one mission in Grant County. The mission is Forrest Tower, sponsored by Immanuel Church of Little Rock.

NORTH MAPLE MISSION, STUTTGART, CONSTITUTES INTO A CHURCH

Sunday, September 30, I had the privilege of going with Dr. Bridges, our state Executive Secretary, to Stuttgart to participate in the constituting of one of the First Church's missions into a church. In the morning hour, Dr. Bridges spoke to a full house in the North Maple Mission and I preached for the Baptist Church in Gillett.

The Gillett Church continues to make progress even though they have been pastorless for a number of weeks. There were 80 in Sunday School and I am sure more than 100 for the preaching service. The church has called J. D. Batson, pastor of the White Sulphur Springs Church near Pine Bluff. He has accepted and will move on the field soon.

The North Maple Mission had 211 in Sunday School and 180 to go into the organization of the church. Dr. Gerald Smith and his church have shown a great mission spirit, and are doing a good job in establishing missions and churches in Stuttgart. The North Maple Mission, however, has been financing its own program for the past year, and has made great progress under Pastor Mason Craig's leadership. We predict great progress in this new church.

MEXICAN MISSIONS BEAR FRUIT

Dear Dr. Caldwell:

We had a good day with the Mexican workers yesterday (Sept. 30), had four services with more

than 50 making profession of faith in Christ.

Brother Morales is a good preacher, is received well by the workers and our people also. My wife and I count it a privilege to have him in our home. The workers, after hearing the Bible read, want a copy for themselves. Is there any chance of getting several hundred New Testaments through the State Missions Department? If so, we would like to have them.

E. C. Cloud, Missionary
Trinity Association

ASSOCIATIONAL MISSIONARIES SALARIES

The average salary of an associational missionary in Arkansas is \$325 per month. The highest salary paid is \$400 and the lowest \$250 per month.

Twenty four of the forty four Arkansas Associations either own homes for their missionaries, or stipulate a certain amount for house rent. This means that twenty missionaries have to pay their own house rent.

Twenty three associations pay an average of \$50 per month on the missionary's car expense. The highest amount paid is \$90 per month and twenty associations don't pay anything toward the missionary's travel expenses.

Three associations, in addition to a nice salary, liberal car expense allowance and a modest home provided, also pays all utilities.

TRACTS AVAILABLE

We have some free tracts which should be helpful to missionaries, missions committees, associational officers and others. They are listed below. Write for the one you need.

The Missionary, His Qualifications and Work.

The Functions of the District Association.

Financing the Rural Church. Good Land Supports Good Churches.

Long Range Program of Southern Baptists.

The City Mission Program.

Suggested Personnel and Duties of an Associational Missions Committee.

Department of Missions
C. W. Caldwell, Supt.

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Books Received

The Superlative Christianity of the Crucified Man
By W. E. Goode
The American Press

Price: \$2.50

Studies in the Book of Jonah
By J. H. Kennedy
Broadman Press Price: \$1.75

Early Will I Seek Thee
By Eugenia Price
Revell Price: \$2.50

GOWNS
Pulpit and Choir
Headquarters for RELIGIOUS SUPPLIES

Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Brass Goods

CATALOG ON REQUEST

National
CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Fall Program For Training Union Department

1. **LITTLE RIDGECREST.** Two association-wide Training Union schools will be conducted in Liberty Association during the week of October 15 — one at First Church, El Dorado, and one at First Church, Camden. These schools are called "Little Ridgecrest" because many of the faculty members teach at Ridgecrest and the courses are the same as those offered at Ridgecrest. Plans are being made to enroll over 1200 in these schools. Sunday School Board workers and state approved workers will serve on the faculties.

2. **First Church, Mountain Home,** is making plans for an enlargement campaign the week of October 22, during which time the Training Union will be analyzed, methods courses taught, and new units organized.

3. A similar enlargement campaign is planned for First Church, Stephens, during the week of October 29.

4. **First Church, Walnut Ridge,** is making plans for an enlargement campaign the week of November 5. Preparation for such a campaign calls for the prepara-

tion of present enrolment and prospects.

5. **Immanuel Church, Pine Bluff,** will be assisted with their enlargement campaign during the week of November 26.

6. Two-night clinics for associational Training Union officers will be conducted during the fall in the following associations: Carey, Mt. Zion, Little River, Stone-Van Buren-Searcy, Carroll, Independence, Boone Co., Harmony, Centennial, Arkansas Valley, Caddo River, Ouachita, Benton County, Washington-Madison, and Little Red River.

7. State planning meeting for associational Training Union officers will be held at First Church, Little Rock, October 22, from 10 a.m. to 3:30 p.m.

8. An officers clinic at Second Church, Little Rock, one or two annual meetings, and the secretaries' meeting in Nashville, Tennessee, will complete the fall program for the Training Union Department.

*Training Union Department
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate*

Our Unchanging Task In Evangelism

"The word "evangelize" means to announce glad tidings, to bring good news. These glad tidings reveal the total plan of redemption. Evangelism begins with the conviction of the sinner and does not terminate until the believer has been conformed to the image of Jesus Christ. Therefore Evangelism embraces the promotion of all aspects of Christian life.

"Winning people to Christ, baptizing them, leading them to grow spiritually into devout disciples—these are all facets of the one diamond, evangelism.

"The pulpit has the widest scope of responsibility since the pulpit is responsible to promote evangelism in all of its phases.

"Sad, tragic, and yet true is the fact that the pulpit today is praised for almost everything except its main function — evangelistic preaching. Preachers are praised as administrators, book reviewers, organizational wizards, pushers, good mixers, psychologists, conciliators and what have you.

