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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, AUGUST 23, 1956

NUMBER 33



Luoma Photo

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The Benefits Of The Lord's Day

By JOHN W. BRADBURY

While most Christians believe in the sanctification of the Sabbath, there are some who seem to doubt that its keeping is a Christian obligation. They say it was only binding upon the Jews under an inferior dispensation. Is this true?

Day of Rest

The institution of the day of rest took place during man's innocence in Eden. Afterwards it was placed in the moral code of the Ten Commandments. In countless other instances it is associated with the most blessed promises. Its violation is connected with the most terrible threatenings. Throughout the Scripture, the repeal of the Sabbath is never even hinted. It is said expressly by our Lord, "The Sabbath was made for man." It was not made, therefore, for either Jew or Gentile but for the genus of mankind throughout the world.

Christ, being Lord of all, is Lord also of the Sabbath. It is clear that he gave to Christians a Sabbath day of the new dispensation. After his resurrection he assembled with his disciples on the first day of the week. The apostles and the primitive Christians did the same. Their successors have done so through every age to the present time. It is clear, then, that all disputes on the subject of the Sabbath have arisen out of prejudice rather than reason. On the ground of the divine Word, all who love the Lord Jesus Christ ought to remember the Lord's Day and keep it holy.

Primarily, that which distinguishes observing the Lord's Day is that we do not attend to our own concerns. We do not buy or sell, nor work, or employ others, excepting in case of evident necessity and for deeds of mercy. The Lord's Day is not for our own pleasure. It is not to be a day of worldly recreation. Amusements, innocent on other days, are criminal on this. The day is not for entertainment but for worship.

The Lord's Day is also a time for spiritual conversation which is neglected during the week. We, therefore, do not devote the Lord's Day to conversations about trade, commerce, science, amusements, politics, news of a secu-

lar nature. God is jealous of our minds, that they shall not be perverted from the true spirit of worship.

Day of Delight

We are enjoined in the Scriptures to make the Lord's Day a delight. Since it is not a toil but a pleasant duty, rewarding in every profitable sense, it is a blessing. We are to enjoy its exercises. It is the day for the stressing of our moral and spiritual freedom, of holy pleasure and enjoyment.

It is the Lord's Day because it is to be esteemed holy unto the Lord. Endeavoring to be holy is not a doleful exercise, it is more like an heir prefiguring the riches of his estate which some day he will inherit, the guarantee of which is an earnest he now possesses. In the sacred day our reading will be holy as will our conversation, meditation, songs, and praise.

Keeping the Lord's Day is an honorable vocation. It is the day that God has honored particularly, therefore those who honor the day, honor God. To honor the Lord's Day is to honor the church, to show forth clearly that we believe in things spiritual and eternal. Properly kept, it becomes one of the shortest days because so pleasant. It is not spent in trifling, nor in pursuits which produce disappointment and make time a burden. Since we give the day fully to God and divine things, we exalt him to our soul's enrichment and to the increasing of our spiritual intelligence.

Profaners

Profaners of the Lord's Day displease God. Therefore they invite his condemnation. They cannot enjoy religion, nor are they fit for heaven, whose atmosphere is the spirit of the Lord's Day. Let us make the most of the Lord's Days as they pass along. Each one as it comes and goes carries its report of our souls to the Judge of all. It can be a day which will be good for us, or it can be one of which can render our account more awful. The Lord's Day properly kept means the blessing of every soul so engaged.

—*Watchman-Examiner*

Court Refuses to Accept Verdict For Baptist Preacher

BOSTON, Mass., March 25, 1868 — A jury which had found a Baptist preacher not guilty of disturbing the peace for conducting services at the First Baptist Church here was ordered to return to the jury room for further deliberation. The second verdict of the jury found the minister guilty.

The preacher is Thomas Gould, former member of the established church of New England who withdrew from that group and led in the organization of the Baptist church here three years ago. Gould has been haled into court repeatedly for his Baptist convictions.

Because certain Baptist doctrines are regarded as heretical by the orthodox church, Gould and others of the First Baptist Church were disfranchised in 1665 and ordered to discontinue worship as Baptists.

For defying this court order, Gould and two other members of his church were arrested the following year. They were fined four pounds each and ordered to post bond of twenty pounds each for their appearance at the next session of the Court of Assistants.

The Baptists were imprisoned when they refused to comply. The Court of Assistants later upheld the decision of the County

Court and ordered the fines to be paid.

Gould and the First Baptist Church of Boston continued to meet with opposition from church and civil officials. Nevertheless, they persisted in holding worship services. It was to appeal a decision of the County Court that Gould made his most recent appearance before the Court of Assistants.

The jury first returned a verdict in favor of Gould which reversed the decision of the County Court. This the court refused to accept and the revised verdict upheld the lower court.

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—17th Century Baptist Press

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There is no such thing as "luck" —good or bad —in the life of a Christian. "The steps of a good man are ORDERED by the Lord."

"The Angel of the Lord encampeth round about them that fear Him." That is security at its best.

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If one wants to be trusted by others, he must be trust worthy.

Only A Voice

A Devotion By The Editor

"I am the voice of one crying in the wilderness, make straight the way of the Lord."

A strange figure appeared on the banks of the Jordan. In personal appearance he was unlike his contemporaries; he bore a likeness to certain characters of the past, particularly to Elijah. His dress was meager and of the simplest sort. His long, unkempt locks bespoke the vow of a Nazarite. His countenance was eloquent with the unmistakable signs of long and profound meditation in the silence of the desert. His eyes sparkled and flashed with a vision of eminent and revolutionary events. His voice was resonant with hope, eloquent with promise, stern with rebuke, inviting, appealing, and yet bristling with blasts against wickedness and sin.

It is not surprising that a sensation was created. People gathered from far and near to see and hear this unusual man. There was something about the man himself and his message which seemed to come from the prophetic ages of the past, and at the same time which spoke for the present and the future.

So the Sanhedrin sent a committee to investigate John and find out what he claimed for himself. "Do you claim to be the Messiah?" they asked. He emphatically denied any such claim. "Are you Elijah?" whose return was promised, they inquired. Again the answer was, "I am not." "Then are you that prophet?" referring to the promise by Moses. "No," he replied. Having received no satisfactory answer which they might report to those who had sent them, the committee then asked, "Whom do you claim to be? What have you to say for yourself?" He replied, "I am the voice of one crying in the wilderness, make straight the way of the Lord."

At the moment of his greatest popularity, when his family had penetrated the remotest villages of the country, when his name had become a household word, and when all this popular movement was supported by age-old and profound religious and national hopes — just in such a moment as this John declares himself to be only a voice proclaiming the arrival of another. When all eyes are focused upon him, he cries, "Behold the Lamb of God, which taketh away the sin of the world."

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" John 1:23.

ARKANSAS BAPTIST

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From The Editor's Desk

The Pressures of the Southern Baptist Convention

Of course, there are pressures, terrific, driving pressures, in the program of Southern Baptists.

Frankly, who would want to participate in a program where there are not pressures. A program without pressures would become static, stale, retrogressive, and would finally die of inertia and stagnation.

Originated By Jesus

The pressures of the Christian program were originated by Jesus Himself. If we Southern Baptists are genuine disciples of Jesus we must accept the pressures that He set in motion nearly two thousand years ago.

There was an urgency about the life of Jesus Himself. We hear Him say repeatedly, "I must." He told His disciples that as the Father had sent Him into the world so He was sending them into the world. He told them to "go." He also defined their mission to make disciples and preach the gospel, He gave them their message, the gospel of redemption. He assigned them their territory, the world even unto the uttermost part beginning where they were. You will not find anywhere greater urgency and pressure than in the instructions which Jesus gave to His disciples.

Pressure of Persecution

But the disciples were slow to act upon the mission of Jesus and respond to the urgency and pressure of His commands. They were content to remain in Jerusalem even though He had told them that they should witness to Him throughout Judea and in Samaria and unto the uttermost part of the earth. God took advantage of persecution to pressure the early Christians out of Jerusalem and scatter them abroad and it is stated to their credit that they went everywhere preaching the word. If the disciples and early Christians would not yield to the pressures of the commands of Jesus and the urgency of their own hearts and the promptings of the Holy Spirit, then they must suffer persecution in order to drive them forth to preach the gospel.

Pressure of a Passionate Heart

It should not be thought strange that today in our generation that hearts and lives are aflame with the passion for lost souls and for the building of the kingdom of God in the world. These people who feel the pressures of the commissions of Jesus, who feel the pressure of their own soul's passion, who feel the pressure of the Holy Spirit in urging an all-out effort to win the lost to preach the gospel, to extend the kingdom of God to the ends of the earth — these persons are passion fields at home and abroad. They are members of our churches, planning the organizations of the church and promoting the program of the church and the denomination.

Yet there are those among Southern Baptists who claim that the pressures are too great, that the program of Southern Baptists

is running wild, that Southern Baptists are developing a hierarchy.

We pause to refer our readers to an article on page nine by Dr. John W. Bradbury, editor of the Watchman-Examiner, New York. We wish, however, to quote one statement in that article by Dr. Bradbury in this connection. It is this, "No one could get the sense that here was a hierarchy running things, with a few 'untouchables' ruling the roost. Rather, the impression gained was that here are the Lord's people reviewing their common duty."

