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### September 13, 1956

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, SEPTEMBER 13, 1956

NUMBER 36



Louis C. Williams

## **Arkansas Students Return to College**

**B.S.U. Convention, October 5-7, Conway**

See Page Eleven

**NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
LIBRARY**

## The City of Leningrad

By R. PAUL CAUDILL, Pastor  
First Church, Memphis, Tenn.

I am in Leningrad, a city well-named, for everywhere there are visible reminders of the life and works of the man who had so much to do with the founding and early development of the Soviet state.

It was almost 11:30 Wednesday night when we approached the city by train from Helsinki and saw the outline of factories, apartment houses, and other public buildings loom against the sky. Pastor Orlov of the local Baptist church, bearing a lovely spray of peonies, lilies, and other sweet-smelling flowers, and accompanied by other brethren, greeted me in typical Russian fashion (with a hug and a kiss on the cheek) and let me know in warm words of Christian greeting just how welcome I was in Leningrad. And I was conscious that he meant every word of it, for I have never found a Christian congregation more eager to hear the preaching of the gospel than I have found in Leningrad.

The great majority of people in this land, of course, register little or no concern for the things of God.

I am informed that there are at this moment seven million members of the Communist Party — and that means active, fully committed men, so far as Communism is concerned, and not wishy-washy, vacillating, now hot and now cold, people like so many of our so-called Christians in America.

What is more, there are said to be no less than 19 million members of the young Com-

munist League, composed largely of students, aged 15 through 25, though some younger and some older may be found among the ranks. That adds up to a total of 26 million devout adherents to a militant faith in a materialistic design that has already captured the controlling interest in one-third of the world's population.

But there are Christians in Russia, as devout, and as sincere, and as constant in their devotion to the Lord Christ as there are to be found on this earth. This is my conviction after my first experience at public worship in Leningrad. The service, as do most formal hours of worship in Russian Baptist Churches, lasted for more than two hours, but nobody seemed to care, and the sanctuary had more people standing in it than seated — many of whom had arrived long before the hour of the service. Throughout the service people wept, and after the benediction and handshaking, my arm ached to the shoulder and was sore for two days!

If what I saw last night is representative of small Christian groups in other places, then Russia is headed for a spiritual awakening that will one day be wonderful and great. (But do not try to pin God down to a timetable of your own design, for it may be a solid century before it happens.) You cannot put out the kind of fire I saw in the eyes of eager worshipers last night. Their prayers and silent longings will one day be heard by God whose arm is no shorter than it was in the days when another people wept.

## Orders From King Give Bunyan Right to Preach

BEDFORD, England, May 9, 1672 —(BP) —John Bunyan, the preacher who never was proved guilty and who was sentenced to jail without a trial, was free today. It took not one but two orders from the hand of His Majesty King Charles II to make the non-conformist a free man, however.

The order which liberated Bunyan also granted him permission to preach the gospel as he sees fit. This is exactly the kind of liberty the minister demanded from the first. In fact he refused freedom on any other grounds.

"We do hereby permit and license John Bunyan to be a teacher of the congregation in . . . Bedford," the king's order read, "for the use of such as do not conform to the Church of England, with further license and permission to him the said John Bunyan to teach in any other place licensed by us according to our declaration." The order was addressed to "all mayors, bailiffs, constables, and others."

The declaration referred to in the order granting Bunyan liberty to preach is the Declaration of Indulgence issued by the king in March. The declaration revoked all penalties previously levied against dissenters.

"That there may be no pretense for any of our subjects to continue their legal meetings and conventicles," the Declaration of Indulgence reads, "we do declare that we shall from time to time allow a sufficient number of places as they shall be desired in all parts of this our kingdom for the use of such as do not conform to the Church of England, to meet and assemble in for public worship and devotion; which places shall be open and free to all persons."

This was the first order of the king which

opened up the road to freedom for Bunyan. When news of the declaration reached Bedford jail, Bunyan and other non-conformist prisoners there immediately applied for pardons and licenses to preach the nonconformist gospel.

The petition was referred to the county sheriff who certified that the prisoners were "convicted upon several statutes for not conforming to the rites and ceremonies of the Church of England and for being at unlawful meetings." The king in council then ordered that the names of the prisoners at Bedford be included in the general pardon.

Bunyan was imprisoned twelve years ago, having been given a three months' sentence for conducting a worship service which was declared "seditious and treasonable." At the end of three months law enforcement officers refused to release the minister because he refused to promise to quit preaching.

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—17th Century Baptist Press

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## German Communist Organ Asks Fight Against Religion

Members of the Socialist Unity (Communist) Party in East Germany were called upon by Neues Deutschland, Party organ, to be unremitting in their fight against religion.

In an article quoting liberally from the writings of Stalin, the paper stressed the "materialistic; anti-idealistic; anti-religious and atheist" basis of Communist ideology.

Party members were warned against taking a "neutral" attitude toward religion or regarding it as an "abstract issue" outside the class struggle.

—Religious News Service

## Divine Forgiveness

A Devotion By The Editor

"That through this man is preached unto you the forgiveness of sins."

The divine forgiveness is the basis of our hope of salvation; it lifts the cloud of descending darkness that threatens to envelop us; it arrests in mid-air the stroke of condemnation about to strike its fatal blow; it clears the path to righteous living; it opens the avenues of approach to God whose image it makes available to us the unbounded riches of God's grace through Christ.

What marvelous hopes are generated in our hearts by the realization that "God for Christ's sake has forgiven our sins!" What freedom from "That fearful looking for a judgment and fiery indignation" which haunt the sinner! What peace and assurance we experience when there breaks upon us the realization that the chains of sin are broken and we are granted the freedom and the joys of the children of God!

But there is a warning to be issued, a caution to be observed, a danger to be avoided: we may not take the forgiveness of God for granted without careful and meticulous regard to the ground upon which we are offered forgiveness, and the conditions which we must meet in order to procure that forgiveness, and the resultant consciousness of forgiveness without which we lose the joys of the forgiveness we claim.

To assume that we have the forgiveness of God without due regard to these matters will leave us with a false sense of security that may be no more than an opiate which deadens our spiritual sensibilities and thereby leaves us in a state of peril of which we are unaware.

The ground of forgiveness is the atoning work of Jesus Christ. The conditions of forgiveness are conviction for sin, repentance from sin, and faith in the Lord Jesus Christ. The result is the consciousness which accompanies conviction for sin.

To seek forgiveness on any ground other than the atonement of Jesus Christ is sheer presumption; to seek forgiveness without conviction is a contradiction of life; to seek forgiveness without repentance would be an act of theft; and to seek forgiveness without faith is to be a cheat.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38).

## ARKANSAS BAPTIST

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# Budget— Translated to Personal

By BURTON A. MILEY, *Pastor*  
*First Church, Springdale*

A church budget can be a cold, mechanical structure for financial ministry. This is the end result instead of a means to a more personal ministry. The end for all the ministry of the church is dedicated personality to God. The budget must assume its share of responsibility at this point or be declared irrelevant to the church. A church program is the sum total of methods used to bring about dedicated personalities. It stands in obvious light that salvation is the first step of dedication. Six-point, eight-point, financial records and church minutes are means to the desired end. The budget is prewritten record of the church's financial intentions in order that people may be reached locally and beyond.

## Chief Divisions

The church budget may have several main divisions in mechanical makeup. One will be the ministry outside the local church operation. This will include the Cooperative Program and other missionary and benevolent projects. This outside ministry should never be reduced to a mere mechanical structure. It represents dedicated foreign, home, state and associational missionaries. It is made alive by nurses in training, students for the ministry, gospel singers and educational workers. The aged lean on their staff to call the church blessed for relief gifts.

The Cooperative Program provides for the same work away that the churches does at home. The missionary's salary is paid. Property is acquired and kept in repair. Utility bills are paid. Literature is provided. Medical missions and relief are supported. There

is romance in the work and person of a foreign missionary which should not be minimized. However, there is a pickup in the word "missionary" that should be felt in the local church when it realizes that through the Cooperative Program it shares in this romance abroad just as it does locally. Sometimes a church may feel that it wants to fully or partially support a missionary "to have a more personal touch." The Cooperative Program should be personal while every member shares in all its worthy projects.

Another division is local ministry. This is work for the Lord that the church is privileged to do within its own location. There is an educational element which the church organizations do. These must be supplied with necessary instruments of service, whether building, literature or record forms. Such items as utilities, upkeep of property, stationery and stamps, supplies for promotion, salaries, radio ministry, and revival effort are the church in action. Faces painted at each point of supply help to make the budget personal.

Another division is future operation. This can include the accumulation of a building fund, or, if the building has become a reality, the payment on debt. This generation found a church house built by sacrifices and gifts. It should do as much for the coming generation. Brick and mortar turn as personal as new born babes and young people answering the call of wedding bells.

## Right Ratio

A healthy ratio of support should exist between the three major divisions in the budg-

et. Outside ministry should bear a ratio in proportion to the local and future ministry. Various suggestions have been made as to what is the proper ratio. The ideal certainly would be a fifty-fifty division. That is as much going outside for ministry beyond the church as is used locally. This ideal is not always immediately attainable but the ratio by emphasis can be progressively improved.

Another thought has been advanced that the ratio should be twenty-five per cent of total receipts for local ministry, twenty-five for that which is immediately around the church (associational), twenty-five per cent for the home missions and twenty-five for foreign. This suggestion is based on Acts 1:18, "Ye shall be witnesses in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." There is no question on this being the territorial responsibility of the Christian church. However, little thought will be required to show that this arbitrary division would not meet the need, if rigidly stressed as the plan of operation. Each church should determine under its condition the will of the Lord for operation and work toward the ideal with full trust in the Lord. The budget is people in action for God. The budget is character expended instead of coins collected. The budget is persons in obedience instead of program to gather shekels.

## Benefits to Giver

Nothing has been said of blessings which come to the contributor. They are numerous. The individual giver is challenged by the bigness of God's work. He is blessed by the satisfaction of sharing in the work. The spiritual satisfaction of duty worthily executed is uplifting. The knowledge of an excellent example to fellow Christians is also a joy.

## Together We Conquer

By EUGENE L. HILL

Samson destroyed a lion and thousands of Philistines alone, but his end was tragic indeed. David as a lad met and conquered Goliath singlehanded; but, this deed of singular valor notwithstanding, the most significant battles David won were those in which he led his armies together to victories. Very few times in history have men saved the day alone.

It is quite apparent that Jesus was acutely concerned that the twelve whom he chose and to whose training he gave so much thought and energy would stay together.

To the divided church at Corinth Paul concluded a portion of his plea and argument for unity by saying, "For we are God's together workers" (I Corinthians 3:9a. Translated from the Greek). Even at that early day, Paul gave timely warning to churches that failure was sure if they were riddled with division. Moreover, he gave certain voice to the eternal principle that redeemed men belong to God and must, therefore, work together.

Not until evangelical groups began to band together was the modern missionary movement able to get under way. Although their financial support was practically negligible, it was only after the organization of the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen on October 2, 1792, that William Carey and John Thomas were sent to India as missionaries.

Keen insight and spiritual comprehension enabled Luther Rice to recognize that Amer-

ican Baptists could never do much at home, much less send missionaries abroad, unless they became an organized force. After constituting the General Convention of the Baptist Denomination in the United States for Foreign Missions in 1814, they became missionary at home and afar.

