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Arkansas Baptist State Convention

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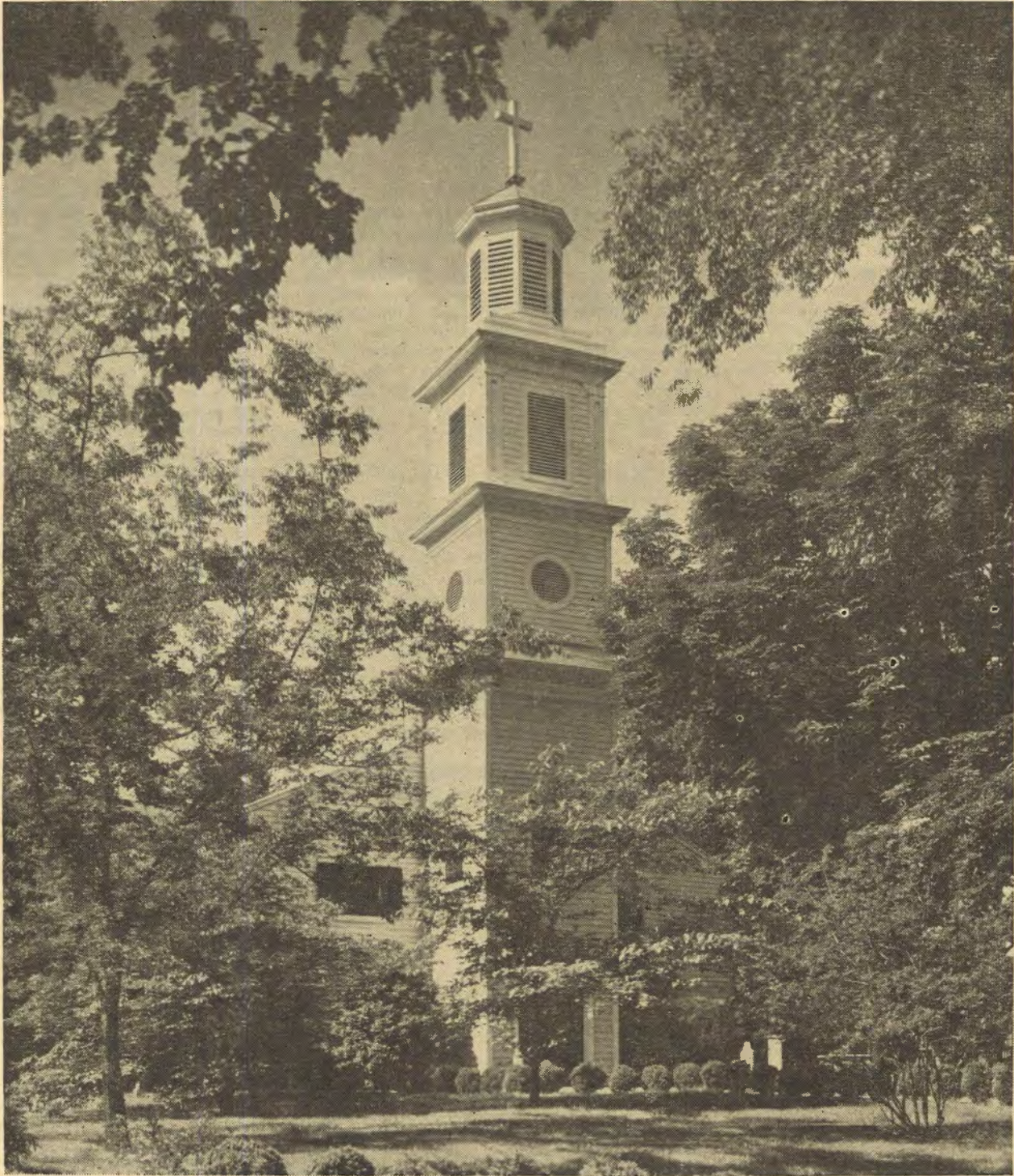
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, SEPTEMBER 27, 1956

NUMBER 38



Louis C. Williams

"Give me Liberty, or Give me Death"

*Patrick Henry delivered his famous speech on Freedom in
St. John's Church, Richmond, Va.*

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FIRST BAPTIST CHURCH
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Voting In Members

By BURTON A. MILEY, Pastor

First Church, Springdale

The practice of "home enrolments" in church membership and "private baptisms" has renewed interest in the question of why Baptists vote members into the church. Some feel that it is absurd. Others tolerate it but feel that it is non-essential. Even Baptists question the practice, some sincerely, others critically. The false sentiment that one church is as good as another logically leads to the fact that whatever practice causes the least stir is the best. Other religious bodies whose constituents never make a decision as a congregation are naturally interested in the practice. There is a popular illustration used by some which goes like this. A family had a baby born into the home one night. The family gathered at the breakfast table the next morning in conference. "Now we shall vote to receive the child born last night into the family. All those in favor hold up your hands." The opponents in the light of the example show the absurdity in voting members into a church.

However, a fallacy in premise exists. No Baptist church votes any member into the family of God. The only way one can become a member of the family of God is to be born into it. That birth supersedes any action man can give. A man born into God's family needs no congregational vote to substantiate his status. His birth does not depend upon the congregation's willingness to receive him.

Church membership and salvation are not synonymous. Baptists believe in regenerated church membership. Salvation, which is sonship with God, precedes church membership. One unites with the church because he is saved, not in order to be saved. One initiated into church membership through baptism acknowledged that he is a child. The vote in the church is to determine the willingness of that body to add the prospective member to its number. The vote does not bring the child into the family of God.

"Receive Ye"

But is this practice of voting obsolete? Is it with scriptural backing? Does it have practical value? It is thought that the answer to the second question will cover the answer to the other two. The "Beloved of God, called to be saints" in Rome are thought of as the church in Rome. Scholars accede to this. The church is admonished in Romans 14:1 to receive him that is weak in the faith. The command "receive ye" means to take him into the fellowship and must imply some kind of official action. The command is not addressed to bishops, pastors, or elders. The epistle is to the church which must take action. Here the principal is introduced that the church has every responsibility and right to receive members into itself. But how does the church act and what is its official expression? The principal is given in II Corinthians 2:6-8. "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words "AFFLICTED of many" would be "BY THE MORE." That is, by the majority. MacKnight's translation is "by the greater number." In other words, the majority of the church had expressed itself upon the issue involved. This is surely in keeping with Baptist polity, where each church is an independent, self-governing body. When the majority speaks, the church has spoken. The governmental powers of a church is with its members. Whether the expression is made

by the uplifted hand, by secret ballot, or by oral vote is immaterial.

The validity of one's baptism rests upon proper authority which is the church. Baptist belief is that the administrator only acts by the authority of the body. This authority can be granted either by conference or by virtue of relation as pastor. Therefore no man in Baptist circles can baptize promiscuously any who choose to request baptism at the individual's hand. Entrance into church membership is through baptism. Therefore, a candidate who comes making a profession of faith is received by the governing body through vote. The reception of this one by vote is the authority for the pastor to complete his duty. Those receiving membership through transfer of letter are approved by the church. Certainly the church must speak on the reception of those reinstated for church membership.

The Trend

The modern trend is to make membership as easy as possible. It is easier to have some church representative appear in the parlor, or the hospital room, with an enrolment card in hand, write down a name, pat one on the shoulder and say "Now you are a member of our fellowship." There are "pros" and "cons" on the question, but as for personal responsibility and good conscience toward the Lord it is well that one follow the principles set forth in scripture which are never in conflict with New Testament's polity of church operation.

It is worthy to note that Paul judged a man guilty of incest to be worthy of exclusion from the church in I Corinthians 5:4-5. Yet he tells the church "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with a power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Paul did not exclude the man. He did not claim any right to do so. He suggested to the Corinthian church (in 5:13) "to put away from among yourselves that wicked person." In this letter addressed "to the church of God which is at Corinth," the principle to receive, to exclude, to discipline its members by a vote of the congregation is plainly written. Baptists are voted in and must "die" out or be voted out.

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Competition too Keen

Anheuser-Busch's famous "Big Ed Brewery Wagon and Horses" received a serious setback in Salem, Illinois, recently. James M. Baldwin, pastor of Salem's historic First Baptist Church, and a group of his young people followed directly behind the wagon in a death-car containing occupants smeared with catsup. Another float carried girls with banners saying: "Beer does not belong here," "Beer stinks," "Beer dishonors womanhood." The result was immediate. The brewers' big wagon was loaded on a truck and removed hastily. Total results: Baptist youth organized in an all-out liquor fight; more than two hundred new members added to the local W. C. T. U. and an upsurge of spiritual interest in the town and country.

—Survey Bulletin

The Love of God

A Devotion By The Editor

The love of God serves the same purpose in our spiritual natures that vitamins serve in our physical natures. That is, the love of God makes available to our spiritual nature for its assimilation, to nourish and sustain it, to cause it to grow and develop, all the great attributes of God. Whereas, without the love of God, we are unable to use the other attributes of God, such as His justice and His power and His wisdom.

It is the love of God that enables the justice of God to work for the justification of the unrighteous. Without love, justice would forever condemn the unrighteous and consign them to eternal woe. Justice without love is justice without mercy and without grace. And without mercy and grace there can be no forgiveness and freedom from the blight of sin. We would not dare approach the court of divine justice if we did not know that love presides there; we could not ask the forgiveness of our sins if we did not know that love is forgiving; we could not stand in the light of God's holiness except that holiness shines upon us in love.

It is the love of God that makes His power helpful to unrighteous men. Power unrestrained by love might crush and destroy us, power undirected by love might be heedless of our needs, and power that was not personalized by love would surely be indifferent toward our hopes and aspirations. We would be left weak and helpless amid forces and circumstances with which we could not cope in our own strength.

But how different with the power of God impregnated with His love, a power that stoops in tenderness to lift the weak, a power that casts about one a shield of protection instead of striking with vengeance, a power that nourishes and sustains life, a power that is friendly and available to all.

Once more, it is the love of God that makes His wisdom watchful over us. It is that loving wisdom that surrounds us with an ever vigilant providence which protects us from a thousand dangers daily, the majority of which we never realize are threatening us. There are occasions every day, if we will but take thought of them, when we are made to realize that an all-wise and loving providence is protecting us from both physical and spiritual dangers that threaten our lives.

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

ARKANSAS BAPTIST

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Are Baptists Losing Their Democracy?

By DR. RALPH A. PHELPS, *President*
Ouachita College, Arkadelphia

"Southern Baptists are losing their democracy."

This lament, heard often in and out of our ranks, should alarm every one of us if it is true; for we have long prided ourselves in the fact that Baptists are the most democratic people on earth.

Instead of saying, "Amen, brother!" or "That's absolutely ridiculous!" without considering the facts in the case, we ought to analyze carefully the basis for such a charge; and if it has foundation in fact, we ought to take steps to correct the situation. The one sure way to die of a cancer is to pretend it does not exist.

What is usually meant when the alarm is sounded that Baptists are becoming undemocratic is that we are developing an organizational structure — a sort of super-denominationalism — which overshadows, thwarts, or dictates the program of a local church. While there may or may not be signs that could be thus interpreted, there are many more evidences that we may be losing our democracy much closer to home, namely, in our local churches themselves.