"Woe to Them That are at Ease in Zion"

Do the persons who complain about the pressures and charge that our program is being dictated by a hierarchy want to settle down to a static program in which they enjoy all the comforts and satisfactions of the Christian religion without being pushed out into the swirling, onrushing current of God's redeeming grace? We have observed those who want to paddle around in the quiet waters of the coves just off the main stream. But there is no thrill, no challenge, no dynamic in such stagnant pools. If it is peace and quiet that such people want, they may find it by remaining in the quiet coves and stagnant pools off the side of the main current, but it is the quiet of stagnation, the peace of inactivity, the satisfaction of selfishness.

Usually, those who are content to remain on the sidelines and in the quiet seclusion of the stagnant pools become critical of the pressures that would drive them out into the main current of the stream of Christian activities. They find fault with those who are braving the current and waging the battle.

I submit that it is poor grace to find fault with those who are in the thick of the battle and in the current of God's redeeming by one who is not willing to enter the struggle himself with utter abandon.

All such critics should remember that God has said, "Woe to them that are at ease in Zion."

The infirmities of age or disability may force me to take my place on the sidelines. But I promise here and now that I will not throw brickbats and hurl criticisms at those who are carrying the load of our Southern Baptist program. I shall boost and cheer and pray for those who are in the thick of the battle in the main current of God's redeeming grace.

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"All Ye That Labor"

"Come unto me. . . and I will give you rest," said Jesus.

Only those who labor get tired. Only the tired can really appreciate rest. How wonderful is a cool, clean bed when one is physically exhausted! How necessary the rest to the weary.

But mental anguish creates a fatigue that sleep and rest helps but little. To find "rest for the soul" one must turn to Jesus. He saves, sustains, and safeguards his own, mentally, physically, and spiritually.

Cooperation is Two-way Street

By W. BARRY GARRETT

Cooperation is a two-way proposition. In order to have cooperation there must be at least two parties who have reached mutual agreement and who are faithful to that agreement.

The idea that you must always do everything "my" way and that "I" am the only party who has rights and privileges ceases to be cooperation and becomes domineering and autocratic. Baptists believe in cooperative democratic spirit and not in the dictator principle.

In order for cooperation to function properly it may be necessary for one or both of the parties involved not to insist all the way on every particular desired and to give in to the other on some points. We would not suggest compromise of principle, but we do assert that compromise in demands on the other cooperating party are often in order.

One of the disconcerting things about Baptist denominational life is the tendency to demand one-way cooperation. This can be true of the denomination on insisting on its way and will regardless of the desires of the churches and the pastors. On the other hand the denomination has some rights and principles that must be recognized by the churches and pastors.

It has always been a strange thing to this editor for a church to claim to be "Southern Baptist" and then that church refuse to cooperate with the Southern Baptist program. It is stranger still for a church to refuse cooperation with the convention and to criticize and fight the denomination's leaders. Then immediately when the church gets in trouble or wants a building loan or some other missionary help it will come to the convention with its problems.

Also something which we sure enough can't understand is for that same church as soon as it has gotten what it wants or needs from the convention to turn around and start snapping and biting and fighting those who went out of their way to help them.

We wonder where are the moral principles that should govern Christian people. We do not expect everyone to agree with us and to cooperate with us, but we do expect Christians to do right. There is something basically wrong with the moral impact of the gospel upon converts to Christianity when the simple elements of honesty, integrity, and fair dealing are ignored by churches and church people.

Someone is reported to have said that he would rather be right than be president. No Christian or church should ever be satisfied with less than doing what is right. The Psalmist said that one of the characteristics of the person who dwells in God's tabernacle "in thy holy hill" is a person who "sweareth to his own hurt, and changeth not."

As long as Baptists operate on the principle of voluntary cooperation we must remember that cooperation is a two-way affair in which both parties are faithful to agreements reached and to programs worked out through democratic processes.

—Baptist Beacon

Kingdom Progress

Grants to Philippine Church Denounced

"Public taxes for private purposes violate American law and tradition," warned Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State, in a letter to the White House urging President Eisenhower to veto a bill sponsored by Representative John W. McCormack (D. Mass.). "The bill H. 6586 would give a blank check on the Treasury of the United States to Archbishop Santos of Manila for sectarian subsidy in the Philippine Islands," Archer stated.

"H. R. 6586, which slipped through Congress during the waning moments before adjournment, raised all kinds of questions," Archer continued. "Why does this bill provide only for Roman Catholic institutions? Why was no provision made for public hospitals and public schools? Who were the primary sponsors of this legislation? Why should Congress appropriate money to refurbish the Pope's summer home? Why should the same Congress furnish the Pope's summer home and restore the Roman Catholic institutions in the Philippine Islands? These and many other questions will be asked by the American people who love liberty and oppose the establishment of a church by the State.

"It is interesting to note that the War Claims Commission denied these very same claims of Archbishop Santos in a lengthy opinion under the date of March 13, 1953, and that the War Claims Commission itself held adversely to the appeal of Bishop Fulton J. Sheen, who sought public taxes for the Archbishop of Manila by alleging that his Society for the Propagation of the Faith has jurisdiction over this prelate of the church," Archer noted.

"It seems to me," he continued, "that Representative McCormack usurped his generally statesmanlike role, when he allowed himself to be used as a the prime mover of a bill which violates the spirit of our Constitution and may produce bitter religious antagonisms."

Faulkner Association News

Jon Pyles who has served the Emmanuel Church for the past three years has accepted the pastorate of the Holland Church. He succeeds Don Jones who accepted the pastorate of First Church, Leslie.

The seventy third annual session of Faulkner Association will convene September 20-21 in Second Church, Conway. J. H. Street, First Church, Conway, will preach the annual sermon. Dr. C. W. Caldwell will preach the missionary sermon and Dr. Ralph Douglas will preach the doctrinal sermon.

Jay W. C. Moore, missionary, recently supplied the pulpit of First Church, Springdale, while Dr. Burton Miley was on vacation.

The Pleasant Grove Church, Don Wright, pastor, has raised its gifts for another year to the Cooperative Program and associational missions ten dollars per month.

A full report of the county-wide revival conducted by Dr. J. Harold Smith of Ft. Smith under his tent on the campus of Conway Baptist College will be given soon in the *Arkansas Baptist*. The report is being compiled by O. M. Stallings, chairman of the missions committee.

George Harris, pastor of the Southside Church for the past two years has resigned to accept the pastorate of the church at Grady. Mr. Harris will be a senior in Ouachita College this fall.

T. B. Wall, moderator of Faulkner Association, is currently in a revival for Pastor T. W. Hayes and the Pickles Gap Church.

Delta Baptist Association Has Two Encampments

The Delta Baptist Association opened its youth encampment with Girls Week July 16-20 followed by Boys Week July 23-27. This marks the beginning of a great Christian enterprise for the development of our youth and for the fellowship and training of the membership of the 38 churches and missions of this association.

There were 52 campers at Girls Camp and 30 at Boys Camp, including the staff of workers. The week was so enjoyable to the girls and boys that they wished to stay longer. Some said that they wanted to make reservations for next year. Some have predicted that there will be 100 at each of these encampments next year.

The daily program included Religious services, Missionary speakers, Mission study classes, Recreation and Handcraft. The recreation included such sports as volley ball, softball, badminton, horse shoes and hikes. With the new lake boating and swimming are planned for next year.

The camp ground is located five miles south of Collins, near Wolfe Creek. The land on which the camp is built was donated (by a 25 year lease) by the Crossett Company.

Donations of some of the foods by different business firms and individuals enabled the camp to operate economically and at the same time to provide excellent meals.

The camp will be used throughout the year by different church groups for socials, Associational meetings and overnight camps.

The building facilities now include one cabin built by Dermott church, a large dining hall and a bathroom. A three acre lake has just been built, which will be used for swimming, boating and fishing. Several of the churches are planning to build cabins to house the campers next year.

—Noel Barlow, Missionary

Japan Baptist Convention Plans Church Expansion

Nation-wide church expansion keynoted the 10th annual session of the Japan Baptist Convention which met July 31-August 2 at the Amagi Baptist Assembly, on the Izu Peninsula.

The 250 delegates from 135 churches and chapels over Japan voted for evangelistic expansion into 10 more key cities. During the past year Japanese Baptists have projected work in new areas of Hakodate, Akita, and Tokyo and opened work in these cities: Matsue, Niigata, Gifu, Tokushima, and Tottori. Additional cities to be entered in 1957 include Kushiro, Fukushima, Utsunomiya, Kawasaki, Amagasaki, and Wakayama.

The convention's evangelism department plans to project new work in four more cities in 1958: Obihiro, Yamagata, Yokosuka, and Hamamatsu.

Membership of churches in the Japan Baptist Convention approached 10,000 at mid-year, according to a June report indicating 9,719 members in 65 organized churches and 70 chapels and missions.

Convention leaders also launched a nation-wide stewardship campaign to increase giving and the self-support of churches. Japanese Baptists' present per capita giving is \$9.25. Fifty-five per cent of the 65 organized churches are self-supporting.