"God help us to reappraise and to re-emphasize the place of the pulpit in evangelism. Effective evangelism demands a powerful pulpit."

The above quote is taken from an address given at the pastor's

conference in Kansas City by John Haggai. We are in hearty agreement with the truth he has expressed.

Pastors, evangelists, and missionaries will never do more than they know to do in any phase of the Lord's work. This is especially true in the field of evangelism. Nearly all preachers have some knowledge of some phases of evangelism. However, there are many elements that enter into successful evangelism. We are persuaded that hosts of our pastors and preachers are lacking in their knowledge of many vital techniques in doing successful evangelistic work.

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Books Received

Magnify Your Office

(Thirty-three Installation Services)

By C. M. Maguire

Broadman Press Price: \$2.00

Taught by the Master

By C. W. Cranford

Broadman Press Price: \$2.00

5,000 CHRISTIAN WORKERS WANTED

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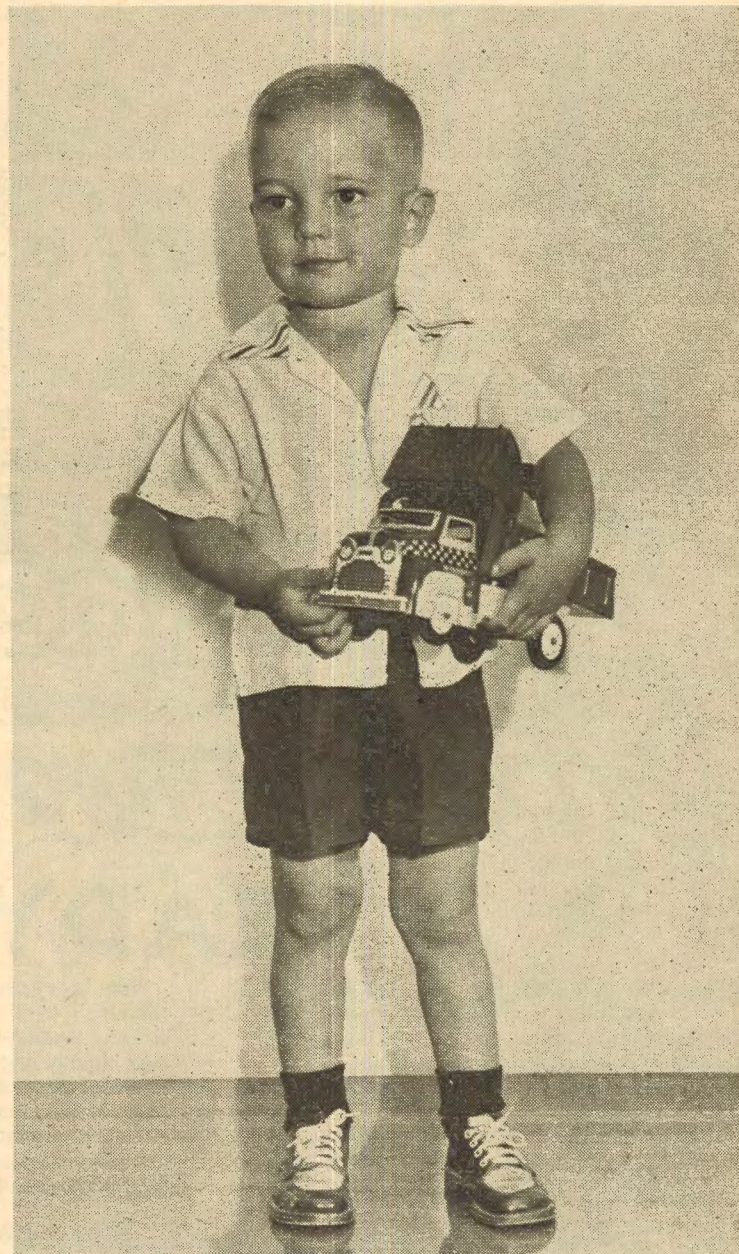
Beautifully Styled
CHOIR and PULPIT ROBES

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1811 Church St., Nashville, Tenn.





Billy Don knows Arkansas Baptists are ever on the alert to give the best possible care to homeless children. Dr. Joe W. Burton, editor of HOME LIFE, has asked six specialists in the field of Child Care to study the needs of the six million homeless children in America and report their findings. The first article, in the October HOME LIFE, is called, "Who Cares for the Homeless?" It is written by Marse Grant of North Carolina. The November article will be on adoption.

Remember — One-half of the annual support of the children in your Orphanage comes from your Thanksgiving Offering.