The year 1845 saw the organization of the Southern Baptist Convention. Gradually this body grew in numbers and strength. Despite their enlarging membership and the increasing number of their churches, Southern Baptists carried on their work by offerings for specific phases of their benevolent, educational, and missionary program. But at best such a method did not, and could not, insure a steady and dependable income for the undertaking many leaders felt Southern Baptists able to maintain.

After much thought and prayer the Cooperative Program was adopted at Memphis, Tennessee, in 1925 as a plan for Southern Baptist churches to channel their gifts to Baptist causes within the respective states, and to South- and worldwide undertakings.

It is impossible to calculate all this "together" plan has meant already, and only eternity can reveal what the total achievements will be because of it. But some remarkable values are evident.

1. The Cooperative Program has given Southern Baptists a plan that enables every participating church to meet its inescapable responsibility to support a worldwide program, no matter how small its membership or few its gifts.

2. Then again, the Cooperative Program makes possible the undergirding of a denominational undertaking of far-reaching proportions. Not only may each church channel its gifts through the Cooperative Program, but the combined gifts of 30,377 churches result in a Baptist program that crosses each state and the nation and reaches to the ends of the earth.

3. Moreover, the Cooperative Program has made possible a distribution of the gifts from the churches to those objects judged to be in greatest need. Time was, under the old plan, when a preponderance of the offerings from the churches was designated for some appealing cause of immediate proximity, while other causes, more in need but further removed, were practically forgotten. Under the plan of the Cooperative Program, Baptist state conventions and the Southern Baptist Convention weigh the needs of every phase of our work and endeavor to allocate the receipts according to need.

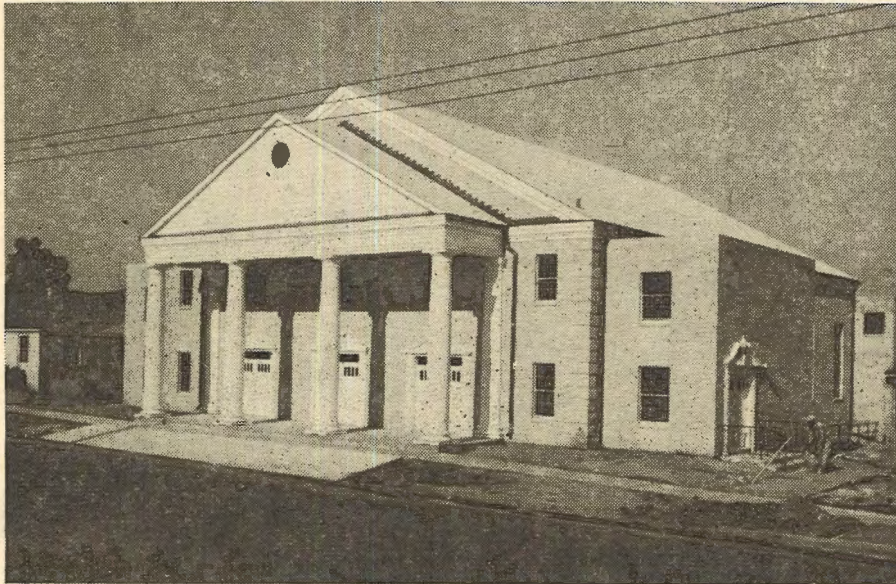
Southern Baptists have yet to behold the magnitude of the undertaking made possible by the enlarged gifts of eight and one-half million members through their churches. Colleges, hospitals, orphanages, homes for the aged, et cetera, within each state could be strengthened and other such institutions added and supported. An expanded mission program in the states, in the homeland, and across the seas would result. And the theological seminaries and religious schools necessary to provide personnel for all these undertakings would be provided.

Assuredly, together, through the Cooperative Program, Southern Baptists shall conquer!

—The Commission

# Kingdom Progress

## Central Church, North Little Rock, Dedicates Building



Central Church, North Little Rock, and Pastor C. Gordon Bayless, dedicated their new building Sunday afternoon, September 2.

Appearing on the program were Ralph W. Davis, former pastor; W. Harold Hicks, Pulaske Heights Church; Dale Cowling, Second Church; and Dr. Ben L. Bridges, who delivered the dedicatory sermon. Editor B. H. Duncan of the *Arkansas Baptist* was to have participated in the services, but was prevented because of illness.

The new sanctuary which seats 640, in-

cluding the choir, was erected and furnished at a cost of \$128,000. The educational building will house a Nursery department, Beginner, Primary, and Young Adult departments.

The building committee included Cyrus Moore; H. B. Mathews; Ed McCullough; Harry Tyrell; George Mansfield Jr.; Mrs. W. C. Trussell; and Mrs. D. W. Wilson. The furnishings committee consisted of Mrs. Mattie Weisbrod; E. A. Scharfenberg; Mrs. Fred Hartsook; Mrs. Jack Morgan; and W. E. Medley.

### Southern Baptists Assume Medical Clinic in Jordan

Southern Baptists have assumed responsibility for a medical clinic in Taiybeh, Jordan, which has been under the direction of Anglican missionaries.

In 1952, when Dr. and Mrs. Charles F. MacLean asked Southern Baptists to take over the hospital in Ajloun, Jordan, the Foreign Mission Board provided funds for the clinic in Taiybeh. The directors of the trust fund that has maintained the clinic have now asked Southern Baptists to take over that project also.

Dr. and Mrs. L. August Lovegren, Southserving at the Ajloun hospital, have already moved to Taiybeh to direct the clinic. They are being assisted for the present by a British doctor and nurse.

Dr. and Mrs. Lorne E. Brown and three missionary nurses continue with Ajloun hospital.

### New Bethel Revival

Pastor Roy Bailey reports a revival meeting at New Bethel Church, Independence Association, which resulted in 4 additions to the church by baptism and 9 by letter. Jesse Northweathers of Maynard was the evangelist, and Tom Pate of Pleasant Plains was in charge of the music.

### New Missionary

E. E. Boone, a graduate of Ouachita College, and Southwestern Seminary, Fort Worth, Texas, and a native of Hot Springs, is the new associational missionary in White County Association.

### Religious Liberty Gets Another Blow in Spain

Another blow against religious freedom in Spain fell in Alicante Wednesday afternoon, August 22, when the police went to the First Baptist Church with orders from the provincial governor that the national Baptist Young People's Summer Conference cease immediately and that the 30 delegates leave town within 24 hours.

The conference, which was to have lasted five days, opened the morning before. All sessions were to have been held in the church auditorium. Meals were being prepared in the small inside patio of the church and served on improvised tables in a long, narrow room adjacent to the auditorium. At night the young people were sleeping on straw mattresses in different rooms of the church. No outside demonstration of the conference was made.

In the sessions the young people were being directed in courses of Bible study, Christian leadership, love, courtship, and marriage, parliamentary procedure, and Training Union methods.

The police demanded that the delegates be out of town in 24 hours or the Alicante church would be closed.

Radio Station KXJK, Forrest City, Ark., beginning September 2nd, has scheduled the popular Southern Baptist program, the "Baptist Hour," for weekly broadcast on Sundays. The 30-minute program combines gospel music by the Baptist Hour Choir and a message by Dr. Roy O. McClain of Atlanta, Ga., in equal portions.

## Storer Takes Executive Post With Foundation



DR. J. W. STORER

J. W. Storer, immediate past president of the Southern Baptist Convention, has resigned pastorate of First Baptist Church, Tulsa, to become executive secretary of the Southern Baptist Foundation. He announced to the 6,000-member church that his resignation will be effective on or before Nov. 15. As executive secretary of the Foundation, he will move to Nashville, Tenn.

His election to the Foundation post was announced in Nashville by Stirton Oman, Nashville contractor who is president of the board.

Oman's announcement said:

"The Foundation is pleased to have a man of Storer's stature and ability as its new executive secretary.

"His long and successful experience as a pastor and his close contacts with the fiscal operations of state and Southern Baptist Convention boards and agencies have prepared him for this crowning service. The confidence of Southern Baptists in his leadership has been demonstrated in his election as president of the Convention, and his unanimous election as executive secretary of the Southern Baptist Foundation.

"Southern Baptists who are interested in remembering the seminaries or mission boards in their wills, or with trusts and annuities, will find him to be a helpful friend." Storer, a native of Burlington, Kans., will celebrate his 25th anniversary as pastor of the Tulsa church on Oct. 6. During his quarter-century as minister, it has increased from 2,000 to 6,000 membership and its yearly gifts from members have risen from \$43,000 to \$400,000.

As president of the Southern Baptist Convention in 1954 and 1955, Storer was an ex-officio member of the Foundation. He is its third executive secretary, succeeding T. L. Holcomb who resigned in June.

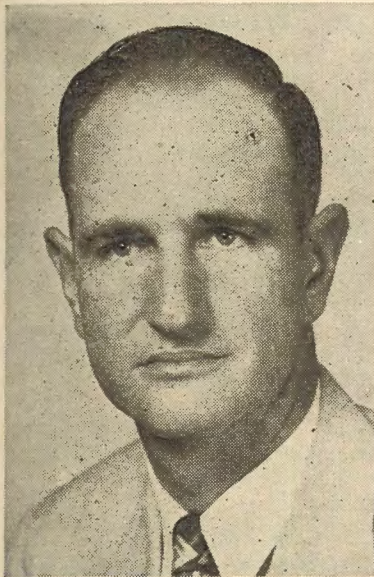
—Baptist Press

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### Clarendon Receives 12

First Church, Clarendon, had the services of Dr. E. F. Bowen, pastor, and Aubrey Gaskins, music director of Berclair Baptist Church, Memphis, Tennessee, in revival services August 20-31. There were twelve additions to the church; three by letter and nine for baptism. Pastor L. Y. Lewis highly recommends these two men to any church desiring the best in preaching and a music program for a revival.

### Parchman Goes To Southern College



**JACK PARCHMAN**

Jack Parchman resigned the pastorate of Geyer Springs Church, Pulaski County Association, effective September 9, to enter Southern Baptist College, Walnut Ridge.

Pastor Parchman was with the Geyer Springs Church approximately two years. During this time there were 128 additions to the church, 49 by baptism and 79 by letter and statement. The Sunday school enrolment increased from 61 to 155; Training Union enrolment from 38 to 102. Six new classrooms were added. Five young people surrendered to the call of God to become ministers and two surrendered to become missionaries.

### Hong Kong College Expects Enrolment of More Than 150

It is expected that the enrolment of the newly organized Hong Kong Baptist College will go beyond 150 by its opening date, September 10.

One hundred students from the more than 250 who took the first entrance examinations had been enrolled by August 23. And 66 out of the 100 who sat for the second entrance examinations have been accepted for the college, which is sponsored by the Hong Kong Baptist Association.

Missionary Maurice J. Anderson, vice-president and dean of studies, reports that from the present trend in enrolment two thirds of the student body will be men. About half of the 40 per cent who are members of Christian churches are Baptists.

The students already enrolled will study in the following departments; civil engineering, foreign language and literature, sociology, mathematics and science, business administration and history. The school is also planning for a department of religion and philosophy.

### Boone Enters Seminary

Gordon G. Boone has resigned the pastorate of First Church, Foreman, effective September 10, to enter Southern Seminary, Louisville, Kentucky.