First Church, Bay, Has Revival and Ordination

First Church, Bay, had the services of R. L. Williams, pastor of Friendly Hope Church, in a revival meeting, July 22-August 1. The meeting resulted in 8 additions to the church by baptism. Pastor Max L. Taylor was in charge of the music.

Alsup Mission, sponsored by First Church, Bay, was led in a revival meeting July 14-22 by Carl Bunch, associational missionary in Mt. Zion Association. The meeting resulted in 16 additions by baptism and 3 by letter. L. E. Rogers was in charge of the music. Author Simpson is pastor of the Alsup Mission.

Jim Hancock, Adron Hammett, and Alvin Hill were ordained as deacons by First Church, Bay, July 1. Pastor Taylor served as moderator and Arthur Simpson served as clerk. R. O. Williams conducted the examination; Herman Hill, a deacon in First Church, Bay, offered the prayer; Carl Bunch delivered the mission and charge.

Reed at Friendship

Jesse Reed assisted the newly organized River Side Church, Friendship, in revival services from July 29 to August 5. Mack Gates of Malvern is the pastor. There were 13 additions to the church, six of them for baptism. Johnny Babcock, pastor of Gilead Church, Malvern, led the singing. The church has property near the Ouachita high school and plan to build in the near future. The church is one month old.

Committee on Nominations

Dr. T. L. Harris, of Camden, Chairman of the Committee on Nominations for the Arkansas Baptist State Convention, has called a meeting of that committee at Baptist headquarters in Little Rock on September 6.

Dr. Harris requests that the moderators of the associations send to him any suggestions they have for men they wish to represent their associations on the Executive Board. Dr. Harris states that he should have these suggestions in hand before the meeting of his committee. Send names to Dr. T. L. Harris, pastor of First Baptist Church, Camden, Arkansas.

Cross Roads Church Receives 16 in Meeting

Cross Roads Church, Mississippi Association, had the services of Harvey Fowler, pastor of Buffalo Chapel in Mt. Zion Association, for revival services from July 30 to August 9, which resulted in 16 new members received on profession of faith and baptism. One man surrendered to preach.

Allen Van Horn is pastor at Cross Roads.

Minister Ordained

Cross Roads Church, Mississippi Association, ordained Ernest Perkins to the gospel ministry on Sunday, August 5. Allen Van Horn, pastor of Cross Roads, served as moderator. Jesse Holcomb, Dell, questioned the candidate. Leonard Boren, deacon at Cross Roads, presented the Bible. Carl Johnson, Calvary Church, Blytheville, delivered the charge. Harvey Fowler, Buffalo Chapel, Mt. Zion Association, delivered the sermon. Morris McGuire of Cole Ridge, offered the prayer.

Mr. Perkins is pastor of the Rosa Church.

MRS. LUNSFORD IN TEXAS

Mrs. J. A. Lunsford, Southern Baptist missionary to South Brazil, has returned to the States on emergency leave due to the illness of James Alan, a son, who is attending school in the States. She may be addressed in care of Mrs. Jane Tidwell, 5111 40th Street, Lubbock, Tex. Mr. Lunsford remained in Brazil. They make their permanent American home in Jonesboro.

DR. CRAWLEY IN STATES

Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, has moved his family to Richmond, Va., to establish his office at Board headquarters. Since his election to the present post in April, 1954, Dr. Crawley has maintained temporary Orient headquarters abroad, first in Singapore and more recently in Tokyo, Japan.

Maston at Ouachita

Dr. T. B. Maston, author, lecturer, and professor, brought the Commencement address for the summer session graduation at Ouachita Baptist College Friday, August 10.

Dr. Maston is the author of numerous books, including "Of One," "Church and Problems in Family Living," "The Christian in the Modern World," and "Right or Wrong." He has also contributed many articles to both church and secular periodicals.

Dr. Maston holds five earned degrees: the A. B. from Carson-Newman College; the M. A. from Texas Christian University; the M. R. E. and D. R. E. from Southwestern Baptist Theological Seminary; and the Ph.D. from Yale University. He has also studied at the University of North Carolina and the University of Chicago. At present he is professor of social ethics at Southwestern Seminary in Fort Worth, Texas. He is a layman.

Douglas With Eagle Heights

Ralph Douglas, associate secretary of the Arkansas Baptist State Convention, assisted Eagle Heights Church, Harrison, in revival services from July 29 to August 5. There 14 additions to the church by baptism and four by letter. Wanda Turney surrendered for special service.

Hargis to Seminary

Klois Hargis resigned the pastorate of First Church, Atkins, effective August 26 to enter Southwestern Seminary, Fort Worth, Texas.

Deacons Ordained

Doyle Baldrige, George R. Peeples, and Thomas Keys were ordained as deacons by Beech Street Church, Gurdon, Sunday evening, August 12.

The examination was conducted by Harold Hightower, pastor, and Henry Wood offered the prayer. The sermon was delivered by C. D. Conner, the Missionary of Red River Association.

Church Pews Wanted

The Wabbaseka Church is in need of used church pews. Any church having pews that they desire to dispose of contact Fred H. M. Smith, pastor, First Church, Wabbaseka.

Manila Church in Revival

First Church, Manila, and Pastor W. R. Vestal, Jr., had the services of W. E. Speed of Meridian, Miss., in a revival campaign from August 5 to 12, which resulted in the church receiving 9 members on profession of faith and baptism, and 4 by letter. Pastor Vestal says, "At the 7 o'clock morning services we had an average attendance of 46. God richly blessed us in our revival."

Clergymen Spearhead Anti-Gambling Drive

Representatives of religious and civic bodies in seven counties formed a coordinating committee to combat gambling in the Saginaw area at a meeting held in Ames Methodist church in Saginaw, Mich.

Dr. John W. Hubley of Calvary Baptist church, head of the Saginaw County Council of Churches' social action committee, was named chairman, and the Rev. Donald F. Bautz, executive secretary of the Bay County Council of Churches, was chosen vice-chairman.

The Saginaw County church council's social action group, which called the meeting, was formed last spring after announcement of a proposal to build "one of the nation's most modern" harness-racing tracks 12 miles south of Saginaw at a cost of \$2,500,000.

Members of the newly organized committee hope to get a bill introduced at the next session of the legislature which would ban pari-mutuel betting at horse racetracks — the only kind of gambling now legal in the state — by amending Michigan's Constitution to that effect.

Clergymen List Faults In Modern Preaching

Greater consecration on the part of Christians and "strong, courageous, determined Biblical preaching" are among America's prime needs, according to a joint statement issued by four Protestant clergymen of as many denominations.

The statement summarizing "faults in modern day preaching which need correcting" was signed by the Rev. J. Clyde Wheeler (Disciples), the Rev. J. C. Segler (Baptist), Dr. McFarrin Stowe (Methodist), and Dr. C. Ralston Smith (Presbyterian).

"More forceful presentation of hard-and-fast Biblical rules with a 'thus sayeth the Lord' emphasis, instead of man's opinion, is needed to meet modern world needs," they said.

"People have heard the word of man, now they want the word of God because they've tried everything else and it hasn't worked."

Among the faults the statement pinpointed were:

1. Vague rambling in sermons with no clear-cut point — often done to please congregations instead of enlightening them.
2. Pretentious and highly colored delivery, either with little or no real feeling or an ostentatious amount of it.
3. Increased cutting of sermon length to "make it easy on the congregation."
4. "Toning down" of the spiritual message to "please people" or make the word of God "flexible."
5. Timidity in stressing the harder demands of religion in action.

—*Religious News Service*

Foreman, First, Receives 20

Pastor C. Gordon G. Boone of First Church, Foreman, reports a revival meeting, July 29-August 5, which resulted in 19 additions to the church on profession of faith and baptism and one by letter.

Thel Smith, lay-evangelist and deacon of First Church, Fort Smith, did the preaching in the open-air meeting.

Reed at Bluffton

State Missionary Jesse R. Reed was with Pastor J. S. Compere Jr. and Bluffton Church in a revival meetings July 15-26. There were 8 additions to the church, 7 for baptism, four other professions of faith. Bill Moody, of the Bluffton Church, was in charge of the music.

Relief Committee Sends Aid To Colombian Blast Victims

The Relief Committee of the Southern Baptist Convention today appropriated \$5,000 for immediate aid to homeless and suffering victims of the dynamite blast in Cali, Colombia, on August 7.

Dr. Ben H. Welmaker, Southern Baptist missionary, cabled the Foreign Mission Board that missionaries and national pastors in Cali are all right but that there was some damage to the property of First Baptist Church, where the International Baptist Theological Seminary meets temporarily in the educational building.

The Relief Committee also sent \$5,000 to the Indonesian Mission to be used among some unfortunate people on the island of Celebes. There are no Southern Baptist missionaries on Celebes; but those on Java have opportunity to extend help to the people of Celebes who are suffering from persecution and terrorism at the hands of a group of terrorists belonging to an organization known as Darul Islam.

Missionary W. Buren Johnson, treasurer of the Mission, wrote Dr. George W. Sadler, chairman of the Relief Committee: "This organization seems to be more political than religious. Its members act like rebels and seem to be against the existing Government."

Southwestern's School Of Music Adds New Teachers

Three new teachers are being added to the School of Sacred Music at Southwestern Baptist Theological Seminary this fall. They are T. W. (Jack) Dean, Abilene, Texas; Robert L. Burton, Memphis, Tennessee; and R. Paul Green, Fort Worth, Texas.

