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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, AUGUST 30, 1956

NUMBER 34



Undivided Devotion

Luoma Photo
NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
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Religious Freedom In Russia

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

What about religious freedom in Russia? To what extent are churches carrying on under the Soviet regime? These are questions that were frequently asked me pending my visit to Russia.

My impression is that conditions in Russia are somewhat more favorable to religious undertakings just now than in any time in recent years. I base this assumption on two or three important observations.

First, the Baptists of Russia have just received the first printing of a hymn book since 1926 — and it was printed in Moscow. Moreover, the Greek Orthodox Church has just had printed in their own tongue the full Bible, and this was likewise done in Moscow. The Archbishop who resides at Rostov on Don presented me with an autographed copy of the Book. I think it is more than significant that both of these printings should occur in the same year, and doubly so when there had been no hymn book printing for evangelicals during the past thirty years.

Second, 150 new Baptist congregations were constituted last year. These were organized certainly for the most part in homes. I have not learned of any recent church building programs in Russia. The explanation is that "materials are not currently available". Of course there are no private building programs in Russia where materials for construction can be obtained apart from Government approval.

There are now, for instance, some 5,400 Baptist churches in Russia (I refer to Baptists because I am more intimately acquainted with their development) with a combined membership of 525,000. It is said that there may be as many as 3,000,000 adherents to the Baptist persuasion in Russia, though the membership rolls reveal only the 525,000.

There is a Council for Activities of Cults (a Government agency) which obviously keeps close watch over the activities of the churches. For instance, the total member-

ship of the church must be registered (not the names but the number of members), the location of the particular church, the name of the pastor, as well as the name of the district (we would say associational) superintendent. When a new pastor is ordained his name must likewise be registered with the Government along with other information relative to his proposed new work.

I am told that the pastor or individual church members are permitted to do person-to-person evangelism, and I do know that invitations to membership are given in the churches, for on a number of occasions I gave an invitation to the uncommitted to make public professions of faith in Christ, and I was informed that the response in my last service in Moscow numbered around 120.

I also heard a pastor inviting a waitress in a hotel restaurant to a service where I was to preach, and the girl promised to come. It must have been a rather unusual procedure, however, for I was told that the young lady was at first confused — not knowing whether it would be proper to accept such an invitation or not.

The churches have no Sunday schools, no organized work for youth, or for women. Only the worship service built around the sermon and with singing and prayer and the reading of Scripture.

The congregations are made up largely of women — about 70 to 80 per cent, I would say — and there is a sprinkling of young people.

What the future holds for the church in Russia, no one can say; but of this I am confident: there are many Christians as devout, in my opinion, as I have ever known, and they are carrying on in a wonderful way for the Lord Christ.

And my judgment is that this splendid nuclei will form a genuine basis for moral judgment and spiritual determination in the years to come!

Baptists Ordered Banished For Conducting Services

BOSTON, Mass., May 14, 1668 — A Baptist minister and two members of his congregation have been ordered banished from Boston and the jurisdiction of the General Court for participating in Baptist worship services here.

The minister, Thomas Gould, was already imprisoned for conducting Baptist services and was ordered released in order that he might comply with the sentence before July 20. Other convicted Baptists are William Turner and James Farnum, Sr.

The court also ordered that the defendants be imprisoned and held without bail if they are found in the jurisdiction of the court after July 20. The First Baptist Church of Boston, which usually meets in Gould's home for services, has been forbidden to assemble and any other Baptists who defy the court order also will be subject to imprisonment or banishment.

Court action followed a general council held here last month and attended by Governor Bellingham and a number of ministers and civil authorities. The announced purpose of the council was to determine if Gould and others were justified in withdrawing from the established church to form a Baptist church and to decide whether the

government will allow this practice.

The council was in session for two days, during which the Baptists were scarcely allowed to state their position. For refusing to renounce their new faith and return to the recognized church, the nonconformists were branded as stubborn heretics.

Following the council, Gould, Turner, and Farnum were ordered to appear before the General Court to acknowledge their guilt. When the defendants pleaded that they had done no wrong in withdrawing from the established church, the court ordered them banished.

In pronouncing sentence, the court declared that by establishing a Baptist church in Boston the accused were guilty of "making infant baptism a nullity, and thereby making all of us to be unbaptized persons, and so consequently no regular churches, ministry, or ordinances, as also renouncing all our churches, as being so bad and corrupt that they are not fit to be held communion with . . . opening the door for all sorts of abominations to come in among us. . . ."

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—17th Century Baptist Press

The Son of Man

A Devotion By The Editor

"Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of Man."

Dr. F. B. Meyer remarks that chapter one of John's Gospel "abounds in striking names and titles for our Lord. They are a study in themselves." Those names include: "the word"; "the light"; "the life of man"; "the lamb of God"; "the only begotten of the Father"; "the Christ"; "the Master"; "the son of God"; "the king of Israel". The list is climaxed with the "Son of Man." This name occurs eighty times in the Gospels, and is always applied by our Lord to Himself.

Each name reveals some phase of the character of Jesus, some part of His redeeming work, some expression of the divine love, some objective of His gracious purpose, some relationship which He sustains between God and man.

Taken all together these names present a character full and complete, lacking nothing in Himself. He had resourcefulness to meet any test, a ready rebuttal for every temptation, abundance of love and grace for every need, wisdom to answer every question of life, a reach that spans the yawning chasm between heaven and earth, touching the heights of the infinite God and the depths of mortal and sinning man.

Obviously, Jesus alludes to Jacob's dream of the ladder which reached from earth to heaven and on which the angels were ascending and descending. But instead of a dream it is now an actuality, the ladder is a reality and the lines of communication are re-established between heaven and earth through the Son of Man and the messengers pass back and forth with unhindered freedom.

The Son of Man draws men as the magnet draws the iron filings. This power to draw men to Himself was evidenced by the numbers who followed Him and clung to Him and found in Him the full meaning of life. It was more than a winsomeness and charm that attracted men to Jesus; it was an indefinable claim which His person and presence seemed to impose upon men. When men were asked what there was about Him that compelled their adherence to Him they could only say, "Come and ye shall see."

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

greater things than these" John 1:50.

ARKANSAS BAPTIST

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From The Editor's Desk

Time For Associational Meetings

The importance of associational meetings cannot be overestimated. Their importance derives from the fact that they are closer to the churches than any other denominational organization. The district associations are, in fact, the first step in the cooperative effort of Baptists by which they pool their thought, their prayers, their resources in a program of expansion in the field of evangelism, missions, education, and benevolence beyond the local church.

Denominational Emphasis

However, the associational meetings are not concerned purely with local programs within the territorial limits of the association. The associational programs comprehend the whole program of the denomination and emphasis is placed upon all the phases of denominational work. This fact lends importance to the associational meeting because many persons who may never attend state conventions or the Southern Baptist Convention may get a conception of these larger programs in the meetings of the district association.

It is essential, therefore, that as many of the members of local churches be induced to attend the associational meetings as possible. Those persons who attend the meetings of the district association become more familiar with the program of the denomination as a whole and understand better the basis of co-operation among the churches

which makes the associations possible, which makes the state and Southern Baptist Conventions possible. These meetings will give those attending a clearer conception of the co-operative principle among Baptists and will tend to enlist the co-operation of the individual members of the churches in the church program itself, which program includes participation in the broader denominational program.

Large Attendance Essential

We have a distinct feeling that greater emphasis should be placed upon attendance at the associational meetings; that pastors and other interested persons in the local churches should make an effort to induce large numbers from the churches to attend these important meetings. Especially those who have only recently been enlisted in the responsibilities of the local church program should be induced to attend the associational meetings so as to give them a better understanding of the Cooperative Program of Southern Baptists.

So, we say to the association gatherings throughout the state, to the moderators, clerks, and all other persons responsible for the programs of these meetings, "God bless you and lead you as you lead these associational meetings in the interest of an ever expanding program of service in the Lord's kingdom."

Power is Available if The Lines Are Charged

The terminal electrical facilities are useless unless the power line is charged. Turn the twitch on the radio, the electric refrigerator, the electric iron, the electric bulb, and nothing happens, there is no response unless the power line leading from the dynamo is charged with electric current.

The terminal facilities are just as helpless if the spiritual power line is not charged as are the terminal electrical facilities if the electric power line is not charged. Jesus used a different figure saying, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The branches are the terminal facilities of the fruit tree. Unless the channels of life are open and the life processes flowing through those channels from the trunk of the tree to the tips to the twigs, there will be no fruit.

This is an age of complex machines and organizations. These are the terminal facilities for accomplishing the services of human society. Our churches and denominations have not lagged behind in the complexity of their organizations and facilities for rendering service. These organizations and other facilities may become so complex that we sometimes feel that we are lost in trying to keep up with them all, and we will become confused and bewildered unless

we keep the power line charged from the spiritual dynamo.

There is no organization too complex, there is no machine too great, if there is adequate power to operate them. The question, therefore, with which our charges and our denomination as a whole should be concerned with is not primarily the complicated organizations and their constantly expanding programs. The question that should concern us is, do we have sufficient power to operate these organizations and to promote these programs. If we do not have the power, these organizations and programs will collapse or else they will degenerate into a sort of perfunctory operation without any vital spark of spiritual life.

However, there is power and power aplenty, adequate for the operation of our most complex organizations and for the promotion of our most ambitious programs of Christian service. But this power must have a free and unclogged channel into our midst before it can become operative in our lives, in our organizations, and in our programs.

Short Circuits

This spiritual power line may be short-circuited by our sins. The channels may be clogged by all the excess worldly baggage that we are taking along with us. The connections may not be as firm as they should

Greatest of All

By JIM HEFLEY

It was the great W. E. Gladstone who said: "I have known ninety-five of the world's greatest men in my time, and of these eighty-seven were followers of the Bible."

Patrick Henry declared: "The Bible is worth all other books which have ever been printed."

Sir Isaac Newton's remarks are: "There are more sure marks of authenticity in the Bible than in any profane history."

And now hear the Bible's own claim: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Holy men of old spake as they were moved by the Holy Ghost." (II Tim. 3:16, II Pet. 1:21)

Jesus answered the attack of Satan by saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

The Bible is God's revealing of Himself to man . . . a revealing of Himself through the nation Israel . . . and His highest revelation in the Lord Jesus Christ. Are you suffering a spiritual famine because you have neglected personal reading and a study of God's Word? The Bible can give you new spiritual energy. And if you are not a Christian then search the Scriptures for in them you will find Jesus . . . and in Him life and life more abundantly.

be because of our carelessness and indifference. Therefore, in order to receive the power and use it, it will be necessary for us to get rid of the sins that are short-circuiting the power, and dispose of the excess baggage which is clogging the channels, and tighten up our connections with the power lines by getting a deep and abiding concern in the Lord's cause.

The spiritual power line may be kept charged and the channels cleared by the constant consciousness of the presence of the living Lord. As we live daily in this consciousness, we will not neglect to pray for guidance in our Christian service, and as we pray for guidance we will not ignore our Christian responsibilities or shun our Christian obligations. As we live in the consciousness of the presence of our Lord, we will accept the teachings of the Bible as directed to ourselves and will undertake in the power of the Holy Spirit not only to understand but to follow the teachings of the Bible.