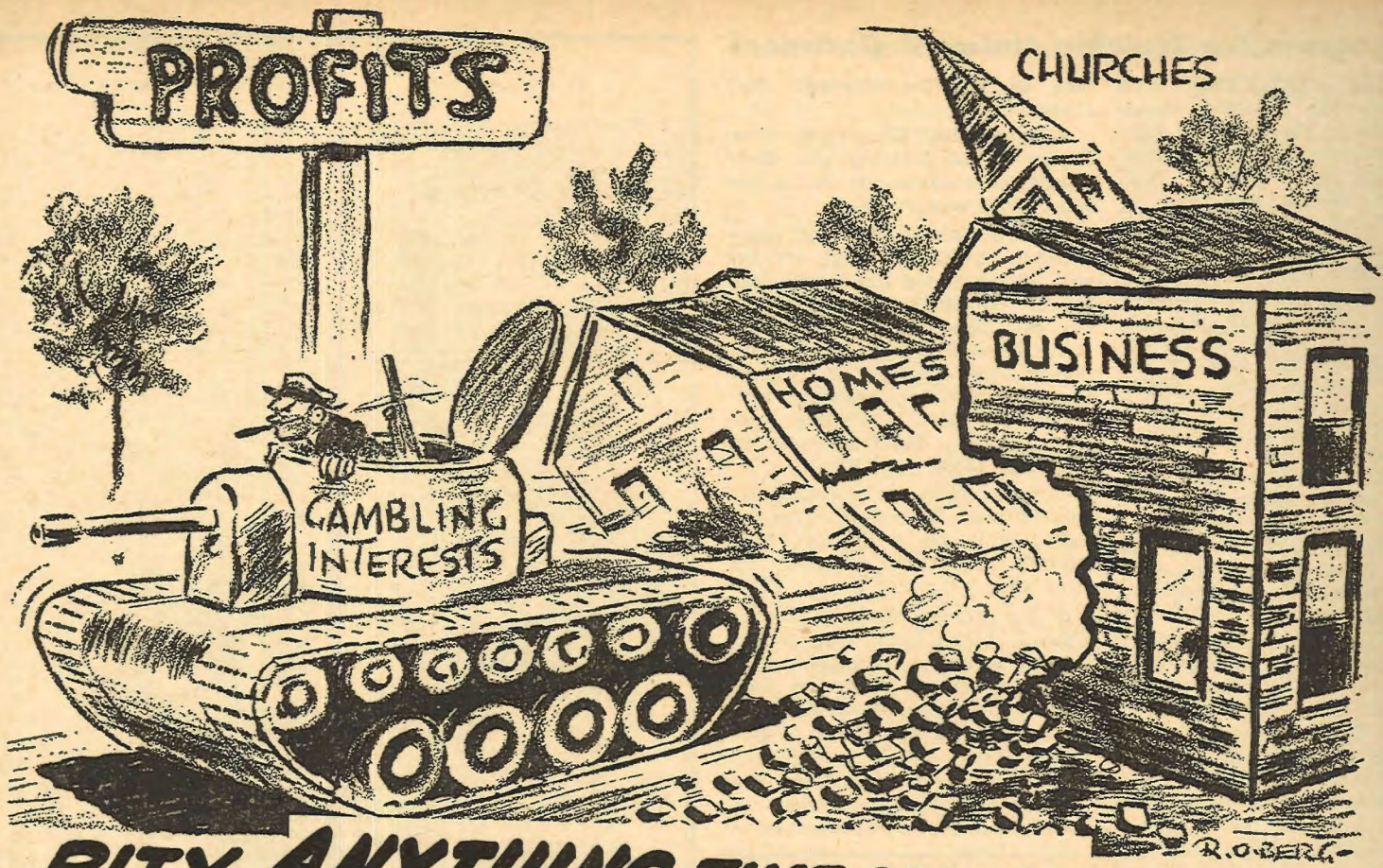
Will You Keep Them In Your Heart?

BOTTOMS BAPTIST ORPHANAGE

Monticello, Ark.

H. C. SEEFELDT, Supt.

VESTAL DEAN, Field Rep.



PITY ANYTHING THAT GETS IN HIS WAY!

A READY ANSWER

Confused over conflicting claims concerning race track gambling? Here are the facts on the most prevalent questions:

1. Arkansas must have the revenue. What will schools do if they lose the income from the tracks?

Ans: Schools get the biggest slice of racing revenue, almost 48 per cent. But the 1955 racing revenue provided only 97

cents per pupil per school year — slightly over 10 cents per pupil per school month or just enough to provide two nickel pencils.

If crowds at Southland continue at the level of the first four nights, the new track will pay about 14 cents per pupil per year.

Welfare receives 14.5 per cent, rough-

ly one-third of the school amount. This gives an idea of how little racing revenue really does for this group.

2. People will gamble anyway. Isn't it better to have it legalized and controlled?

Ans: Here's what the Kefauver Report (most extensive probe of crime in modern time) has to say: "The legalization of gambling would not terminate the widespread predatory activities of criminal gangs and syndicates. The history of legalized gambling in Nevada and in other parts of the country gives no assurance that mobsters and racketeers can be converted into responsible businessmen through the ample process of obtaining state and local licenses for their gambling enterprises. Gambling, moreover, historically has been associated with cheating and corruption."

3. Since neither I nor any of my family ever bets, why should I bother with it?

Ans: Again from the Kefauver Report: "Gambling profits are the principal support of big-time racketeering and gangsterism. These profits provide the financial resources whereby ordinary criminals are converted into big-time racketeers, political bosses, pseudo businessmen, and alleged philanthropists. Thus, the \$2 horse better and the 5-cent numbers player are not only suckers because they are gambling against hopeless odds, but they also provide the money which enables underworld characters to undermine our institutions."

GOOD FOR WHOSE BUSINESS?

Parimutuel betting is not a question of sport, but one of legalized gambling associated with the sport of horse and dog racing.

What is the parimutuel gambling system from a practical dollars and cents standpoint? In short, how does the parimutuel machine operate? These are the real questions:

In Arkansas there is a fixed parimutuel commission deduction of 15% on horse racing, deducted from the amount wagered on each individual race. It is thus plainly evident that parimutuel is a percentage deduc-

tion system, which removes for the operators any element of chance since they get 10% of all money bet.