Mr. Dean will serve as professor of theory and composition and chairman of the graduate committee. He comes from Hardin-Simmons University, Abilene, where he has held the position of associate dean of the School of Music.

Having received his Bachelor degree from Hardin-Simmons, Mr. Dean also holds the Master of Music degree from the Eastman School of Music, Rochester, New York. He recently completed class work and preliminary examinations toward the Ph. D. degree at the University of Southern California. Mr. Dean has been at Hardin-Simmons since 1941, his service being interrupted to serve in the Navy. He has also served as minister of music at University Church, Abilene.

Mr. Burton comes as associate professor and chairman of the music education department. He has been serving as minister of music, First Church, Memphis, Tenn. A graduate of Louisiana State University, he holds the Bachelor of Music Education degree, and Bachelor and Master of Music degrees.

His professional experience includes: instructor of woodwinds and voice, director of Male Glee Club, associate conductor of Mixed Glee Club, assistant conductor of a cappella Choir at L. S. U.; director of Ethyl Corporation Mixed Chorus and Esso Standard Oil Women's Chorus; interim director of Immanuel Church, Little Rock, Ark.; and director of music at Emmanuel Church, Baton Rouge, La., and First Church, Brookhaven, Miss.

Mr. Green, director of the Baptist Hour Choir, and minister of music at University Church, Fort Worth, has been appointed teacher of conducting and choral activities. A native of Oklahoma, he holds the Bachelor of Music Education degree from Oklahoma Baptist University. He has been a teaching fellow at Southwestern Seminary this past year and has been director of the Southwestern Singers.

Before coming to Fort Worth, Mr. Green had served as music and education director in Oklahoma churches.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Baptist Leader Calls Hill-Burton Act Discriminatory

Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that the Hill-Burton Federal Aid to Hospitals Act has been "discriminatory among religious groups."

He said grants of Federal aid to Roman Catholic hospitals during the 10 years that the act has been on the statute books total \$112,039,000, while grants to Protestant institutions total only \$23,118,000 and to Jewish hospitals only \$5,899,000.

Baptist groups have reached only \$2,000,000 of the Protestant total, he said.

In all, grants under the act have amounted to \$781,421,000 he said, of which \$367,412,000 went to public hospitals and \$414,009,000 to private non-profit hospitals. Two-thirds of the grants to private hospitals were to institutions without religious affiliation.

"Obviously, Baptists and other Protestant groups have refrained from requesting public funds for denominational hospital work," Dr. Carlson declared in his report.

"The Baptist adult population is not far below the Roman Catholic adult population. Hence, the difference in philosophy shows up in the amount of funds granted."

He emphasized that there is no charge of "discrimination in the administration of the act," but that "principles involved are such as to produce an obvious discrimination."

Dr. Carlson pointed out that the Southern Baptist Convention, one of the six Baptist groups that support the work of the Joint Committee on Public Affairs, has urged through its executive committee that a study be made of the possibility of amending the Hill-Burton Act to provide that grants be made only to non-sectarian institutions.

"No one has contested America's need for more hospitals and health facilities," Dr. Carlson declared. "If sectarian institutions were limited to the securing of approved loans bearing interest equal to that of government bonds, there would be no allocation of tax funds to these institutions and Protestant groups would feel free to move ahead toward meeting the nation's acute needs equitably with the Roman Catholics."

Kagawa Stresses Growth Of Christianity in Japan

Thousands of Japanese who do not belong to any church are still Christians, according to Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist and labor leader.

Speaking at the Pacific Area Conference here of the World's Christian Endeavor Union, Dr. Kagawa said his conviction was based on the fact that the volume of Bible sales in Japan is "immense" and that "certain secular magazines with a Christian emphasis" have a widespread influence.

He called upon American religious bodies to send to Japan "fewer missionaries whose main concern is controversial doctrine" and more who are "filled with the love of God and believe that the spirit of Christ is the core of faith."

President Signs Charitable Bequests Bill

President Eisenhower signed into law a bill amending the federal tax laws to facilitate the making of bequests to religious, educa-

tional and charitable institutions by aged administrators of estates.

The new law applies only to administrators 80 years old or over. It allows a deduction for estate-tax purposes in the case of certain bequests in trust to which no deduction was previously allowed.

Under the measure, tax deductions are now permitted in cases where the estate administrator files an affidavit — within one year following the death of the person setting up the trust — of his intention to make such bequests to specific organizations and, thereafter, carries out the intention.

Church Rally Hears Soviet Zone 'Tyranny' Denounced

Twelve thousand persons from East and West Germany heard a Lutheran spokesman denounce the materialist, atheistic system in the Soviet Zone which "tries to substitute God's rule by state tyranny."

Dr. Guenther Jacob, general superintendent of the Evangelical Church in the East German city of Cottbus, described Communism as "a totalitarian ideology in the guise of an exact science," and said it was doomed by its very nature to failure.

He spoke at a workshop on "People and Politics" which featured the German Evangelical Church Congress for which more than 50,000 Protestants crowded into Frankfurt-on-Main, from all parts of Germany.

Dr. Jacob, who is known as one of Germany's most outspoken Christian leaders, said that Communism "confronts man with suggestive slogans and drives him into ever greater conflicts." In the name of science, he said, it explains God as "a mere reflex of primitive fear continued from man's prehistoric era."

"Man's whole life, from kindergarten to the old-age home," Dr. Jacob said, "is uniformized and pressed by the formulas of atheism into a fixed ideological pattern, serving the sole purpose of keeping him fit for his functions within the state."

Adenauer Hails DEKT Movement As Strengthening Germany

West German Chancellor Konrad Adenauer hailed the German Evangelical Church Day (DEKT) movement as "a decisive contribution to the renovation and strengthening of our people."

In a message sent to the biennial rally of German Protestant laymen here, he expressed the hope that the Frankfurt rally would "strengthen and broaden the Christian front in Germany as did the previous ones."

"Only victory in the fight against materialism can save Germany and Europe for Christianity," Dr. Adenauer said.

Church Construction At All-Time High

Church construction totalled \$66,000,000 in July, matching the all-time record for that month, the Departments of Commerce and Labor reported.

The July figure was \$4,000,000 higher than that for June and \$10,000,000 above May. It brought religious construction for the first seven months of this year to \$403,000,000 — breaking the record of \$401,000,000 established in 1955.

A Smile or Two

When Judy returned from school one day, she remarked casually: "Mother, I told my teacher that you threw the hairbrush at Daddy this morning."

"Why on earth did you tell her that?" asked her mother in horror.

With devastating logic, Judy replied, "Why she didn't know it."

Her husband being slightly indisposed, a young and inexperienced wife attempted to take his temperature. In a state of great excitement, she called the doctor.

"Doctor, come quick! My husband's temperature is 136 degrees!" she exclaimed.

The doctor replied, "Madam, the case is beyond my skill. Send for the fire engine."

We should all swap problems because we always seem to be the one who can solve the other fellow's.

And then there's the Texas yarn about the woman who called her husband and asked: "Will you get the car out, Tex, and drive the kids to the backyard so they can play?"

An over-dressed woman boarded a giant luxurious airliner recently, found a vacant seat and reclined. But soon she accosted one of the hostesses in a strident voice, "Young lady, I want another seat."

The hostess checked through the plane, then returned, "I'm sorry, but there are no other seats. Is something wrong with this one?"

"Well," declared the traveler, "I always heard it was rough riding over the wheels, and I don't want a seat over the wheels."

With no change of expression, the young hostess replied, "I think, madam, you'll find this seat comfortable. The pilot pulls up the wheels when we're airborne."

—Quote

TAXES

"Then one pay-day they gave me my deductions instead of my salary, and I got across the border with it."

—Caption under a cartoon in a cafe in Mexico

With so much of his salary taxed to balance the budget, all the average man can do is budget the balance.

—Wall Street Journal

There is a young chap, going on four, whose paternal grandmother is a stickler for correct manners. Junior will say, "Yeah," she will warn him with a "What did you say?" and then Junior will say, "Yes ma'am."

His maternal grandmother, on the other hand, is more tolerant about those things, Junior was with her the other day and had occasion to be talking to his other grandmother on the telephone. Somewhere in the conversation the lad answered a question with a "yeah."

"What did you say, Junior?" she asked him. "I'm over here," Junior retorted, "so I can say anything I want to."

—Milwaukee Journal

Embarrassed mother tried to stop her teenage daughter's phone call to daddy's office, but she was too late.

Daughter had already told one of daddy's fellow workers:

"Tell daddy not to make any phone calls to mother today. Her upper plate is broken and she can't talk very good."

—Indianapolis Times

News From Baptist Press

Miami Readies Drive For Hospital Funds

Miami Baptist Association will undertake a drive next January to raise over \$2 million for the proposed Southern Baptist hospital in Miami.

C. Roy Angell, pastor of Miami's Central Baptist Church, announced plans for the drive. He is chairman of the association's hospital committee.

The proposed hospital would be built on a tract of land in Kendall, a suburban community 10 miles south of Miami. The tract of land is owned by Arthur Vining Davis, retired multi-millionaire industrialist and Florida land developer.