With the spiritual power lines fully charged, these lines conveying the power of God to the hearts of Arkansas Baptists and through the individuals to Arkansas Baptist churches and their programs, there will be no questions about meeting and surpassing the goals which our people have set themselves to achieve in the months and years ahead.

Keep the power line charged and God will work through us to achieve the promise of Jesus to His disciples when He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Kingdom Progress

Capitol Hill Church Burns Notes



Capitol Hill Church, Little Rock, celebrated the eighth anniversary of the church and the seventh anniversary of the ministry of C. S. Maynard as their pastor with a note burning service, Sunday morning, August 5. The piano in the picture and the building notes were both paid off at the same time. During its eight years, the church has paid for its buff brick building, all new furniture,

and a pastor's home. They have also purchased the residential property next door for a future educational building.

Pictured above are the deacons of the church and the pastor, reading from left to right are: Alton Hall; Marcus Vandiver; E. A. Hille; Pastor C. S. Maynard; Paul Williams; A. A. Rucker; and Ross Justice.

New Church in Sheridan

The First Southern Baptist Church of Sheridan was organized Friday night, July 20. Delbert Garrett, missionary in Central Association, had been conducting mission services for some time previous to the organization date.

The organizational meeting was called to order by Mr. Garrett and the devotional was delivered by Carl Overton, pastor of Tyler Street Church, Little Rock. The Council of organization selected Don Hook, pastor of First Church, Malvern, as chairman, and Amos Greer, missionary in Harmony Association, as secretary.

Forty-two names were read as those desiring membership in the new church. R. H. Irvin of Sheridan was selected as moderator of the group. The Church Covenant and the New Hampshire Articles of Faith were adopted with Robert's Rules of Order as the governing rules of decorum.

The closing message was delivered by Dr. C. W. Caldwell, superintendent of missions of the State Convention.

The Central Association gave the new church \$1,000 to assist them with the beginning of their work, and also loaned them the services of Mr. Garrett as temporary pastor.

J. Harold Smith Preaches In Associational Revival

Dr. J. Harold Smith, pastor of First Church, Ft. Smith, led in revival services from July 23 to August 3, in Conway, in a campaign sponsored by the twenty-five churches of the Faulkner County Association. The services were held in a tent which seated 1,700; placed on the campus of the Conway Baptist College. Dr. Smith also preached twice daily on a local radio station.

Pastor O. M. Stallings, Second Church, Conway, and Chairman of the Associational Missions Committee, said the tent was filled every night and many times the crowd overflowed sitting in cars or standing about the tent, with as many as 400 decisions in one service; 150 professions of faith were made during the campaign. Pastor Stallings said: "All the pastors in our association highly commend Doctor Smith to other churches for county wide or associational revivals."

There were 11,380 persons arrested in the fiscal year ending June 30 for illicit distilling of liquor. Six thousand were convicted and 14,498 "stills" were confiscated.

—Survey Bulletin

Joins Seminary Staff



DR. HELON B. HARWELL

Dr. Helon B. Harwell, former elementary supervisor of the Second Church, Little Rock, has been elected to the faculty of New Orleans Seminary, Dr. Roland Q. Leavell, seminary president announces.

Dr. Harwell will begin her teaching duties in September as assistant professor of elementary religious education.

She holds the BS degree from Stephen F. Austin State College, Nacogdoches, Tex. and the MRE and DRE degrees from Southwestern Seminary, Ft. Worth, Tex.

For the past two years Dr. Harwell has been a member of the faculty of East Texas Baptist College, Marshall, Tex., teaching religious education. During this time she served as elementary supervisor of Central Church, and assisted in the elementary department of the First Church, both of Marshall.

She has also worked in the elementary department of the First Southern Baptist Church, Tucson, Ariz. and taught secretarial science in Wayland College, Plainview, Tex. and Texas Christian University, Ft. Worth.

Dr. Harwell's parents, Mr. and Mrs. Aaron Baldwin, reside in Center, Tex. She is married to John E. Harwell, formerly of Bogalusa, La., who will teach in the public schools of New Orleans.

16 Additions to Texarkana Church

Pastor Leon F. Westbury did his own preaching in a revival meeting at South Texarkana Church, July 25-August 5. There were 14 additions by baptism, 1 by letter, and 1 by statement. There were 2 other professions of faith; 3 young people surrendered for special service. On the closing Sunday of the revival there were 195 in Sunday school. The Sunday school enrolment is 180.

Southern College Business Manager Resigns

Mr. A. C. Rudloff, who has been Business Manager of Southern Baptist College for the past ten years, has offered his resignation.

Dr. H. E. Williams, president of the school, announces that Mr. Rudloff is being transferred to a teaching position in the Seminary in the field of Religious Education. He holds the A. B. degree from William Jewell College, and the Master of Religious Education degree from Southwestern Baptist Theological Seminary. He has also done graduate work in Princeton University, the University of Texas, and Central Baptist Seminary.

Ninety-Six Volunteers

Ninety-six young people attending the Foreign Missions Conference at Ridgecrest offered their lives for foreign mission service at the two worship services Aug. 19. Twenty-nine others responded to an invitation to offer themselves to the Lord for whatever he might have them do.

Most of the decisions were made upon the invitation of Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, immediately after he had preached during the morning worship hour to the largest crowd ever to attend a Convention-wide foreign missions conference.

Twenty-three of the volunteers for foreign missions have already completed their college education and a number have finished all graduate training necessary for appointment. Four are pastors.

The registration of the combined Foreign Missions, Brotherhood, and Writer's Conferences had reached 1,977.

Mena, First, Builds Pastor's Home



Pictured above is the new parsonage of First Church, Mena, Dillard S. Miller, pastor. The recently completed home is brick veneer, 7 room, 2 baths, valued at \$20,000.

The building committee included W. M. Hampton, Bert Hensley, Monroe Drye, Mrs. Murry Johnson, and Mrs. H. B. Frye.

DON'T BE CAUGHT



NAPPING!

The Arkansas Baptist in the church budget will awaken the responses of your young people to a challenging church program.

New Budgets

Light Church, Greene County Association, Jimmy Watkins is pastor. Mrs. Fred Payne is treasurer.

Spadra Church, Route 1, Clarksville, Clear Creek Association, Allen S. Reeves, Sr. is pastor. Mrs. Loyd Dillard is clerk.

New Clubs: Three Creeks Church, Junction City, Ark., Liberty Association, George Fletcher is pastor. J. E. New is treasurer.

Unity Church, Flint, Michigan, Motor Cities Association, Chester Cole is pastor. List was sent by Mrs. Hubert Fortune.

Analysis

Benton County Association has 18 budgets, 1 club and 5 churches with neither; Big Creek Association has 3 budgets, no clubs and 10 churches with neither; Black River Association has 8 budgets, 4 clubs and 18 churches 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.

Evelyn Stanford Goes To Savannah, Georgia

Evelyn Stanford has been transferred from the French mission field to begin a Goodwill Center in Savannah, Georgia. She states: "Please express the warmest love and deepest appreciation for all that the Baptists of Arkansas have done for the cause I have represented for almost nine years."

News From Harmony Association

L. D. Epinette, former pastor of Altheimer, has accepted the pastorate of Oak Grove Church.

Frank Vanlandingham has accepted the pastorate of Hickory Grove Church.

Linwood Church had the services of Arnold Teel of Amboy Church, North Little Rock, in revival services recently which resulted in 12 additions by baptism and 6 by letter. Jim Tillman is pastor at Linwood.

"Almost Ten Million"

Circulation of quarterly Uniform publications of the Baptist Sunday School Board has reached a total of almost ten million copies per quarter. The Operations Department of the Board, Noble Van Ness, manager, reported that during the second quarter (April-May-June) this year 9,722,625 copies of quarterlies were distributed.

The monthly publications for the same quarter reached a total of 6,292,792.

These figures reveal a total increase of 759,370 over the same period, 1955, or .047 per cent.

Pamphlet On Study Course

"Workmen Unashamed" is the title of a pamphlet issued recently by the Sunday School Department of the Baptist Sunday School Board. It gives a complete list of books and requirements for credit in the Sunday School Training Course.

The course of more than seventy books presents a study of such objects as Bible, evangelism, methods of Sunday school work, teaching, doctrines, and special studies. The purpose of the course is to offer a comprehensive and practical study of the entire field of Sunday school work.

New Teachers at Golden Gate Seminary

Golden Gate Baptist Theological Seminary, Berkeley, California announces three additions to the teaching staff for the 1956-57 term. Joining the faculty are Gaines S. Dobbins, David P. Appleby and Phil Tilden.

Dr. Gaines S. Dobbins, retiring dean of the School of Religious Education at the Southern Seminary in Louisville, Kentucky, has gone to Golden Gate as Distinguished Professor of Church Administration. For thirty-seven years a professor at Southern, he has been an outstanding Baptist leader and scholar in the field of Religious Education and has attained great recognition as a specialist in church administration and mental health and as a writer of articles and books.

Dr. David P. Appleby, assistant professor of music at Wayland College, Plainview, Texas, joins the faculty as assistant professor of music theory and piano. He was at Wayland for six years before assuming teaching duties at Golden Gate.

Mr. Phil Tilden, on leave of absence from the University of Corpus Christi, Corpus Christi, Texas, to pursue his studies for the doctor of philosophy degree at Stanford University, Palo Alto, will serve the Seminary as teaching assistant in speech courses. He has taught speech and drama for the past three years at Corpus Christi. At Stanford, he will major in drama and minor in radio and television production.

Twenty-Six Additions

The recent revival meeting at First Church, Sparkman, resulted in 26 additions to the church, one by letter and 25 by baptism. John M. Basinger of Trumann, former pastor, was the evangelist, and Vern Ballard of Chicago, Illinois, was in charge of the music. Maxwell Baker is pastor.

Tull at Texarkana

Nelson Tull, state Brotherhood Secretary, was the evangelist in the Brotherhood revival at Calvary Church, Texarkana, August 5-12. Bert Coble was in charge of the music. The meeting resulted in 21 additions by baptism and 7 by letter. W. P. Mears is pastor.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

New Federal Flood Law To Benefit Churches

Churches will be eligible — on the same basis as non-profit institutions and private individuals — for benefits from the new federal flood insurance law, according to a Housing and Home Finance Administration spokesman.

Although the whole program of federal flood insurance assistance is completely new and it therefore is difficult to predict precisely how it will work out in detail, the spokesman said several general provisions of the act could be utilized by churches and church groups to apply for benefits.

Among these he listed reduced premium rates and aid in the restoration or reconstruction of properties damaged or destroyed by flood.

Canadian Church Deputation Winds Up Russian Visit

A Canadian Protestant leader was quoted by the Moscow Radio as stating that other Churches in Russia enjoy "the same favorable conditions for their activities as does the Russian Orthodox Church."

The station broadcast an interview with the Rt. Rev. George Dorey, moderator of the United Church of Canada who visited Russia along with two other representatives of the Church.

"We had frequent meetings with leading dignitaries of the Moscow Patriarchate with whom we discussed many questions of church interest," Dr. Dorey was quoted as saying.