Pastor Boone went to the Foreman church December 5, 1955. During this time there have been 41 additions to the church, 29 by baptism and 12 by letter and statement. The attendance in all church activities has increased. The building program included the addition of Sunday school rooms, new folding chairs, and new office equipment.

### Christian Life Board Re-elects Brooks Hays



*The Southern Baptist Christian Life Commission, holding its annual meeting in Ridgecrest, re-elected Congressman Brooks Hays, standing, as its chairman. Paul Sanders, of the law school faculty at Vanderbilt University, Nashville, Tenn., will serve as vice-chairman for another year.*

*A. C. Miller, seated, serves as executive secretary under indefinite appointment, with offices in Nashville.*

### "Not Just a Place"

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, Kentucky, spoke each night to Baptists assembled at Ridgecrest from all over the Southern Baptist Convention for the Annual Ridgecrest Bible Conference, held August 23-29.

Dr. McCall said:

"Unless we relate ourselves to an eternal goal (the city of God) and become conscious of the presence of God, we have missed all.

"Our age can be characterized as an age of secularism and materialism. There is a kind of human centered religion that has revived in our time. It is only from our knees that we see Him aright. We know God is there, but we never quite want to enter into a great experience with him.

"Prosperity means nothing unless it is properly related to the glory of God. God is seeking to work through us to accomplish His purpose.

"The Bible is the unique revelation of God for all times."

"We ought to dedicate our church building to the Glory of God. The Church is not just a place, it is a gathered people in a place.

"The Church has conquered some of the world, but it has some of the world in it. The Church is the instrument of the redeeming purpose of God. A Church that loses its sense of divine mission of the Gospel of Jesus Christ is lost.

"Church membership is not a book-keeping proposition. The Church is a body of baptized believers with a mission."



The key to a successful church program is an informed membership. The Arkansas Baptist will keep your people informed concerning the Lord's work as represented by Southern Baptists.

### New Budgets

Pleasant Valley Church, Greene County, Bono; M. E. Prince, pastor; Mrs. Ruth Street, treasurer.

Browns Chapel, Peach Orchard; Gainesville Asso.; Betty Cleveland, treasurer.

### Subscription Analysis

Caddo River has 4 budgets; 4 clubs; 8 with neither.

Carey Association has 8 budgets; 3 clubs; 5 with neither.

Caroline has 15 budgets; 3 clubs; 8 with neither.

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

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Polish Communist Leaders Admit Moral Degeneration of Youth

Communist leaders in Poland have admitted that a moral degeneration is taking place among the youth of the country. At the same time they have insisted that young people be kept away from every religious influence.

Polish radio reports on a Congress of Youth Organizations held in Warsaw quoted high-ranking government leaders as stating that the present generation of young people is rapidly degenerating into "immoral, drink-addicted, cynical hooligans to whom nothing is sacred."

The leaders attributed this condition to "lack of proper leadership and principles."

However other speakers, according to the reports, demanded that in future plans for the reorganization of the youth movement great attention must be paid to "the task of isolating Polish youth from clerical and religious influences."

## Mather Warns Religious Faith Must Guide Science

Religious faith and Christian ideals must guide and direct the application of science for the development of a better world, Dr. Kirley F. Mather said in Rangoon, Burma.

A leading Baptist layman who has headed scientific societies, he is a professor emeritus of geology at Harvard University.

Dr. Mather told 200 young Burmese attending one of the three Baptist seminaries in the country that many scientists are "alarmed" today because of the destructive use to which scientific discoveries are being put.

"Good intentions, high motives, Christian love alone cannot make a better world," he said, "but neither can scientific knowledge, technique or the ability to use new machines alone make a better world. Science is meant to be used by persons such as you."

Dr. Mather reported a growing understanding and cooperation between American scientists and men of religion. This understanding would be accelerated, he declared, if there existed more cooperation among men of different religions. The scientist deplored "too much competition" between followers of different faiths.

He advised the young people to be prepared to work with "other men of good will even though you differ in your doctrinal beliefs. Look and you will find abundant areas of agreement," he said.

## Report Argentina to Restore Catholic Instruction in Schools

The Ministry of Foreign Affairs and Cults has agreed to restore Roman Catholic religious instruction in Argentina's state primary schools, according to reliable sources.

The sources said the decision to revive the religious classes followed a request from Catholic authorities.

Former President Juan D. Peron abolished the program of religious instruction in the public primary and secondary schools in May, 1955, during his anti-church campaign. He had restored this instruction in 1947 after a lapse of 63 years.

The informants said the instruction would be given on Saturdays.

## Clergy Help Defeat Racing Proposal

Swift opposition by clergymen helped to nip in the bud a proposal to convert the Dayton Speedway, an auto-racing track, into a harness horse-racing strip with parimutuel betting.

A Cincinnati syndicate headed by William Zemboch, owner of an advertising display company and bar, reportedly was ready to form a million-dollar corporation to promote the venture.

However, two days after the Dayton Journal Herald revealed the proposal, Blair Ratliff, Speedway president, said:

"The deal is off. . . . Reaction (against the plan) was too great."

Mr. Ratliff reportedly was going to become associated with the new corporation.

The plan drew a storm of protests from church leaders, the Dayton Area Chamber of Commerce, the Dayton Retail Merchants Association, the press and officials of the city of Dayton, Montgomery county and Jefferson township, where the Speedway is located.

## Israel Erecting Signposts On Biblical Sites

Three hundred signposts are being erected by the Israeli government to mark Biblical and historical sites throughout the country.

They are designed to aid tourists and link the ancient Kingdom of Israel with the modern Israeli state.

The markers are six feet high and two feet wide at the top, narrowing down to 18 inches at the bottom. Lettering in English and Hebrew describes the historical importance of each site.

First to go up was a sign pointing out Sodom on the shore of the Dead Sea — the city of infamy. Another was erected in a valley along the Jerusalem-Beersheba highway marking the site where David slew Goliath.

## Indonesia Bars Re-entry Of American Missionary

Dr. John Bremen, American Protestant medical missionary, said in Singapore he had been denied permission to re-enter Indonesia where he has worked for more than 26 years.

He said that when the U.S. embassy in Jakarta asked the Indonesian authorities to explain their action the latter merely replied that "we are not obliged to explain."

Dr. Bremen was accompanied by his wife and a three-year-old Dayak boy they adopted after his mother died. He belongs to the American Gospel Mission of Indonesia, Inc., an independent group whose headquarters are at Bellflower, Calif.

The missionary said he had worked among the Dayaks of Indonesian West Borneo and built a 36-bed hospital at the jungle outpost of Sinkawang which serves 620 Dayaks and Chinese traders. He said he had sent President Soekarno of Indonesia a cable saying: "We appeal to you to prevent us becoming victims of a few lower officials. The voice of the Dayak people, who value our return, cannot reach you."

# A Smile or Two

## INFLATION AT WORK

A man, who was down on his luck, posted himself in front of an office building with a tray of shoe laces, which he peddled to the passing crowd. One executive made it a habit of giving the unfortunate a dime daily, but he never accepted the laces. This went for weeks, until one day the peddler, upon receiving the dime, tapped his departing benefactor on the back and complained, "I don't like to bring this up, Sir, but the laces are now fifteen cents."

Wife: It says here in the paper that a great many accidents occur in the kitchens of our homes.

Husband: Yes, I know. I've eaten some of them.

A car manufacturer once advertised that he could put a car together in seven minutes. The next day he got a phone call asking if it was true.

"Of course," he said, "why?"

"Oh, nothing much," said the voice on the phone, "but I think I have that car."

The recently married young man had just returned from the honeymoon, which included a fishing trip on the coast.

"That's a fine girl you got," said the old friend.

"Yes," said the angler husband absent-mindedly, "but you should have seen the one that got away."

"What little boy can tell us the meaning of the expression, 'The quick and the dead' asked the Sunday school teacher.

Willie raised his hand high, "Please, ma'am," he said, "the quick are the ones that get out of the way of automobiles, and the dead are the ones that don't."

During a spelling lesson in school, ~~Matty~~ was asked to spell weather. "W-e-t-h-e-r." "Hmmm! That's the worst spell of weather we've had in some time," said the teacher.

Alfred: "My aunt said I was putting on weight, and I stepped on the scale to check."

Millie: "How much did you weigh?"

Alfred: "I don't know. When I looked down, I couldn't see the scale."

Actually most women keep secrets as well as men. It just takes more women.

—Ladies' Home Journal

A large, slouchy colored man went shuffling down the road whistling like a lark. His clothes were ragged and his shoes were out at toes and heels, and he appeared to be in the depths of poverty for all his mirth.

As he passed a prosperous-looking house, a man stepped from the doorway and hailed him. "Hey, Sam! I got a job for you. Do you want to make a quarter?"

"No, sah," replied the ragged ducky. "done got a quarter."

Margery's father told her about our founding fathers. Finally, he concluded, "They set foot on a dry and barren rock. And what do you think was the first thing they did?"

"Looked for an apartment," promptly answered Margery.

—Dixie Roto Magazine

## News From Baptist Press

### Encyclopedia Release Set For October, 1957

The Southern Baptist Historical Commission has announced that the Encyclopedia of Southern Baptists is scheduled for publication Oct. 15, 1957.

Norman W. Cox, Nashville, Commission executive secretary, reported at the Commission's annual meeting that the volumes will contain 1,200,000 words.

The Historical Commission also was told that a study of the joint operation of the Dargan-Carver Library in Nashville is being made. The library is located in the Baptist Sunday School Board building and is operated by that board and the Historical Commission.

Cox said that the Commission has on microfilm all recoverable minutes of Baptist associations of churches in South Carolina, Texas, and Illinois. Minutes of associations in three other states are expected to be microfilmed in the near future.

The Historical Commission adopted a resolution against becoming the judge in local controversies on matters of Baptist history.

It said that it will render all possible aid in uncovering historical facts, but that final adjudication of the controversy must be left to the parties involved rather than to the Commission.

### Budget of \$200,000 Sought by Colorado

The proposed budget for the Colorado Baptist General Convention in 1957 is \$200,000, which is \$65,000 greater than the current budget.

The budget, to be voted on by the convention in annual session later this year, was a matter of business for the convention's executive board, which met recently.

The board approved a change in meeting place for the annual convention Oct. 9-11. Instead of being held at Denver, it will meet at Colorado Springs with First Southern Baptist Church as host.

A five-year program adopted by the board calls for increasing the number of Southern Baptist churches to 265 by 1960. There are now 105 in the five-state area represented in the Colorado convention.

A movement to secure \$200,000 for the state Baptist foundation was launched. Dr. and Mrs. William Fleming, of Fort Worth, Tex., offered to contribute \$25,000 to the foundation as soon as the convention itself has raised \$50,000.

Leroy Smith, secretary of evangelism for the Baptist General Convention of Arizona, Phoenix, has accepted a call to serve as superintendent of stewardship and missions for the Colorado convention. He will also be assistant executive secretary, and take his new office Sept. 15.

Miss Ledema Ivie, former faculty member at Grand Canyon College, Phoenix, will serve in the office of Colorado Executive Secretary Willia J. Kay.

### Kentucky Church Left \$75,000 Through Will

First Baptist Church, Hopkinsville, Ky., has been left \$75,000 in the will of Mrs. Alma C. Butler, who died recently.