Davis has promised to give the land, which he estimates to be worth \$275,000, plus \$500,000 in cash if Southern Baptists will operate the \$3 million hospital.

The Southern Baptist Convention, meeting at Kansas City earlier this year, gave first approval to the institution. Two votes of the Convention are required.

Angell said the association hopes to have a report to the 1957 Convention at Chicago on the results of the fund-raising drive. The hospital question is expected to be presented to the Convention at that time for the second vote.

Discussion continues on a proposed second Baptist hospital for downtown Miami, according to Angell.

Since the 1956 Convention recorded the first favorable vote on the Miami hospital project, opposition has developed from several places in the Southern Baptist Convention.

Angell said architects are at work drawing the plans for the proposed hospital in Kendall.

Adams and Denny Visit Spain

Now on a six-week, around-the-world official visit with Baptists in other lands, Theodore F. Adams, president of the Baptist World Alliance, and Robert S. Denny, associate secretary for youth for the Alliance, bring a firsthand report of their attempt on belief of religious freedom in Spain.

The Alliance officials were invited to the office of a representative of the Spanish Government, where several issues of vital importance to Baptists in Spain were discussed. Adams and Denny took the opportunity to express their concern over the closing of the Protestant Seminary located in that country, and to request that Baptist churches in Spain be reopened. They requested adoption of a uniform policy regarding marriages and funerals of Baptists in Spain. Finally came their request that there be someone in the Spanish government to whom Baptists could turn in difficulty to avoid delay. The fact that Mr. Barrandica, the representative with whom they talked, offered his services in this area is encouraging.

Home Board Promotes World Mission Move

The Home Mission Board of the Southern Baptist Convention has announced its full cooperation in the Convention's 1957 world missions emphasis.

That has been set aside by Southern Baptists as World Missions Year.

The Board asked its missionaries and other personnel to "give such leadership, encouragement, and assistance as they can to the promotion of this movement."

Action was taken by the Board during its meeting at Ridgecrest Baptist Assembly at Ridgecrest.

Arizona Baptists Buy Building in Phoenix

The Baptist General Convention of Arizona has bought the Doctors' Building in Phoenix, and will move its offices into the building soon.

The \$95,000 sale price included \$20,000 for down payment, according to W. Barry Garrett, interim executive secretary of the Arizona convention.

Present leases to doctors and medical laboratories will retire the debt and maintain the building. The convention will occupy vacant space on the second floor. The building also will be remodeled.

The Baptist Book Store will continue to be housed in the present Baptist Building. The convention is considering selling or leasing the Baptist Building but no disposition has been made yet.

Special Issue Marks Jubilee in Oklahoma

Editor Jack L. Gritz of the *Oklahoma Baptist Messenger* has provided readers with a resume of the 50 years of Southern Baptist work in the state.

The historical material appears in the Aug. 9 issue. The Baptist General Convention of Oklahoma, which is affiliated with the Southern Baptist Convention, was organized in 1906.

The issue contains a running account of various phases of Baptist work written by T. B. Lackey, state convention executive secretary.

"The article and pictures in this issue tell some — only a little — of the thrilling story of Baptists in the state," Gritz declares in an editor's note.

Baptist Students Swap Texas, Israel Homes

Baptist students from Longview, Tex., and the nation of Israel are engaged in "Operation Home Switch" for a year.

Harold Lansford, of Longview, studying for a bachelor of divinity degree, will go to Nazareth, Israel, to live with the family of another student, Ghazi Sakran.

Sakran, studying at Baylor University, will stay with Lansford's parents while waiting for school to resume session at Waco.

Lansford hopes to teach in the Baptist High School in Nazareth. Sakran, once a member of the Greek Orthodox Church, became a Baptist while attending the Baptist High School in his home town. Sakran hopes to become an American citizen, then return someday to Israel as a Southern Baptist missionary.

Fred Moseley Chosen Louisiana Assistant

Fred Moseley, pastor, First Baptist Church of Bogalusa, La., has been elected associate executive secretary of the Louisiana Baptist Convention.

Moseley will be in charge of promotion and missions, a post held by Robert L. Lee before he was elected Convention executive secretary last May.

A native of Gloster, Miss., Moseley graduated from Mississippi College and received his doctor of theology degree from New Orleans Baptist Seminary.

He has been a member of the executive board of the Mississippi, Alabama, and Louisiana Baptist Conventions.

Moseley will assume office Sept. 1.

Counselor's Corner

By DR. R. LOFTON HUDSON
Judged by Heart or Mind?

QUESTION: My question is, will Jesus judge us by what is in our hearts, or what is in our minds? I know that many things go through my mind that has never been in my heart.

ANSWER: What is inside us of thoughts or feelings are very complex and obscure. We do not even know how to judge ourselves, much less our neighbors. So far as the distinction between heart and mind, I am not so certain.

If you mean, will God blame us for thoughts or feelings that we cannot avoid, I would say, No. The birds fly over our heads, but we are responsible if they build nests in our hair.

Paul wrote of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). And, of course, we know that God looks on the heart and not the outward appearance of men.

In every heart, saved or unsaved, there sits some fear, doubt, lust, pride, and hate. But there are, also, trust, humility, love and desire to obey in the saved heart.

Yes, God will judge our motives and our secret thoughts. But in Jesus Christ we are safe. Those who believe "shall not come into condemnation." This is our hope, our only hope.

(Address questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Mo.)

"The Cup of Fury"

By FINLEY W. TINNIN

Every young man and woman who is a social drinker and who think they can "take it or leave it alone," should read *The Cup of Fury*, Upton Sinclair, Channel Press Inc., Great Neck, New York (\$3.00). Notable American poets and politicians, writers and actors of the past fifty years, with whom the author was associated, walk through the pages of this interesting book. To name a few: Jack London, O. Henry, Eugene V. Debs, F. Scott Fitzgerald, Sinclair Lewis, Edna St. Vincent Millay, Sherwood Anderson, John Barrymore, Douglas Fairbanks. All said they could "take it or leave it alone," and all drank themselves to death!

"These highly talented people, when they should have been enjoying their fame, and feeling warm pride in their contributions, they suffered instead."

The Cup of Fury is a factual study of the nation's fourth most serious problem, alcoholism. "A huge advertising subsidy of a quarter of a billion dollars a year creates the illusion that America 'must' drink, and America is drinking more than ever before. In the old days we bought it at the saloons; now we are buying it at the grocer's, drug stores, package stores, drive-ins, and state operated establishments. . . . At the same time we have a crime wave forever rising. Many of the criminals are youths and some are children; and acts are frequently associated with drinking bouts."

Contrary to the old popular belief that the revenue from liquor helps to lighten the tax burden, the author cites a study made in Massachusetts of the "relation between the amount of money received as revenue income from the sale of liquor, and the money paid out because of alcoholism; and they found that for every \$1.00 of liquor revenue coming into the state treasury, the tax payers paid out \$4.82 to take care of known alcoholic-caused court cases, jail costs, hospitalization . . . welfare work. . . . The liquor lobby in every state capital campaigns for lower taxes on liquors."

—*The Baptist Message*

Clearing Up Difficulty

By M. W. EGERTON

Knoxville, Tennessee

Much of the difficulty which Baptists face as they try to understand the relationship of the autonomous independent local Baptist church to court procedures can be eliminated by a proper understanding of the distinction between such a church and church property.

A church is never correctly defined in Baptist terms in relationship to property. It is always a "fellowship of Baptist Believers" — "an assembly of followers of Christ holding common beliefs co-operating together for the fulfillment of Christ's commands." It is defined in terms of people not property. No court attempts to assert jurisdiction over such a church. Its requirements for membership, its method of functioning and what it believes and teaches are all ecclesiastical matters to be determined by the church. **But such a church uses property.** Title to such property may be vested in "trustees" or a corporation, or in other ways provided by law. **In most cases such property is held in trust.** As property held in trust, it must be used for the purpose to which it was dedicated by the donors. Its use cannot be changed by the beneficiaries of the trust.

For Example

I give money for the erection and operation of a hospital. The hospital is established. The trustees decide that they desire to operate a manufacturing plant. The courts universally and properly prevent the use of the property for any purpose other than that to which it was dedicated.

Or again: I give my money for the erection of a church building to be used by a body conforming to the doctrine and practices of the First Baptist Church of Knoxville. Long afterward the trustees (or then church members as the case may be) want to use the property for another purpose. Properly the courts say "no." Such a use constitutes a breach of trust.

When courts are confronted with divisions among church membership and the question arises as to who shall use the church property, one or more of the following questions must be answered:

When courts determine the answers to these questions they deal with facts; they do not authoritatively decide any theological questions. They are sometimes required to determine as a matter of fact what people believed and practiced at the time a trust was created in order to determine the purpose of the trust. They are sometimes required to determine as a matter of fact what different groups believe and practice in order to determine whether or not such beliefs and practices fulfill the purpose of the trust imposed on the use of property. The courts in these cases do not determine what people should believe or must believe. They deal only with the purpose for which property must be used under the terms of a trust.

Clear Distinction

If we clearly understand the distinction between a church which we define in terms of people, and property which is held in trust for uses and purposes established by the donors, we must admit that a large group called membership holds no greater right to violate the terms of a trust than a single individual has to misappropriate trust funds.