"Our delegation had the honor of attending services in three cathedrals. We felt that the congregations in the Russian churches prayed as fervently to God as our congregations in Canada.

"We are going home with the feeling that a greater understanding has been established. We have gained a better insight into the position of the Church in the USSR. We do not doubt that other churches in Russia enjoy the same favorable conditions for their activities as does the Russian Orthodox Church."

The United Church delegation included Dr. Ernest E. Long, secretary of the General Council, and Dr. Norman McLeod, prominent Toronto layman and member of the board of finance. They went to Russia to return a visit made to Canada last November by three Russian Orthodox churchmen.

500,000 at DEKT Rally Applaud Reunification Demands

More than half a million persons at the closing rally of the 1956 German Evangelical Church Day (DEKT) Congress applauded demands for German reunification. Included in the throng were 25,000 East Germans.

Dr. Reinold von Thadden-Trieglaff, founder and president of DEKT, told those massed around a 120-ft. steel cross that the movement is a prime example of "genuine all-German and ecumenical community." He said that panel discussions held during the conference had proved "how much Germans suffer under the country's division."

Protestant Parochial School Movement Grows in Minnesota

The parochial school movement among Protestants is growing in Minneapolis. Members of six Protestant denominations who organized a Christian day school a year ago are making plans to expand.

At the same time, parents in another section of the city are making plans to start a similar school for their children.

The south side school, known as "The Powerhorn Park Christian school," started with 22 pupils in four grades last fall. It will be expanded to include kindergarten through fifth grades, and an enrollment of 60 to 75 children is expected. It meets at Minneapolis Gospel tabernacle and bus service is provided.

In northeast Minneapolis, a six-man interdenominational board is now taking applications for the school it is planning. A church is being sought as site. It is proposed to start with grades 1 and 2, and possibly also grades 3, 4 and 5.

A spokesman said the group has nothing against the public schools but wants to send their children to a school where the Bible and Christianity are brought into all subjects.

Lutherans to Build \$430,000 Center in Hong Kong

Construction of a \$430,000 Lutheran center in Hong Kong will begin before the end of this year, it was disclosed by Lutheran world missions officials.

To be built on a site the Hong Kong government has promised to provide without charge, the center will include a church, parish hall, parsonage, primary school and secondary school.

Lutheran church bodies in the United States have pledged \$165,000 toward the work, it was reported by the Rev. R. A. Syrdal of Minneapolis, Minn., foreign missions secretary of the Evangelical Lutheran Church. Of this amount the ELC and the United Lutheran Church in America each have pledged \$60,000, he said, the Augustana Evangelical Lutheran Church \$40,000, and the Lutheran Free Church \$5,000.

Massachusetts Legislature Passes Obscene Literature Measure

A bill to outlaw obscene comic books and other publications for minors was given approval by the state Senate after having been passed earlier in the House.

The measure was recommended by a citizens' committee created by the legislature to study the relationship of obscene literature and juvenile delinquency.

Sen. Richard H. Lee (R.-Newton) headed the 11-man committee which included Roman Catholic, Protestant and Jewish clergymen.

—000—

Only seventeen years ago the United States Department of State handled all the diplomatic affairs of this country with 5,444 employees and a yearly budget of \$17 million. Today there are 29,088 employees and a budget of some \$271 million.

A Smile or Two

Teacher: Isaac, what is the difference between electricity and lightning?

Isaac: Ve dunt hav to pay for lightnin'.

—En.

Ardent dog fanciers, a young couple had always had their home overrun with canines. When a baby arrived everybody wondered how the infant would get along with all the four-footed pets.

A friend inquired, "Does the baby talk yet?"

"Not yet," the mother said, "but he's learning how to bark."

Ozark Zeke entered the village drugstore and said, "I've heard a lot about them wonder drugs. Can you give me something that will keep me from growing any older?"

"Sure thing," replied the druggist. "Do you prefer arsenic or rat poison?"

Is your advertising getting results?

It sure is. Last week we advertised for a night watchman, and the next night our safe was robbed.

The dignified dowager watched with growing distaste as the TV comic bounced his way through a slapstick routine of very questionable taste. Finally, with a slight shudder, she snapped the program off.

"I'm afraid," she sighed disapprovingly, "that channel needs dredging."

Little Mary was on a visit to her grandparents, and the old fashioned clock on the wall was a source of wonderment to her.

While she was standing before it her grandmother said to her from the next room, "The clock running, dear?"

"No ma'am," promptly replied Mary, "it's just standing still and wagging its tail."

Two women were having a chat and the conversation veered around to the high cost of living.

"It's really terrible how the rise in prices has affected us," said one, sadly. "Why, do you know that my bills for clothes this year are exactly double what they were last year?"

"Goodness!" gasped the other. "I don't see how your husband can afford it."

"He can't," replied the first calmly. "But, then, he couldn't afford it last year either, so what's the difference?"

"Spell 'ferment' and give its definitions," requested the teacher.

"F-e-r-m-e-n-t — to work," nobly responded Keith.

"Now use it in a sentence so I may be sure you understand it."

"In nice weather I would rather play tennis out of doors than ferment in school."

—Presbyterian Advance

"Back already, Mrs. Olson! It must have been quite expensive abroad?"

"That wasn't why I came back. My husband sent more money than I asked for."

—Quo

"How did the wedding go?" asked the minister's wife.

"Fine, my dear, until I asked if the bride would 'obey' and she said: 'Do you think I'm crazy?' and the bridegroom, who was in sort of a daze, mumbled, 'I do.' Then things began to happen."

—Quote

News From Baptist Press

'We Can Be Strong In Northwest'—Braswell

"It is my firm conviction that Southern Baptists can and will become a strong group in the Northwest — just as we have in other sections," Glen Braswell, Baptist minister of Billings, Mont., declares.

Braswell is president of the Southern Baptist Regional Convention organized in May. It covers Southern Baptist churches in several states and is under the wing of the Baptist General Convention of Colorado.

"Montana is still in a pioneer stage in every way and I believe will grow rapidly in the next years. More Southern Baptists are moving to the section — and in addition, we are reaching those who have never been Southern Baptists," according to Braswell.

The regional convention hopes to establish churches in every Montana city of 4,000 or more population. It also includes churches in both Dakotas and Wyoming.

"At the present time," Braswell continues, "there are 10 Southern Baptist churches in Montana, 16 in Wyoming, five in North Dakota, and four in South Dakota.

"There are some missions in addition to these churches. We have no way of knowing how many Southern Baptists there are living within these states. However, it is a growing number as more people move this way."

Braswell reports it is possible for the group of churches to organize a state convention in November, 1958. The Colorado state convention, in which all are located, was organized in the fall of 1955.

This Church Went On A Seashore Vacation

Ever hear of a church going on a vacation?

This is the real kind of vacation, where the pastor and the church members travel in a group for rest and relaxation.

The Baptist church in Burlington, Texas, has done this now for five years running. They go 300 miles to Corpus Christi where they fish, swim, and enjoy Christian fellowship.

Pastor L. W. Newman explains that "We initiated this annual trip as a part of a program to meet the recreational needs of our rural church."

Some of the community do not get to take the trip; they take care of any necessary matters back home for those who do get to make the vacation trip.

How can a church of tenant farmers afford a millionaire's vacation? you ask. It's made possible through the courtesy of the University of Corpus Christi, Baptist college.

There's a guest house on campus which accommodates up to 250. The church has about 80 members. The folks from Burlington pack pick-up trucks with the necessary supply of food before they leave on vacation.

The Wednesday evening of the vacation is given to a mid-week prayer service, held at the guest house recreation hall.

Ground Broken For Kentucky Offices

Ground-breaking for the new \$400,000 Kentucky Baptist Building east of Louisville on U. S. highway 60 took place recently.

W. C. Boone, general secretary and treasurer of the General Association of Baptists in Kentucky, was in charge of a brief ceremony. It is estimated that construction will take ten months.

Hico Pastor Trying To Save Community

Hico is like the west Texas towns around it. If the community prospers, the churches prosper. If the community dies, the churches die.

Hico has a problem. Its young people have been moving away. First Baptist Church, for instance, has only 42 prospects less than 39 years old but there are 250 prospects over 40. Most of the residents are between 50 and 60 years old.

No one realizes this more than Pastor Joe B. Taylor. One of the main things he's trying to do now is to stop the migration by creating better jobs and better living conditions.

That's why he and Richard A. Herrington, Jr., owner of a grocery and feed store in Hico, are in the broiler business. They feel that the fat, young chickens from Hico will sell well in neighboring communities.

The pastor himself started the broiler business about five years ago. Eight of the town's families now receive all or part of their income from the industry.

There's another point to consider about the broiler business. It can be duplicated in other lines of work in a community short on industry to bolster incomes.

The pastor's sister raises pullets. Other townfolk sell eggs. One man is thinking about raising domestic rabbits for the Army at Fort Hood, Tex.

The minister and the other residents of Hico are watching developments, hoping that the philosophy of the Baptist preacher and his friend will help save both the community and the church.

Montgomery Prepares Hospital Fund Appeal

Baptists in Montgomery, Ala., are preparing to launch a campaign to raise \$3 million to build a Baptist general hospital in Montgomery.

The Alabama Society for Crippled Children and Adults will engage in a simultaneous campaign to raise \$600,000 for a clinic.

The clinic and the 200-bed hospital will be next door to each other.

Baptist hospitals are already located in two other Alabama cities — Birmingham and Gadsden.

Half-Million Loaned Louisiana College

Louisiana College will receive a half-million dollar government loan to increase its dormitory space.

A men's dormitory to house 100 students and an addition to Cottingham Hall for women are in the building plans.

Unhappy about how much taxes you must pay? Consider the lot of the Russians. There is a sales tax on everything that they eat, wear, or use, at rates that, on the average, amount to about 100 per cent of retail prices. There is no capital-gains tax in Russia — it's illegal for an individual to sell an asset at a profit. The Russian pays on his earning a "gross income tax" at rates that vary according to what he does for a living. An employee of the state is taxed at a top rate of 13 per cent, while a self-employed man may be taxed up to 81 per cent. A Russian must put up three to four weeks' pay each year to buy government bonds, which pay no interest and cannot be cashed until they mature.

Counselor's Corner

By DR. R. LOFTON HUDSON

Councils of Churches

QUESTION: Will you please state through your column whether or not the Missionary Baptist Denomination is a member of, or affiliated with, any of the following organizations: The World Council of Churches, The National Council of Churches or any other Council of Churches? Also what per cent of the Southern Baptist Convention money is used for these purposes?

ANSWER: The Southern Baptist Convention is not affiliated with any Council of Churches whatsoever. There are local churches which are affiliated with local or state councils, but there is no organic relationship between these local councils and the National Council or the World Council.

Furthermore, not one penny of Southern Baptist Convention money now goes, or ever has gone, to the World Council of Churches or the National Council of Churches. This does not mean, again, that individual churches may not have sent money to these councils. I happen not to know about that.

Every few years Southern Baptists, privately and publicly, bring up this matter of belonging to these councils. Nearly every other Baptist Convention in the world does belong. But we feel that there are some Christian values to be maintained by staying out. This does not mean that we think we are the only Christians in the world.