Mrs. Butler, 89, provided that the church be the main beneficiary of her state. She stated that she wanted to "encourage and promote evangelism and the saving of souls."

She stipulated the money is not to be used outside of Christian County, for which Hopkinsville is county seat.

### Secretaries Confer On Plans For Evangelism

State Baptist secretaries of evangelism met at Ridgecrest recently to plan a three-year program of soul-winning within the Southern Baptist Convention.

Conferring with members of the evangelism department of the SBC Home Mission Board, they outlined programs for 1957, 1958, and 1959.

They fixed 1957 as the year of "Getting a Warm and Workable Program of Evangelism in Every Church." In 1958, the emphasis will be "Getting a Warm and Workable Program of Evangelism to Every Church Member." The 1959 theme is "Getting the Message of Evangelism to Every Lost Person."

Leonard Sanderson, Dallas, Tex., secretary of evangelism for the Home Mission Board, announced that the Baptist Sunday School Board, Brotherhood Commission, and Woman's Missionary Union have offered their cooperation in the three-year programs.

The 1957 evangelistic effort will be to hold revivals in all churches, conduct census, have in each church a functioning evangelism council and weekly visitation, plus participation in associational evangelism clinics.

Posters, tracts, booths and other promotional materials are being made for the 1957 program, according to Sanderson.

### Committee on Christian Vocations Makes Plans

The Christian vocations committee of the Southern Baptist Convention plans a Dec. 10 meeting in Nashville, Tenn., to discuss its future work.

A partial meeting of the committee was held at Ridgecrest Baptist Assembly recently.

Committee Chairman Allen W. Graves, Louisville, reported the committee is working in three areas: (1) preparation of materials to aid young people in life-time commitment to Christian service; (2) means of following through in counseling those interested in Christian vocations, and (3) meeting the "tremendous demands" for educational and church music workers in Southern Baptists' 30,377 churches.

### Historical Commission Renames Owen Chairman

Richard N. Owen, Nashville, Tenn., editor of the Baptist and Reflector, has been elected to a second term as chairman of the Southern Baptist Historical Commission.

In annual session at Ridgecrest Baptist Assembly, the Commission re-elected J. P. Edmunds, also of Nashville, vice-chairman. Edmunds is secretary of survey, statistics, and information for the Baptist Sunday School Board.

H. I. Hester, vice-president of William Jewell College, Liberty, Mo., was reelected recording secretary. Norman W. Cox, Nashville, serves as executive secretary under indefinite appointment. He also is Historical Commission treasurer.

### Agency Studies Areas Of Christian Concern

The Southern Baptist Christian Life Commission has the responsibility for emphasizing the Christian's role in matters of public morals and social relationships.

This was reported by Executive Secretary A. C. Miller at the Commission's annual meeting held recently at Ridgecrest Baptist Assembly.

Miller reported that the Commission con-

## Counselor's Corner

By DR. R. LOFTON HUDSON

### COUNTRY PASTORATES

**QUESTION:** Why is it that after preachers finish the seminary they don't want to serve country churches? Some leaders advise our little church to "call school boys," but we want a "finished man". If country churches are good enough for these preachers while they get their education, why are they so quick to move off to city churches?

**ANSWER:** Your question presents a real problem. Many of us who are now in city pastorates were educated by small rural churches.

When country people drive by these large city churches they may say with pride, "We helped educate the pastor of that great church."

The problem is simply this. The city churches offer larger congregations to work with, greater opportunities for service, and a better standard of living for the preacher's family. What would you do if you were in the preacher's shoes? Besides, let's not rule out the fact that the Holy Spirit may lead the preacher to change to the city.

Two attacks are being made on this problem. First the seminaries are now preparing men to devote their lives to rural churches, just as others are being prepared to go to the mission field. Young men are challenged to dedicate their lives to rural work.

Second, rural churches are waking up to the fact that they need to pay more and provide better pastoriums for their pastors. Many pastors had rather stay in the country, but they cannot rear a family on the salary that is paid.

Realism, not resentment, will find a solution to this problem. Some of our greatest pastors are in the country; and one of the vice-presidents of our Southern Baptist Convention is a rural preacher.

ducts research and other work in many areas, among them labor and management, marriage and divorce, war and peace, Christian citizenship, alcohol education, and race relations.

These areas of responsibility were committed to the Christian Life Commission by the Southern Baptist Convention, he said.

The Commission said it will continue plans to aid in Christian Life conferences conducted by state conventions or associations and by churches.

The Commission also reported it has accepted a \$15,000 grant from the Fund for the Republic to be used in the work of the Commission.

### Routh to Study Navy Character Guidance

Porter Routh, executive secretary of the Southern Baptist Executive Committee, has been invited to join 20 other national religious leaders in a study of character guidance materials used by the U. S. Navy.

Secretary of Navy Charles S. Thomas issued the invitation.

As a part of the study, the group will meet in Washington Sept. 5 and then go to Pensacola, Fla., to board the aircraft carrier the U.S.A. Saipan for a short cruise in the Gulf of Mexico.

They will confer there with Rear Adm. E. B. Harp, Jr., chief of chaplains for the Navy. They will return from the ship to Pensacola by helicopter for further conferences.



# Music In Worship

By HERBERT M. HANEY, Pastor  
Arkansas City Baptist Church

An ancient thinker once declared that praise is the chief of virtues. Praise has played the dominant rule in the worship of our God. Christ's church has been a singing church! The impulse and theme have ever been the same: praise and thanksgiving to God for His mighty acts, His everlasting mercies, His sure deliverances, and His saving grace.

It is not revealed clearly when instruments of music were first used in worship. Certainly by the time of David they enhanced the dignity of all occasions of worship. The Old Testament is brimming with evidence that King David, himself a musician, trained Levitical Choirs, provided orchestras with all types of musical instruments, and wrote many of the magnificent Psalms to pour out in music the faith that made him a man after God's own heart.

During the eighth century before Christ, Isaiah's Idyllic songs lifted the burdened hearts of a people bound for captivity. During the captive years the captors said, "Sing us the songs of Zion." For a brief time the songs of the exiles were silenced when they remembered Jerusalem, but not for long. Back in the Land of Promise, Habbakuk sang his prayer-song and it was set to Shigionoth, a musical notation. An inferior temple was built, but the prophets of God lifted the eyes of a disheartened people with the promise of a temple built in the hearts of men and a Messiah who would be enthroned there.

## Angelic Choir

As we turn to the New Testament record, we find everywhere the notes of glad rejoicing and spontaneous thanksgiving being sounded. Christ came amid the heavenly strains of the angelic choir. In the

synagogue worship He and His disciples doubtless joined other worshipers in the singing of the traditional psalms and hymns, for Jesus was customarily in His Father's house. Before He left His disciples, they sang a hymn together in the upper room. The early Christians rejoiced in hymns that told of the wondrous love of Him who died to save and who lives as Lord and King. In Revelation 4:8, we have that treasured fragment of song used by Christians to this day: "Holy, Holy, Holy. . . Lord God Almighty."

## "Songs In the Night"

Persecution arose, but their songs never died for they expressed their unflinching faith. With united hearts, fervent spirits, and voices raised to Heaven, these companies of believers made praise the supreme note of their worship. Idols trembled on their altars as Christian praises rang. From century to century across the continents and islands, hymns of praise have been composed and added to a growing Hymnary and have risen to the throne of God. And wherever Christian praises have tended to become formal or set, our ancestors gave the people a new baptism of spirit through their evangelistic hymns: a Congregationalist Watts, A Methodist Wesley, a Baptist Fawcett, an Episcopalian Lyte, or a Presbyterian Bliss taught the churches to sing again and make their praises heartily known.

We may gratefully sing in times of sorrow, gloom, doubt, or despair. Paul and Silas sang praises in prison at midnight. The Negroes in the days of slavery crooned their inimitable spirituals. Persecuted members of the first Salvation Army kept their hearts warm with a song. Or looked to the unexpected places where people are crippled

with pain, or lonely, or bedridden — often "He giveth songs in the night!"

The finest way our Christian singing can glorify God has ever been that of leading men and women, boys and girls to know the Savior. What unknown multitudes of souls have accepted Jesus because the Holy Spirit used dedicated hymns and dedicated voices. A Philadelphia clergyman, George D. Baker on a trip to Europe, visited the grave of Henry F. Lyte at Nice. He found beside it a young man with tear-stained face, who related how, through Mr. Lyte's great hymn "Abide with Me," he had been led to Christ.

William Cowper, converted from a near suicide by reading Romans 3:24, 25, was author of the hymn, "There is a Fountain Filled with Blood." Samuel H. Hadley was about to die, a victim of whiskey. Saved in the Jerry McAuley mission as Jerry sang that hymn, he said, "The precious touch of Jesus' cleansing blood in my soul took from my stomach, my brain, my blood, the desire for whiskey. Hallelujah! What a Savior."

The Reverend Cesar Malan of Geneva was visiting Dr. Charles Elliott in England in May, 1822. He tried to win the talented daughter, Charlotte, to the Lord. "That's a subject I don't care to have discussed here this evening," she said.

Mr. Malan promised to pray for her and discreetly closed the conversation. In two weeks Miss Elliott sought him. "I do not know how to come to Jesus," she implored. "Come to Him just as you are," the man of God answered.

"But will He receive me just as I am, and now?"

"Oh yes, gladly will He do so."

Of all her many hymns, "Just As I Am" has won a unique supremacy in the hearts of evangelistic Christians. This is true because it expresses so well the helplessness of human nature to rid itself of sin and offers so appealingly the pleas of the Savior to come to Him. It is believed that more people have come to the Lord through the singing of this hymn than any other.

## How To Have A Stewardship Revival

By J. W. BUCKNER

Church members are quite ordinary people and therefore they need to reconsider many things. They need very often to reconsider their spiritual relationship to the Lord, their love of Jesus Christ and their loyalty to Him. Also, they often need to reconsider their financial relation to the Lord and to His Church.

Whenever there are people in the church who do not support the church with their tithes and offerings, it is time for a Stewardship Revival which means in most churches that such a revival may be appropriate almost any time. Every member of every Baptist church ought to tithe his income. There are no exceptions to this privilege and obligation. Either a man should support his church or his church should at least help support him. The measure of support has always been the tithe and the offering over and above the tithe.

The Stewardship Revival should be planned with the leadership of the church and then supported by all the members. The leadership should get a view of the needs, the opportunities and the possibilities of the members when they tithe and resolve to have a revival that will pull the members nearer their objective. Such a revival is often called a Stewardship revival. The planning of the revival is the first step. It must be well planned.

Part of the preparation should be prayer,

maybe cottage prayer meetings each evening the preceding week. If the people pray about their money, they will do something about it almost without exception.

It is better usually for the church to ask the evangelist to preach on tithing and the denominational and church program every night. It is often impossible to carry two emphases the same week. So, keep the minds of the people on the one thing of consideration that week, tithing. Urge them to be unanimous in tithing.

It is often good to set high financial goals. During this week, try to do far better than ever before. Double the usual offering is good for the last Sunday of the revival as a goal. Have a Sunday school and Training Union goal too so that the members will go after the people.