Democracy Begins at Home

One of the dangers that any pure democracy runs is that involved in the delegation of authority to individuals or units smaller than the total membership. Some delegation of responsibility becomes necessary as the body grows larger; but if the authority is shifted from the group to subdivision so that the total constituency no longer has authoritative power, democracy has been sacrificed, whether in state government or a local Baptist church.

Consider some actual examples in our churches which may unconsciously be destroying the very genius of the democracy which we cherish. Pulpit committees sometimes operate in such a fashion that the church has little or no say in the pastor finally "called by the church." Indeed, a retiring pastor of a large church in a nearby state recently wrote in his church bulletin that the pulpit committee should be cloaked with power to call a pastor without having the matter referred to the church as a whole. His suggestion is the next logical step to practices in which the committee refuses to accept suggestions from members of the congregation, flatly states that no one else in the church has any say about the man to be considered, indicates that disagreement with their choice is breach of fellowship, or presents the recommendation to the church in such a fashion that there is no opportunity for disagreement.

Finance committees, highly desirable as they are, sometimes consider themselves such guardians of the financial affairs of a church that a person who differs with their "recommendations" is almost literally thrown out of the church. Or they may feel that the financial responsibility is so exclusively theirs they will not permit an average church member to know how the money is spent. The Committee of one prominent Southern Baptist church flatly refuses to let the membership know what the pastor's salary is; this is top-secret information, available only to the committee.

Legislative Bodies?

Deacon boards sometimes have the idea that they are the legislative body of the

church and that the membership is simply the electorate which puts them in office. Consequently, they handle all matters of



church business, including the hiring of all staff members, without reference to the church as a whole. Church conferences are reduced to nothing except lettering out members who have joined elsewhere; all other business is handled by the board. Regular church conferences have been discontinued as "uninteresting and unnecessary."

Building committees, music committees, youth committees, etc., have tended, in some places, to set up little provinces over which they have absolute and final say.

Nor does the responsibility rest solely on church committees or boards. Some pastors are equally guilty of short-circuiting the democratic process, either through arbitrary actions or through putting such pressure on people to adopt their programs or projects that anyone who so much as raises a question as to why a thing is being done is branded as "uncooperative," which is a condition apparently only slightly better than unsaved. As a result, many people go along with a program or plan which they believe in their hearts to be wrong or bad for the church, simply because they don't want to be thus branded.

Not the Easy Way —But Worth Keeping

The argument is always advanced that procedures which are undemocratic are followed "in the interest of efficiency." It is maintained that one or a few can act more wisely than the whole congregation — the exact argument that was used for centuries to preserve totalitarian monarchies and prevent democracy in government.

No one will argue that democracy is the most efficient way of getting a job done, but it can be argued with great truth that it is the best way, all things considered. Moreover, it is the New Testament way! Unless we wake up to the fact that in a New Testament church every individual, organization, committee, and board is a subdivision of the congregation as a whole and therefore answerable to it; unless we recognize that in a Baptist church the only authority is the church, not the pastor or anyone else; unless we guarantee the right to honest disagreement in our churches, we are in serious danger of losing our distinguishing characteristic in church polity.

If we lose our democracy, we will lose it first in the local congregation.

Evangelism in Arkansas

We invite you to turn to page nine and decide now to attend the clinic on evangelism that is coming to your city or district early in October, under the direction of Dr. I. L. Yearby, Secretary of Evangelism for Arkansas Baptists.

Why?

Because evangelism and missions are the lifeline of the Baptist denomination.

Because evangelism is a MUST if Christianity is to survive.

Because evangelism is every Christian's business.

Because of an alarming trend for churches to neglect this all important phase of church life.

On the Editor's desk are the names and addresses of 184 Baptist churches in Arkansas, with 11,357 members, who did not report one addition to their churches on profession of faith in 1955. Is it unreasonable to ask how those 184 churches can expect to survive if that trend continues? Is it unreasonable to ask what those 11,357 church members were doing, religiously, for 12 months?

Wait a Minute

Yet, Dr. Yearby states that unless the present trend changes hurriedly the 1956 report for baptisms in Arkansas is going to be below that of 1955. The goal for the 1,136 Baptist churches in Arkansas for '56 was set at 16,666, which is not unreasonable because Arkansas Baptists reached 16,357 lost persons in 1950. The lost are all around us. Out of 1,798,000 people in the state, 884,469 do not claim any faith or church affiliation; 969,000 do not attend Sunday school, nor any church organization.

The Southern Baptist program of Evangelism was created to help every church find the best methods for evangelizing the lost in its community. Its objective is "to get a warm and workable program of Evangelism in every church — to every church member — for the purpose of getting the message of Evangelism to every lost person."

Dr. Yearby has planned a clinic for the four corners of the state, as nearly as possible, without conflicting with the associational meetings. Those places are listed on page nine. The purpose of the clinic is to help each Arkansas Baptist to know better how to do his or her part in evangelizing his community. The speakers are men of experience in evangelism, who will bring information, illumination, and inspiration to those who will put forth the effort to attend these meetings. The program of evangelism is Bible-based; Church-centered; and Christ-honoring. It is planned to co-ordinate the soul winning efforts of all our churches and denominational agencies. Baptists have the resources: material and physical; people, preachers, churches, and organizations. But the people and preachers must use the physical and material resources if the lost are reached for Christ.

—The Editor

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GOD IN TOMORROW

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now, God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass him before they can get to us.

—F. B. Meyer

Kingdom Progress

Immanuel Church, Fort Smith, Enters Building Campaign



Immanuel Church, Fort Smith, conducted groundbreaking services on Wednesday evening, August 8. Twelve hours later the foundations were begun and actual construction begun. Contract calls for completion of building in 210 days.

Reading from left to right: E. G. Woodward, deacon and church clerk; Chester Nelson, architect; Jim D. Meek, deacon and trustee; Troy McNeill, deacon and building committee chairman; Hill Williams, deacon and trustee; Dr. S. W. Eubanks, pastor;

Troy Northum, contractor; Mrs. Dan McCarthy; Paul Sturgeon, deacon and church treasurer; John Febro, deacon and Brotherhood president; J. E. Robinson, chairman of the deacons. Mrs. McCarthy participated in last groundbreaking ceremonies which were held 28 years ago.

The two-story structure will accommodate a nursery for 80 children and adult departments for 100; the approximate cost to be \$60,000.

News From Trinity Association

E. C. CLOUD, *Missionary*

The Wildwood Church was organized July 29 and called O. D. Henley as pastor. On September 9 the church ordained Pastor Henley to the ministry. E. C. Cloud was the chairman of the ordaining council; D. B. Beasley, pastor at Marked Tree, conducted the examination; William White offered the prayer; Moran Burge, pastor at Maple Grove, delivered the charge and message; William Piercy, pastor at Red Oak, presented the Bible; B. G. Crabb, pastor at Greenfield served as clerk.

William White was ordained to the ministry by East Side Church, Trumann, Sunday afternoon, August 5. William Piercy served as clerk; Bennie Gates served as moderator; B. G. Crabb conducted the examination; and Oscar Davis delivered the message. Mr. White is pastor of Neiswander Church.

Trinity Association Meeting will be held October 22-23 at First Church, Marked Tree.

CORRECTION

Bartholomew Association Meeting will be held October 18 at Immanuel Church, Warren, instead of October 1.

Missionary Jesse S. Reed was with Cove Church in a revival meeting August 19-26. Earl Hays of Hatfield had charge of the music. The meeting resulted in 6 additions by baptism and one other profession. Harmon Allen is the pastor.

Marlbrook Church Organized

Marlbrook Mission near Blevins in Red River Association was organized into a church September 2, 1956.

The meeting was called to order by W. A. Lindsey, pastor of First Church, Prescott, and moderator of the association. John Pruitt of First Church, Arkadelphia, served as clerk.

Marlbrook Church was organized with 44 members, most of these having been baptized in the past two years.

J. P. Frazier, now of Canton, Mississippi, was the first pastor of the mission. Connie Horton, a graduate of Ouachita College, Arkadelphia, is now serving as pastor. The church has participated in sending money to the Cooperative Program and Associational missions from the time they started as a mission.

Deacons Ordained

E. C. Kendricks and Rollie Myhand were ordained as deacons by Johnson Chapel Church, Harmony Association, Sunday afternoon, September 16.

Pastor John Robertson served as moderator of the ordaining council; Clay Hale served as clerk. Pastor Minor E. Cole of First Church, Dumas, conducted the examination. Amos Greer, associational missionary in Harmony Association, delivered the charge and sermon. D. E. Castleberry, pastor of Anderson Chapel Church, offered the prayer.

Coker to Dallas



DAN COKER

Dan Coker, manager of the Baptist Book Store, 303 West Capitol Avenue, Little Rock, since Sept. 1, 1954, will be transferred Jan. 1, 1957 to Dallas, Tex., to manage the Baptist Book Store there.

This announcement was made by Jay O. Turner, manager, Sales Department, Baptist Sunday School Board, Nashville, Tenn.

Coker will succeed H. Kay Killingsworth, manager of the Dallas store since 1946, who is retiring at the end of this year.

Coker, a native of Texas, attended Baylor University, and worked with Consolidated Vultee Aircraft Corp., Ft. Worth, Tex., during the war. He was religious education rector for First Baptist Church, Texarkana, Tex., and Baptist Temple in San Antonio, from which position he went to the Sunday School Board in 1952 as visual aids worker in the Dallas book store.

In 1953 Coker was transferred to the Louisville, Ky., book store as visual aids worker, and in 1954 he became manager of the Little Rock store.

A successor to Coker has not as yet been named, Turner said.

James T. Luck Joins Ouachita Faculty

James T. Luck has been named head of the division of fine arts at Ouachita College, it was announced by Dr. Ralph A. Phelps, Jr., president.

Mr. Luck has completed course and residence requirements for the degree of Doctor of education at Florida State University, Tallahassee, where he majored in music education and minored in philosophy of education.

Born at Rosston, Ark., Mr. Luck received the B. M. degree from Hendrix College, the Master of music education degree from Louisiana State University; the Master of sacred music degree from Southwestern Baptist Seminary and has done additional study at Chicago Musical College.

He has served various churches in Texas and Mississippi as minister of music and taught at Mississippi College from 1950 to 1952, and from 1953 to 1956 was associate professor of church music education at Southwestern Seminary.

In addition to serving as head of the music department, Mr. Luck will direct the Ouachita College band and Ouachita singers.

Revival Reports

Neals Chapēl

Neals Chapel Church, Lepanto, had the services of O. E. Coleman, Cleburne, Texas, in revival services from July 29 to September 5. There were 16 received on profession of faith and baptism, and one by letter. Pastor J. W. Gibbs led the singing.

Howell

O. I. Ford, former pastor at Norfolk, led the revival campaign at Pleasant Grove Church, Howell, beginning August 12, which resulted in 24 additions to the church by baptism. J. N. Loftin is the pastor.

Toltec

J. W. Gibbs of Walnut Ridge assisted Toltec Church, Scott, and Pastor Loy Jolly in revival services from August 19-29. Sixteen were received on profession of faith and two by letter. Two surrendered for special service. Rusty Lewis of Fort Worth, Texas, led the singing.

Cardens Bottom

State Missionary Jesse Reed conducted a tent revival meeting in Cardens Bottom recently. J. D. Seymour, associational missionary in Dardanelle-Russellville Association, was in charge of visitation and Ray Tweed, pastor at Dover, was in charge of the music. There were 19 additions to the Pleasant View Church.