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Golden Gate Seminary

Staff Changes

Dr. Harold K. Graves, president of Golden Gate Baptist Theological Seminary, Berkeley, California, has announced that three members of the institution's administrative staff have been given new and expanded responsibilities.

Dr. William A. Carleton, professor of church history and administrative assistant, has been named dean. Dr. Jack W. Manning, registrar and associate professor of evangelism, will serve as director of field work. Miss Isma Johnson, assistant registrar, will be registrar.

Dr. Carleton, as dean, will serve as the agent of the faculty and administration in the matter of students' relations to the general seminary program. He will have general supervision over the academic policies and standards of the seminary and will act as coordinator of the various faculty committees.

Dr. Manning, registrar of the seminary for the past five years, will supervise the organization and development of the seminary's newly instituted field work program. This program is designed to help the seminary's students to obtain places of service and in doing a better job. Faculty members will serve as advisors.

Miss Johnson, assistant to Dr. Manning since 1953, will succeed him as registrar and assumes the responsibilities that usually appertain to that office. She is a native of Oklahoma and a religious education graduate of Southwestern Seminary, Fort Worth.

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'Maid of Israel'

Maid of Israel, by Tolbert R. Ingram, published by Broadman Press last year, has been translated into Dutch under the title, *Dochter Israel* by a Leyden publisher in The Netherlands.

More than 25,000 copies of the religious novel have been sold through Broadman Press and the 50 Baptist book stores of the Sunday School Board.

A Plea for Better Associational Minutes To Pastors and Church Clerks

By L. C. TEDFORD

(Note: For the past five years Pastor Tedford has been clerk of the largest association in Arkansas, recently completed an assignment for the Baptist Encyclopedia on all the associations in the state, extinct and extant; and is chairman of the Historical Commission of the Arkansas Baptist State Convention.)

The minutes of our associations are grass root sources of the history of our Baptist denomination. From these minutes statistical information is gathered by various denominational workers and leaders for their work and reports, for writing articles for publication in religious papers and journals; for preparation of books, pamphlets, etc., for general distribution — south-wide and world-wide; for preparing statistical tables for the government in ten-year censuses; for writing historical sketches of churches; for tracing the life work and activities of pastors and laymen; for research work by students in colleges, universities, and seminaries of the land; and for many other purposes too numerous to mention. **HOW VALUABLE MINUTES ARE!**

This being true, you will agree with me that any effort to get out better minutes is a worthy one. This article is simply to admonish church clerks, pastors, and associational clerks to work together this fall to the end that we shall have the best harvest of excellent associational minutes we have ever had in our state.

The Church Level

A good associational minute begins with the church clerks. They are stationed at the source of supplies. They command the fort at the main gate and may release or withhold as suits their willingness or convenience the basic facts about our Baptist life. The clerks of the association are wholly dependent upon them for information — complete and accurate — for the minutes of the association. To the extent the church clerks are dilatory or incompetent, to that extent the associational minute will be defective. One of the major tasks of an associational clerk in a large association is to get complete reports (letters) from the churches. Most of the churches act promptly and accurately but there are always a few which "doeth the work of the Lord negligently" in this regard, calling forth the infinite patience and bull-dog perseverance of the associational clerk.

Pastors should make sure the associational clerks get complete letters from their churches promptly. Let every church clerk do these three things and your associational clerks will rise up and call you blessed: First, fill out the letter forms completely, putting something in every blank where information is called for. If there is no information then draw a line or put a "o" to show that the matter was not overlooked. Second, have this letter read in a business meeting of the church and approved. Third, send this to your associational clerk before the date of the meeting of the association. And Brother Pastor, please read and carefully check your church letter before it is sent in to your clerk. This might save you embarrassment and it surely will help your church to have a complete report for the minutes.

Fill Every Line

And now as for the quality of the minutes, may I say that if a minute covers all the field of information called for by the letter forms and the seven tables or charts, it will

be of good quality provided the information is accurate. We cannot urge too strongly that the minutes be full and complete even to every one of the seven tables (unless it is a small association with no brotherhoods in which case there would be six). And please do not change the tables any, do not combine two of them to save a little money. In my work as a clerk I have found that the simplest and easiest way out (and it is neither simple nor easy for I have 75 churches) is to have all the charts, tables, directories, etc., that the letters call for.

The high cost of printing has hindered some clerks from producing a full and complete minute. This does pose a problem but it is not without solution. Our churches have more money for such matters now than ever before and usually they are not stingy with it if they are getting a good minute within a reasonable time after the association meets.

Tips

We offer here a few tips on making your printing money go further:

1. Leave out all lengthy and unnecessary reports which are not vitally related to the work of the association. In other words print only the reports of the associational work. This means that you will leave out such reports as "Stewardship," "American Bible Society," "Foreign Missions," etc. These reports should be made at the association and discussed if time allows, but that is no reason why the clerk should have them printed at the cost of the association. The State Convention Minutes, and the Southern Baptist Convention Minutes carry these same reports and much more, and every pastor receives a copy of these. I have omitted printing such reports for the past three years and have had no complaints from any one. This proves to me that nobody has looked in the associational minutes for information on these subjects.

2. After selecting the materials you think should be included in the printed minute, take a sharp pencil and trim out every unnecessary word, and trite expression, and this will help some. Why use such "handles" before names as "Rev.," "Bro.," "Elder," etc.? This is a waste of words because the ordained ministers are listed separately and anyone who so desires can check and see whether the name of a man is that of an ordained minister or not.

3. And finally, if you are really short of funds you may print the constitution every other year. That will save a little. The "RULES OF DECORUM" seem to me to have become unnecessary and we have dropped them, and instead make a simple statement that the parliamentary authority for the association shall be Robert's Rule of Order. (It could be Kerfoot's or Mell's or such).

New Pattern

If you are elected as clerk of your association this fall, and you are a stranger to this work, let us suggest that you not use your old minute as a pattern but write to Mr. W. Dawson King, Baptist Building, Little Rock, and ask him to send you a copy of some good

"What Do I Believe"?

By R. T. SKINNER

In *Our Protestant Heritage* Dr. Donald G. Miller of Union Theological Seminary, Richmond, Virginia, relates the experience of a ministerial friend. The friend was awakened one night by a telephone call from a young girl who asked, "What do I believe?"

"What do you mean?" the minister asked. She replied: "I mean just that. What do I believe? I have just returned from an evening with a group of girls. One of them was a Roman Catholic; she knew what she believed. Another was a Jewish girl; she knew what she believed. A third was a Christian Scientist; she knew what she believed. I was the only one there who did not know what I believe. Now what do I believe? Tell me."

That girl was one of a large group. Many, for one reason or another, have no well-formed convictions on religious doctrines, and they are without convictions because they have not been taught. Somewhere along the line they have either neglected themselves or have been neglected by those whose responsibility it is to teach them. Perhaps the parents neglected them. The neglect could have had its source in the church organization — pastor or teachers.

The experience of the young girl, however, could not have come to a Baptist young person who was entirely loyal and co-operative in Training Union and Sunday school work, or who had a pastor who in pulpit and study classes was constantly teaching the doctrines of faith.

Greater stress should be laid on teaching in our churches. It is a dark tragedy for young people to come to the responsibilities of adult life without adequate instruction in the doctrines — not knowing what Baptists believe the New Testament teaches and not having the skill to tell others what these doctrines are true. The Baptist who is unable to teach others is handicapped beyond measure.

We have an idea that the young lady who called her pastor that night was not a Baptist, but there are plenty of Baptist young people who could make just such an inquiry; either they have neglected available avenues for instruction, or they were associated with leaders who did not have a sufficient burden of responsibility.

—Western Recorder

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One Has Asked

"Should Christians pray for sinners?"

Paul said (Rom. 10:1), "My heart's desire and prayer to God for Israel is that they might be saved." We find here that Paul prayed for sinners and he prayed that they might be saved. He must have certainly believed in praying for sinners.

Stephen in the very throes of death prayed for those who were stoning him. And, at once, he saw Jesus and the angels awaiting his coming. What a reception for a child of God who died praying for sinners!

Jesus, on the cross, set for us an example, praying for forgiveness for those who were crucifying Him. The heart of every Christian should be like that.

Certainly Christians should pray for sinners.

—W. B. O'Neal
Batesville, Arkansas

minute—one that has been rated "Excellent" by the Department of Surveys and Statistics, of the Sunday School Board, and use it for a pattern. A very excellent little booklet on the work of Church Clerks and Associational Clerks can be had for 30 cents by writing Dr. Jss L. Boyd, Boz 392, Clinton, Mississippi.

What We See In California

By GAINES S. DOBBINS

Coming to join the faculty of Golden Gate Seminary in Berkeley, Calif., after nearly a lifetime of teaching and administrative service at Southern, we are beginning to get acquainted with the school, the churches, the community, the Pacific Northwest. When we reached California we were delighted, as most newcomers are, with its beauty and charm, its climate and color, its cordiality and friendliness.

From Ridgecrest, following the Sunday school weeks, my wife and I drove to Richmond, Virginia, and Washington, D. C., on Baptist World Alliance business. We then sped on our way westward over the more than 700 miles of turnpike to Chicago. Route 30 took us through fertile fields and desolate wastelands to our destination — a long journey in terms of miles, but not so long in time due to the great stretches of straight and level roads.

The Challenge

The challenge to Southern Baptists of the Pacific Northwest, and especially the San Francisco Bay Area, is not, however, that of climate and culture. Rather, it is that of Christlessness and cults. There is little or no unfriendliness to religion — just heart-breaking indifference. Actually, this is not greatly different from other American metropolitan centers such as New York, Boston, or Chicago. It would seem that the bigger the city the more of the people who leave God out of their lives.

For the past decade people have been pouring into California from everywhere at the rate of one-half million a year. Census experts predict that Los Angeles will have a population of eleven and one-half million by 1970, the San Francisco area, four million. The majority of these new citizens will have come from towns and villages throughout the nation — most of them then, as now, having had previous church connections. To the multitudes of Southern Baptists already here will be added other multitudes. Shall they be, as many now are, "scattered abroad as sheep having no shepherd?" Shall they by our neglect become the easy prey of religious cranks and charlatans? Southern Baptists will bear a heavy burden of guilt and loss if this be true.

Happy Hunting Ground For Cultists

Tremendous population growth and people's lack of roofage make this a happy hunting ground for cultists. It is both interesting and saddening to read the announcements of church services in the church pages of the Saturday papers. One reads a varied assortment of invitations to attend meetings of Christian Scientists, Theosophists, faith healers, Yogi mystics, Mormons, and the like. A recent news story tells that "Meher Baba, a sixty-two year old Indian mystic, who hasn't spoke a word since 1925, swept silently into town yesterday with forty-five of his followers." The story goes on to say that Baba is on a three-weeks tour of the United States, communicating with persons interested in his ideas by use of an elaborate series of hand signals. He writes that he is awaiting "the only real Word that was spoken in the beginningless beginning, as that Word alone is worth uttering." With nothing whatever to say, he has attracted a considerable following!