As a Stewardship Evangelist of sorts, I always like to actually enlist the members in all the departments in tithing that last Sunday. I go to the departments with the pastor and the superintendents and present the tithing cards to the people and they do sign them in great numbers. It is remarkable how many will sign to tithe who have known they should all along. Continuous hearing about it and thinking about it for a week or so brings them around.

Once the revival is over, keep it up. Never let the people think it is all done. There is always more to do.

## FAITH IN GOD

The great souls of the past have possessed a deep and growing faith. They have lived calmly and confidently because they knew they lived and moved and had their being in God.

Faith is that quality of the soul that assures us that the future will bring to fruition our present hopes; and we feast upon anticipation of victory. By that assurance we feed and grow.

Faith causes us to believe in ourselves, in others and God. Faith not only lifts us up to God, it brings God down to us.

—The Baptist Messenger

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## "Get Thee Up"

Said the Lord unto Joshua. "Why lie thus upon thy face?" Joshua was praying. There was a sinner in Israel who had brought defeat to their army. Joshua collapsed in prostration before God. The Lord said: "Up" — get to the bottom of the trouble and correct it. This is a time for action, not prayer.

There is a time to pray, and at that time nothing is more important. But when it comes time for action and one wants to keep on praying, then prayer is out of order. Too many pray and pray and never act. Such prayer is mockery.

Happiness is a habit, So is fretting. Each person must choose his own habit.

Christ is the answer.

# World Mission Week

By S. H. JONES

For some time now, we have been hearing and reading about plans for World Missions Week, and the emphasis upon this observance will doubtless be intensified during the weeks ahead. The suggested date for the observance is October 28-November 4, but churches naturally will be free to use their own discretion as to time. We believe, however, that any church would do well to get this item on its program as soon as possible and make the most of it. Surely anything that can advance the cause of world missions deserves attention; and we believe World Missions Week, properly observed, will do so.

No doubt, the good literature that is available covers every point in the promotion of this emphasis far better than anything we may say; but we want to suggest three things which we regard as essential in promoting world missions. All of these can be included in the observance of World Missions Week.

## Information

Nothing can take the place of adequate and accurate information. People who know about the need of missionary work and know what is being done to supply that need are bound to be interested enough to want to help. In this effort, the churches will be studying the Bible and books on missions, seeing pictures of mission fields and the work being done on them, hearing missionaries tell of their experiences, listening to missionary sermons, praying about missions, reading their Baptist papers, and other things which will add to the information which is so much needed.

## Motivation

People who do significant things must not only know what needs to be done but they must also be moved to do what they know to do. Motivation is, therefore, essential. Inspiration may be a word more acceptable and better understood. The will, the purpose, the determination, to do what we can do must be nurtured in all of us if we are to do our best in world missions.

Several motives for doing missionary work come to mind, or it might be better to say several phases of the total motivation of Christian missions are apparent. Some of these are compassion for the needy, obedience to our Lord's command, the sense of our own dependence upon the success of missions, and the love of God in our hearts. All of these might be included in the idea of devotion to Christ and commitment to His leadership.

We would, in this article, mention one special thing which, it seems, ought to provide the strongest possible incentive to missionary effort; it is the appalling need which is world-wide. The need was probably never so great, and it is universal. It is evident in all lands and in all areas of our complex life in a world where all races, cultures, religions, and nations are in constant contact and frequent conflict. The need is desperate. Need one say more?

## A Plan of Operation

Any enterprise must have a workable plan of operation, if it is to succeed; and world missions is a vast enterprise which must succeed. There is a plan by which all of us can participate in the work of missions, and every Christian is supposed to be a missionary. We Baptists believe we have Bible

authority for our plan of operation in world missions, and World Missions Week course, the Cooperative Program.



Our plan of operation, simply stated, is a plan whereby Christians unite with one another in free churches and the free churches cooperate with one another in carrying out the commission of Christ who is the Savior of all and the Head of the church.

This plan includes all the work of one's local church, in all its relationships to the local community and throughout the world. To give one's best in time, in money, in personal effort, in exemplary living, in prayer, and in every other available way to the support of one's church and all its program of missions is to be truly a missionary.

It is surely not too much to hope that World Missions Week will result in more missionary volunteers to go to the places of greatest need, more money to support missions and missionaries, and more faithful service to our Lord on the part of many people.

—The Baptist Courier

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## "In God We Trust"

By JOHN W. BRADBURY

It was a minister of a small church in a community then called Ridleyville, near Philadelphia, who first launched the idea that upon the currency of the United States Government there should be inscribed the words "In God We Trust." His name was Rev. M. R. Watkinson. He wrote to Secretary of the Treasury Salmon Portland Chase on November 13, 1861 a letter which was concerned with the future of this country just embroiled in civil war. Mr. Chase was faced with the problem of how to finance that war. The minister gave him the idea when he wrote: "You are about to submit your annual report to Congress respecting national finances. One fact has always been overlooked. . . I mean recognition of the Almighty God in some form on our coins. . . What if our republic were now shattered? . . . Would not antiquaries of succeeding centuries reason from our past that we were a heathen nation?" With news of defeats on the battlefields before him, he added: "From my heart I have felt our own national shame in disowning God as not the least of our present national disasters." Secretary Chase moved quickly. Shortly he wrote to the Director of the Mint, "Trust In God should be declared on our national coins. . . You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words this national recognition." The

## Sabbath Observance

By JOHN J. HURT JR.

The churches of our land have lost their grip on the Sabbath as a day set apart by God for worship and for rest.

It is little more than a holiday for all but the minority. Ten years more of this downward trend in Sabbath observance and it will be gone except for the faithful few.

Remember, if you are old enough, the wars waged by the theater owners to open on Sunday. They won their first battle with afternoon shows from which a percentage went to charity. Later they claimed all the revenue and then total victory as they extended their shows into the evening hours.

Remember, if you are advanced in years, when the drug stores debated cracking their doors for an hour or two to fill prescriptions. Now, the doors swing wide for the purchase of just about anything except an automobile — and a ring of the phone will spur that dealer into action.

We are losing the Sabbath, bit by bit, and little now remains. Some of the Sunday newspaper advertisements list telephone numbers for Sunday purchases. It is the big day of sales for most of the realty firms.

The five-day week once was hailed as a blessing to the churches. Instead, it has been a curse and yet the four-day week for factory and office is not far away.

The people don't use the extra day for personal business. They go to the mountains or the seashore, to the lakes or other places of merriment, with no thought of making God a part of their Sunday program.

The choice hours of entertainment on television and radio are on Sunday evening. Many of the churches have succumbed to the competition. Many others don't have enough present to form a good choir.

There has developed a feeling among those with some respect left for the Sabbath that, after attending church in the morning, the afternoon and evening are free for the movie, the ball park or commercial profit.

The pulpit, if we be any judge, has grown tired of a losing battle. How long since a preacher cracked the whip with specifics of violation? How long since a Sunday School teacher has pointed directly at the evils?

Loss of the Sabbath can be fatal to Christianity. It is a sign of loss of the people.

—The Christian Index

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Christian education is the development and employment of all our powers according to God's plan for our lives. Develop the body alone and you have a pugilist; develop the mind alone and you have a skeptic; develop the soul alone and you have a fanatic; develop body, mind, and soul and you have, indeed, the noblest work of God.

—B. H. Dement

director pointed out that a new law was needed but he put artists to work on designs and finally submitted them for approval. The decision was made by Secretary Chase, who wrote to him saying "I approve . . . only suggesting. . . 'In God We Trust'." A coinage bill authorizing the use of this slogan was passed. Even with its slow 95 year progress the motto has achieved recognition finally when recently a bill was passed in Congress making "In God We Trust" the official national motto. Now we propose that all Americans shall live as if that were true.

—The Watchman-Examiner

PROGRAM

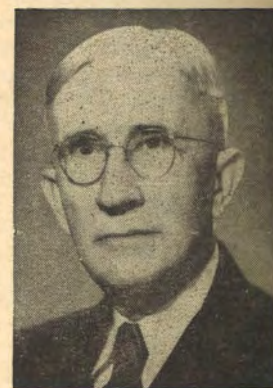
# Arkansas Baptist Sunday School Regional Conferences

October 8-13, 1956

**Theme: Jesus Only — His purpose . . . His compassion . . . His methods . . . His workers . . . shall be the measure of our Sunday School Work.**



CHARLES MCKAY



J. M. PRICE

**DAYS AND PLACES OF MEETING**

Monday, October 8, First Church, Springdale  
 Tuesday, October 9, Second Church, Hot Springs  
 Wednesday, October 10, First Church, El Dorado  
 Thursday, October 11, First Church, Forrest City  
 Friday, October 12, First Church, Searcy  
 Saturday, October 13, First Church, Blytheville

**MORNING SESSION**

District Sunday School Superintendent Presiding

10:00	Worship	George Stark
10:15	Greetings	Host Pastor
10:20	A Preview	Edgar Williamson
10:30	Jesus, the Master Teacher	J. M. Price
11:00	Recognitions — Announcements	
11:10	All We Have For All The Churches	Ernest Adams
11:30	Jesus—His Purpose and Compassion	Charles McKay
12:00	Lunch	

**AFTERNOON SESSION**

District Sunday School Superintendent Presiding

1:30	Worship	George Stark
1:45	Jesus, the Master Workman	J. M. Price
2:15	Department Conferences:	
	Administration	Charles McKay, Edgar Williamson
	Adult	Ernest Adams
	Young People	Bob Bradsby
	Intermediate	Mrs. Edythe Fox
	Junior	Mrs. LaVon Payne
	Primary	Mrs. Charles McKay
	Beginner	Miss Helen Young
	Nursery	Mrs. Edgar Williamson
	Cradle Roll	Mrs. A. C. Kolb
	Extension	Mrs. R. A. Durden
3:15	Song and Announcements	
3:30	Jesus—His Methods and Workers	Charles McKay
4:00	Adjourn	

**EVENING SESSION**

District Sunday School Superintendent Presiding

7:00 Worship — George Stark  
 7:15 Film, "A Mighty Ministry"  
 7:45 Department Conferences (Same leaders and places as afternoon)  
 8:45 Special Music  
 8:50 "Our Supreme Incentive" — Charles McKay  
 9:30 Adjourn



MRS. CHARLES MCKAY



MISS HELEN YOUNG

Promoted by the State Sunday School Department of the

## ARKANSAS BAPTIST STATE CONVENTION

EDGAR WILLIAMSON, Secretary

ERNEST ADAMS, Associate Secretary

FOR ALL PASTORS — EDUCATIONAL AND SUNDAY SCHOOL WORKERS

**Baptist Student Convention**

**October 5-7**

**First Baptist Church, Conway**

The annual Baptist Student Convention will meet in Conway, with First Baptist Church as host, on October 5-7. In charge of the 1957 Convention will be the state officers elected last spring. President John Wikman, a student at University of Arkansas Medical School, will preside. Richard Essman, a student at Arkansas State College, will be in charge of the music.

The Convention will have four major sessions, one of which will be at Winthrop Farm on Petit Jean Mountain. The Convention will also include the Ouachita-State Teachers football game and the dedication of the new Baptist Student Center across from Arkansas State Teachers College.