The simplest way to show this is to assume that 100 men, with \$1,000 capital between them, go to Hot Springs some day and take over the parimutuel machine. For 10 races they bet all, win and lose, the winners reinvesting their winnings each race and each race the parimutuel system takes 15% of the amount wagered.

This is what would happen:

RACES	PARIMUTUEL HANDLE	15% COMMISSION DEDUCTIONS	RETURNED TO WINNERS
First	\$1,000.00	\$150.00	\$850.00
Second	850.00	127.50	722.50
Third	722.50	108.37	614.13
Fourth	614.13	92.11	522.02
Fifth	522.02	78.30	443.72
Sixth	443.72	66.55	377.17
Seventh	377.17	56.57	320.60
Eighth	320.60	48.09	272.51
Ninth	272.51	40.87	231.64
Tenth	231.64	34.74	196.90 (Remain to bettors at end of 10th race)

REMAINING OF \$1,000 AT END OF 10 RACES _____ \$196.90

RECAPITULATION (Public 19.69%
(State 26.74%
(Track 53.54% — (This Money Leaves Ark.)

VOTE FOR AMENDMENT 49

Our own Governor gave climactic support to the truth of the above quotation when he said he had been offered a bribe of \$125,000.

VOTE FOR AMENDMENT 49

Children's Page

God's Wonderful World

By MRS. TOM CARTER

In many instances, your nose helps you make a decision—even though you are unaware of it at the time. Odors attract us, repel us, or warn us.

Most of us recognize the strong smell of leaking gas. (Did you know that cooking gas is quite odorless in itself and that the strong, sickening smell is put into the gas in added coal or other gas to warn us of danger?)

We are attracted to clean, fresh-smelling soaps, perfumes, clothing, and people. Today's chemists work hard to compound the odors that please people—and that resemble nature. We like leather to smell like leather, pine scents like pine trees, and floral fragrances like flowers we know. God's word tells us in Psalm 111, "He hath made his wonderful works to be remembered."

Our nose is one of our most

powerful senses. We associate all nature with our sense of smell. We can smell the approaching rain, and detect the dust and dryness in the air. We recognize trees, flowers, and fruits by their odors. We also recognize animals by distinctive odors—a visit to a zoo is not easily forgotten.

The wonder of it all is that natural odors and fragrances are basically made up of oils and chemicals found in nature—animals, flowers, and trees. God, in His infinite wisdom, put into the heart of each one of us the appreciation of nature's own, true fragrances and distinctive odors. (Baptist Press Syndicate, all rights reserved, used by author's permission.)

(Is there something about God's Wonderful World you would like to see described in this column? If so, please send your suggestions to Baptist Press Syndicate, 127 N. Ninth Ave., Nashville 3, Tenn.)

Where The Poorwill Goes

By ENOLA CHAMBERLIN

It was dusk on an early March day in a country that had been all desert not long before. Now, with water, most of it was good farm land. Steve, who had just come there with his family, was with his father bringing the cows from pasture. Suddenly he stopped.

"Daddy," he said, "What is that I hear?"

"You mean that noise that sounds like poorwill, poorwill, poorwill?" his father asked.

"Yes," Steve said, "what is it?"

"You've heard of a whippoorwill," his father said. "Well, this bird is his cousin. He lives in the desert country. He says just poorwill instead of whippoorwill."

"I wish I had heard him before it got dark, then I would have seen him," Steve said.

"You probably wouldn't have heard him before because he sleeps in the daytime," Steve's father said. "He doesn't begin to call until it is so dusky that if you knew right where he was, all you could see would be his dark shape flying."

"Why haven't we heard him on other nights when we came for the cows?" Steve asked.

"Because he was sleeping, sleeping day and night," Steve's father said. "It is getting warm though now for the bugs and insects to be flying around at night so he has awakened. We will be able to hear him every night now until October when he will go to sleep again."

"You mean he sleeps all the time from October until March?" Steve asked.

"Yes," his father said. "He

sleeps. We say he hibernates. When he does that he does not need food. Bears and bats and other animals sleep all winter, too. For a long time, we didn't know that any bird did. Birds fly southward to warmer lands to avoid winter. We say they migrate. But no one knew where the poorwill went or what he did. He disappeared in October but no one ever saw him in a warmer land. No one ever saw him come or go as we see ducks and geese.

"Then one December a few years ago, a man who studies birds found a poorwill asleep in a little cleft in a desert canyon wall. The bird was so sound asleep it didn't waken when the man picked it up and put a band on its leg. He came back several times and looked at the poorwill. Then in late February when he picked it up it wakened and flew away. The next winter he went back and the same bird was sleeping in the same cleft in the rocks.

"He asked questions and learned that the Indians knew that the poorwill didn't migrate like other birds, but hibernated like some animals instead. The Indians call this bird 'the Sleeping one.'"

Steve was silent as he listened to the soft calling of the poorwill as it flitted here and there in the dusk hunting for insects.

"I like to hear it call," he said. "I'll be sorry when October comes and it doesn't call any more. But I'm glad that God made it so it will stay here instead of flying away to the south even if it does sleep all the time."

(Baptist Press Syndicate, all rights reserved, used by author's permission.)

ORGANIZATIONAL BROCHURE ON SS BOARD DISTRIBUTED

A brochure on the organization and work of the Baptist Sunday School Board, Nashville, is being distributed this month by Board executives.

It gives pictures and information about the administrative staff members, division directors, department secretaries and managers, and the 49 local and state

Board members. An introductory statement about each division of the organization is given to acquaint the reader with the way the Board operates.