Contrast with these cultists the earnest groups of Southern Baptists who are seek-

ing to communicate the saving gospel of Jesus Christ to restless and seeking multitudes. On Sunday, July 29 — which chanced to be my birthday — California Baptists went afield to establish one hundred new branch Sunday schools, missions, and churches. A student told me of finding eighteen Southern Baptist families in a relatively small neighborhood. They were brought together in a rented store building and on July 29 were constituted into a church. There were additions on that Sunday, the prospect being good for a strong church in the course of a few years.

Baptist Hope

Golden Gate Seminary is the chief hope of the future of our Southern Baptist work in this vast area. It is being given strong and constructive leadership by President Harold K. Graves and Dean Carleton. The faculty is well chosen, capable, scholarly, and consecrated. The student body for 1956-57 will fully measure up to the standards of our other convention seminaries. They will crowd to capacity Golden Gate's present facilities.

The beautiful and spacious new campus across the Bay is being landscaped and will soon be ready for building operations. Delay in building will be expensive in many ways — students will be deprived of opportunity to attend, teaching will be under increasing difficulties, cost of construction will mount. By all means, the contract should be let by next spring or summer. The conviction that led me here has been confirmed that Southern Baptists have an inescapable obligation to help take this vast area for Christ, not as competitors of American Baptists, but as allies. Christian statesmanship calls for concentration of concern on Golden Gate Seminary as the key to Baptist conquest in this amazing mission field.

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Dopes . . . Dupes . . . and Dodgers

By E. S. JAMES

The Standard has a great deal of respect for the secular press. Many of the finest papers in America are edited and published in Texas. If one does not realize how much his daily paper is a part of his life just let him get into a place where it is not available. He feels that he is lost from the outside world. This is not to find fault, therefore, with any of the papers; but we are made to wonder how some of them can take such a strong editorial stand against dope and its peddlers and at the same time give their support to dope's bosom companion, the liquor traffic. Without any mincing of words most of the dailies in the state have been aroused to editorial comment about the terrible scourge of the dope traffic and the dupes who have become enslaved by it. This they ought to have done.

Senator Price Daniel's investigating committee has revealed that more illegal dope passes through Texas than any state in the union. It is high time for everybody to rise up in righteous indignation against it. There is no question about the fact that it is ruining multitudes of human beings. No doubt it is responsible for a great portion of the crime of the earth. Anyone would know that it destroys body, mind, and soul of man. It is strange, however, that many of the same persons and publications that condemn it so

Ignore the Danger

By JOHN J. HURT, JR.

The code of the sea was at its finest recently when that most dreaded of all wireless messages came from the two ships off Nantucket Island.

The SOS meant that 1,709 lives were in the balance. One ship was sinking, unable to use its lifeboats. Fate of another was uncertain.

Men and ships went on an emergency basis. It was no time for the normal. The luxury liner Ile de France turned from its course immediately and went to those in danger. So did the smaller ships, the boats and helicopters of the Coast Guard.

It is always that way when human life is in peril. Hundreds comb the woods day and night in search of a lost child. Man grabs at every opportunity to save a life and often sacrifices his own that another may live.

It is not so with our Christianity. We know that millions are doomed to die without a saving knowledge of our Saviour. Scores are within walking distance of our homes. Hundreds are within the areas of our own churches.

All resources to the rescue? The thought is so strange to our actions that it is ridiculous to our reason. It might upset the church calendar which was voted six months ago. It would interfere with the class party. The choral amen might be a minute behind the noon hour.

Then, it might mean an adjustment in the budget. More for missions might cut into the surplus or eliminate the cushions toward which the church is saving.

The Ile de France didn't answer the SOS with an expression of regret that it must continue on its voyage. The men of the Coast Guard didn't explain that the fog which caused the collision made rescue a little dangerous.

There is another comparison. The men of the Coast Guard are dedicated to the saving of life. So are the officers and crews of other ships that ride the waves.

Half of the members of the churches don't so much as hear the SOS. They won't average attending three worship services a year. Then, not all who attend listen, and, all who listen don't do anything about it.

Christianity won't win the world so long as it is a part-time dedication. It will do well to survive.

—The Christian Index

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The greatest contribution that the Christian community can make to the world today is the losing of itself in the cause of creating an atmosphere of love within the fellowship of which men can come to be known to each other as each is known to God.

—Austin Ingram

vociferously give unqualified support to liquor which undoubtedly is just as destructive of all that is worthwhile.

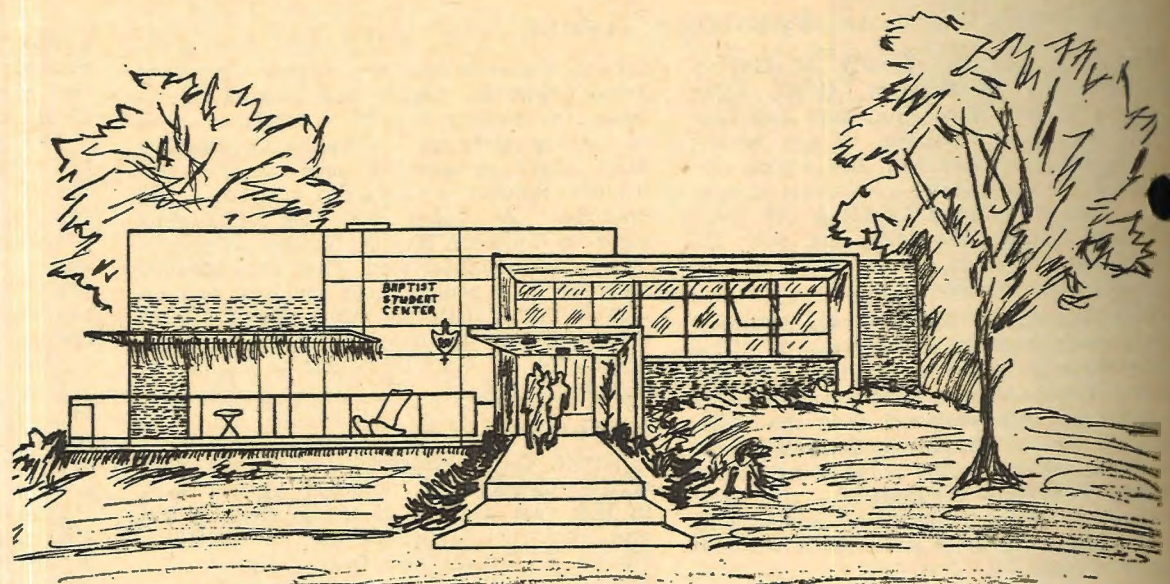
Could the difference in attitude toward these two evils stem from the fact that one of them spends hundreds of millions for advertising while the other spends nothing? Could it be because one pays taxes while the other does not? Could it be because millions demand one and hold the other as contraband? Certainly, it is not because of the difference in their effects. One is just as deadly, defiant, defiling, and disgusting as the other. If Americans are going to support something let it be on the basis of merit and not of profit.

—Baptist Standard

Plans for Baptist Student Center at University of Arkansas Now Being Drawn

At a recent meeting of the Executive Board of the Arkansas Baptist Convention, a committee of Dr. Ben L. Bridges, Dr. David Garland, and the Arkansas Baptist Student Union Director were instructed to engage the services of an architect to draw plans for the proposed Baptist Student Center at the University of Arkansas and to have bids taken. Secured as architect is Joe Coleman, Tulsa architect and outstanding Baptist layman who was architect for the beautiful Baptist Student Centers at the University of Oklahoma and Oklahoma A and M.

Mr. Coleman hopes to have his plans completed by the first of October. A brochure to be used by the Area Committee is now being printed. Thirty thousand dollars, designated for Baptist Student Center construction, will be provided out of this year's state convention budget. Already raised locally is fifteen thousand dollars. Another fifteen thousand dollars to pay for the \$60,000 building, plus the cost of furnishing, will be sought by the Area Committee headed by Burton Miley of Springdale.



August 3, Pastor Charles Lawrence spoke to the pre-clinical class at Arkansas Baptist Hospital each day at noon. On Monday, he gave his own personal testimony of conversion; on Tuesday, he spoke on "God's Plan of Salvation — God's Part;" on Wednesday, "God's Plan of Salvation — Man's Part;" on Thursday, "How Man Believes;" and on Friday, after a brief interview, an invitation was given and fifteen

students made rededication of life and two students made professions of faith. Frances Lawrence, daughter of the speaker, played the organ each day.

Pre-School Retreat Planned for U of A Medical Students

The first three day pre-school retreat for Baptist students at the University of Arkansas Medical and Nursing Schools has been planned for September 7-9 at

Ferncliff. Helping to plan the program have been Jim Basinger, junior medical student, and Martha Ann Hutson, senior medical student. On the program will be medical students from the University of Tennessee Medical School and several BSU directors. Registration is being handled by the state BSU office in the Baptist Building.

Tom J. Logue,
BSU Director

Student Union at Baptist Hospital Has Week of Evangelistic Emphasis During the week of July 30-

Children's Page

God's Wonderful World

If, one day, you visit Mount Vernon, Virginia, George Washington's famous home, you will find three or four white elm trees which our first president planted — still standing! Washington transplanted many white elms from nearby woods to the grounds of his home.

The white elm is called the hero-tree of history. We must not confuse it with the slippery elm, rock elm, English elm, or Dutch elm. The white elm of history is a perfect shade tree, growing over 100 feet in height.

The Pilgrims settled at Plymouth, Massachusetts, near white elms. Indian councils and tribal treaty-making took place under their protective branches. Daniel Boone talked to settlers under elm trees. Early settlers prized them above all other trees — even fruit trees. Many cemeteries still have white elms that were once planted as monuments.

Many of our historical white elms were only young trees when history was being made. They are remembered because of the important events which took place near them.

Tradition tells us that Washington prayed at Valley Forge under a white elm tree. One can picture him, head bowed, and imagine that he thought of this



Bible verse: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

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A Great Marksman

By ALICE W. NORTON

Tallahassee was an Indian living in the long ago — never lived a better marksman with an arrow and a bow.

He could shoot a flying eagle, quicker than a man could wink. Beavers feared him when they saw him, so did racoon, fox and mink.

Out across the wide broad meadows, on the hills and through the dales, on the brooks and singing rivers, o'er the mountains winding trails —

Tallahassee wandered daily, never with a thought of care, until one day the boy discovered his

companion was a bear.

From a vantage point he eyed him, placed his arrow, drew his bow. Yet to his surprise, his fingers did not let the arrow go.

Keenly each surveyd the other; then, without a seeming care, Tallahassee headed homeward, followed by a friendly bear.

Now 'tis said his children's children, living in the South today — in a mountainside museum, keep his weapon on display.

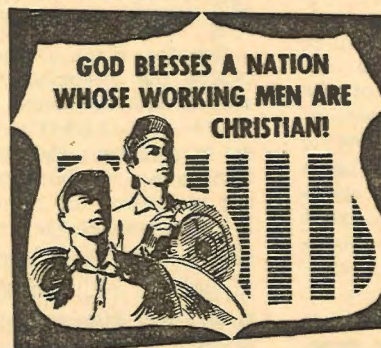
WHAT AM I?