Shown in the picture as the 1956-1957 officers are: (back row) Richard Essman, music chairman; Dale Jones, University of Arkansas, devotional chairman; Bill Ozment, Arkansas Tech, social chairman; John Bruce Keith, Ouachita Baptist College, promotional chairman; (front row) Mrs. Katie Marshall, Southern State College, faculty advisor; John Wikman, president; and Carol Love, Arkansas Baptist Hospital School of Nursing, secretary. Not shown in the picture is Dr. Thomas Welch of Monticello, pastor advisor.

*Tom J. Logue  
Student Director*



**Four State Mission Challenges at Hand**

The immediate challenge facing the Arkansas Baptists is the State Mission offering sponsored by our good women, September 17. I join Miss Nancy Cooper and all the WMU leaders in urging all women to attend the programs and make a liberal offering. Many pastors will likely want to make this offering church-wide—giving everyone an opportunity to contribute.

The Lord is blessing us materially with abundant crops and better incomes. I hope that this offering in September will be the largest ever raised during any former Day of Prayer for State Missions. We are in need of more money for some worthy mission projects. The new church in Sheridan will need financial help. A church recently organized in Friendship Community between Malvern and Arkadelphia, worshipping at present in a dwelling, should be given some help on a building. We have already agreed to help a mission which was constituted into a church, September near Blevins, but we won't have the money until after the special offering for State Missions. In fact, we are holding up several applications requesting aid until the State Mission offering is in. We just don't have the money on hand at present to answer these requests.

A second missionary challenge facing us is our migrant mission possibilities. It is reported that over 20,000 Mexicans will be in Arkansas as cotton pickers this fall. We have secured four Spanish speaking preachers for a period of two weeks to conduct services among them. Of course four men cannot begin to contact over 20,000 people. I would like to urge pastors and church leaders to secure Spanish tracts and Gospels for distribution among the Mexicans. Spanish literature may be ordered from the Baptist Spanish Publishing House, Box 1648, El Paso, Texas. Let's face this missionary challenge and do our best.

Another thing that needs to be stressed is increased amounts into local church budgets for associational missions. Churches have year by year increased their gifts to the Cooperative Program without increasing associational missions. The associational mission committee should set up a challenging budget and urge each church to increase its contribution. The day has passed when the association allocation should be thought of only in terms of the missionary's salary. An associational program must be carried on, and the missionary's salary is only part of the financial obligation. If every church would give five percent of its total re-

ceipts to associational missions, a splendid program could be carried on.

A fourth challenge that faces us is to help carry out the objective of Southern Baptists to "double our preaching places." Each church should survey its territory to determine whether or not a mission station should be sponsored. On December 11, a conference will be held in Little Rock, at which time this program will be projected. The Department of Missions will have the full cooperation of other departments at the Baptist headquarters. Dr. Yerby in the Evangelism Department, will help to sponsor mission revivals. The Sunday School Department will begin mission Sunday Schools. The Brotherhood Department and local Brotherhoods will help in any undertaking. Brother pastor, will you and your church start another preaching place? It will be interesting to notice how many churches will go out beyond their own walls and sponsor some mission projects.

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

—000—

A record-breaking 21,072,521 patients were cared for in hospitals in the United States during 1955, according to the American Hospital Association. This was an in-

crease of almost three-quarters of a million more than in 1954. There were 3,476,753 babies born in United States hospitals last year.

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# TRACK CHARACTERS UNWANTED

## A CALL TO PRAYER

Pray individually, pray at the Family Altar Worship, in cottage prayer meetings, in Christian organizational gathering, and other services as God gives opportunity, praying daily until election day that God will give triumphant victory over the evil of parimutuel betting in Arkansas.

Dear God we pray, revive and deepen prayer from day to day. Thou dost respond to persistent plea, "teach us to pray" till we the answer see.

*T. J. Gotcher, Chairman  
Prayer Committee*

## Voters Have Chance of Decade in Racing Fight

Arkansas voters will have the opportunity of a decade in voting on the future of legalized racing at the November general election.

The last time Christians had a chance to vote against this organized evil was in the 40's. And political observers opined that regardless of the election outcome, this year's vote will be the last for at least 10 years to come — and perhaps longer.

Paul Meers, Executive Director of the Arkansas Anti-Racing Council, urged every Baptist to vote his convictions — and to work from now until November to influence his friends to vote against legalized racing in Arkansas.

"When we realize that the future of racing in Arkansas for at least the next 10 years is in our hands now," Mr. Meers said, "it behooves us to do our very best to assure success.

"With the help of Baptists and other Christians, victory will belong to the forces of righteousness."

Memphis city officials have served notice that they want nothing to do with persons connected with the new dog track in West Memphis. A warning that professional followers of the track will be arrested if found in Memphis was issued recently by the city's fathers.

The action of the Memphis officials indicates their advance knowledge of what has been apparent wherever legalized tracks have been put in — crime has increased noticeably.

Arkansas voters will have an opportunity in the November general election to put an end to legalized racing and its attendant evils. A constitutional amendment, sponsored by the Anti-Racing Council, will be on the ballot. The businessmen directing the council are depending heavily on the support of church people to assure victory at the polls.

Albert O. Maisel, writing in the *Woman's Home Companion* on Racing in Las Vegas, called attention to the increased cost of police: "To police Las Vegas last year, the city commissioners had to set aside more than a quarter of a million dollars — \$160,000 more than would be normal in a similar sized non-gambling town."

Reno's per capita police cost is \$11.50; the average for similar sized cities over the nation is only \$3.50.

The only cause for this increased cost is increased crime.

The Kefauver Report had this to say about legalized gambling:

"Gambling profits are the principal support of big-time racketeering and gangsterism. These profits provide the financial resources whereby ordinary criminals are converted into big-time racketeers, political bosses, pseudo businessmen and alleged philanthropists . . .

"The legalization of gambling would not terminate the widespread predatory activities criminal gangs and syndicates. The history of legalized gambling in Nevada and in other parts of the country gives no assurance that mobsters and racketeers can be converted into responsible businessmen through the simple process of obtaining state and local licenses for their gambling enterprises.

"Gambling, moreover, historically has been associated with cheating and corruption."

## Paid Your Poll Tax For 1956?

**Bought your poll tax yet?  
Deadline for purchasing the 1956 poll tax is October 1.**

**Because of the issues to be voted on in the November election, it's doubly important that every Christian be qualified to vote.**

**The Anti-Racing Council, fighting to eliminate legalized racing in Arkansas, is printing the coupon below in the hope that it will make it easier for you to qualify as a voter for the general election.**

(CLIP AND MAIL WITH \$1 TO YOUR COUNTY COLLECTOR)

TO THE COLLECTOR:

\_\_\_\_\_ COUNTY, ARKANSAS

Under authority of Act 480 of 1949, I hereby request my 1956 poll tax receipt be mailed to me at the address below. I am enclosing one dollar in payment.

Very truly yours,

Taxpayer's Color \_\_\_\_\_

TAXPAYER'S SIGNATURE \_\_\_\_\_

(W or C) \_\_\_\_\_

PRINT TAXPAYER'S NAME \_\_\_\_\_

TAXPAYER'S ADDRESS \_\_\_\_\_

Street or Route

WARD or TOWNSHIP \_\_\_\_\_

CITY \_\_\_\_\_

# Children's Page

## God's Wonderful World

By MRS. TOM CARTER

Someone has called a lighthouse a giant athlete, an Atlas whose body is eternally braced against the mighty sea!

The oldest lighthouse in the United States was built in 1716 on Little Brewster Island, near Boston Harbour, Massachusetts.

Lighthouses are built to last indefinitely with the lighted top of their tower high above the waves. They are usually circular and narrow so that the waves can break easily about them. Lighthouses are built on land, or on rocks, shoals, and other places in the sea where they are exposed to the waves night and day.

Long ago, an engineer built a lighthouse on one of the Eddy-stone rocks off the coast of Cornwall, England, 14 miles from Plymouth. He was advised to build it strong enough to stand hurricane winds and waves. But, disregarding all warning, he erected a showy, flimsy, structure of timber and stone.

The lighthouse was so large, it made a huge target for the winds



and waves to strike. The first big storm at sea caught the flimsy structure and hurled it and its builder into the foaming sea.

Our Bible contains many scriptures about the importance of building strong Christian lives, strong enough to stand against the waves of sin. "Be strong!" "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These are verses we need to remember.

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### BIBLE PUZZLE

By GLADYS CLEONE CARPENTER

In Biblical stories we frequently find two characters whose names are linked together so often that we seldom think of one without the other. For instance there is Adam and Eve. How many of the following can you associate?

1. Cain and \_\_\_\_\_
2. Naomi and \_\_\_\_\_
3. Ahab and \_\_\_\_\_
4. Goliath and \_\_\_\_\_
5. Samson and \_\_\_\_\_
6. James and \_\_\_\_\_
7. Moses and \_\_\_\_\_
8. Elijah and \_\_\_\_\_
9. Esau and \_\_\_\_\_

### ANSWERS

1. Abel — (Genesis 4:8)
2. Ruth — (Ruth 2:2)
3. Jezebel — (I Kings 21:25)
4. David — (I Samuel 17:23)
5. Delilah — (Judges 16:6)
6. John — (Matthew 4:21)
7. Aaron — (Exodus 32:1)
8. Elisha — (II Kings 2:4)
9. Jacob — (Genesis 32:6)

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In 1955, Government-financed research in cancer, heart ailments, arthritis, and other human ills cost \$236 million. This compares with \$152 million in 1954.

—000—

Slavery, in its most primitive form, still exists in many parts of the world — most notably in the Black Belt of Africa and in certain areas of the Arabian Peninsula. It is estimated that the slave traffic in these areas claims as many as 30,000 victims each year. Prices range from \$400 for a young man to \$1,000 for a girl under fifteen.

## First Things

By JIM HEFLEY

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He . . . saith unto them. . . This poor widow hath cast more in than all they which have cast into the treasury" (Mark 11:43-3).

Man judges generosity by the gift in the hand. Jesus sees the gift in the heart. In New Testament times the mite was worth about one mill or one tenth of one cent. The widow gave two mites equivalent to one fifth of a penny. What the other temple worshipers did not know was that this was her entire purse.

Jesus is not teaching us here to give a small amount but He is saying that He wants everything. All our possessions belong to Him. Many Christians give

back to God one tenth of their income. But the other nine-tenths should be dedicated to Him also.

It is not that God expects us to be a spend-thrift or even a miser. If every Christian prayed about where the family income should be spent there would be absent from many homes the twentieth century plague of "living above the budget."

Dedicate your money to God. He will see that His work is carried on properly. He will help you balance your budget and pay your debts. There will be better family harmony because every member will benefit equally. Practice this verse: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

—000—

### CRITICISM

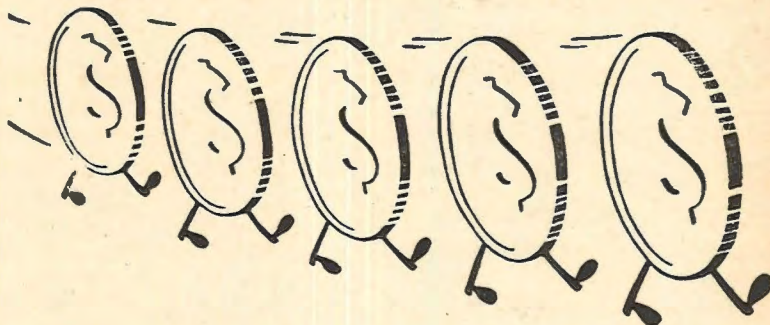
You have to be little to belittle.  
—McCall Spirit

### HIGHWAY DEATH TOLL

In 26 out of every 100 traffic fatalities last year, a driver or an adult pedestrian had been drinking.