Copies are available upon request of H. E. Ingraham, director, Service Division, Baptist Sunday School Board, Nashville 3, Tenn.

Double Protection!



An umpire needs double protection. Right? And sometimes, it's hard to keep well-protected. Take you, for instance. If you could afford it, you'd probably like to have more coverage for your loved ones in case you die... at least for the term when your children are little. We have a low-cost term protection you can have *cheapest when you need it most*. Costs begin as low as 28¢ per thousand per month, increasing each five years.

As long as you're paying off that mortgage, or trying to raise the children, you can add this low-cost protection, dropping it later when your family is grown and not so dependent on you.

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 Address _____
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**FOR ALL PASTORS, EDUCATIONAL DIRECTORS,
 AND DENOMINATIONAL EMPLOYEES**

Article Shows How to Face
"Our Fiercest Foe"

Dr. Millard J. Berquist's temperance message, "Facing Our Fiercest Foe," which he delivered at the Kansas City meeting of the Southern Baptist Convention, will appear in the February, 1957, issue of *Home Life*. Dr. Joe W. Burton, editor of the Baptist Sunday School Board Christian family magazine, said this is being done as a result of requests made at the Convention and the flood of telegrams received since asking for copies of the message.

Dr. Berquist, pastor, First Baptist Church, Tampa, Fla., points out in the article that forty to fifty per cent of traffic fatalities can be traced to alcohol; eighty to ninety per cent of prison inmates can trace their downfall to alcohol; ninety per cent of the divorces have alcohol as a contributing factor; and that while medical science, aided by endless drives to raise funds, is fighting other diseases, the so-called "disease" of alcoholism, fourth ranking killer in the nation, is supported by promotion costing \$325,000,000 annually.

The writer says that the "hellish disease" of alcoholism is different in that it is "self-induced, self-imposed, self-contracted, self-continued."

Dr. Berquist proposes a three-point program:

TOTAL ABSTINENCE — The churches must support this time-honored position in spite of the fact of the fifty-eight million moderate drinkers in this country, at least half are church members.

TOTAL WARFARE — The writer calls on Southern Baptists for stronger support of temperance organizations to offset the liquor industry's relentless campaign to make drunkards of our children.

TOTAL ERADICATION — Despite lax enforcement, drinking was reduced fifty percent by prohibition laws.

Dr. Berquist believes that when Christian people unite to fight the evil alcohol and all its evils be removed.

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**NEW BOOK
BY EUGENIA PRICE**

A devotional book, **EARLY WILL I SEEK THEE** by Eugenia Price, one of the country's leading Christian women, will be published October 8 (Price: \$2.50) by the Fleming H. Revell Company, Christian book publishers since 1870.

Her new book offers richer fruits than ever before of her abiding with the Saviour. From her own spiritual experiences and those of others she outlines the way to oneness with Jesus Christ, the way to peace.

Eugenia Price knows how empty fame and money can be. She knows where and how to find real joy. Her aim in this new book is to stand aside and let Christ speak through her to those whose hearts long to follow Him as Lord of their lives, and she believes that "He Himself is the end of everyman's search."

For five years Eugenia Price wrote and directed the internationally famous dramatic radio series, "Unshackled!" for the Pacific Garden Mission in Chicago. Recently she started a unique new venture: producing and appearing in person on the nationwide transcribed radio series, "Visit With Genie."

Eugenia Price's story of her transformation from a pagan to a life of Christian service is told in her autobiography, **THE BURDEN IS LIGHT!**, also published by Revell.

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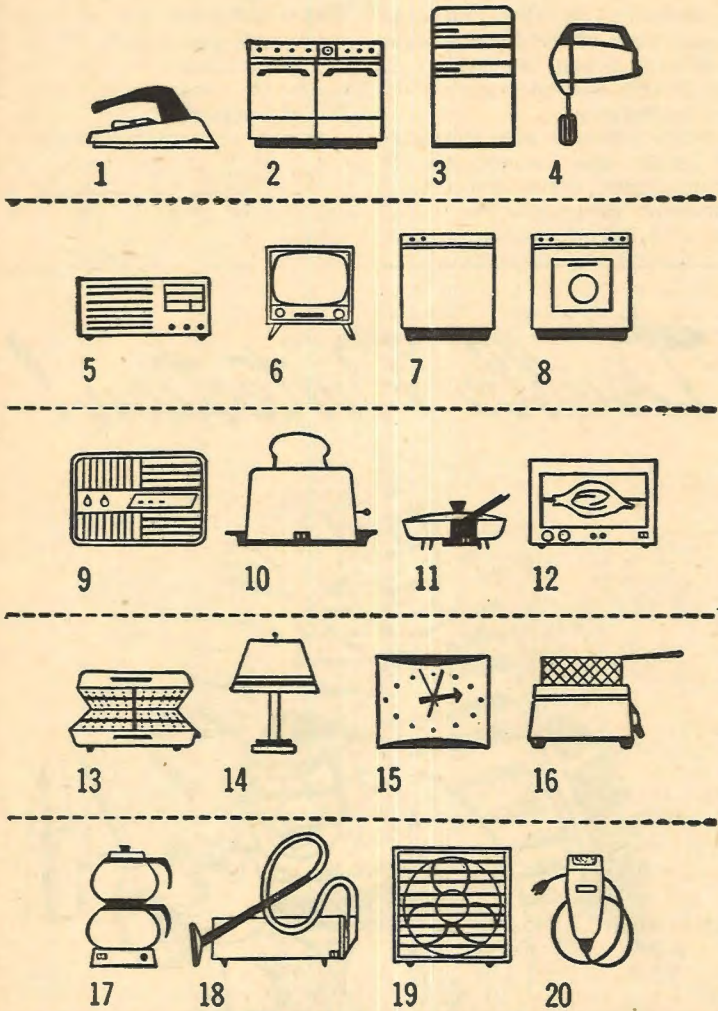
**Congregation Adopts \$354,600
Missions Budget**

The 10,000-member First Baptist church in Dallas, Tex., adopted a 1957 budget of \$705,000 at its annual meeting and allocated more than half of this amount — \$354,000 — to mission work.