It is because we have failed to make this distinction that confusion has arisen. Of course there are many areas in which a membership does control uses of property within the scope of the purpose for which it

Baptism And The Church

By REUBEN E. ALLEY

When Karl Barth, world renowned theologian, published his booklet "The Teaching of the Church Concerning Baptism," he gave renewed vigor to an old controversy. Dr. Barth offered a special challenge to those divisions of the Church which practice infant baptism apart from a belief in the rite as a means of saving grace. His opinions on the subject had the unusual effect of provoking important denominational councils to re-examine the question and to appoint competent persons to engage in research study. The Swiss theologian set forth the opinion that baptism is an act which awakens an awareness of salvation in a person who has made the response of faith, and for this reason infant baptism is meaningless. This position has been and continues to be under severe attack by all who defend the tradition.

Attempt to Interpret

As its response to the challenge, the Church of Scotland appointed a Commission on Baptism to study the subject and to prepare a statement. Some weeks ago the Glasgow (Scotland) Herald published an account of a meeting of the Ayr Presbytery at which a special committee attempted to interpret the interim report of the Commission. The special committee of the Presbytery stated that it had found the report "ill-written and obscure in expression"; so much so that no ordinary intelligent elder or minister could be expected to understand. After deliberations upon the findings of its special committee the Presbytery agreed to inform the Commission that their interim report as it stood would not clarify the doctrine of baptism, nor help the church to understand its meaning, nor assist the minister in his practical work.

When a member of the body sought to uphold the Commission in their attempt to prove that the "New Testament was full of infant baptisms," the Presbytery strongly disagreed by maintaining that all baptisms

is held. Generally, locations may be changed; buildings may be remodeled or reconstructed; functional activities (Sunday school, BTU, WMU etc.) may be established or changed; time of meeting — quorums and other similar items determined but always the purpose of the trust must be dominant in the use of property.

Trusts Enforced

The courts do not attempt to control ecclesiastical bodies in the exercise of their functions. They do enforce trusts. Members of a Baptist church (people) are autonomous, independent local bodies. Property is burdened by the trust imposed on its use. It is not autonomous or independent or subject to changing control but must be devoted to the purpose of the trust it serves. With this distinction in mind, we have no conflict in the hundreds of decisions affecting church property and the equally well established principles governing the right of religious bodies to act in conformity to their beliefs.

This distinction needs emphasis in other fields as well. In a day when we are inclined to institutional Christianity, magnificent buildings and elaborate furnishings and equipment, we need to know again that the church which Christ loved and for which He gave Himself, was not a building — that God is not confined to, or worshipped by a building, but is worshipped in spirit and in truth by His people — the sheep of His pasture.

—Baptist and Reflector

fully recorded in the New Testament were baptisms of adults and that there was no specific reference to the baptizing of infants. A member of the Presbytery averred that "we must accept the facts as they are."

Adults Only

In explanation, the Reverend J. Strathearn McNab, convener of the special committee, said that a study of the New Testament by the committee did not reveal that in early days infants were baptised. He added that only last year a very strong body of scholars in a report on baptism to the York and Centerbury Convocation had declared: "It is clear that the recipients of baptism were normally adults and not children." In keeping with this sentiment the Ayr Presbytery agreed upon this statement which it transmitted to the Commission of the Church of Scotland: "The recipients of baptism were normally adults and there is no conclusive evidence in the New Testament for the baptism of infants."

Another indicative story upon the subject concerns the Moravian Church in Great Britain. The Moravians, or Brethren, had their origin among the disciples of John Huss in the fifteenth century. This small but important body of Christians accept the Scriptures as the only rule of faith and practice, though they declare that their interpretation of the Scripture agrees substantially with the Nicene Creed, the Westminster and Augsburg Confessions, and the Thirty-nine Articles. They have always practiced infant baptism.

Moravians Convinced

General discussion of the subject of baptism convinced some members of the British Moravian Church that the time had arrived to break with tradition by taking a bold stand for "believers' baptism." The Baptist Times of London, for last June 14, contained an interesting story about a plan to present this question for the consideration at the Annual Synod of the Moravian Church, British Province, which met at Hornsey Moravian Church from July 9 to July 13. The Reverend W. Smith, B. A., B. D., a graduate of Manchester University and a successful minister, expected to move, and Mr. W. Cope, delegate, to second this proposition:

"That this Synod of the Moravian Church, being convinced that the true and Scriptural mode of admission to the Christian Church is that known as 'Believers' Baptism', in which the rites of 'Baptism' and Confirmation are one, and inseparable, calls upon the Provincial Synods and upon the appropriate Authorities of other Denominations, to abandon the unscriptural and misleading ceremonies of infant baptism and later Confirmation, in favour of the authenticated rite of Believers' Baptism; to the furtherance of Christian truth and understanding and the closer union of the historic Churches of Christendom."

What results came from this brave undertaking have not yet come to our attention. In any case this movement is exceedingly encouraging. We hasten to add that this observation arises from no sense of satisfaction occasioned by an interpretation of events which might justify Baptists in their historic stand for believers' baptism. Rather, we believe, these incidents indicate a healthy determination on the part of Christian scholars generally to review their position in the interest of truth and understanding.

—Religious Herald

Backsliding By Degrees

By C. F. PITTS

There are certain Baptists who include in the catalogue of their doctrinal beliefs an unshakable conviction in the inevitability of what is popularly known in church circles as "the summer slump." From this cherished tenet arises the familiar practice of summer-time absenteeism which increases as the temperature soars. This might well be termed backsliding by degrees."

Peculiarly enough, the historic confessions of Baptists do not include this doctrine among the commonly accepted dogmas. Our Swiss brethren did not record it in their famous Schleithem Confession of 1527, nor did British Baptists in their confessions of 1644, 1677, 1678, and 1688. Not a word about it either in the Philadelphia and New Hampshire Confessions of faith. In 1925, Southern Baptists completely ignored this popular belief when setting forth a statement of convictions.

Practicing Doctrine

Still it persists as one of the most common of "practicing doctrines." Few churches are untouched by its influence. Most of our churches will report a marked decline in attendance at all services while the financial support is also decreased.

Scriptural precedent for this doctrine can be found in the beliefs and practices of Brothers Tobiah and Sanballat. They, together with their followers, disdained and eschewed a trip to Zion in the hot sun of a Palestinian summer day. Noting their reticence to venture forth under such circumstances, Nehemiah counseled, "Let not the gates of Jerusalem be opened until the sun be hot."

Neither Nehemiah nor Satan need fear adversaries who let the heat "get them down." Satan, taking the cue, has learned that he will not open the gates of temptation to many Baptists "until the sun be hot."

On the other hand, the people who are happiest in their Christian lives are those who are faithful in spite of changing weather. They are as the men of Saul who rescued the city of Jabesh-gilead from the threats of Nahash the Ammonite. In response to the pleas of the men of Jabesh, Saul sent the message: "Tomorrow by that time the sun be hot, ye shall have help."

Like Abraham, faithful people find God "in the heat of the day." It was said of the man of faith that on that hot summer day he "ran to meet the Lord." We observe that he "hastened into the tent," then "ran into the herd." It wasn't too hot to catch a calf, build a fire and cook it, while Sarah went to work baking bread! In his eagerness to worship the Lord, Abraham lost sight of the heat.

Jeremiah could not understand why the heat of summer should make any differences with habits of the religious life. Said he, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is: For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

No Existing Document

No, there is no existing document which expresses an all-too-common Baptist belief in the righteousness of summer delinquency. There never will be. Not because this group could not muster a sizable vote, but because they will never be congregated together all at once, the weather being so uncertain.

Yes, it's summertime. That's not hard to

An Appraisal of the Southern Baptist Convention

By JOHN W. BRADBURY

Growth of Southern Baptists is amazing. Each year, like an incoming tide, they overflow more territory, carrying their corporate ministries with them. J. P. Edmunds, secretary of the Survey, Stastics, and Information Department of the Convention, declares, "Southern Baptists are the fastest growing denomination in the world." Just 110 years ago the Convention was organized in the First Church, Atlanta, Georgia, with 326 messengers. It took Southern Baptists eighty years to reach their second million in church membership, thirty-two more to reach five millions, but only thirteen to grow from five to eight millions. It is, indeed, a remarkable religious development. The registration at Kansas City totaled 12,232.

Real Faith

Having attended Southern Conventions as far back as the Great Depression, and reported them, I have always sensed that here is a Christian host victoriously on the march to the promised land. They are a people that accept the challenge of great accomplishment and broadening horizons. It is a far cry back to the days when Dr. Theron Rankin flung out, as a challenge, the amazing figure of 1,750 foreign missionaries — we were still in the lean years — when the Foreign Mission Board had only about 700, but it begins to look as though Southern Baptists might even pass that figure. It is that way with all their Convention activities. There is real faith in people who respond to calls to the highest and farthest.

I would say that this characterized the Kansas City Convention. The messengers were deeply interested. The Southern Convention is fortunate in not cluttering its program with experimental innovations. In reading this report you will see that it was business from beginning to end, not dull or routine, but vital reporting, concentrated on the work done and plans proposed. No one could get the sense that here was hierarchy running things, with a few "untouchables" ruling the host. Rather, the impression gained was that here are the Lord's people reviewing their common duty.