These figures have just been released by the National Safety Council in its 1956 edition of "Accident Facts."

## A CO-OPERATIVE CADENCE



### COOPERATIVE DOLLARS

Through the COOPERATIVE PROGRAM Your Home Mission Board is Marching in the Homeland to Win Many for Christ.

During World Missions Year THE COOPERATIVE PROGRAM enables YOU through your Home Mission Board to:

- Win Spiritual Victories in the Homeland
- Accelerate World Missions at Home
- Spur World Missions Year Efforts
- Co-operate to Win Lost People From Many Places

The Home Mission Board received \$1,762,010 through the Cooperative Program in 1955 — about 55% of the Board's income

With this and other support, Home Board missionaries in 1955 could report—

- 37,475 lost won to Christ
- 410 new churches constituted
- 725 new missions begun
- 151 more missionaries

Increase the Cooperative

Program Gifts

In YOUR Church

NOW!



**WHAT ANIMAL WITH THE Biggest THROAT IN THE WORLD IS ENTIRELY WITHOUT A Voice?**

## Brotherhood-Royal Ambassador Prospect

We of the Brotherhood Department are looking forward for a full fifteen months toward a comprehensive series of Brotherhood-Royal Ambassador Meetings, Conferences, Clinics, Camps, Conventions, and special events, all designed for better and more effective Brotherhood work on the church and associational levels. Every meeting scheduled is a meeting with a purpose. And the purpose is to enhance the work of all our churches through the lives, the prayers, and the consecrated work of Arkansas Baptist men and boys.

Make note of the following:

**1. Layman's Day, October 14.** This is an annual Southwide observance, always on the second Sunday of October. It is a day when the laymen are faced anew with their responsibilities and privileges as men of God, and a day when the attention of the church is focussed upon the work and the worth of its laymen.

**2. Brotherhood Convention Night, November 12, in Little Rock.** This is an annual State Brotherhood meeting with the officers of the State Brotherhood Convention in Charge. We are expecting 1500 men and boys.

**3. Royal Ambassador Fellowship Supper, November 12, in Little Rock.** This is also an annual meeting. The boys will be guests of the State Brotherhood Convention at the Brotherhood Night program later on in the evening.

**4. Regional Officers Clinics — October 15 to November 15, 1956.** There will be twelve of these, one in each Brotherhood Region; and they are being arranged for associational Brotherhood officers, and associational Royal Ambassador leaders. These are leadership meetings, not general group rallies. Each Clinic will be a one-night meeting, time and place to be announced shortly.

**5. Associational Officers Clinics — November 16 to December 15, 1956.** About forty-five of these are being arranged, (one for each association). These Clinics are for Church Brotherhood Officers and R. A. Counselors. Each Clinic will be a one-night affair. Time and place will, of course, be ar-

ranged by each association's Brotherhood Executive Committee.

**6. Regional Brotherhood Conventions — January and February, 1957.** The State Brotherhood Department is arranging twelve of these meetings, covering whole state. They will be group rallies of men and boys with a conference period for each group, followed by a well-planned inspirational program. We are setting a goal of 5,000 men and boys for these meetings.

**7. State Brotherhood Convention — March 4 and 5, 1957.** This meeting will be held near the center of the state, and the call will go out to every region, church, to send a worthy representation of men.

**8. Area Royal Ambassador Congresses — January, February, March, and April, 1957.** For these Area Congresses the state has been divided into 4 quadrants, North and South, and East and West, with Central Arkansas not included. An area Royal Ambassador Congress is being planned for each quadrant, one in each of the first four months of 1957. The Congress for Central Arkansas will be held in conjunction with the State Royal Ambassador Congress.

**9. State Royal Ambassador Congress — May 3 and 4, 1957.** This meeting will be held in Little Rock, May 3 and 4, 1957.

**10. Royal Ambassador Camps — June and July, 1957.** More information will go out on these camps as soon as meeting place and dates can be stabilized.

**11. State Brotherhood Encampment — July, 1957.** The place will be somewhere in Central Arkansas, within reach of every church in the state.

**12. Layman's Day, October 13, 1957. Brotherhood Night, and Royal Ambassador Fellowship Supper, November, 1957,** (on the eve of the meeting of the Arkansas Baptist State Convention).

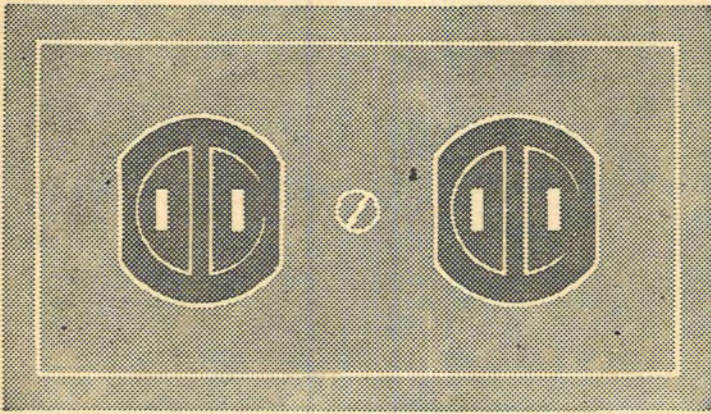
Most of the above meetings will be planned and arranged by the State Brotherhood Department. However, in addition to those mentioned, there will be many associational Royal Ambassador Camps, many Regional and Associational Brotherhood Encampments, many Man-Boy gatherings, and many other meetings of various kinds planned on the regional, associational, and local church levels.

These meetings are important. Plan to take full advantage of all of them!

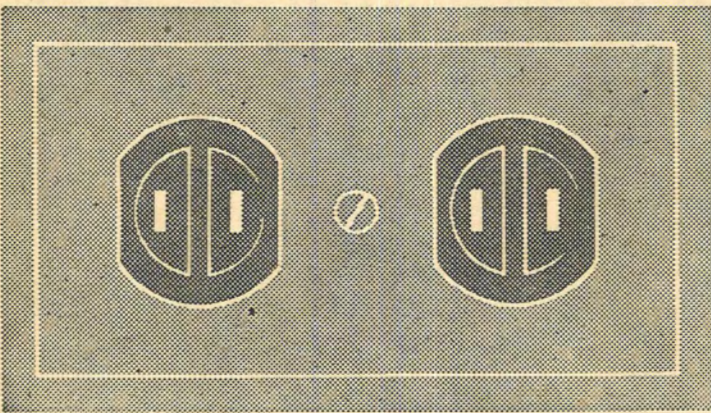
**BROTHERHOOD DEPT.**

*Nelson Tull, Secretary*

*C. H. Seaton, Associate Secretary*



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# Christ Among The Churches

By BURTON A. MILEY

## Sunday School Lesson

September 16, 1956

Revelation 1:9-11,  
17-18; 3:14-22

About 60 years after John saw Jesus ascend to heaven from Mount Olivet, he saw him again. The book of Revelation is the record of this vision. John was in Spirit on the Lord's Day in the Isle of Patmos when he had the vision. He had been banished to the isle during persecution. The Isle of Patmos is not large. Its circumference is only 30 miles. It was fitting that when John was forbidden to go beyond certain bounds of the earth, he was permitted to penetrate the secrets of heaven. God always has greater things in store for them who love him.

The book of Revelation is the "unknown tongue" to many. Interpretations are many and varied. However, some things are certain. The book is rich in symbols and runs the full gamut of human emotion and supernatural spectacularism. The book confirms the message that God ever remains on his throne. Regardless of the interpretation of the numerous events mentioned within the book, God is never pulled from his position of authority. When men have done their worst and the devil has gone his limits, God still remains on the throne. This is the central message. John needed this message personally.

Christian people needed the message of the sure victory of God. Emperor Domitian was attempting a blackout of the Christian cause through his governmental office. Fierce days were at hand and people wondered, where is God? The revelation shows fiercer days ahead but God was able in every one of them. After all, if God is able to care for man when the mountains are moved, need man be unduly concerned over God's power to care for him when the thunder roars?

### THE VISION OF CHRIST

There are three distinct visions of Christ in the book of Revelation. One is in the context of today's lesson where Christ is among the churches. The second is in chapter five and shows Christ executing judgment. The third is in chapter nineteen and shows final victory. John had been the disciple who leaned upon the breast of Jesus during his earthly walk. This heavenly appearance was beyond his imagination. The voice that had cheered the heart of John on earth sounded like a trumpet. Christ identified himself

John and gave him directions to write what he saw and send it to the seven churches centered around Ephesus. These were not the only churches in existence, they were within a circle of John's previous operation out from the city of Ephesus. Each church had its particular history of laxity or loyalty. However, it seems absurd

to think of these seven churches being the type of all churches or a pattern of progress for history.

The vision of Jesus had a peculiar effect upon John. He fell at his feet. Christ touched and comforted him. Christ identified himself as the First and the Last. Regardless of what happens in between Christ was in the beginning, Christ will be in the end. He was the same yesterday, today and forever. He had lived the extremes of life as man knows them, had died, but was now alive forever more.

One thing which stands as a symbol of privilege and authority is a key. This Christ advertised that he had the key of hell and death within his possession. His power had conquered both of these grim enemies. Surely the heart of John pounded with pride as he heard these statements from the risen Christ in concern among his churches.

### CHRIST'S MESSAGE TO THE CHURCHES

Christ had a distinct message to each of the seven churches named. Christ knows churches as he knows individuals. He knows their victories and failures. He is in knowledge of their weaknesses and strength. He knows their future and past. The church selected as example in today's lesson is that of a lukewarm church. It was one that knew no extremity in fervor or coldness. Boiling water has purpose. So does ice water. Tepid, lukewarm water is nauseating. This church was classified lukewarm. It could neither weep over the condition of men nor rejoice over the position of Christ. The church never considered going out of business, neither did it seriously consider doing the business of the Lord. It was an abomination to the Lord who said "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The church at Laodicea had miss-valued its possessions. The externals of the church were good. It felt no penetrating need. However, it did not know its wretched, impoverish condition from spiritual values. Christ's commission hung limp in its halls. Christ does not deal with his church after the externals of worldly riches. He deals after the inward spirit of holiness. He counseled this church to get true riches tried in the fires. They would receive

white raiment for clothing symbolic of purity. Without a doubt the church members were used to the glossy black raiment that showed outward prosperity. They needed their eyes medicated to see aright.

### CHRIST AT THE DOOR

Christ concluded his message to this church with the statement that he stood at the door knocking. This is the picture of the church with Christ on the outside a very dangerous position for the church and an ineffective position for Christ. Christ on the outside can mean only one thing, deterioration. Godliness is form without power. Christ on the outside is a lost instrument, a tool not used, a possession that cannot be possessed. Christ knocked to gain entrance. He also knocks to gain entrance to every life. Many lives are as listless for God and his redemptive work as Laodicea was. Christ knocks for entrance to do his ministry that his death, burial, and resurrection have qualified him to do. If one has the eye to see, he will see this individual need and open his heart unto God.