Hampton

C. E. Lawrence, pastor of Longview Church, Little Rock, was the evangelist and Harry Fondren Jr. of Memphis, Tennessee, had charge of the music in the revival meeting at First Church, Hampton, August 5-12. Pastor D. W. Stark reports that there were two additions to the church by baptism and one by letter.

New Orleans Seminary Builds Chapel

Southern Baptists will erect a monument to their Baptist forefathers when the spire atop the oldest Baptist church in America is reproduced on the proposed New Orleans Seminary chapel.

Plans for the \$500,000 chapel were announced Sept. 11 by Dr. Roland Q. Leavell, Seminary president.

The spire towers 185 feet above the First Baptist Church of Providence, Rhode Island, where the name of Roger Williams "its first pastor and first asserter of liberty of conscience" is permanently inscribed.

The spire of the Seminary chapel will also be 185 feet high and the plans call for a seating capacity of nearly 1,700.

The present First Baptist Church building in Providence was started in 1774 and dedicated in May of 1775, midway between the battles of Lexington and Concord, thus playing a dual role in the fight for liberty, religious and personal.

The chapel will be built in the center of the Seminary campus and will face Gentilly Boulevard, a part of the Old Spanish Trail or U. S. Hwy. 90, one of the busiest thoroughfares in the nation.

The chapel itself will be constructed in the French Colonial (Early Louisiana) style in keeping with the campus architecture and will connect with classroom and other buildings on the campus by a covered walkway. It will be built of red brick with green shutters and white woodwork.

Its spire, which will be solid white, will be one of the first sights a traveler aboard a plane or ship will see as he approaches the International City, New Orleans, "The Gateway to the Americas."

Camden Pastor



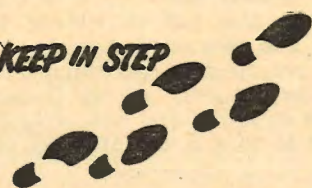
J. T. HARVILL

J. T. Harvill is the new pastor at Second Church, Camden. He was formerly pastor of Eighth Avenue Church, Fort Worth, Texas.

Mr. Harvill is a native of Humphrey. He is a graduate of Ouachita College, Arkadelphia, and Southwestern Seminary, Fort Worth. Before entering the Seminary he was pastor of the Baptist church at Reydell for three years.

The Harvills have a daughter, Mary Catherine, 7 years of age, and a son, Tommy, 17 months.

KEEP IN STEP



With NEW IDEAS

Put the Arkansas Baptist in your church budget so that your people will be informed about our whole Southern Baptist program.

New Budgets

Woodland Church, Clarksville, Clear Creek Association; H. K. Williams, pastor; Mrs. Ed Nowotny, clerk.

Zion Church, Fox, Stone-Van Buren-Searcy Association; list sent by Mrs. Euda Hinesley.

New Clubs

Third Avenue Church, Paragould, Greene County Association; Alvin Barry, treasurer.

West Side Church, Forrest City, Tri-County Association; Herbert Sparler, pastor.

Subscription Analysis

Clear Creek has 14 budgets; 4 clubs; and 8 churches with neither.

Concord has 17 budgets; 9 clubs; and 11 with neither.

Conway-Perry has 2 budgets, 1 club, and 12 with neither.

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

News From Ouachita College

The 32-piece Ouachita College band, under the direction of Mr. James Luck, was recently organized, it was announced. Mr. Luck has organized a training band, separate from the concert band, which offers free instruments and instruction to students.

"There is a two-fold purpose in this procedure, it is a chance for interested students to become a member; and second, it will increase the size and improve the quality of the band," Mr. Luck explained. "However, outstanding results are not expected immediately from the training band. It will become a part of the concert band the second semester," he said.

Martha Ann Wilson, a freshman from Conway, has been selected accompanist for the Ouachita Singers, Ouachita Baptist College choir, Mr. James T. Luck, Choir director and chairman of the division of fine arts, announced.

Miss Wilson has been taking piano lessons for 10 years and serves as organist for the First Baptist Church in Conway.

She is the winner of a music scholarship and plans to major in religious music. She plays the flute in the college band.

While in high school Miss Wilson was selected to the All-State Band as a flutist.

Captain Eugene H. Brietenberg and Sgt. First Class Morris L. Johnson, both veterans of combat in Korea, recently joined the R. O. T. C. faculty at Ouachita College. The assignment of these two bring to seven the number of permanent army members assigned to the R. O. T. C. faculty.

A native of Hot Springs, Captain Brietenberg recently arrived from Fort Ord, Cal., with his wife and two children, a daughter, Anita Louise, eight, and son, Eugene Harold, Jr., seven. He and his family are residing at 1534 12th street in Arkadelphia.

Sgt. Johnson, a native of El Paso, Texas, is married and the father of four children. His wife Carmen, two sons, Robert, 12, and Mario, 3 months, and two daughters, Nancy, six years, and Norma, twins, reside with him at Friendship Route, Arkadelphia.

Miss Sue Cheatham, a freshman from Texarkana, won a national merit scholarship worth \$500 to attend any college in Arkansas. She won the scholarship by placing highest in a series of tests given to Arkansas high school students. She is eligible for the scholarship all four years if her grades meet scholarship requirements.

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Towson Ave., Ft. Smith, Builds Nursery

The Towson Avenue Baptist Church, Fort Smith, laid the cornerstone for a new nursery building Sunday, September 2, at 2:30 p.m.

The speaker for the occasion was H. Alton Webb, pastor of First Baptist Church, Poteau, Oklahoma.

The nursery building is 73 ft by 40 ft., one story masonry structure veneered with native stone. It is designed to care for children from birth through the beginner age group.

David Organ, a contractor, donated his labor as supervisor and the other men of the church donated much of the work. The building is valued at \$18,000.

The following served on the building committee: A. S. Dawson, Chairman, H. M. Weeks, Eurt Balser, Mrs. John Clement and Mrs. A. B. Walrod.

Harlan Abel is the pastor.

HAMPTONS OFF TO NIGERIA

The James Hamptons will leave New York October 17 for Nigeria. Their address will be: Baptist Mission, Oyo via Lagos and Osogbo, Nigeria, West Africa.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Indian Official Refutes Charges Of Forced Conversions

Charges that foreign missionaries in some parts of India are forcibly converting people to Christianity were branded as false by Minister of Home Affairs Balwant N. Datar.

He told parliament that "numerous accusations" of this nature had been made but were without foundation.

At the same time, Mr. Datar added, "the government found that there is no factual basis for allegations of an increase in the anti-Indian activities of foreign Christian missionaries in India."

Mr. Datar's statements were in reply to questions by a group of parliament members.

Graham Addresses 100,000 At Campmeeting

Nearly 100,000 persons attended a week-long series of meetings addressed by Evangelist Billy Graham. The gatherings were held in connection with the 87th annual Ocean Grove (N. J.) campmeeting.

In one of his final sermons Mr. Graham said that "safety on the highways is a spiritual and moral problem."

He said careless driving breaks the Golden Rule which he paraphrased to read: "Drive unto others as you would have them drive unto you."

"It's neither Christian nor civilized to drive carelessly," the evangelist continued. "A man is just as dead when killed by your car as when killed by your gun."

Speaker Rayburn Joins Primitive Baptist Church

Speaker of the House Sam Rayburn, who had never been affiliated with any congregation, was received into the Primitive Baptist Church at Tioga, Grayson County, on Sept. 2, its pastor declared at Denison, Texas.

Elder H. G. Ball, the pastor, said Mr. Rayburn "explained that he selected this church because his father was a member and it coincided with his religious beliefs."

Court Awards Church Property To 'Loyalist' Minority Group

Judge Dallas A. Blankenship ruled in District Court in Dallas, Texas, that a "loyalist" minority of the Northridge Presbyterian church is entitled to occupy the \$600,000 church property.

His decision was the latest in a series of court actions arising from the dismissal last March of the church's pastor, Dr. John Knox Bowling, by the Dallas Presbytery of the Presbyterian Church in the U. S. (Southern) and the congregation's subsequent 159-83 vote to withdraw from the presbytery. A judicial commission of the presbytery had found Dr. Bowling guilty of "defying Presbyterian law and authority."

Baptist Youth Urged To Participate in Politics

Baptist young people were urged in Green Lake, Wis., to "participate actively in political parties and use Christian criteria in voting for candidates for office."

The call was issued in a resolution adopted by the national assembly of the Baptist Student Movement.

Warns Theology Must Again Become 'Mother of Sciences'

Theology must again become the "Mother of the Sciences" if modern thought and life are not to be completely secularized, a leading British churchman said in Montreat, N. C.

Dr. Eric Baker, secretary of the Methodist Conference of Great Britain, addressed the third Southeastern States Faculty Conference. The meeting, attended by 250 teachers from more than 100 southern colleges and universities, was sponsored by the boards of education of The Methodist Church and the Presbyterian Church in the U. S. (Southern).

Dr. Baker said the Christian teacher must "stand forth in the freedom that boldly exposes the limitations of natural science to save men from despair and destruction."

He said the "remarkable interest" shown by British students and teachers in Christianity in recent years is due, in part, to the realization that "scientific answers are not enough." But he added that this interest has not yet made its influence felt among the British masses.

Polish Reds to Allow Prison Services

Regular worship services are to be held in Poland's prisons upon the written request of inmates, reports said.

Prisoners also will be allowed to observe Sundays and religious holidays.

These are the first concessions granted following the transfer of all Polish prisons from the authority and control of the security police to that of the Ministry of Interior.

Worldwide Bible Reading Leader Retires

Dr. George G. Dilworth of Philadelphia, Atlantic District Secretary of the American Bible Society for more than 21 years, has retired at the age of 73. The society said that he was "primarily responsible" for its Worldwide Bible Reading Program held from Thanksgiving to Christmas each year.

He will be succeeded by the Rev. Walter J. Lake, field secretary for the society in Pittsburgh.

Second Indian State Issues Anti-Missionary Report

For the second time in less than two months, an official investigating body of a state government in India has issued a report warning against conversion efforts of Christian missionaries and evangelists.

Judge Refuses to Reopen North Rocky Mount Case

Superior Court Judge Clifton L. Moore denied a petition by the majority group of the North Rocky Mount (N. C.) Baptist church that litigation over ownership of the \$250,000 church property be reopened.

In December, 1954, the state Supreme Court upheld an earlier Superior Court decision awarding the property to a minority of the congregation that remained loyal to the state and Southern Baptist Conventions in a congregational dispute.

A Smile or Two

Missed The Point, Too

When P. T. Barnum was trying to enlist Indians for his "Wild West" show, he took his circus out into the Wild West.

For one of the first acts staged to show the Indians his amazing entourage, Barnum used his fine, imported European knife-thrower. A little lady stood up against a backboard, the knife-thrower took careful aim and plunked the big knife-right next to her pink ear-lobe.

Instantly, all the Indians got up and left the tent. Desperately, Barnum ran after a chief to ask why.

"Bah," said the chief. "Him miss target."
—*Jas. S. Pooler, Detroit Free Press*

The recruit reported to the army doctor with a vague account of shooting pains, dizziness and loss of appetite. The doctor suspected there was little wrong; a hunch verified by detailed examination.

"There's nothing the matter with you but a cold," said the medic. "I'll give you some pills for it."

Putting the medicine in an envelope, he concluded: "I'm surprised you'd report in for a little thing like that. In civilian life you probably would have behaved quite differently."