By ELLEN BROWN

Sometimes I have
Some fish in me
And yet I'm not
The deep, deep sea.
Sometimes I rock,
But I am not a chair
Though when you sit in me
You will sail somewhere.

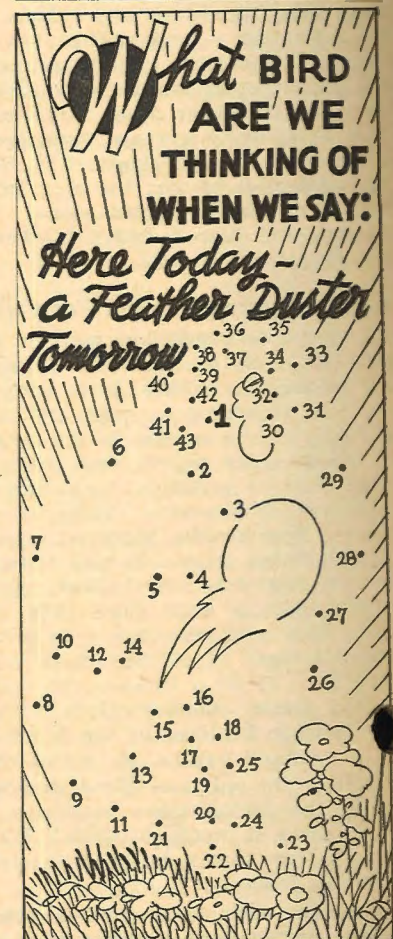
(Ans: boat.)

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Until the citizenship of the Christian community loses itself to the higher cause of Christ, the world citizenship of which it is a part will never find itself.

—Austin Ingram



Make Your Plans Now to Attend The Regional Clinic in Your Area

Mr. Lucien Coleman, Brotherhood Secretary of Kentucky, will be the main speaker at the four Regional Brotherhood-Royal Ambassador Clinics scheduled for next week. They are as follows:

Monday evening, September 3, Immanuel Baptist Church, Little Rock, for Pulaski County, White County, Caroline, Faulkner County, and Conway-Perry Associations.

Tuesday Evening, September 4, First Baptist Church, Harrison, for Boone County, Carroll County, Newton County, White River, and Stone-Van Buren Searcy Associations.

Thursday Evening, September 6, Central Baptist Church, Hot Springs, for Central, Caddo River, and Buckville Associations.

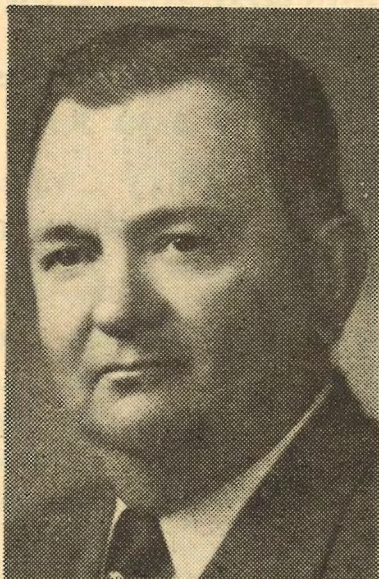
Friday Evening, September 7, First Baptist Church, Clarksville, for Clear Creek and Dardanelle-Russellville Associations.

There will be nine groupings. Each of these Clinical Groupings will have a capable leader. Assisting in the Royal Ambassador Section will be Mr. Fred Forrester, Brotherhood Secretary of Louisiana.

Motion Picture Available

The Foreign Mission Board has produced a new motion picture titled "All Are Called".

The film is unusually suited for use by Brotherhoods. The story deals with a church



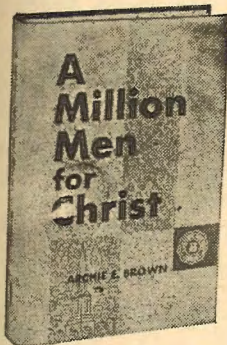
LUCIEN COLEMAN

finding its place in the world mission program through the programs and meetings of existing church organizations. Primary emphasis is placed on a church Brotherhood. A Royal Ambassador is a leading character in the story along with the pastor and leaders of the Brotherhood.

The film is available from the Baptist Book Store at a service charge of only \$2. It is 35 minutes in length and comes in 16 mm. sound black and white.

Make plans to use this film at one of your Brotherhood meetings.

"A MILLION MEN FOR CHRIST"



The history of Brotherhood work has been prepared by Dr. Archie E. Brown, pastor of First Baptist Church, Vandalia, Illinois. The book is entitled "A Million Men for Christ". The book contains a wealth of good Brotherhood information.

The book is available at the Baptist Book Store at \$2.50 per copy.

Order a copy today for your library!

BROTHERHOOD DEPT.
Nelson Tull, Secretary
C. H. Seaton, Associate Secretary

RIDGECREST SPEAKER

Dr. E. Luther Copeland was among the missionaries who spoke at the Woman's Missionary Union Conference held at Ridgecrest August 9-15. The theme of the conference was "In Paths." Miss Alma Hunt, executive secretary of the WMU, led the conference.

Dr. Copeland is a missionary to Japan. He said that Japanese Christian churches are coming of age and that they will be making many contributions to world missions.

Japanese Christians of reverence of worship," he told the group.

He said that the Japanese will teach us something of loyalty to Jesus Christ. "Among Japanese one of the highest values of the culture is loyalty. We saw it manifested in war, and we see it in their Christianity."

"The Japanese will give us new intellectual and theological interpretations of Christianity. The Japanese are very philosophical in their thinking and are among the highest intellectuals in the world."

I Dare You...

GEORGE W. SCHROEDER, Executive Secretary,
Brotherhood Commission, S.B.C.

The President of the Southern Baptist Convention, C. C. Warren, in his presidential address at Kansas City issued a challenge of tremendous proportions to Southern Baptists. The challenge was that an all-out effort be made to double the number of Southern Baptist preaching stations by the end of 1964. In issuing the challenge, President Warren, was saying in essence to Southern Baptists, "I dare you as followers of Christ to go the extra mile during the next several years in doing something notable and big for the Master."

The challenge at first glance may seem to be an impossible one to accomplish. Such, however, is not true. Here are the facts. Southern Baptists have approximately 30,000 churches. The call is for 30,000 additional preaching stations (churches and missions) in eight years. A breakdown will reveal that to accomplish the goal an average of 750 new churches (Southern Baptists organized over 500 in 1955) and 3,999 missions will have to be organized each year for the period. Surely eight million Southern Baptists in over 30,000 churches can, with the help of God, achieve such a goal.

Following the presidential message the Convention voted that the Home Mission Board, Sunday School Board, Brotherhood Commission, and state executive secretaries be asked to implement the significant and challenging proposal made by the President. By taking such action, the Convention was saying, "We accept your dare, Mr. President, and under God we will seek to rally our forces and resources in an effort to do something about it."

A dare to establish 30,000 new preaching stations for Christ — what a challenge! The surprising thing about it is that we can do it if we will. If, however, the goal is achieved it will take the combined, and united efforts of all our organized forces. The Sunday Schools, Brotherhoods, Training Unions, and Woman's Missionary Unions will have to catch step and march together in the undertaking. These organizations, working in and through their re-

spective churches, have the potential to do the task. Surely, under the leadership of our pastor and guidance of the Holy Spirit, these organizations can be used to lead Southern Baptists in making one of their finest contributions to the work of Christ.

Mr. Convention President, you say, "I dare you..." In turn, Mr. President, let the leadership of the Brotherhood work across the Convention say that we accept your dare. You and every Southern Baptist can count on the men of the thousands of Brotherhoods to do their part. We pledge even now that we will work with our pastors and with the other church organizations that we might contribute that part which we men are capable of contributing to such a glorious and high undertaking.

—OO—

ON FURLOUGH

Dr. and Mrs. W. Carl Hunker, Southern Baptist missionaries to Formosa who are in the States on furlough, are scheduled to move from Canon City, Colo., to Louisville, Ky. Their address will be Missionary Apartments, Southern Baptist Theological Seminary. Dr. and Mrs. Hunker make their permanent American home in Texarkana, Ark.

PHILOSOPHY

The only way to get the best out of anything is to make the best of the good things you've got.

—Rob't. Thos. Allen,
The Grass is Never Greener

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Nursery-Beginner-Primary-Junior-Intermediate Leadership Workshops

Second Baptist Church, Little Rock, Arkansas

September 25, 1956, 10 A.M. - 3:30 P.M.

FIVE SEPARATE WORKSHOPS — SAME PLACE — SAME DAY — DIFFERENT ROOMS

Five Workers from the Baptist Sunday School Board, Nashville, Tenn.

(First 15 Minutes: Joint Meeting of All Workshops)

Promoted By The Arkansas Baptist Training Union Department

BEGINNER LEADERSHIP WORKSHOP

Nora Padgett, Sunday School Board Worker

- 10:15—The Child You Lead
 Characteristics
 Purposes
 A Visit to a Primary Room
 Evaluation of the Visit
- 12:30—Lunch
- 1:30—A Place to Meet
 Room
 Equipment
 Materials
 Planning a Unit of Work
 Preparing to Lead a Unit of Work
 Activities
 Storytelling
 Music
 Bible, Books, Pictures
- 3:30—Adjourn

PRIMARY LEADERSHIP WORKSHOP

LaVerne Ashby, Sunday School Board Worker

- 10:15—The Child You Lead
 Characteristics
 Purposes
 A Visit to a Primary Room
 Evaluation of the Visit
- 12:30—Lunch
- 1:30—A Place to Meet
 Room
 Equipment
 Materials
 Planning a Unit of Work
 Preparing to Lead a Unit of Work
 Activities
 Storytelling
 Music
 Bible, Books, Pictures
- 3:30—Adjourn

NURSERY LEADERSHIP WORKSHOP

Florrie Anne Lawton, Sunday School Board Worker

- 10:15—Devotional Thought
 Film: "Terrible Two's and Trusting Three's"
 Purposes in Teaching Nursery Children
 Storytelling
 Music with Children
- 12:30—Lunch
- 1:30—Equipping the Nursery Departments
 Preparation for Guided Tour
 Guided Tour
 Evaluation of Tour
 Demonstration of a Planning Meeting
- 3:30—Adjourn

JUNIOR LEADERSHIP WORKSHOP

Frances Whitworth, Sunday School Board Worker

- 10:15—Demonstration of Quiet Time and
 Union Weekly Meeting
 Evaluation of Demonstrations
 Department Officers
 Leaders and Sponsors
- 12:30—Lunch
- 1:30—Planning Programs for Next Quarter
 October Programs
 November Programs
 December Programs
 Reviewing Materials for Helping Juniors
 Junior Workers' Plan Book
 The Three Junior Quarterlies
 Everything That's Free
 Methods Materials
 Training Union Magazine
 Distribution of Book List
 Demonstration of Organizing the
 Union and Instructing Officers
 Explanation of Memory Work
- 3:30—Adjourn

INTERMEDIATE LEADERSHIP WORKSHOP

Versil Crenshaw, Sunday School Board Worker

- 10:15—Demonstration of Meditation Period and
 Union Weekly Meeting
 Evaluation of the Demonstration
 Department Officers
 Leaders and Sponsors
- 12:30—Lunch
- 1:30—Planning Programs for Next Quarter
 October Programs
 November Programs
 December Programs
 Reviewing Materials for Helping Intermediates
 Intermediate Workers' Plan Book
 The Three Intermediate Quarterlies
 Everything That's Free
 Methods Materials
 Training Union Magazine
 Distribution of Book List
 Demonstration of Organizing the Union and
 Instructing Officers
 Explanation of the Sword Drill
- 3:30—Adjourn

World Missions Year Calls Us to Prayer, Study, Self-Examination, and Response

By BAKER JAMES CAUTHEN

October marks the beginning of World Missions Year throughout the Southern Baptist Convention. The emphasis, extending through the year, has deep meaning in all phases of our life. For one thing, it confronts us with our Lord's clear command. The basic reason for world missions is our Saviour's Great Commission to go into all the world and make disciples of every nation. Obedience to Christ's mandate tests the genuineness of our faith and the sincerity of our love. There is no substitute for obedience.