### PRACTICAL LESSONS

**Christ judges the churches.** It is not uncommon for one to believe that Christ will judge an individual, but never his church. Accumulated guilt is as much the doctrine of the Bible as personal guilt. Institutional guilt is also a true doctrine. The church which becomes cold and indifferent, inactive, unconcerned toward Christ will bear the judgment of Christ the same as an individual with these undesirable qualities.

**Christ walks among his churches.** One familiar with work of lodges is familiar with the term "official visit." Does not Christ make official visits to each of his churches? Are we on our toes to make that visit show the goodness of God and devotion unto him? Is it not time for churches to realize that instead of an annual visit, Christ makes a daily visit to his church?

**Christ among His churches.** This is an encouragement to every Christian for Christ is close to them as the church itself. The two are interrelated. The man who leaves the church out leaves Christ limited.

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### Figures to Inspire

September 2, 1956			
	* Indicates Missions Included		
	S.S.	T.U.	Add.
Alma, First	219	75	3
Camden, First	*661	*201	
El Dorado, First	*997	*319	1
El Dorado, Immanuel	594	213	8
Fordyce, First	410	142	2
Forrest City, First	485	150	1
Fort Smith, First	*1609	*689	11
Fort Smith, Immanuel	364	103	
Fort Smith, Temple	257	118	
Hot Springs, Park Place	447	164	4
Jacksonville, First	473	155	1
Jonesboro, Central	357	147	2
Little Rock, Immanuel	*1420	*480	6
Little Rock, Second	*864	*308	7
Little Rock, South			
Highland	508	212	4
Magnolia, Central	*693	*260	2
Malvern, First	500	131	
Marianna, First	311	167	
Mena, First	*351	*183	
Monticello, First	391	194	5
Nashville, First	310	143	
N. Little Rock, Baring			
Cross	*986	*343	5
N. Little Rock, First	291	101	
N. Little Rock, Park Hill	471	141	2
Pine Bluff, South Side	586	186	2
Springdale, Caudle Ave.	150	70	
Springdale, First	464	165	

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### New TV Film

A new film script written for the Southern Baptist television series will be the basis of the Columbia Broadcasting System's television program, "Lamp Unto My Feet," on Sunday, September 23.

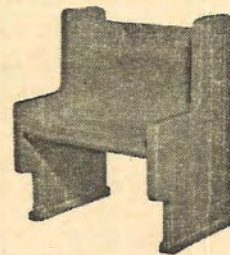
This announcement came from Miss Pamela Ilott, producer of the weekly network religious program. "The Black Knight," a script story by Clair Roskam, will be adapted into a 15-minute contemporary drama performed by professional actors.

The script is based on the Biblical parable of the Unjust Steward as recounted in Luke 16:1-8.

During the second half of the 30-minute "Lamp Unto My Feet," Paul M. Stevens, director of the Southern Baptist Radio-TV Commission, will be questioned about moral and Christian aspects of the drama.

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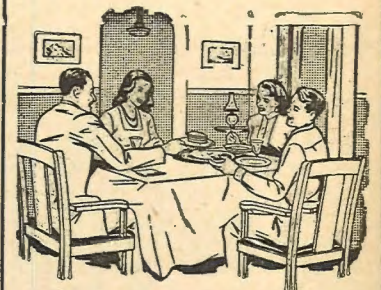
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# Executive Board STATE CONVENTION

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

## Real Baptists and Pseudo Baptists

Southern Baptists have the most effective missionary plan in the world, the Cooperative Program. Through the cooperative effort Baptists are preaching the Gospel, building schools and erecting hospitals around the earth. Last year, through this plan, Southern Baptists gave \$35,717,008 to the several State Conventions. In turn the State Conventions gave \$13,588,160 to South-wide and Worldwide Causes. By pooling the resources through the Cooperative Program, (man power and money power were linked with God power), consequently thousands were won to Christ. No only were these thousands won to Christ, church buildings, schools and hospitals were erected to more effectively minister to their needs. In these institutions young people were educated and sent out to bless all mankind; the sick were healed and sent back to society to live useful lives.

But we are reminded that the Cooperative Program has been disapproved by some who believe in the status quo. Some, so-called Baptists have been against every step of progress made by our denomination ever since John the Baptist baptized Jesus. These "Stand-Patters" opposed missions as being sinful, because they believed that any effort to evangelize was a definite step to thwart the work of the Holy Spirit.

Even though the rank-and-file Baptist Church member believed in public schools and education for all, there were some Baptist leaders who fought the ones who advocated education among the church leaders. During the height of the educational controversy, one association adopted a constitution which stated that, "any church suffering its members to be a part of any mission society, college society, Bible society, or temperance society, shall be considered guilty of breaking the fellowship and dealt with

accordingly."

When Luther Rice came back from Burma and challenged the Baptists to organize the Baptist Mission Board, and give through it, to help Judson, and others, to preach the Gospel to the heathen, the anti-brethren used "money" as their objection to missions. The missionaries and those who promoted the affairs of the Mission Board were referred to as the money changers whom Christ drove from the Temple. Alexander Campbell (who was a Baptist from 1813 to 1830 before he founded the Campbellite denomination) said in speaking of Mrs. Adrian Judson's clothes, "the dress of this self-denying female missionary could not be valued at less than twelve hundred dollars." This falsehood brought bitter opposition to missions in some sections, and had its influence in stifling mission gifts.

But the prime argument used by the so-called Baptists who opposed everything, including missions, was that missions was unscriptural, therefore they wanted to stick to and stand by fundamental Bible doctrine.

It was pointed out, over and over again, by these anti, fighting, opposing, criticizing, stand pat, fundamental status quoers that the Great Commission was given to the Apostles and not to the elders and churches; therefore that part of the Gospel had already been fulfilled. So, any evangelistic or mission effort was branded as part of the trumpery of Babylon the Great. A message was sent to every Baptist in one state which said, "God sent his Son into the world to save his people from their sins, and we know that he has some people who he wishes to save. If any of those whom God wishes to be saved should finally be lost, God must change his mind and let them be lost."

In speaking against the support of schools

this statement was made, "we challenge the learned world to show any Divine Authority for sending a man to school after God has called him to preach, nor is there any need of it, for all power in heaven and on earth is in the hands of God."

These anti-missionary, primitive, conservative, fundamental, stand pat, status quo, perennial opposers were against every one but themselves and opposed everything but their own ideas. They preached against calling and assigning men to mission tasks; they stormed out against education because they believed that it usurped the prerogative of God and was unscriptural; and they were against temperance because some of them enjoyed their toddies.

Notwithstanding the fact that history has proved the worthwhileness of schools, missions, evangelism, Sunday School, and the Cooperative Program, we have some so-called Southern Baptists who do not seem to be able to work with the denomination. They are not able to approach any Christian task in a collective, cooperative movement, so they go off on a tangent and charge everyone else with being modern, unscriptural, unbaptistic and unchristian.

These people can fight, oppose, ridicule, charge and counter charge; tear up and tear down; drag down and drag out; (if they gain enough followers) and the main body of Baptists cannot do one thing about it. In fact, Baptists would not if they could, because our church government is based in the New Testament pattern and therefore each church is autonomous. We recognize no human authority and subscribe to no human creed. We have no founder save Jesus, and no boss except the Holy Spirit.

Therefore about all we can do is to pray for those who would distort truth, oppose spiritual progress, and wrongfully use the name Baptist, and above all remember that we are Christians.

## Prospects Good For the 1957 Budget

A very large budget was adopted by our Executive Board for recommendation to the Convention. Some of us were a bit discouraged when the Board adopted a budget of approximately \$50,000 more than some of us thought we could raise. The bright spot, however, is this: there was not a dissenting vote in the Executive Board when this larger budget was adopted, and these Board Members are leaders in good, loyal churches. If these churches, represented by the Board Members, increase their Cooperative Program gifts in the same amount that the state budget is increased, which is 12½ percent, these increases from the Board Members' Churches alone would amount to nearly \$52,000, or nearly 1-3 of the increase that the Board Members are asking all the churches to do. And the Board Members would not ask other churches to give an increase that they themselves would not give, and the inspiration that others gain from the consistent increase of the Board Members' Churches would net a great increase in the state budget and would undoubtedly enable us to raise the full budget in 1957.

Some of the churches represented by Board Members should want to increase 23½ per cent because they did not increase for the

current year. Take a look at the churches represented by the Board Members and you too will be encouraged. Here they are: Helena, First—Rel Gray, Pastor; Marianna—D. Hoyle Haire, Pastor; West Helena, First—Wilson C. Deese, Pastor; Crossett, First—R. L. Smith, Pastor; Immanuel, Warren—Quincy Mathis, Pastor; Warren, First—Gerald W. Trussell, Pastor; Tuckerman—Byron King, Pastor; Harrison, First—Lehman F. Webb, Pastor; Rock Springs—Homer Speer, Pastor; Lonoke—John Holston, Pastor; Grandview—Homer Allred, Pastor; Humphrey—H. H. Harvill, Layman; Hot Springs, Second—O. L. Bayless, Pastor; Malvern, First—Don Hook, Pastor.

Alma—Kenneth R. Grant, Pastor; Fordyce—H. E. Trussell, Layman; Booneville—J. W. Johnston, Pastor; Fort Smith, First—J. Harold Smith, Pastor; Immanuel, Fort Smith—S. W. Eubanks, Pastor; Paris—Dale McCoy, Pastor; Morrilton—John Cox, Layman; Pocahontas—B. D. Smith, Pastor; Russellville—A. E. Webb, Pastor; Eudora—Homer A. Bradley, Pastor; McGehee—Cline Ellis, Pastor; Pickles Gap—T. W. Hayes, Pastor; Leonard—J. O. Miles, Paragould, East Side—Russell Duffer, Pastor; Lee Memorial—Hugh Owen, Pastor; South-

side, Pine Bluff—Roy A. Lambert, Pastor; Star City—Arthur Hottel, Pastor; Central, Magnolia—W. C. Blewster, Layman; Hope, First—S. A. Whitlow, Pastor.

Batesville, First—Stanley Wood, Layman; Immanuel, El Dorado—R. C. Morrison, Layman; Smackover—Dale Taylor, Pastor; Stephens—Hugh Cantrell, Pastor; Post Oak & Mt. Zion—O. D. Yount, Pastor; Blytheville, First—C. F. Pitts, Pastor; Luxora—James Riherd, Pastor; Wilson—G. W. Smith, Pastor; Eber Memorial—Marion Boyd, Jr., Pastor; Jonesboro, First—C. Z. Holland, Pastor; Mena—Coy Wiles, Layman; Salem—M. L. Wallis, Pastor; Baring Cross—David Garland, Pastor; Immanuel, Little Rock—W. O. Vaught, Jr., Pastor; Little Rock, First—Nolan P. Howington, Pastor; Little Rock, Second—Dale Cowling, Pastor; Gurdon, Beech Street—Harold Hightower, Pastor; Evening Shade and Sidney—Homer Shirley, Pastor; Forrest City—T. K. Rucker, Pastor; Wynne—Boyd Baker, Pastor; Marked Tree—D. B. Beasley, Pastor; University, Fayetteville—Walter Johnson, Pastor; Beebe—Reese Howard, Pastor; Augusta—Thomas E. Lindley, Pastor; Little Rock, Second—A. B. Hill, Layman; Jonesboro—Floyd Marlar, Layman.

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