"You're right," agreed the recruit. "In civilian life I'd have sent for you!"

—*Quoted*

A young lady who had returned from a tour through Italy with her father informed a friend that he liked all the Italian cities, but most of all he loved Venice.

"Ah, Venice, to be sure!" said the friend. "I can readily understand that your father would like Venice with its gondolas and St. Mark's and Michelangelos."

"Oh, no," the young lady interrupted. "It wasn't that. He liked it because he could sit in the hotel and fish from the window."

—*Jerry Lynn, American Mercury*

The children had just finished watching Disney's Bear Country on TV. "What would you do if a bear chased you while you were out in the woods?" Margie asked her brother Bill.

"I'd climb a tree," Bill said.

"But bears can climb trees, too."

"Not this tree. It would be shaking too much."

—*Quoted*

A youth applied for a job at a drugstore. His interviewer began to fill in the form. "Your name?"

"Thomas Edison," answered the boy.

"That's a pretty well-known name, isn't it?"

"It ought to be," said the boy. "I've been delivering groceries around this neighborhood for two years."

A man was driving along a country road when he saw smoke and flames coming from a farm house. Rushing up to the door, he shouted to the elderly woman who answered it: "Your house is on fire!"

"On what?" the lady asked.

"On fire!" he shouted. "Your house, burning down!"

Cupping her hand behind her ear, the lady leaned toward him. "I didn't quite get that."

"Your house is burning!" he roared in her ear.

"Oh," she said. "Is that all?"

"Well," the startled man said, "that's all I can think of at the moment."

—*Hugh Scott, Today*

News From Baptist Press

Counselor's Corner

By DR. R. LOFTON HUDSON

Miss Juliette Mather Resigns WMU Position

Miss Juliette Mather, editorial secretary for the Woman's Missionary Union of the Southern Baptist Convention for eight years, has resigned.

The resignation is to become effective in January, 1957. Miss Mather, in WMU work since 1919, plans to sail Mar. 15, 1957, for Japan to teach English in the Baptist boys' high school and university in Jukuoka.

Miss Mather, a native of Chicago, received her bachelor's and master's degrees from University of Arkansas and is also a graduate of the WMU Training School (now Carver School of Missions and Social Work).

She was field worker for the WMU in Arkansas in 1919 and 1920. She became young people's secretary for the Convention-wide WMU in 1921 and was promoted to editorial secretary in 1948.

Her work with the women's auxiliary of the Southern Baptist Convention has carried her to all parts of the United States and to many nations in the world.

Concerning her new connections in Japan, Miss Mather writes:

"With the approval of the Foreign Mission Board but without being their responsibility, I shall be teaching English at our Baptist boys' high school and university, Seinan Gaukuin, Fukuoka, Japan.

"I have not promised to stay any certain length of time but hope it will work out well for three or four or even five years . . . Isn't it going to be wonderful?"

Churches Affiliate In Minnesota, Wisconsin

Seven churches in Minnesota and Wisconsin have affiliated with the Baptist General Convention of Texas.

Forrest C. Feezor, Texas state executive secretary, said the church ties with the convention were approved at the quarterly meeting of the state Baptist board.

Speakers at the meeting said Wisconsin and Minnesota have 7½ million residents and cover an area half the size of Texas. Only 450 persons in the two states are known to be Southern Baptists.

Other churches in Wisconsin have affiliated themselves with the Southern Baptist state convention in Illinois.

Louisiana College Announces Contract

Louisiana College's long-range building committee has voted to award the contract for new dormitory construction to Tudor Construction Co. of Alexandria, La., on a low bid of \$545,062. Construction includes a three-storied men's dormitory and an additional wing to Cottingham hall, newest of the school's women's dormitories.

Bowers Changes Post In Texas Convention

Robert G. Bowers, associate secretary for the Baptist Foundation of Texas, has been named associate secretary for the endowment department, Baptist General Convention of Texas.

He will begin his new duties Sept. 15 and help plan the \$200 million endowment program which Texas Baptists have outlined for the next 25 years.

Scottish Baptist membership is once again over 20,000 — the first time to pass this figure in 10 years. The 1,155 baptisms this year are the highest in 30 years.

Oklahoma Sets Up Child Care Dept.

A new department of child care for the Baptist General Convention of Oklahoma has been established by the convention's board of directors.

Plans for a \$500,000 fund drive for chapel at Oklahoma Baptist University were approved and an offer to locate a Golden Age Home at Hugo, Okla., was accepted.

The board elected H. Truman Maxey as general superintendent and placed both Oklahoma Baptist Orphans' Home and Boys Ranch Town under his supervision. Maxey has been with the orphans' home for 22 years, serving for 14 years as resident manager and for the past eight years as superintendent.

The new resident superintendent at Boys Ranch Town is Charles T. Boldin, who has been with the Buckner Home in Dallas, Texas for the past six years.

Boys Ranch Town was established three years ago on a 60-acre tract northeast of Oklahoma City as a home for underprivileged and delinquent boys.

Informed of the need for a chapel on the OBU campus at Shawnee, the board okayed a plan to raise half of the estimated \$1 million required.

Steps were taken to establish the first Golden Age Home in the state with the acceptance of an offer from citizens in Hugo. One family agreed to donate a 68-acre tract of land near the city for such a home provided it would be built within five years.

The Hugo Chamber of Commerce announced it would seek to raise \$65,000, if the Oklahoma convention would provide another \$35,000 and build and operate the home for aged people.

Georgia Board Ups Budget By \$130,000

The Georgia Baptist Convention's executive committee has projected a \$2,665,100 budget for next year and elected a new secretary for its Sunday school department.

Julian T. Pipkin, pastor, Central Baptist Church, Waycross, Ga., was elected to the Sunday school position. He will succeed T. W. Tippett who retires Dec. 31 after 22 years' service.

The budget would provide \$1,187,300 for the Georgia convention's program of missions, education, and benevolence in the state and a similar amount for the program of the Southern Baptist Convention, which includes foreign missions. The total budget is an increase of \$130,900 over that for the current year.

Mississippi Colleges Face 'Critical Need'

The needs of state Baptist colleges and the operating budget for 1957 were items decided upon by the Mississippi Baptist Convention board in Jackson, Miss. recently.

The budget of \$1,900,000 for the next year is \$225,000 greater than the present one, and is subject to adoption by the annual state convention session later this year.

Also subject to a convention session vote is the board's decision to borrow \$600,000 for "critical building needs" at four colleges operated by Mississippi Southern Baptists.

This money would be repaid from Christian education capital funds in 1958, 1959, and 1960. The loan would make money available at once to these schools.

The Baptist Record, state denominational weekly newspaper, was authorized to increase its rates for the first time in 20 years. The rates increase 50 cents a year.

Question: The deacons of our church think that they are the only ones who should have any special interest in the church work, and the only ones who should say what is to be done.

We are planning a new church building, and I believe that my responsibility as an individual member is to see that the church should carry on its business properly, regardless of my position or job in the church. What is your opinion?

Answer: I cannot imagine a deacon who reads his New Testament holding to such an opinion. The word deacon itself means "servant". They are not an official "board" but a group of men designated to serve the church in a particular capacity. Of course, if the church delegates them the authority to decide how and when a new church building is to be built, they have that authority.

The authority of a New Testament church is in the congregation. It is a democracy. Therefore, the majority should rule. If the church votes to build a new church building, every member of the church (even those who disagree) are honor bound to cooperate.

You see this is based on the belief that God speaks to every individual, rather than to a few, such as the pastors and deacons. In this we Baptists differ from the Catholics and many others.

In every church there are a few who feel that their opinion is better than that of the majority. Often these people seek power. But Christ said "tell it to the church" (Matt. 18:17) and the early church consulted the "whole multitude" (Acts 6:5) in settling their problems.

This is scriptural and sensible.

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Seminary Committee Inviting Requests

Would you like for the Southern Baptist Convention to locate its proposed sixth seminary in your city?

If you would, get in touch with the Convention's committee on theological education. This committee wants to know the names of cities which would like to be chosen as site for the school.

Correspondence about cities for the sixth seminary should be addressed to Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga.

Church Near Louisville May Be Historical Site

Long Run Baptist Church near Louisville, now in its 111th year, may become a national shrine.

Thomas C. Fisher, Washington attorney formerly of Louisville, has asked for a six-month option to buy the church affiliated with the General Association of Baptists in Kentucky.

Interest in making the church a shrine was shown after church members announced plans to build a new church a half-mile away. The old building, they indicated, might be destroyed if no one was interested in it becoming a historical showpiece.

Attorney Fisher said he hoped to secure funds to restore and maintain Long Run Church. Two representatives of the U. S. Department of Interior have visited the church and been shown old church records by Pastor Roscoe C. Thornbury, of Anchorage, Kentucky.

Some people believe that the grandfather of President Abraham Lincoln is buried beneath the church.

Satan and the Schoolroom

By E. S. JAMES

(And we thought it was a rumor)

Mrs. Jonnie Ward of Graham has sent to this desk a bulletin from the New Jersey department of education to the school principals of that state advising them to get ready for a change-over in the Christmas programs in the public schools. The advice given the principals is that, since the State department feels that before long it will be necessary to de-emphasize the religious aspect of Christ and emphasize folk lore, the teachers would do well to be ready for the change. It is anticipated that within 10 years the courts of the state will forbid the religious side of Christmas celebration in the schoolroom. Then it is suggested that the change will be so gradual that it will be unnoticeable to the general public.

It reminds one of the story of the atheist who moved from Texas to Oklahoma and then on to Kansas where he died and went to his eternal destiny. At the funeral service the speaker said that perhaps his change downward had been so gradual that he would not notice it. Is it not always the method Satan uses? Little by little he edges himself into every project until he ultimately controls it all.

Satan seldom storms the palace. Little by little he injects himself and his influence into human affairs. It is true in some churches. It is true of some governments. It is true of clubs and societies. It is true of the schoolroom. His means of approach are devious, too. Today there are many who take advantage of the Christian opportunities afforded them in the public schools and use them for sectarian purposes. Regardless of how well meaning they may be, they are opening the door to the evil one. It is almost unthinkable that we should live to see the day when hymns could no longer be sung, the Bible could no longer be read, and the true spirit of Christmas could no longer be emphasized in the schoolrooms of America; but unless God's people awake they may see that day soon.

—Baptist Standard

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Archaeologists Excavate Biblical City of Gibeon

By Religious News Service

Seven American archaeologists headed by a divinity school professor, found the site of the Old Testament city of Gibeon this summer and excavated its water system and parts of its fortifications.

The discovery was announced by the Museum of the University of Pennsylvania, which sponsored a 12-week expedition with the Church Divinity School of the Pacific (Episcopal), Berkeley, Calif. Dr. James B. Pritchard of the school faculty led the expedition.

The "royal city" was uncovered at el-Jib, an Arab village of about 900 inhabitants eight miles north of Jerusalem. University officials said identification was made positive by inscriptions found on three storage-jar handles. There the owner had scratched his address, Gibeon, in ancient Hebrew script.

Gibeon is mentioned 43 times in the Bible. The Book of Joshua, Chapter 9, tells how its men came to Joshua encamped at Gilgal and arranged an alliance with Israel. They represented themselves as inhabitants of a distant country. When the deception was discovered, the Hebrew leader condemned them to be "hewers of wood and drawers of water to all the congregation."