Dr. W. A. Criswell, pastor, said the latter includes expenditures for home, state and foreign missions as well as for various special offerings and contributions to Baylor Hospital, the American Bible Society and the Southern Baptist Convention's Relief and Annuity Board.

The congregation is one of the largest affiliated with the Southern Baptist Convention.

Religious News Service



**How many of these servants
do YOU have ?**

Ever count the number of jobs electricity does for you? It preserves and prepares food... cleans and washes... cools or warms... provides light and entertainment... saves you work, time or money in every room in your house.

What's more, electricity is every bit the bargain it used to be—even if your electric bills are higher. They're higher because you're using so many more electric servants. Actually, the average American family is getting about twice as much electricity for each dollar today as it received a generation ago!

Bet you can't say that about any other item in your family's budget!

Arkansas
POWER & LIGHT
Company
HELPING BUILD ARKANSAS

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APPLY FOR OLD LINE LEGAL
RESERVE LIFE INSURANCE**

If you are under 80, you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You can handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation of any kind. No one will call on you!

Write today for free information. Simply mail postcard or letter (giving age) to Old American Ins. Co., 1 W. 9th, Dept. L1007C, Kansas City, Mo.

The Ten Commandments

By BURTON A. MILEY

Sunday School Lesson

October 14, 1956

Exodus 20:1-17

The Biblical idea is that law is an expression of God's character and will. Law is God in action. The Ten Commandments is God in action regarding His position and the welfare of man. The first of the Ten Commandments have to do with God's position, worth, name and day. The last six deal with man in all his ethical relationships. The Ten Commandments picture God in His nature and purpose. The keeping of the Commandments provide a welfare that man is not able to gain from any other source.

COMMANDMENTS ON WORSHIP

The first two commandments are accepted as one by Roman Catholics and Lutherans. Most other groups accept them as two distinct commandments. The Romans and Lutherans divide the last commandment into two thereby retaining the number ten. The first two commandments instruct in worship of the Lord. First is the position of God. He is first and none is to be before Him at any time. The Israelites dwelt among people who worshipped many gods. They were tempted to have more than one God. But when one god steps to the front the other gods must necessarily step down. God was not to be shifted in the hearts of His people in any such way inasmuch as He was all-sufficient and able to meet the need of the people. Therefore, no other god was to be ahead of Jehovah. Neither was He to be supplanted by any image, nor have any image man could manufacture to come before Him. In the third chapter of Exodus God revealed Himself to Moses as "I Am." This stands for the all-sufficiency of God. He is everything that man needs. Man finds full satisfaction in the purpose and nature of God.

Worship is the declaration of the worth of God. It is necessary that this **worship** be continuous in point of time and supreme in quality. Worship must ever approach and leave God in first place. This leads immediately into the next two commandments. The name of the Lord is not to be taken in vain. Merely to escape a vile mouth, and profanity in speech is not sufficient to meet the spirit of this commandment. It means that the name of God shall never be made to have no effect. The name must be held up in action and attitude of the worshiper.

The sabbath day of God is distinct. It is to serve as one of the reminders of worship to the individual and nation. Worship is bound by the supreme person of God who cannot be copied or substituted, whose name is to be above every name, and whose special day is to be remembered apart from all other days. This makes the body of the first four

commandments point directly and particularly to God and man's relations unto Him.

MAN AND ALL HIS RELATIONS

The social life of any man begins in his home. His first government and discipline come from his father and mother. Particular honor is due these two people. The commandment is that this filial honor and respect is to be given. This command promises reward: When the precincts of the home are not valued and father and mother hold small respect to the child, then all other units of society will be broken in proportion. The home is sacred to God and should be held honorable to every person.

The sixth commandment magnifies the value of human life. The doctrine of restitution is practical, but not always possible. One cannot restore life that he has taken. Zachaeus was able to give more than dollar for dollar on the day of his conversion, but the murderer cannot give back the father that he took from the home, the son that he lifted out of the family circle, or the daughter that he strangled in some crime. Every life is valuable unto God and is not for man to take in the heat of his passion or the fierceness of his anger. A man's life is his most cherished and valued earthly possession. He has a right to enjoy it and be protected from the idle, irresponsible who would take his life for "thirty pieces of silver" or less. Respect for human life has definitely grown. It is harder to pass off murder under a respectable name than any other of the forbidden acts in the list of ten commandments.

The seventh commandment is the protection for home life. It is a firm stand well taken that the body should never have dictatorship in life. If the body occupies exalted position of rulership, then no home is safe from the aggressor. The word "adultery" places the sin against home life. God made the first home that man ever had and bound man and woman together in body and soul with a divine mission. If one were to set himself to the task of rewriting the Ten Commandments, possibly he would have more difficulty in rewriting the seventh than anyone of the other nine. This commandment stands guard over the true love between a man and woman which deepens with the years. Every family that has stood the onslaught of the years and has come to the golden sunset with peace, happiness and fidelity should rejoice.