World Missions Year brings us the whole world. Every advance in the world task must be made knowing that many urgent needs at home are still not met. We must share all we have that all the world may hear. Compassion depends upon information. Many are not concerned about world missions because they do not know the needs in lands where millions have little or no opportunity to hear of Christ. When a genuinely redeemed heart learns of tragic spiritual and physical need and recognizes the clear command of Jesus to minister to that need action will result.

Based on Conviction

World Missions Year is based on the conviction that Baptists genuinely love Christ and are prepared to do his will. The purpose of this year is to set so clearly before all churches the needs of a sin-sick world and the expectations of our Lord that a new forward surge will result. World Missions Year will also show us that we have one task for the whole world. The objective of Christian witness whether in one's own community or in the Orient, Africa, Europe, the Near East, or Latin America is clearly defined in the Great Commission.

This means that just as preachers of the gospel are needed in the community where we live they are needed in every community regardless of nation or area. This means that worldwide facilities are needed for growing churches, training Christian workers, ministering in love and mercy to human suffering, and sharing with all men the vision of life's possibilities under the lordship of Christ.

This year will cause us to measure our resources. First consideration of this tremendous world makes us say of our resources, "What are they among so many?" The Lord of the harvest is able to take what we have if we really obey his will and with it bless multitudes just as he fed the five thousand with the lad's lunch. When we examine our resources we find them larger than we think. There are vast possibilities for greater serv-

ice as God's people are led to share what they have that others may know of Christ. We will discover that more of what we now give can be shared with the rest of the world. Every dollar shared brings blessing to the giver and to the church of which he is a part far beyond the monetary value of the gift made.

True Measure

The true measure of our stewardship is not the number of dollars given but the proportion of our ability it represents. It is at this point that real advance can be made. Baptists are devoting more dollars than ever before to telling the story of Jesus beyond our country; but the percentage of our total giving, which these dollars represent, has changed only slightly in 20 years. This year of special mission emphasis stimulates strategic planning. When a task is far in excess of resources it is imperative that we follow the wisest strategy to be found under the leadership of God's Spirit.

Always at the Foreign Mission Board we face needs far beyond our resources. Every dollar and every missionary of our Board could be utilized in any one of the three main areas of work without taking care of the prevailing needs. We are called upon always to use what we have to its strategic value. We are living in a rapidly changing world. With the development of World-wide air transportation strategies in the world mission task are possible which formerly were nonexistent. We have come to the time when the world task can be brought to the individual church and the individual church can participate in the world task as never before.

Self Appraisal

One of the main values in World Missions Year lies in the opportunity for each church of self-examination and appraisal of its own work. It is often quite shocking to a church to realize that in its entire history it has never given rise to a missionary to proclaim the gospel in other lands. Jesus clearly taught that we should pray the Lord of the harvest to send out laborers into His harvest. One of the most fervent desires of any church should be that out of its own membership missionaries should be called forth to tell the story of Christ throughout the world.

During World Missions Year each church will have occasion to think not only of what Southern Baptists as a whole are doing about world missions but what each individual church is doing. Personal surrender to go as a missionary does not await general action on the part of a church or a convention. The individual himself responds to what

he believes Christ says in his own heart. Each individual church needs to measure its own loyalty to the Great Commission rather than await what any other might do in obeying the Lord's command.

During World Missions Year each church should study its own history from the standpoint of missionary giving, sending forth laborers into the harvest, and intercessory prayer for world missions. It should be a time of revitalized mission study, dynamic preaching, and earnest prayer for the whole world task.

World Missions Year should rise to its maximum in dedication of life in response to the call of Christ. Southern Baptists will rise to their destiny only as life is laid upon the altar. The dedication of all other resources will follow life dedication. Nothing we have to give compares with the surrender of life itself.

Throughout World Missions Year young people in the churches, colleges, and seminaries will be examining carefully what Christ is expecting of their lives in view of the needs of the lost world. Many pastors, educational directors, and other Christian workers already established in places of responsibility will be re-examining the question as to whether Christ will have them go as missionaries before they pass the age limit when appointment would be impossible.

The Southern Baptist Convention has never projected a more significant year than the one we are now entering. We must, however, beware of expecting its results to come automatically. It is a time for renewed prayer, study of the Word of God, earnest investigation of the needs of the world, and response to the impressions God's Spirit puts in our hearts. We look to this year with high expectation.

SEMIANNUAL HOME BOARD MEETING SETS GOAL

The Home Mission Board, in its semiannual meeting at Ridgecrest, N. C., August 2, adopted goals for the Board to reach during the Third Jubilee Celebration of Baptists 1959-64.

Goals were set in the various areas of home mission work. Some of these are: Enlist all Convention territory churches in a 1959 evangelistic movement. Cooperate with state boards for 1,000 new churches annually. Increase building loan fund to five million dollars. Add an average of six new cities annually for city mission program. Reach first ten year's goals in Long-Range Rural Church Program. Have a minimum of 2,000 missionaries by 1964. Have an annual income of one dollar per capita Southern Baptist church members. Double Board efforts among deaf, Jews, migrants, and work in home counseling, juvenile delinquency, and ministry to military personnel. To add ten per cent each year during Jubilee to number of missionaries working with minority groups.

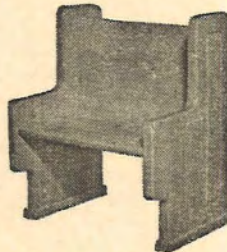
Courts Redford, executive secretary of the Home Board, said that the Home Board now has 1,163 missionaries on the field. He revealed also that the Annie Armstrong Offering for 1956 has passed its goal of \$1,500,000. Through July 25, the offering was \$1,539,161.77 (\$39,161.77 above goal.)

The Board appropriated \$100,000 from the Advance Section of the Cooperative Program. It distributed \$40,000 for purchase of church bonds, \$50,000 for purchase of church sites, and \$10,000 for promotional motion pictures.

The Board voted to hold its annual meeting in Atlanta November 27-28.

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CHRISTIANS URGED TO QUALIFY AS VOTERS

WHY I'M AGAINST RACING

By REL GRAY, President,
Arkansas Baptist State Convention

Racing, like all gambling, violates the laws of God and of man.

Selfishness, covetousness, greed, envy, strife — all of these are intensified by the track. The Ten Commandments warned against such sins. Christ added his violent condemnation.

Many people — some of them Christians, say "The races do not affect me — I never go about the track."

Such is not true. Anything that hurts my state — and my nation — hurts me.

That which does not help, hinders.

What good thing has come from racing?

What boy has been influenced by gambling and gamblers to walk in the right paths?

What family has been brought closer because the husband and father was an habituate of the track?

I'm against racing because it is an attempt on the part

of certain interests to 'dress up' organized gambling, and make respectable one of the most dangerous threats to America's future.

I cannot but fight it since it brings poverty, crime, greed, heartache, economic loss.

YOUR DOLLARS NEEDED IN FIGHT

Any person in Arkansas wishing to have a part in the financing of the anti-racing fight may send their contribution to Arkansas Anti-Racing Council, P. O. Box 3078, Little Rock, Ark.

There are no special interests or powerful money groups backing this campaign to rid the state of racing. The leaders are going ahead on the faith that the church people of the state will support the effort with their finances as well as their prayers and their vote at the polls.

ATTENTION WOMEN

Many W.M.U.'s have taken the anti-racing campaign as their community missions project. Officials are asking women all over the state to back this move.

Right now the main emphasis is on the qualifying of voters. Make sure that every member in your W.-M.U. has her poll tax. Suggest that your neighbors and friends check on whether they have secured theirs. The blank below is to help in this undertaking.

ATTENTION WOMEN

Several women's church groups have pledged their support in backing the Anti-Racing Council's campaign. Won't you consider this a personal appeal for you to do your part.

There's a big battle ahead, but victory can be achieved.

The current emphasis is on qualifying church Christians as voters. Check with your friends and neighbors; urge them to qualify. Use the blank below for yourself — or a friend.

Voting is every citizen's responsibility! And one that Christians especially should not neglect.

This is an appeal to each Christian in Arkansas to be qualified as a voter before the general election in November.

The requirement for voting in this important balloting is the possession of a 1956 poll tax.

A number of important decisions affecting the future of our state will be made at the polls. One that should command the attention and support of every Christian is the move to outlaw horse and dog racing.

The proposed constitutional amendment banning legalized racing is being sponsored by the Arkansas Anti-Racing Council, composed of business and professional men as well as church leaders.

Tom Digby, North Little Rock attorney who is serving as Chairman of the council's Executive Committee, reminded that 1956 poll taxes must be paid before October 1st.

"Many people fail to qualify as a voter simply by putting off purchasing their poll tax," he warned.

"The success of this fight to make Arkansas a better place to live and rear a family will depend on the church people. We can expect no real support from the people of the world.

"If you haven't purchased your poll tax for 1956, do it today!

"Simply fill out the coupon below and mail it with a check (or cash) to the county clerk at the courthouse of your county."

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 _____

The Royal Law of Love

By BURTON A. MILEY

Sunday School Lesson

September 2, 1956

James 2:1-13

Luther objected to the Epistle of James on the grounds that it did not "preach and urge Christ." It is true that the name of Christ appears twice in the entire Epistle. The fact that the Epistle is practical rather than doctrinal makes it unnecessary for the name of Christ to be used so often. It could be that James carefully guarded against the use of the name of Christ lest his use of the name would seem to arise from vanity because he was "the Lord's brother." James never uses the name of Christ in his speeches recorded in the Book of Acts.

The Epistle is decidedly concerned with translating professed faith into operational activity. Otherwise faith cannot be verified. If faith does not produce activity in behalf of God it is questioned as authentic. James was reared side by side with Jesus, saw him as a real person but did not believe in him during his earthly ministries. This background could have easily colored James' solicitude for faith, for when James did believe he immediately started acting in behalf of Christ. He stepped to leadership. Others should do the same thing. Faith without expression is dead, a spurious faith.