The city also was the scene of a battle between Joshua's Israelites, who aided it,

SS Board Appoints Music Editor



WM. J. REYNOLDS

William J. Reynolds has been named music editor in the Church Music Department of the Baptist Sunday School Board, Nashville, according to Dr. W. Hines Sims, department secretary.

Reynolds joined the staff of the Board's Church Music Department in April, 1955, on a part-time basis, and served as an associate editor until August of this year, at which time he was promoted to the position of music editor.

Reynolds holds the degrees of Master of Music from North Texas State College, Denton, Master of Sacred Music, Southwestern Baptist Theological Seminary, Fort Worth, Texas, and is concluding his doctor's degree in music education from George Peabody College. He came to the Sunday School Board from the First Baptist Church of Oklahoma City where he served as minister of music for eight years.

Reynolds' duties as music editor will consist of editing the music appearing in *The Church Musician*, and in all Sunday School Board publications, periodicals, hymnals, and other music compilations.

"The addition of Mr. Reynolds to the department as music editor will complete the staff, which includes Loren R. Williams, editor of church music materials, Clifford A. Holcomb, director of field promotion, and the department secretary," Dr. Sims explained.

Valley Baptist Academy Opens in New Quarters

Valley Baptist Academy in Harlingen, Texas, has opened its new quarters, in the old Valley Baptist Hospital building.

Registration of about 75 students was expected. The academy offers high school training primarily for Latin-American students, plus pre-high school work where needed, and is a Baptist missions institution.

—Baptist Press

and the forces of five Amorite kings who besieged it. According to the Bible narrative, it was during this battle that the sun stood still for a day and stones rained from the sky on the retreating Amorites.

Excavations also revealed that Gibeon, an area of about 16 acres, was protected by a ten-foot wall fortified with towers.

The archaeologists noted that complete excavation of Gibeon would require many years of work.

Baptist SS Board Buys Additional Properties

The Baptist Sunday School Board last week completed negotiations with the NC&STL and L&N Railways for the purchase of a 250,000 square foot tract of property adjacent to the Board's present downtown buildings in Nashville, Tenn. The purchase consisted of ground plus air rights over railroad trackage adjoining the new property.

Dr. James L. Sullivan, executive secretary and treasurer of the Board, has made the following statement to Southern Baptists concerning this event of Convention-wide interest:

"The property will offer possibilities for immediate partial use to relieve greatly congested merchandise and periodical warehouse and shipping areas. It will also provide for future expansion and growth. The purchase was made in the light of present need and expected growth of the Board's activities, based on a current scientific study of projected growth for the next 24 years, after analyzing the square footage needs for the Board's growing work."

The action of the Board was lauded by Nashville officials as of "greatest importance to the commercial and industrial interests of our city."

What does all this mean for Southern Baptists?

In the annual meeting of the Southern Baptist Convention in Kansas City this year, the Convention laid plans for starting 30,000 new chapels and mission stations during the next eight years, with at least 5,000 of them to become full-fledged churches.

The Sunday School Board is already engaged in laying matching plans for this tremendous growth of our churches. Hundreds of new chapels and mission stations will be started. It has been the experience that each one will reach about 75 new people the first year. This means that thousands of Baptists will need educational helps and materials for the new churches and preaching stations. They will be looking to the Sunday School Board for this help and these materials. The Board is trying to be prepared to accept its responsibility in fostering the growth of Southern Baptists.

With added facilities for publishing and distributing periodicals, and with an adequate field force, the Sunday School Board can meet the challenge.

Leavell Completes Ten Years At Seminary

The faculty of New Orleans Seminary paid tribute to Dr. Roland Q. Leavell Sept. 13 for his decade of service as Seminary president.

In a surprise ceremony, held before nearly 800 students and guests at the close of regular chapel services, Dr. C. Penrose St. Amant, professor of church history and faculty secretary, read a letter signed by the faculty members who expressed appreciation for "ten years of distinguished leadership."

Dr. J. Wash Watts, dean of students and senior member of the faculty, presented Dr. Leavell with a gift certificate for a new suit on behalf of the faculty.

In the presentation Dr. Watts said, "We salute you, not as president of this institution, but we salute you as a dear, dear friend."

Dr. Leavell assumed his duties as president of the Seminary on July 1, 1946.

Since that time the enrollment has grown from 378 to an expected 1,000 for the 1956-57 session, and the Seminary has moved from its historic but limited quarters in the Garden District to the present 85-acre campus on Gentilly Blvd. where the Southern Baptist Convention has invested \$5,000,000 in buildings and property.

Evangelize!! Evangelize!! Evangelize!!

LEARN HOW TO BE MORE EFFECTIVE IN EVANGELISM THROUGH

REGIONAL CLINICS ON EVANGELISM

These clinics will deal with practical, down-to-earth methods of promoting an effective evangelism program in all of the churches.

WHO SHOULD ATTEND? PASTORS, MISSIONARIES, MODERATORS, CHAIRMEN OF EVANGELISM, MEMBERS OF STEERING COMMITTEES, EVANGELISM CHURCH COUNCIL MEMBERS, LAYMEN and WOMEN, who are interested in Evangelism.

PROGRAM PERSONNEL

Dr. Eual Lawson, who has been assigned the work of developing, promoting and conducting associational Evangelistic clinics, will bring an informative and inspirational message at each session.

Dr. Orville Yeager, evangelist, Bible expositor and Bible conference leader, will give an illuminating exposition of the scriptures at each session.

Dr. I. L. Yearby will lead open forum and round table discussions.

Dr. O. C. Robinson, city-county missionary in Pulaski County, will speak.

STATE PASTORS WHO WILL SPEAK

Dr. Wade Armstrong, pastor Second Baptist Church, El Dorado

Rev. Jarry Autrey, pastor First Baptist Church, Paragould

Rev. Richard Brannon, pastor First Baptist Church, Batesville

Dr. Frank Pitts, pastor First Baptist Church, Blytheville

Rev. Bill Lewis, pastor Central Baptist Church, Bald Knob

Rev. Roy Hilton, pastor First Baptist Church, North Little Rock

DAYS AND PLACES OF MEETINGS:

Monday, October 8 — First Baptist Church, Little Rock, Dr. Nolan Howington, pastor

Tuesday, October 9 — First Baptist Church, Paragould, Rev. Jarry Autrey, pastor

Wednesday, October 10 — Immanuel Church, Pine Bluff, Rev. Theo James, pastor

Friday, October 12 — First Baptist Church, Fayetteville, Dr. Andrew Hall, pastor

TWO SESSIONS EACH DAY — 10:00 A.M. - 1:30 P.M.

Return your card indicating which Clinic you will attend.

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DEPARTMENT OF EVANGELISM, ARKANSAS BAPTIST STATE CONVENTION

Dr. I. L. Yearby, Secretary



REV. EUAL LAWSON
Associate in Department
of Evangelism
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DR. ORVILLE YEAGER
Evangelist and Bible
Conference Leader



I. L. YEARBY
Secretary, Department
of Evangelism,
Arkansas Baptist State
Convention

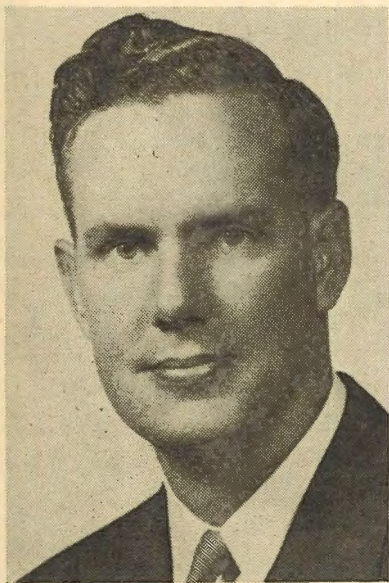


O. C. ROBINSON
City-County Missionary,
Polaski County Assoc.

Arkansas Baptist Student Convention

FIRST BAPTIST CHURCH, CONWAY

October 5-7



HAROLD REEVES, Speaker
Bangkok, Thailand



MRS. HAROLD REEVES, Speaker
Bangkok, Thailand

A rewarding week-end of spiritual experiences and Christian fellowship, emphasizing

"CHRIST THE LORD, MY LORD"

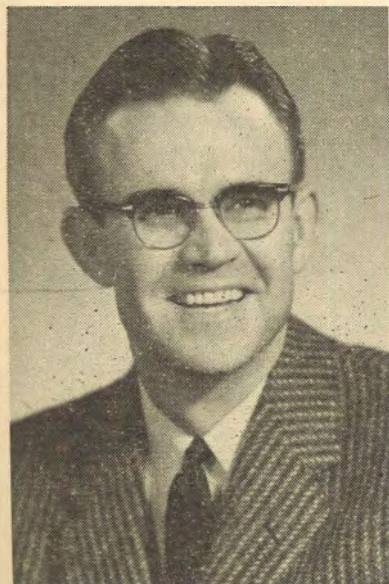
with these major addresses

"Modern Man's Rediscovery of Jesus" — Dale Cowling

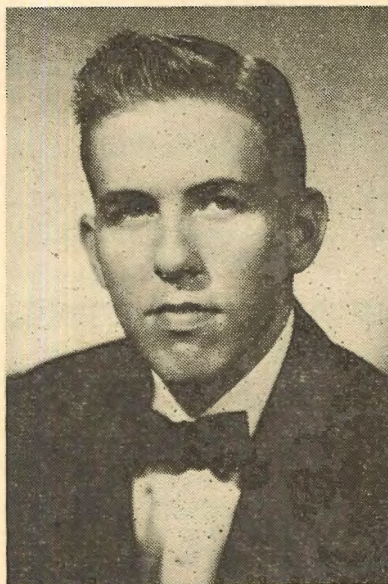
"The Faith and Its Facts" — Dr. W. O. Vaught

"God Speaks in The First Person" — David Alexander

"Are You Listening?" — Harold Reeves



DAVID ALEXANDER, Speaker
Southwide Student Department



JOHN WIKMAN
U. of A. Med. School,
State President

PLUS: Arkansas Baptist College Choir, State B.S.U. Choir, Dedication of new Baptist Student Center at Arkansas State Teachers College, Ouachita-State Teachers football game, Saturday afternoon service at Winrock Farm, Panel discussions, Conferences, Student testimonies, etc.

Tom J. Logue
Student Department

The Time of Beginning Again

The first day of October will soon be here; and every organization of the church will start the new associational year with new zeal, with a new study of objectives, with an enhanced program of work, and, in many cases, with a new line-up of leadership. This same is true of associational organizations.

New Brotherhood officers will need as soon as possible to comprehend their duties and responsibilities, in order that their work shall be effectively done all throughout the year. To assist these officers, both new and old, to have a better grasp of their work, the Brotherhood Department has prepared a mimeographed pamphlet entitled "Instruction Booklet for Church Brotherhood Officers and Committee Chairman". This booklet will be furnished free to any Brotherhood which is willing to hold its own officers' clinic. The Clinic may be simply an extended Executive Committee meeting. (Probably one and one-half to two hours study will be sufficient). Write the Brotherhood Department, 302 Baptist Building, Little Rock, and we will send the booklets by return mail.

In addition to the Instruction Booklet, there is available a pamphlet on "Sensible Steps in Organizing a Brotherhood". This booklet sets out a procedure which will take the Brotherhood from its initial meeting through its second regular meeting. The booklet furnishes the guidance necessary to bring a Brotherhood from a good start up to the level of effective work. Would you like a few of these? Let us know.