The eighth commandment has to do with private property. It is to be kept inviolate from the idle and careless. It has been said that the stars are in their ancient places because they are out of the reach of predatory human hands. Basic honesty rests upon obedience to the eighth commandment. No one has private property secure and safe unless others have mind to respect this commandment.

The question arises at the ninth commandment whether it counts testimony given in the fourth, or whether it is a way of life. The answer is primarily a way of life. Lies have no place within human testimony. If a man cannot be trusted at his word he cannot be trusted at any point of his existence. If his words are faulty, he has the indication of faultiness throughout his entire makeup. "Thou shalt not bear false witness" referred to not only the lies that can be given by the human tongue but the many other ways of promoting falsehood. Laban deceived and changed Jacob's wages ten times. However, Jacob knew the other side of the picture and he lied by fake and misrepresentation. Happy is the person who knows the value of telling the truth in love so that words and actions are equally honorable.

The tenth and last commandment has to do with the inordinate desire of man. He is not to be possessed with the spirit to reach for that which is forbidden and is beyond his rightful earning. Probably the breaking of the tenth commandment by thoughts leads to laxity in the other nine. Surely the tenth commandment is not weak in that it prohibits wrong feelings or inordinate desire only against objects or persons mentioned. It is a principal that operates in all affairs of life. The Ten Commandments stand together. One does not have to break all to be guilty of the broken chain. One broken commandment affects the entire code. To worship in spirit and truth is better than to worship by law. One who has the spirit and truth has more than the letter of the law.

Figures To Inspire

SUNDAY, SEPTEMBER 30, 1956

	Indicates Missions Included		S.S. T.U.	Add.
Alma, First	243	93		
Benton, First	x777	x190		8
Camden, First	x687	x281		4
Cullendale, First	491	201		5
El Dorado, First	x1249	x418		1
El Dorado, Immanuel	830	323		4
El Dorado, Second	503	248		1
El Dorado, West Side	359	110		
Fayetteville, University	221	109		1
Fordece, First	458	141		2
Forrest City, First	581	172		
Fort Smith, First	x1568	x654		7
Fort Smith, Grand Ave.	x922	x349		9
Fort Smith, Immanuel	455	164		4
Fort Smith, Spradling	286	145		4
Fort Smith, Temple	300	146		5
Fort Smith, Trinity	363	117		
Hot Springs, Central	422	165		8
Hot Springs, First	352	126		6
Hot Springs, Park Place	453	181		
Jacksonville, Second	150	93		7
Jonesboro, Central	449	225		10
Lavaca, First	288	202		
Levy	430	160		4
Little Rock, First	x1193	x421		9
Little Rock, Immanuel	x1696	x561		8
Little Rock, Second	x1074	x400		10
Little Rock, South Highland	607	263		16
Malvern, First	577	161		
Malvern, Third	360	156		
McGehee, First	556	264		2
Magnolia, Central	x785	x250		20
Marianna, First	345	153		
Monticello, First	416	243		5
Mountain Home, First	x250	104		2
N. Little Rock, Baring Cross	x1243	x416		4
N. Little Rock, Calvary, Rose City	356	164		5
N. Little Rock, Park Hill	550	180		1
Paragould, First	x657	x300		3
Paris, First	360	116		2
Pine Bluff, South Side	279	240		
Rogers, First	405	145		
Searcy, First	405	126		
Smackover, First	382	196		
Springdale, Caudle Ave.	169	69		
Warren, First	561	191		3

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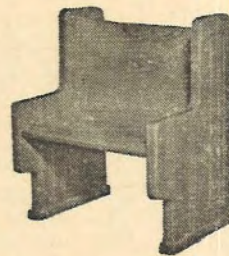
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BOONEVILLE, ARKANSAS

Executive Board STATE CONVENTION

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

Juvenile Drinking

The statistics from the National Temperance League give a revealing story. A survey of 1,158 high school students shows that 804 of the 1,158 never drank, or 68 per cent — 354 of the 1,158 drank occasionally, or 30 per cent — while 2 per cent drank often. There were 19 per cent of the girls and 23 per cent of the boys who drink in licensed places, which shows that liquor is being sold to minors. 32 per cent of the girls and 59 per cent of the boys drink in cars, etc.

Many boys and girls are drinking because adults make it easy for them to buy strong drink.

There was recently much publicity given to the fact that cancer killed one of the best women athletes of all time. Her death spurred the efforts of those working to cope with the dreadful killer, cancer.

But, today the number 4 health problem is liquor. There are 50 per cent more alcoholic patients than cancer patients in the United States. Yet, some of our citizens fight for the right to manufacture and sell the stuff. There is only one reason for their efforts. That reason is lure of filthy lucre. But the saddest part of all is the fact that many church people go along nonchalantly and never take a stand against this monster killer.

To sell liquor for money, and make alcoholics, is a sin against not only man, but God.

Remember that liquor is harmful and not helpful; it is wrong to help someone destroy himself and others; it is always destructive, bad and degrading. — R. D.

What Next?

Now, you have paid your poll tax. The next thing is to use it by voting for Amendment 49 on election day.

To vote for Amendment 49 is to vote for civic righteousness. If this Amendment gets a majority vote in November, legalized gambling will be stamped out of our state. (That is if you also vote against Amendment 50). The horse racing crowd believe that it is wrong to race dogs and bet on them, but perfectly all right to race horses and bet on them. So they are asking you to vote for Amendment 50. If it is wrong to bet on the dog races, (and it is), then it is equally wrong to bet on the horse races.