THE SIN OF RESPECT OF PERSONS

The Christian religion magnifies the importance of the individual. Each individual is worth more than all assets around him. There is no comparison for human life. One of the terrors of war is the slacking of emphasis on the individual. Any society is threatened when it minimizes the worth of the individual. The door is opened for extremes like totalitarianism and communism. Christ never forgot the individual. He dealt with individuals. Notable examples are the woman at the well, the woman taken in adultery, the woman with an issue of blood that touched the hem of his garment, and the demoniac in the cemetery. Jesus could have devoted his time to the masses which thronged him, but he favored individuals. Unless one understands the high value of the individual he is likely to err by showing partiality.

Problems in relationships can be greatly hindered or helped by how one values the individual. Management that loses sight of the individual laborer with his welfare and problems will soon create a breach between itself and labor. Labor who looks upon management as a giant with suppressing hand and oppressing motive will quickly work itself into trouble. Where individual worth is honored capital and labor will have less problems. Possibly there is temptation in the day of large

corporations to forget the individual. The law of love should be used through faith.

It is an accepted fact that individuals make different outward appearances. Some are dressed in good apparel and have the display of worldly wealth and affluence. Others show sign of poverty. Personal care and grooming lack the appearance of riches. James said if two men came to church and one had wonderful outward appearance pleasing to all, and the other was in rags, make no distinction between the two. God is no respecter of persons and men should not be. It certainly does not follow the law of love for one in the meeting to say to the goodly appearing "come and take a preferred seat" while turning to the one in bad raiment to say, "you either stand or be seated on the ground." Such a spirit is against the operation of love. James could not condone such action.

No mistakes should be made in thinking that James placed a premium on poverty. God never uses poverty as virtue. A kindred mistake would be for one to assume that any rich man is the vilest of sinners. God did not so portray in His word. The thought expressed is that the rich man may be the poorer of the two because all of his wealth is revealed in external riches. The poor man can have the grace of God within his heart and be lifted in the affairs of God to have the true riches of life. Class distinction and the caste system have been a detriment to universal development. Some countries have had the caste system on a national scale. Other localities have had it only in local society. The church should be a smoothing influence to counteract this evil on either level. Christian people should work to this end with the church the finest example.

THE SIN OF RESPECT BREAKS THE CHAIN

The title of the lesson is not alien to the scriptural terminology. The royal law of love is that "thou shalt love thy neighbor as thyself." Anyone who makes distinction in regards to the basic worth of an individual sins. Other virtues will not cover this evil. One who fails at this point has broken the whole law as one breaks the entire chain when one link is ruptured. There is a distinction that should be

made between breaking the whole law and breaking the whole of the law. Not many people break the whole of the law, but many people break the whole law. The analogy of a chain explains it. One can break the whole chain by severing one link. But to break the whole of the chain it would be necessary to sever every link within the chain. But so far as the strength of the chain is concerned one broken link results in the parted chain. It cannot stand together as a whole. Many good people may not be so good as they think if this law of love was applied to heart and action.

Note the equality with which James approaches his hearings—"My brethren." The very words indicate the character of the Christian family. Brethren are not graded. They stand together in no accumulated self-gain of righteousness, but as members of the family of God through the race which God has delivered to them. The public speaker may arise to the platform and politely say "Ladies and Gentlemen" in address. The preacher arises before God's family to address in a more intimate way: "Beloved Brethren." The equality of each one's status is readily acknowledged when he has gained his virtue and righteousness.

PRACTICAL LESSONS

God makes no distinctions among people. God is no respecter of persons. His offer of salvation goes to any man regardless of externals like riches or poverty. Can you imagine God skipping up the avenue blessing individuals of wealth in spacious home and slighting those who are across the tracks in poverty and squalor? Can you picture God loving children in the backyards of the mansions and shunning those in the alleys by the tenement? Can you imagine God

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pleading for those in white shirts to come in preference over those who have overalls and work clothes? The fair minded man cannot so conceive of God. Races, creeds, colors and cultures are man's gradings.

The law of love governs. The summary Christ gave of the law was two-fold. "Thou shalt love the Lord . . . with all . . . and thy neighbor as thyself." This is assurance that both God and man will be treated rightly. The two relations make a unity. Is it possible sometimes that God is shunned in favor of an earth bound worldling? Can a Sunday's fishing partner or company be ruled more desirable than God? Without a doubt God has experienced "standing room only" when he was supplanted by the gaudy appearance of externals.

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Executive Board STATE CONVENTION



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

Arkansas and Southern Baptist Convention Work

The General Secretary has been appealing to the Executive Board to do a more worthy thing for Southern Baptist Convention Causes. In our recent Board Meeting someone made the statement that Arkansas was doing about as much as the other states on a per capita basis. I am not sure now who made the statement, but the author was either uninformed or grossly misinformed. Here is a sheet showing the contributions from the various states for the month of June. These figures came from the Nashville office. Arkansas' contributions amounted to about \$1.65 per Baptist; Tennessee was slightly more than that; Oklahoma contributed \$2.72 per member; Louisiana contributed \$2.74 per member; and Florida \$2.70 per member. These figures are in round numbers. We did not have the figures for Mississippi Baptist membership. We fear that in Arkansas we are satisfying the demands of the various agencies, some of which is more than it ought to be we think, and then we give what is left, that we think we might raise, to Southern Baptist Convention agencies. It isn't right brethren and we are protesting. B.L.B.

Monthly Report Executive Committee Southern Baptist Convention Porter Routh, Executive Secretary JULY, 1956

	Cooperative Program	Designated	Total
Specials	\$ 207.92	\$ 224.49	\$ 432.41
Alabama	53,086.28	13,164.90	66,251.18
Alaska	416.66	10.40	427.06
Arizona	3,092.58	3,000.00	6,092.58
Arkansas	37,234.09	1,406.10	38,640.19
California	12,344.41	3,857.14	16,201.55
Colorado	2,649.73	12.00	2,661.73
District of Columbia			
Florida	72,824.60	10,545.89	83,370.49
Georgia	94,543.56	14,159.59	108,703.15
Hawaii	907.39		907.39
Illinois	16,883.18	1,621.85	18,505.03
Kansas	1,466.70	325.82	1,792.52
Kentucky	50,000.00	7,366.41	57,366.41
Louisiana	73,185.00	4,072.14	77,257.14
Maryland	9,643.87	1,190.79	10,834.66
Mississippi	39,767.74	3,452.07	43,219.81
Missouri	50,833.33	10,454.84	61,288.17
New Mexico	18,237.65	11,271.39	29,509.04
North Carolina	101,659.56	13,552.80	115,212.36
Ohio	1,252.72	263.19	1,515.91
Oklahoma	78,828.11	5,186.98	84,015.09
Oregon-Washington	543.29	320.83	864.12
South Carolina	82,591.07	32,090.00	114,681.07
Tennessee	83,971.14	12,264.35	96,235.49
Texas	179,375.00	47,230.45	226,605.45
Virginia	100,967.08	40,086.57	141,053.65
Totals for Month	\$1,166,512.66	\$ 237,130.99	\$ 1,403,643.65
Totals—Jan.-July, 1956	\$7,791,864.15	\$7,063,454.86	\$14,855,319.01
Totals—Jan.-July, 1955	\$6,889,286.78	\$5,961,683.03	\$12,850,969.81

Why \$8,000,000 to Catholic Schools

A few hours before adjournment, the 84th Congress agreed to pay more than \$8,000,000 to Roman Catholic schools and religious order in the Philippine Islands. The claim had been rejected, before, under the War Claims Act of 1948. But, six hours after the Senate Judiciary Committee had announced there was not enough time to consider the house-passed measure before adjournment, Senator James O. Eastland, (Mississippi), Chairman of the Committee, obtained the senate floor and announced that the Committee was ready to report the bill. The rules were suspended and the bill passed without debate.

This bill had been opposed by representatives from many groups. They argued that the measure constituted largely a grant to Catholic parochial schools. The United States government did not compensate public schools, hospitals and welfare agencies in the Philippines for services rendered American troops. Why should it pay \$8,000,000 to the Catholic schools of the Philippines?

Our own Arkansas Senator, Hon. John L. McClellan, is on the Senate Judiciary Committee which asked that the rules be suspended and the bill reported. If you would like to know the answer to the above questions, "Why should our government pay \$8,000,000 to the Catholic schools of the Philippine Islands", we suggest that you write to Mr. McClellan for that information. RD.

Do You Know?

... that the United States Government own and operates 19,771 business enterprises with capital assets of just under \$12,000,000,000 and more than a quarter million employees? Surely most of these businesses could be sold to private owners and the billions received therefrom applied to reducing the national debt.

... that pending social security legislation would add about \$600 million annually to the cost of the scheme, quickly rising to about two billion dollars a year or higher eventually.

... that in Britain's nationalized coal industry, there were 3,581 unofficial work stoppages last year, production declined three million tons, and the industry showed an overall loss of about \$54 million. About 11,600,000 tons of coal were imported, largely from the United States.

—Christian Economics

W. A. Jackson

Mr. W. A. Jackson is a deacon in the First Baptist Church in Benton. For some time he has been the Financial Secretary for the Baptist Foundation of Arkansas. Recently he felt that he should take age retirement and check out of the office. This he did.

Many many of our Baptist people know Brother Jackson. He has been an outstanding layman and has served on different Boards of the Convention. He is a thoroughgoing Baptist and is a true man in every sense of the word. We miss Brother Jackson around Baptist Headquarters. Association with him has been very delightful and his work was the apple of his eye. We wish for him the most choice blessings of the Lord in these years of formal retirement. He will still be active in his church and his leadership will be very valuable.

The Foundation Board asked the General Secretary to "pinch hit" in the Foundation work until they can obtain a man who has had experience of handling large sums of money and who is in touch, more or less, with the money world. If you have any business with the Baptist Foundation during these days address the General Secretary, 401 West Capitol Avenue, Little Rock. B.L.B.

A Noble, Unselfish Attitude

We have just received a letter from the daughter of a Baptist preacher's widow who has been drawing a stipend from the Relief and Annuity Board. She has learned about the strait that we are in providing these gifts to retired preachers and their widows. This loyal Baptist woman says: "After she (mother) has thought it over, and realizes that the Baptist funds are low, and since she has had the blessing of receiving the checks for quite a long time, she feels she should let someone else have them.

"My sister and I are going to help her as much as we can. I know it won't be the same as having her own money, but she wants it this way.

"She wants to thank the Board very much. She has to buy lots of medicine, and the checks started coming when the world looked darkest to her. Mother hopes they will help some one else as they have helped her."

Probably many other widows' children will take the same attitude. B.L.B.

God's Army of Bible Teachers

By ELMER LESLIE GRAY

With 35,000 soldiers Alexander the Great marched into Asia against the Persian empire defended by an army of 600,000, defeated it, and did not stop until he marched off the face of his gude map, conquering the known world. Genghis Khan, whom historians describe as leading cast hordes in his conquest of Asia and much of Europe, had at his comand forces that numbered about 230,000. Another world conqueror was Tamerlane and his largest assembled army had about 200,000 men.

Southern Baptists have a larger army of Bible teachers in their Sunday schools than the forces commanded by these world conquerors. There are about a half million teachers and officers in Sunday schools. This is a mighty army and it is an army of captains. Like Gideon's band, each is to sound a trumpet and bear a light. —Biblical Recorder

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