For a group of men who desire to get down to the bed-rock essentials of Brotherhood organization and work, the Brotherhood Department has prepared a tract on "Setting, Purposes, Organization, and Work of a Church Brotherhood". This tract is a primer of Brotherhood, and was designed to give men proper and adequate concepts of Brotherhood work preliminary to Brotherhood organization. Let the Brotherhood Department know how many of these you can use. They are also very useful in helping men to get a good start for a new year's work in Brotherhood.

The "Brotherhood Guidebook", the official manual of Brotherhood work, is available from your Baptist Book Store. The price is sixty cents.

October first will start the new associational year for all Royal Ambassador Chapters. The same is true of associational Royal Ambassador organizations.

New counselors will need as soon as possible to comprehend their duties and responsibilities and familiarize themselves with the Royal Ambassador program in

order that they may properly lead the chapter through the year.

New charters will be needed for each chapter and are renewed by sending request to the Brotherhood Department, 302 Baptist Building, Little Rock.



To assist the new counselors and new chapters as well as the old to have a better grasp of their work the Brotherhood Department has prepared a mimeographed pamphlet entitled, "The Purpose, The Need, and The Organization of a Royal Ambassador Chapter". Another mimeographed pamphlet, "Definite Steps in Organizing a Royal Ambassador Chapter" is also available. THESE PAMPHLETS ARE AVAILABLE TO COUNSELORS, PROSPECTIVE COUNSELORS, OR ANYONE INTERESTED IN ORGANIZING A NEW CHAPTER.

We also have a printed tract "Keys to a Successful Royal Ambassador Chapter in Your Church".

These three will be furnished free to counselors, prospective counselors, pastors, or others interested in organizing a Royal Ambassador chapter.

In addition to the above materials, there is available the "Guide for Counselors of Royal Ambassador Chapters". The price is one dollar, and the Junior and Intermediate Manuals at \$.10 each. Write the Brotherhood Department 302 Baptist Building, Little Rock for these materials, and we will send them by return mail.

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

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GRADED CHOIR ROBES



A BENTLEY & SIMON quality product, these kits are complete with cloth cut to fit each child, snaps, thread, and easy-to-follow instructions.

\$4.75 to \$5.15

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Foreign Mission Board Reports to the People

Deep Conviction, New Thought -- Promise Larger World Ministry

"Democracies move slowly; but once they are actuated by deep conviction, extending throughout the ranks of those who are joined together, a mighty power results," Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, said as he predicted the effect of World Missions Year upon Southern Baptists in the opening remarks of his report to the Board in its September meeting. "Southern Baptist thinking on world terms is being reconstructed; and it is evident that a larger world ministry lies just ahead."

(The Southern Baptist Convention has designated the period beginning October, 1956, and continuing through 1957 as World Missions Year.)

Dr. Cauthen continued: "This upsurge in world mission concern is a vital part of the large program of advance in Southern Baptist life leading up to 1964 which will mark the 150th anniversary of the organization of the first general Baptist convention in America."

It is expected that the total missionary appointments during 1956 will reach 125, the largest number to be sent out in one year in the history of Southern Baptist foreign missions. A large group of young people will be appointed at the opening session of the Board's annual meeting October 9. This will be a public service held in the auditorium of the First Baptist Church, in Richmond, Virginia, at 7:30 p.m.

"In order that people from every area of the Convention may share in the inspiration and thrill of an appointment service, the full Board will meet at the beginning of the Foreign Missions Conference at Ridgecrest, North Carolina, June 20-26, 1957," Dr. Cauthen reported. "Hundreds of people throughout the Southern Baptist Convention will be privileged to catch the inspiration of the hour in which young people are dedicated to overseas service."

The conference will open on Thursday evening, June 20, with an appointment service conducted just like the ones in Richmond. And on the following day conferees will see the full Board in action.

Advance into New Areas

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reported that definite plans under way by which three Southern Baptist missionary couples now in Nigeria will begin mission work in East Africa before the end of 1956; and the Board voted the transfer of Rev. and Mrs. Winfred O. Harper, Rev. and Mrs. Davis L. Saunders, and Dr. and Mrs. Jack E. Walker from Nigeria to Tanganyika. The new

Mission has been officially established as the Baptist Mission of East Africa.

Dr. Sadler said it has already been determined that work will be opened in two centers of Tanganyika, Dar es Salaam, the capital, and Mbeya, in the southern Highland Province. It is proposed that a hospital be erected at Mbeya.

Plans are being made to establish work in two centers in Northern Rhodesia where there are large settlements of Africans who are connected with mining and manufacturing industries. It is likely that the first Southern Baptist representatives will settle in Kitwe and in Livingstone.

Southern Baptists have assumed responsibility for a medical clinic in Taiybeh, Jordan, which has been under the direction of Anglican missionaries. Dr. and Mrs. L. August Lovegren, Southern Baptist missionaries who have been serving at the Baptist hospital in Ajloun, Jordan, have moved to Taiybeh to direct the clinic.

Visit to Peru

Dr. Frank K. Means, secretary for Latin America, reported on a recent visit to Peru where he attended the annual meeting of the Baptist Mission of that country.

"Peru is a nation of 9,300,000 people," he said. "Fully half of the inhabitants are Indians. In area it is twice the size of Texas. Its coast line is 1,410 miles long. The Andes Mountains occupy about 63 per cent of the total land mass and provide a home for three fourths of the people.

"Given a reasonable opportunity and fortified by God's blessings, Southern Baptists should eventually have a staff of not less than 35 missionaries in Peru. The six presently in that country are to be joined shortly by three couples who have just completed language study. These missionaries have ambitious plans for the future and we believe that the best days for Baptists in Peru lie ahead."

Developments in the Orient

Dr. J. Winston Crawley, secretary for the Orient, reported on developments in Baptist mission work in that part of the world during the past 16 months. He listed as one aspect of advance in the Orient the Board's formal decision to enter Pakistan and said that the first Southern Baptist missionaries to enter that country are now awaiting their sailing date.

Orient missionaries have entered three new stations of missionary residence during the period, two in Japan and one in the Philippines.

Another line of development is that of new institutions related

to Southern Baptist work. A new Baptist college has just been opened in Hong Kong. A Baptist high school and junior college, located at Mlang, is entering into affiliation with the Board's Mission in the Philippines. Also in the Philippines a new Bible school has been opened at Davao City. Among other new educational institutions are an elementary school connected with the Macao Baptist Church and a model kindergarten in Singapore.

In medical work, new hospitals have been opened on completion of modern buildings in both Korea and Japan. A similar hospital development has entered the building stage in Indonesia and a Baptist clinic has been started in Hong Kong.

Dr. Crawley said that new property is another major line of advance in the Orient mission work. Major building projects have been carried forward in connection with several Baptist hospitals and theological seminaries. "One outstanding advance step has been the securing of our first land in Thailand, where restrictive laws have made securing of permanent property very difficult," he said.

"Several of our Orient fields have seen the first national workers coming out as graduates of the seminaries and the first ordinations of Baptist ministers in connection with our work."

Dr. Crawley also listed some new emphases which have developed in mission work in the Orient: (1) the beginning of a foreign mission program by the Japan Baptist Convention, (2) a new emphasis on religious education in relation to the seminaries and the publication work of various fields, (3) readjustments in the co-operative relationship between missionaries and national leaders and national conventions, "a normal and natural part of mission development and a sign of advance."

MISSIONARIES' ADDRESSES

Dr. and Mrs. W. Carl Hunker, Southern Baptist missionaries to Formosa who are in the States on furlough, have moved from Canon City, Colo., to Louisville, Ky., where they may be addressed at Southern Baptist Theological Seminary, Box 405. Dr. and Mrs. Hunker make their permanent American home in Texarkana, Ark.

Dr. and Mrs. John W. Shepard, Jr., Southern Baptist missionaries to Japan, may now be addressed at 425 Oaza, Hoshiguma, Fukuoka City, Japan. Mrs. Shepard is the former Jean Prince of Arkansas.

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AMENDMENTS PRO AND CON

Two amendments on the November ballot are of interest to Baptists the state over.

AMENDMENT 49, sponsored by the Anti-Racing Council, would eliminate horse and dog tracks throughout the state and bar organization of any new ones. VOTE AND WORK FOR AMENDMENT 49.

Amendment 50, sponsored by Hot Springs interest, permits the continued operation of the Hot Springs track — AND allows the present laws to stay in operation. These are the same statutes that: (1) prevented the Racing Commission's denying a permit; (2) allow opening of a track in a community without the people having an opportunity to vote on whether or not they wanted it; (3) barred a chancellor from issuing an injunction to delay the track's opening. Vote AGAINST Amendment 50.

MUZZLE THE BEAST!

EVERYTHING WELL IN HAND



STATE WORKERS RALLY SLATED FOR OCTOBER 1

Final campaign plans for the anti-racing fight will be mapped at a state workers rally in Winfield Methodist Church, 16th and Louisiana, Little Rock, at 1:30 p.m., on October 1.

Dr. R. Paul Caudill, pastor of Memphis' First Baptist Church, will be the principal speaker.

The meeting is called primarily for county chairmen, volunteer workers and pastors, but every person interested in ridding Arkansas of the moral blight brought on by racing is invited to attend.

"Amendment 49 offers Arkansas a brighter future" said Tom Digby chairman of the anti-racing council's executive committee. "It's up to us to see that it is endorsed at the polls in November. The attendance and interest at this state planning meeting can do much toward giving a good send off to a successful campaign."

To Citizens of Arkansas

DANGER!!

Do you realize that your state and community are now helpless before the dogs. Here's why!

- (1) No local option provision. If a dog track wants to move into your community, no provision is made for an election.
- (2) Racing Commission is powerless to deny permit.
- (3) Governor is powerless to deny permit.
- (4) Courts are powerless to deny permit. Supreme Court has ruled that under existing laws, permit to operate dog track must be issued when certain conditions are met.

West Memphis tried all the above but the dogs are running today. If #49 fails, Arkansas is literally gone to the dogs.

Many voters believe Amendment #50, "The Hot Springs Amendment", will permit race track gambling at Hot Springs but nowhere else in the state. This is not true. The Hot Springs Amendment will, if it passes and ours fails, leave our state exactly as it is now — wide open to race track gambling anywhere; and you, the people cannot prevent it, the courts cannot prevent it, the racing commission cannot prevent it, the governor cannot prevent it. All these were tried at West Memphis but the dogs are running!

(Vote FOR Amendment 49)

Mission Notes

E. E. Boone, a native of Hot Springs and a graduate of Ouachita and Southwestern Seminary, is the newly elected missionary in White County Association.

Gus Prince has resigned as missionary in Woodruff Association to accept the call of Fair Oaks Church in Tri-County Association.

Walnut Grove Church in Newton County plans a dedication service for their new building, November 25.

Marlbrook Mission, between Prescott and Blevins, was constituted into a church, September 2.

L. A. Tribble, who has served as missionary in Buckville Assn. in connection with the Jessierville pastorate, has resigned to accept Northvale Church, Harrison.

Mississippi County Association plans to have six Spanish speaking preachers to work with the Mexicans this fall.

Arkansas Valley Association has one Spanish speaking preacher engaged to work in their vicinity. The Elaine Church will also employ one.

The Department of Missions has three Spanish speaking

preachers engaged to serve in Trinity, Tri-County, and Mt. Zion Associations.