The gambling crowds, the liquor gang and the shysters are trying to confuse the voters, by political chicanery and underworld conniving, but just remember this — gambling is wrong, and Christians should try to right all wrong.

VOTE FOR AMENDMENT 49

VOTE AGAINST AMENDMENT 50

—R. D.

Dr. Blount Davidson Passes Away

Dr. Blount F. Davidson was once our State Training Union Secretary in Arkansas and was once pastor of the Forrest City First Baptist Church. Recently his labors have been in Alabama where he has led the saints in a forward program. The marked achievements of Montgomery Baptist Association in recent years are due largely to the untiring labors of Dr. Davidson.

We extend our sympathy and prayers to his loved ones. — B. L. B.

The Church Was In Existence Before Pentecost

I. Jesus, in giving discussions about settling offenses, said, "Tell it to the church." How could they tell it to the church if it were not in existence?

II. He commanded the church — Matthew 28:19.

III. The church had a roll because before the event of Pentecost it was announced that there were about 120 of them.

IV. They had an election as recorded in the 1st Chapter of the Acts in selecting a successor to Judas. — B. L. B.

Arkansas Baptists' Cooperative Dollars

The Executive Board of our State Convention is recommending a Cooperative Program budget of \$1,497,771.95 for 1957. This is much more than we are giving this year, but if every Baptist will be a good steward in giving, and every Baptist church will be a good steward in distributing God's money, we can give \$1,500,000 through the Cooperative Program in 1957.

When a dollar is given through the Cooperative Program in Arkansas, during 1957, it will bless the world. We do not have the space to explain in detail all that shall be accomplished through the Cooperative Dollars, but we can give you a picture of the divisions.

I

The non-distributable portion is 9.28 per cent, or \$139,000. This includes administration, W. M. U. and Retirement Plan funds.

II

The distributable portion is 76.92 per cent, or \$1,152,271.95. This includes State Causes and Southern Baptist Causes, and is divided 55 per cent for State and 45 per cent for Southern Causes.

III

The capitol needs portion is 13.78 per cent, or \$206,500.

The overall picture is this — when a church gives \$1 through the Cooperative Program:

9.28 per cent — Non-Distributable
42.28 per cent — State Departments and Agencies

34.64 per cent — World Causes

13.78 per cent — Capitol Needs

Readily, we can see that more of our dollar should be going to world causes. This can be done when more of our people give their tithe to the churches and our churches start giving a larger percentage of their budgets through the Cooperative Program. — R. D.

What's Wrong?

Read this and tell us what is wrong. Are the figures wrong? Are the churches wrong? Are the pastors wrong? This report comes from the Survey Bulletin of the Southern Baptist Convention. Here it is:

In a recent study by the Department of Survey, Statistics, and Information, Baptist Sunday School Board, it was revealed that a Minimum of 7,211 Southern Baptist churches have pastors who are also engaged in paid secular work and of this number, 4,551 are full-time churches. — B. L. B.

The 12½% Increase

The Executive Board is asking the churches to increase their giving for the Cooperative Program as much as 12½%. By this percentage we mean not 12½% of your church budget, but 12½% of what you are giving in 1956 for the Cooperative Program. You know there would be a vast difference between the two calculations.

By the 12½% increase we mean that if your church is receiving \$4,000 in 1956 and is giving 14% to the Cooperative Program it is giving \$560, and 12½% of \$560 would be \$70. The \$70 added to the \$560 would make \$630 which we are asking you to give in 1957 to the Cooperative Program. This would call for 15¾% of your budget instead of 14%.

If your church is receiving \$40,000 in 1956 and is giving 14% for the Cooperative Program it is giving \$5,600. A 12½% increase would add \$700 to what you are giving, so we are asking you for \$6,300 for 1957 and this would be about 15¾% of your \$40,000 budget.

If your church has an \$80,000 budget for 1956 and is giving 25% to the Cooperative Program you are giving \$20,000. Now 12½% of the \$20,000 would be \$2,500 and this amount added to your \$20,000 for 1957 would call for \$22,500 for the Cooperative Program, which is a 12½% increase. This would be nearly 28¼% of your \$80,000 budget instead of the 25% that you are giving in 1956.

If your church has a \$150,000 budget and is giving 28% for the Cooperative Program in 1956 you are giving \$42,000. If you increase your giving 12½% to the Cooperative Program this would add \$5,250 so we are asking you to give \$47,250 for 1957 which is 31½% of your budget.

If your church budget is \$200,000 for 1956 and you are giving 25% for the Cooperative Program you are giving \$50,000. A 12½% increase would add \$6,250 to your Cooperative Program giving. So we are asking you to give \$56,250 in 1957 for the Cooperative Program and this would be a little more than 28% of your church budget.

This is what we mean by an increase of 12½%. The increase is to be 12½% of what you are already giving and not 12½% of your total budget.—B.L.B.

Tithing Before Taxes

Mr. W. D. Kendall has written a very informative pamphlet entitled "Tithing Before Taxes."

Mr. Kendall explains how the wage-earner can save money by giving more of his income to the church. He also shows how a little managing and some effort mixed with genuine love for Christ can mean increased giving by the Christian.

Under new income tax laws effective in 1954, the amount deductible for donations to churches and groups of churches rose from a former 20 per cent allowance to a new 30 per cent allowance.

If you want more information on how you can give more money without a proportionate reduction in your personal spending, please send to our office, your request for the tract entitled, "Tithing Before Taxes." — R. D.

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