Trivia

It is sometimes in trivia that democracies learn the meaning of being corporate. At the very opening of the Convention, President Warren was beset by two brethren with different causes, each seeking to air his problems with obvious political maneuver to align the Convention on his side. The

discern. But it is also a time when so many need to hear the gospel of salvation. It is a time your church dedicates to evangelism. It is a time when the troubled conditions of our world point up the need for making haste in being about our Father's business. In such times it is most unbecoming to let up on religious fervor simply because we're experiencing another normal summer!

Don't let yourself be guilty of arising on Sunday morning, looking out the window at a burning sun and a rising thermometer, then saying to yourself, "I don't think that I will go to church today, it's just too hot!" If you're tempted, turn to Luke 12:55 and read the words of Jesus; "And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time?"

Remember, true religion cannot be gauged by a thermometer.

first concerned a personal grievance of an Oklahoma pastor who has been excluded from his association because of a clash over "open" communion. He claimed "personal privilege" to make a statement, relying on a parliamentary provision to do so. He had been enrolled as a messenger. The president ruled against him, as no business was before the Convention at that time; was challenged; and then overwhelmingly sustained. The dissident ripped off his badge and walked out of what he called "this hollow mockery." The incident had an obvious lesson for all and it was the incongruity of using "personal privilege" as a means of airing personal grievance concerning extraneous matters. The messengers manifested democratic solidarity in their powerful support of the chairman. It should settle for all time any doubt as to whether a Baptist Convention must concern itself with individual grievances.

The second concerned repeated efforts to maneuver the Convention into expressing itself, directly or indirectly, in relation to the Rocky Mount, North Carolina, controversy in which the state courts have ruled against the voting majority of "come-outers" as to who owns the property and which is the true church. The issue is not really on that point, in this instance, but it is rather as to whether the Convention may be subjected to such maneuvering, as to whether it is a court of appeals, and as to whether sectional differences may be its concern. The constitutional concepts, as read to the messengers by Dr. Louie D. Newton, are quite clear that there can be no such use made of the Convention. It is not a court of any character. In fact, I think it was clear to most that the concept of employing the Convention as a sort of court of appeals would be the most dangerous departure in policy that could be tried. So this matter, which will come up again next year, will, in the end, turn out to be part of the growing pains of Southern Baptists which, it is hoped, will mean greater understanding in their solidarity.

Missions

In missions at home and abroad, Southern Baptists have an enviable record. Volunteers are rising in numbers. Money is pouring in, reflecting the economic trend southward in our country, which could mean that the present standard of giving should be doubled. The money is there. But that is not all, for there is a growing concern for world evangelism. I am not sure, however, that it has yet reached a high level of sacrifice. These lush times are dangerous if we do not keep our Christian perspective of the cross very clear.

President C. C. Warren proved a most popular leader. His earnest sincerity, fairness, firmness, and brotherly spirit won him a warm place in the messengers' affection and respect. In electing him for a second term they gave to him a well-deserved ovation. The officers and officials who support him make a great team of consecrated men and women.

To Dr. Albert McClellan and his efficient staff in the office of public relations I wish to pay tribute and thanks. Before closing these comments, I wish to refer to the great blessing our Russian Baptist guests brought in every testimony and contact. Also, may I briefly express the sense that in Southern Baptists there is a deepening desire for a more perfect approach to the ideal in the New Testament church.

—The Watchman-Examiner

Annual Associational Music Report

The associational music director will be expected to make a factual report on the year's work of the association. This event at the annual business meeting provides an excellent opportunity to bring to the attention of pastors, deacons, and other church leaders, various aspects of the associational and church music education programs.

The director will make a worthy contribution to the music endeavor if he will prepare his report carefully, and will present it in an interesting, enthusiastic manner. To this end, we outline some suggestions of items that might be included in the report:

1. Introduction (What did we set out to do this year?)
2. Accomplishments (What did we accomplish?)
 - (1) Hymn Sings
 - (2) Carol Sing
 - (3) Choirs organized
 - (4) Schools of Music
 - (5) Leadership to state and Convention-wide music events.
 - (6) Festival participation
 - (7) Emphasis of denominational music program.
 - (8) Help for individual churches.
3. Present status of music work
 - (1) Standard departments
 - (2) Churches with music departments
 - (3) Choirs of various age groups
 - (4) Leadership in the churches
4. Recognition of leaders
 - (1) Any churches with unusual attainments should be recognized.
 - (2) Music directors of all churches organized.
5. Objectives for the new year (What are the goals for the new year?)
 - (1) Music Awards
 - (3) Schools of music
 - (3) Standard departments
 - (4) Leaders at state and Convention-wide events

- (5) Organization of choirs and departments
6. How the association can help the churches
 - (1) Counseling
 - (2) Schools of music
 - (3) Distribution of literature
 - (4) Education and enthusiasm through associational meetings.

Most of this report can be written and placed in the hands of the associational clerk for inclusion in the printed minutes.

It is not too early to start work on the report now. Final touches can be added preceding the annual meeting.

HYMN SING REPORTS

Rocky Bayou: There was a total of 78 present from nine churches at the Rocky Bayou Associational Hymn Sing held in the Wiseman Baptist Church July 29. Mr. Herman Dover is the Associational Music Director for Rocky Bayou.

Faulkner Association: The last Hymn Sing held in Faulkner Association met with the First Baptist Church of Conway. There was a total present of 92 with 8 churches represented. Mr. R. O. Fugatt is the Associational Music Director.

Pulaski County: There was a total of 30 present from five churches in the Pulaski County Associational Hymn Sing. Mr. B. H. Ball was director and Mrs. J. T. Carter and Mrs. Robert George were accompanists.

Arkansas Valley: On July 29, the Arkansas Valley Associational Hymn Sing met in the West Helena Baptist Church. There were 152 in attendance, representing 6 churches. Theme of the program was, "Singing for Jesus." Mr. Neil E. Jackson is the Associational Music Director of Arkansas Valley Association. Special numbers were rendered by First Baptist Church, Helena — and the West Helena Baptist Church.

Church Music Department
LeRoy McClard, Director

Life Insurance Management Opportunities

1. A life insurance company is either expanding or sitting still! It has a lot of management opportunities or it has few.
2. A company either provides agent's financing, office and furnishings, free home office training or else the manager must share part or all of the expense and responsibilities.
3. A company either judges and rewards men according to results or a seniority system prevails.
4. A company usually either encourages cocktail parties or it does nothing to discourage them. We want only those men who have devout religious convictions and who are abstainers from alcoholic beverages.
5. A company usually hires only salaried, part time salaried or personal producing managers. We have openings for all three. Write giving qualifications to:

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Dallas, Texas

The Four Calls to Witness

From Above:

Jesus is God. "I and my Father are one," he said. People around the world sacrifice much to gods made with hands and other false gods. Some even make human sacrifice to their gods.

Should we not do more for the real God! The people said Jesus spoke as one having authority. Should not we acknowledge this authority and obey Him in the only thing He lived and died for, the winning of lost people. He said, "As the Father hath sent me, so send I you." There could be no mistake about why the Father sent Him.

If He were a cruel God, we would be under obligation to obey. But Jesus said, "I call you friends." Proof that we love to call Him friend is the way Christians enjoy singing, "What a friend we have in Jesus." Could anyone have proved His love for us more than this great friend did?

It is the wish of our friend, our elder brother, the King of Kings, the Lord of Lords that we tell others. He is either Lord of all or He is not Lord at all. We cannot make a contradictory statement as did Peter on the housetop, "Not so, Lord." What Jesus said was true as He was not Lord. The spirit of a follower of Jesus should be that of the Apostle Paul, "Lord, what wilt thou have me to do?"

From Below:

Judging by the story of Lazarus and Dives that Jesus tells, the doomed in hell are anxious that their lost living ones and friends do not share their destiny. Have you heard in your deepest soul, the tragic words of Dives as in hellish torment he beseeches Abraham, "Send Lazarus to my Father's house for I have five brothers that he may testify unto them, lest they also come into this place of torment." If you refuse the voice of God, fail to respond to the Spirit's urge from within and the call of the multitude abroad and at home, out of pity you should not turn down the intercession of the rich man in hell. Every lost person is a spiritual brother of Dives. Some of them live near you, you work with some, and some are in your social set. Testify to them today and every day. Think of any torment you will; solitary confinement with bread and water; any of the hellish lingering deaths the Germans used and the Communists use today and multiply it by millions of years and you get an idea of the suffering people go through who die out of Christ. Do you hear this call from below? The plea should be a command. Begin at once to be a fisher of men. "Go tell my brothers." — Dives

From Without:

Can a person with the Spirit of Christ within him think for a minute of the millions dying with-

out hope and not feel something of the compassion that Jesus had? The Word says, "He looked on the multitude and had compassion on them because they were distressed and scattered as sheep not having a shepherd."



Dr. L. R. Scarborough in his book, "With Christ After the Lost," says, "Man's needs, his perils, his undone and ruined state of soul, his imminent and impending doom in a Christless eternity, press the call upon our hearts. The conscious cry of a lost humanity comes to greet the listening ear of every saved man. To go along unheeding this cry is to court the death of the lost and to be guilty of a world's spiritual ruin. The unsaved in home, shop, school, store or street, and everywhere, every hour demand attention at our hands." "... he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ... he who loveth God loveth his brother also." I John 4:20-21.