Available tracts in the Spanish language may be secured through House, Box 1648, El Paso, Texas.

Miss Gwendoline Luster, missionary to the Negro race, recently underwent major surgery, and is now at the Arkansas Baptist Hospital.

Charles Finch, Chaplain at the Tuberculosis Sanatorium, Booneville, is back at work following a heart attack. He reports three professions of faith last week.

First Church, Stuttgart, will constitute one of its missions into a church, September 30.

The annual meeting of the association should be a time for the Missions Committee to set up a definite program of work for next year.

In a recent meeting at Ridgecrest, Superintendent C. W. Caldwell spoke to a group of college presidents and Bible teachers on Rural Church Conferences as promoted in Arkansas.

*Department of Missions
C. W. Caldwell, Supt.*

Figures to Inspire

SUNDAY, SEPTEMBER 16, 1956

xIndicates Missions Included

	S.S.	T.U.	Add.
Alma, First	228	74	1
Benton, First	x636	x126	
Berryville, First	224	128	
Camden, First	x700	x227	7
Cullendale, First	414	210	
El Dorado, First	x1177	x334	
El Dorado, Immanuel	731	309	5
El Dorado, Second	464	223	1
El Dorado, West Side	348	128	4
Fayetteville, First	x845	x293	53
Fayetteville, University	235	120	6
Fordyce, First	424	130	2
Forrest City, First	490	155	1
Fort Smith, Bluff Ave.	205	93	
Fort Smith, First	x1489	x489	7
Fort Smith, Grand Ave.	x828	x277	10
Fort Smith, Immanuel	396	131	
Fort Smith, Spradling	239	95	2
Fort Smith, Temple	296	127	
Fort Smith, Trinity	353	125	2
Hot Springs, Park Place	439	143	1
Jacksonville, First	513	208	3
Jonesboro, Central	443	211	5
Levy	432	200	6
Little Rock, First	x1078	x426	6
Little Rock, Immanuel	x1654	x537	x12
Little Rock, Second	x1130	x344	8
Little Rock, South Highland	566	235	2
Little Rock, Tabernacle	638	177	4
McGehee, First	532	262	1
Magnolia, Central	x785	x247	9
Malvern, First	539	153	
Marianna, First	324	116	
Monticello, First	392	206	8
N. Little Rock, Baring Cross	x1037	x397	1
N. Little Rock, Park Hill	536	180	3
Paragould, First	x651	x328	1
Pine Bluff, Immanuel	568	222	15
Pine Bluff, Southside	646	219	
Rogers, First	342	136	
Searcy, First	391	102	
Smackover, First	387	170	
Springdale, Caudle Ave.	136	59	
Warren, First	515	177	2

BSU Secretaries Meet In Nashville

The State Baptist Student Union Secretaries will meet in Nashville Sept. 26-28, under the direction of G. Kearnie Keegan, secretary, Student Department, Baptist Sunday School Board. About 35 people will attend the two-day seminar.

Reports of work completed and plans for 1957 will be made, with special consideration given to the Baptist Student World Missions Congress to be held in Nashville, Dec. 27-30.

LONGSHORE TO PASTOR OKLAHOMA CHURCH

Ralph Longshore, superintendent of Adult work, Sunday School Department, Baptist Sunday School Board, has resigned to accept the pastorate of Portland Avenue Baptist Church, Oklahoma City. He will assume his new post October 1.

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SEPTEMBER							NOVEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1					1	2	3
2	3	4	5	6	7	8	4	5	6	7	8	9	10
9	10	11	12	13	14	15	11	12	13	14	15	16	17
16	17	18	19	20	21	22	18	19	20	21	22	23	24
23	24	25	26	27	28	29	25	26	27	28	29	30	
30													
OCTOBER													
	1	2	3	4	5	6							
	7	8	9	10	11	12							
	14	15	16	17	18	19							
	21	22	23	24	25	26							
	28	29	30	31									

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Bottoms Baptist Orphanage Truck Schedule For 1956

H. C. SEEFELDT, *Superintendent*

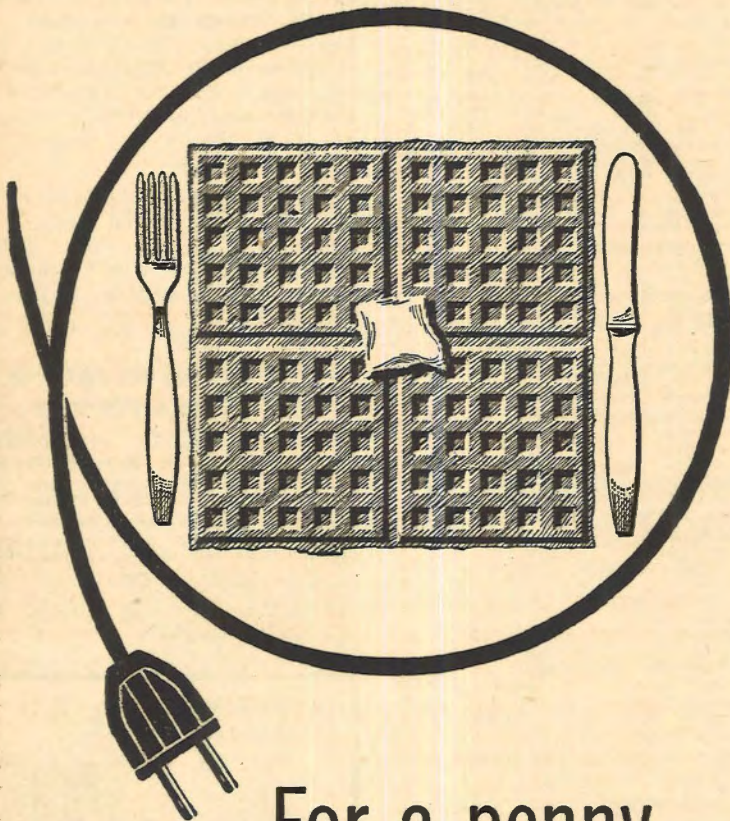
The following schedule for the Orphanage truck has been worked out. If any date on the schedule is not satisfactory, please advise us; otherwise please have the things for the truck brought to the places and on the date indicated. This will help us so much as we endeavor to care for the entire state with one truck.

SOME THINGS NEEDED

We list the following as suggestions for things needed most: jellies and preserves; feed of all kinds (corn, small grain feed such as maize, etc.) and hay; chickens; eggs; sweet and Irish potatoes; fruit (canned and fresh); flour; corn meal; syrup; canned peas, corn, beans, etc.; rice and nuts; toilet articles; school supplies, etc.; sheets; bed spreads and good used clothing.

SCHEDULE

1. **Week of October 15: Pulaski, Centennial, Harmony, Delta, Liberty, and Carey Assns.** — Montrose; Portland; Parkdale; Wilmot; Lake Village; Dermott; McGehee; Tillar; Dumas; Gould; Pine Bluff, First, Second, Immanuel and Southside; Altheimer; Humphrey; Stuttgart; Almyra; DeWitt; Carlisle; Lonoke; Little Rock, First, Second, Immanuel, Tabernacle, Pulaski Heights, Gaines Street, Baring Cross, and South Highland; Kingsland; Fordyce; Bearden; Sparkman; New Hope; Camden, First and Cullendale; Elliott; Louann; Stephens; Smackover; Norphlet; El Dorado, First, Second, Immanuel, South Side, West Side; Junction City; Strong; Huttig.
 2. **Week of October 22: Current River, Greene County, Gainesville, Mt. Zion, Trinity, Mississippi, Caroline, and Black River Assns.** — Newport; Tuckerman; Swifton; Alicia; Hoxie; Black Rock; Imboden; Walnut Ridge; Pocahontas; Maynard; Biggers; Reyno; Datto; Success; Corning; Piggott; Rector; Marmaduke; Paragould, First and East Side; Leachville; Monette; Manila; Dell; Blytheville, First and Calvary; Luxora; Osceola; Wilson; Joiner; Tyronza; Marked Tree; Lepanto; Harrisburg; Trumann; Nettleton; Lake City; Jonesboro; First, Central, Walnut Street, and Fisher Street; Biscoe; DeValls Bluff.
 3. **Week of October 29: Independence, Little Red River, Big Creek, Rocky Bayou, Black River, White River, Stone-Van Buren-Sear Assns.** — Clinton; Leslie; Marshall; Yellville; Flippin; Cotter; Gasville; Mountain Home; Viola; Salem; Mammoth Spring; Hardy; Calico Rock; Melbourne; Sage; Batesville, First and West Batesville; Mountain View; Ruddle Hill; Concord; Heber Springs.
 4. **Week of November 5: Red River, Hope, Ouachita, and Buckner Assns.** — Arkadelphia, First and Second; Gurdon; Prescott; Emmett; Hope; Lewisville; Stamps; Waldo, Memorial (Ray's Groc.); Magnolia, Central; Canfield; Bradley; Doddridge; Fouke; Texarkana, Beech Street, Calvary, and Immanuel; Ashdown; Grannis; Wicks; Cove; Hatfield; Mena; Waldron.
 5. **Week of November 12: Faulkner County, Newton County, Boone, Carroll, Washington-Madison, and Benton County Assns.** — Mansfield; Hartford; Fayetteville, First; Lincoln; Springdale; Lowell; Siloam Springs; Gentry; Decatur; Gravette; Bentonville; Rogers, First and Immanuel; Pea Ridge; Eureka Springs; Berryville; Green Forrest; Alpena Pass; Harrison; Bellfonte; Jasper; Deer; Conway, First and Second.
 6. **Week of November 19: Arkansas Valley, Tri-County, and White County Assns.** — Clarendon; Barton; West Helena; Marianna; Hughes; West Memphis; Marion; Earle; Parkin; Wynne; Cherry Valley; Forrest City; Brinkley; Cotton Plant; Hunter; McCrory; Augusta; Bald Knob; Judsonia; Searcy, First and Second; Beebe; Ward; Austin; Cabot; Jacksonville; England.
 7. **Week of November 26: Concord, Clear Creek, Caddo River, and Central Assns.**—Bauxite; Benton; Malvern, First, Third, and Shorewood Hills; Hot Springs, First, Second, Central, Immanuel, Harvey's Chapel, and Park Place; Glenwood; Amity; Caddo Gap; Norman; Mount Ida; Booneville; Magazine; Paris; Ratcliff; Branch; Charleston; Bloomer; Lavaca; Ft. Smith, First, Calvary, Immanuel, Temple, Trinity, Grand Avenue, South Side, Mill Creek; Jennie Lind; Greenwood; Van Buren; Alma; Dyer; Mulberry; Ozark; Clarksville; Knoxville.
 8. **Week of December 3: Little River, Dardanelle-Russellville, Conway-Perry Assns.** — Village; Ogden; Wilton; Lockesburg; DeQueen; Nashville; Mineral Springs; Murfreesboro; Ola; Casa; Danville; Dardanelle; Russellville; Atkins; Morrilton; Plumerville; Perry; Perryville.
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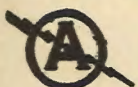
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The Great Invitation

By BURTON A. MILEY

The Bible opens with man coming from the heart of God by creation and positioned in Eden. Man leaves the Garden of Eden through disobedience. The Bible closes with the invitation from God for man to return to Him. The record between the first and last chapters of the Bible is that of God's dealings with man and man's rejection or acceptance. Some materials are harsh and severe as when man ignored God and went on with his wickedness. There are other parts when man turned to God and shared blessing that cannot be measured in human terms. The last chapter in the last book of the Bible contains God's last written invitation. It is a glorious invitation spoken from a heavenly atmosphere by one qualified to invite. It is to be echoed by everyone who hears. The invitation is to be obeyed by anyone who feels desperate need for God, or who will come to God to "take the water of life freely."

AFTER CONFLICT, PEACE

The Revelation of Christ to John began with Christ among His churches. It progressed in the conflicts between people and God. Judgments were executed. Terrible happenings are recorded within the section between chapters four and twenty. The conflicts end with the Judgment of the Great White Throne in chapter twenty. God continues unshaken on His throne. The last two chapters of Revelation are devoted to peace as God's people will enjoy it after separation of evil. The saved share their glorious heritage unmolested.

It is interesting to note that the tree of life was beside the river of water running out of the throne of God. This tree was last seen in the Garden of Eden from which man was lastingly banished. It is now transplanted to the heavenly home where the redeemed are eternally assembled. This tree bears complete fruit continuously every month. Healing is in its leaves. The tree of life was everything man needed in the garden for a continued existence as God started him. The tree of life is symbolic of everything that man needs in his redeemed state.

This peace is made possible because of the intimate relationship with God. For the first time men that have the name of God imprinted on their foreheads shall be able to see his face. This is the intimate relation which will exist between the redeemed and the Redeemer. Night with all of its fears is gone. God takes over as the "light of the world," giving man everything that he needs. John was so moved by the remarkable vision that he wished to worship one of the angels. He was forbidden. The angel declared any superiority and identified

Sunday School Lesson

September 30, 1956

Revelation 22:1-5, 8-9, 16-21

himself as a fellow servant, obligated to the sayings of the Book. John was commanded to worship God in peace after conflict.

THE GREAT INVITATION

Sixty years had passed since Jesus extended His invitations while on the earth. He had told His disciples to go and invite in His stead. These disciples had gone forth and served. Some found martyrdom through their service. The Revelation which John saw in the Lord's day was to remain opened. The Book was not to be sealed. People were to know the ultimate outcome.

John had seen all the conflicts which precede the heavenly peace. He had opportunity to see the glorious preparation God had made for His redeemed. Christ was unsatisfied to permit John to leave the vision without one further invitation from the corridors of heaven for men to come. The invitation leaves no question about the identity of the Holy Spirit of God. He had come upon the prophets of old. He had endowed the apostles with power. He did His office work in behalf of Christ throughout all the church age. This same Holy Spirit is pleading for men to turn eyes to heaven and reach it through the blessed Redeemer.

There is a possibility of two identities of "bride." First, the church is known as the Bride of Christ. Surely the bride would share in any invitation. She has given the invitation through the years. It is her business today to cry out the invitation in Jesus' name. However, the twenty-first chapter of Revelation gives the picture of the New Jerusalem "coming down from God out of heaven, prepared as a bride adorned for her husband." Could it be that this New Jerusalem, symbolic of all that God has in store for the redeemed, cries out in her readiness for others to come and share her benefits? It seems that this possibility could exist. The New Jerusalem is shown coming down out of heaven because it is not the evolution or product of men's hands. Men have not built up to the New Jerusalem. It is God's creation given down to men. Grace provides it. It is a gigantic cube city, fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high. Whether these are actual measurements of the city or figurative, symbolic meas-

urements to show the adequacy and abundance of God's provision can be questioned. Anyone studying the city can be assured that it is God's abundant provision for everyone. None is left out. The last detail is complete. It is Christ's completion of "I go to prepare a place for you." The invitation rolls from this prepared city for men to come and share its benefits. God wanted to echo His invitation through everyone who heard it. Hearing the word of God gives responsibility to further it. Anyone that is athirst should heed the invitation. Then in the final part of the invitation, even though one is not consciously thirsty or hungry for God, if he will come, the waters of life are still available unto him. No invitation among the many invitations of God's word is more inclusive and outreaching than the last of God's written invitations.

PRACTICAL LESSONS

Serious warning. Warnings are given concerning treatment of the words of the Book. If any man will add to the words in action or otherwise, then the Book shall have judgments placed upon the man. If anyone shall take away from the words that have been spoken, punishment will come to him. The Lord's coming shall be sudden, not from the point of immediate time, but sudden in its appearance without warning like a thief in the night. Quickly can mean suddenly. Therefore man should live in a state of constant preparation.

God lastingly works for man. If the Bible reveals anything, it is that God loves man and is in constant pursuit for his welfare and happiness. God's great redemptive program is directed toward man's welfare. From creation in the beginning to heaven in the end, God

has diligently worked for man. He worked for man throughout Revelation. Man has no higher accomplishment than that of accepting God's work.

Each is to echo the invitation of God. Has that invitation been furthered through you? Did it hit a dead wall and die when it reached the chambers of your heart? Every individual has the responsibility to further the invitation of God. Speak up and out for Him!

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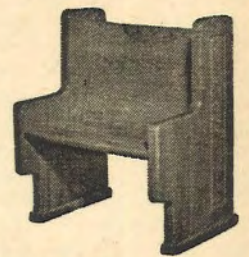
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Opportunity

In Matthew 23:37, we see Jesus standing on the brow of a hill looking out over the city of Jerusalem. As he stood there he cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The word "opportunity" comes from two Latin words which literally mean "at the gate." It means that something lies at the very door.

On this particular day success knocked at the door, literally power was at Jerusalem's gate, but Jesus said, "Jerusalem would not."

Jerusalem had been a place of prominence for thirty-eight centuries, and God said, "You have I known of all the families of the earth." For this city Joab had fought; toward this city Daniel had prayed; inside her walls Ezekiel had dreamed; Isaiah had preached and Jeremiah had wept. In Jerusalem David had reigned and Solomon had built. Much was expected of Jerusalem. The Queen of Sheba on viewing Jerusalem, exclaimed, "The half hath not been told me." She had received much and was expected to give much in return.

But Jerusalem, the golden Jerusalem, the blessed Jerusalem, turned Jesus away and abused every God given privilege. Bluntly, Jerusalem had passed up her opportunity, "God was at the gate," and now because Jerusalem would not stand up and be accounted, she must be counted out. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" Matthew 23:37-38.

Jesus did not weep over Athens, the center of art; he did not weep over Rome, the center of law, but he did weep over Jerusalem, the symbol of religion. Jerusalem was to lead the way in teaching a sinful world about a righteous, sinforgiving Saviour, but she would not find her purpose. Jerusalem was not being judged by what she did or did not do toward slum clearance, racial integration, world finance, or political know-how. But Jerusalem was being judged because she failed to fulfill God's purpose for her.

Today Our Nation Occupies A Place of Privilege

We have inherited all the advantages which providence gave our God-fearing fathers of the past. Our nation did not grow without Divine purpose. When the constitutional convention opened its session in Philadelphia, June 28, 1787, Benjamin Franklin arose and said, "Mr. President, in the beginning of our conquest with Great Britain, we had daily prayer in this room for Divine protection. Our prayers were heard and answered. I have lived a long time sir, and the longer I live the more convincing proofs I see of the proof that God is present to rule and govern in the affairs of men. I therefore beg leave to move that henceforth prayers

imploing the assistance upon our deliberations, be held every morning."

The founding fathers knew that and always acknowledged the fact. Benjamin Franklin wrote to a friend on June 9, 1788 and said, "But we must not expect, that a new government may be formed, as a game of chess may be played, by a skillful hand, without a fault. The players of our game are so many, their ideas so different, their prejudices so strong and so various, and their particular interests, independent of the general, seeming so opposite, that not a move can be made that is not contested; the numerous objections confound the understanding; the wisest must agree to some unreasonable things, that reasonable ones of more consequence may be obtained; and thus chance has its share in many of the determinations, so that the play is more like backgammon with a box of dice." And George Washington is reported to have said, "It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

George Washington wrote to Lafayette when the states were about to repudiate the leaders by rejecting the Constitution. He said, "Should everything proceed with harmony and consent according to our actual wishes and expectations; I will confess to you sincerely, my dear Marquis; it will be so much beyond anything we had a right to imagine or expect eighteen months ago, that it will demonstrate as visible the finger of Providence, as any possible event in the course of human affairs can ever designate it."

A Time to Remember

But apparently, some of our national leaders are about to forget that the United States became strong and great because of a great God. These leaders are forgetting because they know that Mr. Average Citizen is too busy with his own little affairs to stand up and be counted in civil and political affairs. This forgetting has brought us many leaders who believe that we can get along without God. Therefore, they advocate drinking and gambling as the way to prosperity. They would have us war our way to peace; educate our way to salvation; spend our way to wealth; council our way to wisdom, and play our way to heaven.

In order that our leaders may not forget, we as Christian citizens, should remember while it is time. Remember to pay our poll tax; remember to vote on election day; remember to vote for moral and civil righteousness by voting against gambling; remember to vote for Amendment No. 49.

In Luke 22:61-62, the Bible states, "And Peter remembered, and then went out and wept bitterly." The trouble with the Apostle was, he did not remember until Satan used him in a big way.

Our Baptist Position

Our place as Baptists in Arkansas is one of position and privilege. There are enough

Evangelistic Clinics

The Department of Evangelism is sponsoring four practical, down-to-earth clinics during the week of October 8-12. There will be two sessions each day at 10 a. m. and 1:30 p. m.

The dates and places of the meetings are as follows:

October 8 — First Baptist Church, Little Rock.

October 9 — First Baptist Church, Paragould.

October 11 — Immanuel Baptist Church, Pine Bluff.

October 12 — First Baptist Church, Fayetteville.

Plans and methods for promoting an effective evangelism program will be studied. This is an opportunity for our Baptist people to keep themselves informed on soul-winning techniques. The leaders, in every Baptist church, will do well to attend one of these meetings. — R. D.

Baptists old enough to vote to rid our state of gambling and rid every county and township of liquor.

We must not stand idly by and yawn when someone tries to warn us of the peril which lurks in our complacency. We must not stand by in this "reelin', rockin' and rollin'" age as though nothing were about to happen. We must remember to do our duty while it is time. We cannot stand around and wait for good things to happen. Nor can we afford to say, "Let George do it," when opportunity knocks at our door.

Many people in the past, went to pieces because they were so busy they did not remember. Esau came in, one hot day, tired with work in the fields and sold his birthright. David threw away his self respect because he failed to remember that decency and honor makes the man. Judas "scrapped" his honor for a bit of silver.

Many nations went to pieces because the citizens did not stand for the things that were upright and just. The people of the Roman Empire kept thinking of life as a possession instead of an investment. "Everybody for himself," they said, and they went on quibbling, gambling and scrapping, with graft and lust until their nation, the strongest ever, died. They plodded along through years of extremity, days of ruin, hours of peril, moments of distress, and saw no opportunity to change the affairs of their nation and world. They could not see anything but me and mine; they could not hear anything but their own selfish voices; they could not understand anything but their own ideologies, and they could not sense anything except, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. So Gibbons wrote his "Rise and Fall of the Roman Empire."

Our nation must not let the insidious forces of evil undermine our moral standards and weaken our spiritual foundations. Baptists have an opportunity to not only stand up and be counted for God's righteousness, but to help our state and nation remember while there is time to remember. Remember! Pay your poll tax! Vote in November! Vote for Amendment 49! — R. D.

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