From Within:

In the same bundle in which comes salvation comes a longing to win others. This is because the Spirit of Jesus comes into the convert. It is impossible for anyone to be a "partaker of the nature of Jesus" and not be moved to try to save others from hell fire. The same compassion that brought our Saviour from heaven to become sin for us is in the heart of each new-born child of God.

In Romans 8:14 we read, "As many as are led by the Spirit of God, they are the sons of God." Also we find the warning in Romans 8:9, "Now if a man have not the Spirit of Christ, he is none of his." Andrew cannot long "abide with Christ" without going after his brother Simon.

START WITNESSING TODAY.

(The above article is taken from "Fishers of Men")

Department of Evangelism
I. L. Yearby, Secretary

—000—

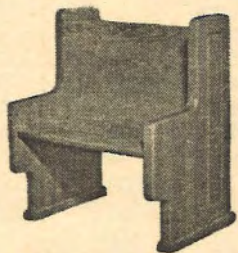
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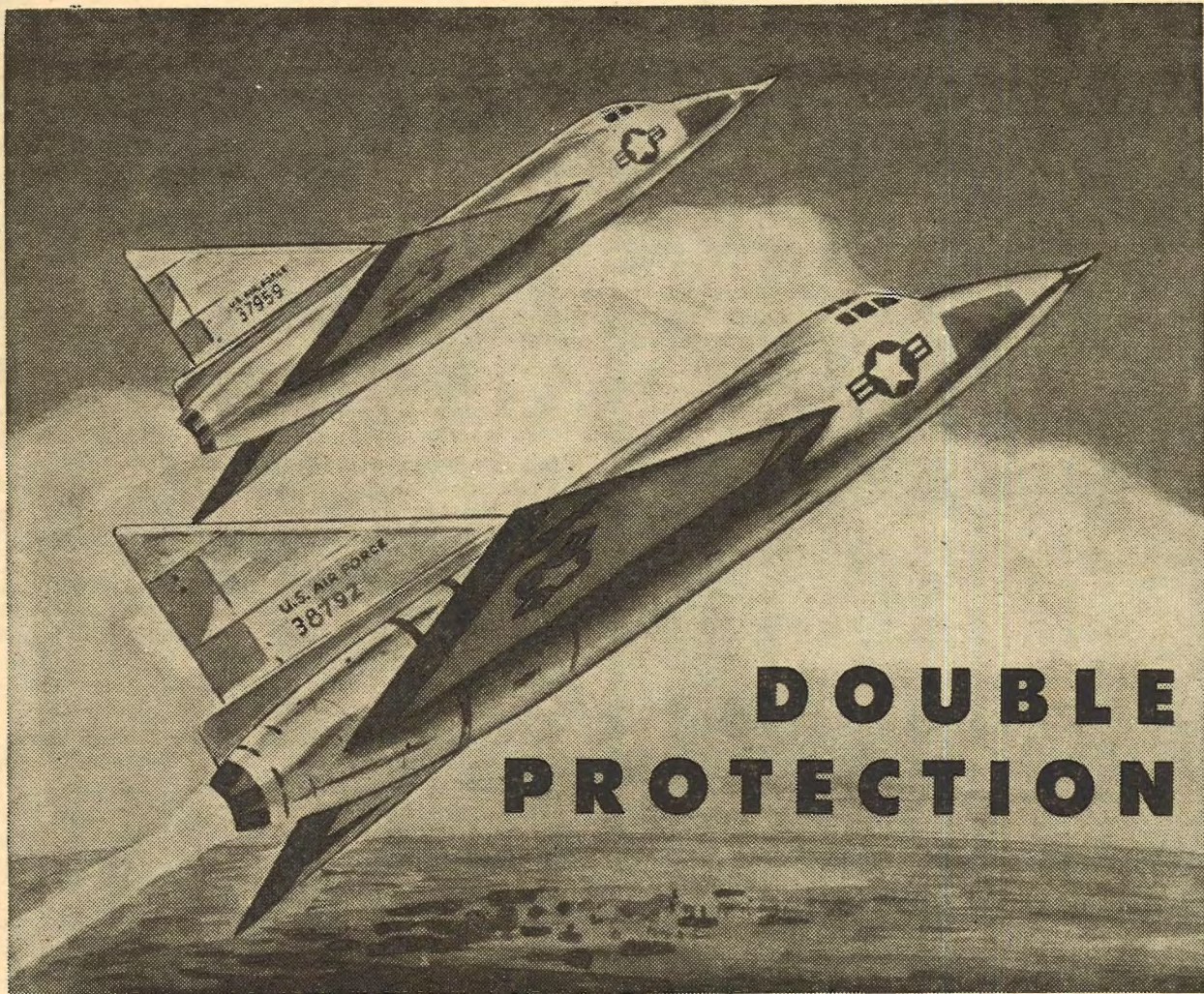
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Arkansans Among Authors

Theme: JAPAN

Two well-known Arkansans are authors of mission study books in the 1956 series of Japan. W. Maxfield Garrott wrote *Japan Advances* for adults; and Ida Nelle Daily Holloway (Mrs. Ernest Lee) is the author of *The Lantern and the Song* for primaries.

Mr. Garrott is the son of Dr. and Mrs. E. P. J. Garrott of Batesville and was appointed by the Foreign Mission Board, SBC, to serve in Japan in 1934. Teachers of *Japan Advances* might use to advantage a brief biography recently prepared by Mrs. H. M. Keck for use in the associational WMU rally. Copy may be secured from the state WMU office, 310 Baptist Building, Little Rock.

Although not Arkansas born, Mrs. Holloway was Arkansas bred! She is the daughter of Dr. and Mrs. R. C. Daily of Arkadelphia where Dr. Daily is a teacher at Ouachita College. She and her husband, Ernest Lee Holloway of Norman, were appointed by the Foreign Mission Board in 1949.

Other books included in the series and suggested for study before the Week of Prayer for Foreign Missions, December 3-7, are *Japan's New Baptists* for young people; *The Tarnished Helmet* for intermediates; and *Koji of Japan* for juniors. Texts and splendid supplementary helps for study and teaching are available now at the Baptist Book Store, 303 West Capitol, Little Rock. An illustrated leaflet on these supplies will be sent upon request either to the Book Store or the state WMU office. Free teaching suggestions are also available on each book for teachers. Secure materials and plan now for a real study of missions.

IMPORTANT MEETINGS SCHEDULED

Many challenging changes will be made in the Plan of Work of Woman's Missionary Union for the year 1956-57 which make it more necessary than ever before that leaders (and followers as well) have a clear understanding of plans. *Aims for Advancement* will take the place of *Standards of Excellence*. Activities will still be focused on the four fundamentals of Woman's Missionary Union — Prayer, Mission Study,

Stewardship and Community Missions. However, new plans of implementation will be employed. New terminology will become effective. New zeal for missions will be stimulated.

CONFERENCE FOR ASSOCIATIONAL LEADERS

September 18-19 are the dates of the conference to be held for associational WMU workers. The place is Ferncliff and special conferences will be offered for: Associational Superintendents, Associational Youth Leaders, Chairmen of Prayer, Mission Study, Stewardship and Community Missions; and BWC Advisers. (All of these refer to associational officers, not local ones.)

1956-57 officers should be elected, encouraged and assisted to attend. With new plans being projected for the new year, it is imperative that leaders be informed and trained for their tasks, not just that advance may be noted "on the home front," but that the Kingdom may be extended.

The conference will open at 10 o'clock Tuesday morning, September 18th, and close after the noon meal on Wednesday. The total cost is \$4.50 per person, plus transportation. Some of Arkansas' finest conference leaders have been solicited for these important days. See that your associational WMU leaders attend!

IT'S ELECTION TIME!

Not only nationally, in our state and towns, is this election time, but in WMU organizations as well. Leaders for 1956-57 should be prayerfully chosen, and elected early in order that they may take advantage of all leadership training opportunities and in order that they may make "long range" preparation for the months ahead. Choose them. Report them to State WMU Office. Support them.

September 17
Season of Prayer for State Missions
Dixie Jackson Offering Goal
\$26,000
Attend! Pray! Give!

A Day of Instruction for local leaders will be held in each association during the months of October and November when either Mrs. R. E. Hagood, State WMU Worker, or Miss Nancy Cooper, State WMU Executive Secretary, will present the plans. Plans for those days are being made by District presidents as follows:

District	Dates	Leader
North Central	September 24-28	Mrs. Hagood
Northwest	September 25-28	Miss Cooper
West Central	October 1-5	Miss Cooper
East Central	October 1-4	Mrs. Hagood
Northeast	October 5-12	Mrs. Hagood
Central	November 5-9, 19	Mrs. Hagood
Southeast	November 26-30	Miss Cooper
Southwest	November 26-29	Mrs. Hagood

*Woman's Missionary Union
Nancy Cooper, Secretary*

Associational Meetings, Place and Officers

Boone County, September 6-7: Omaha Church; Mod., Lehman F. Webb, Harrison; V. Mod., Quien-ten Middleton, Omaha.

Stone-Van Buren-Searcy, September 6-7: Clinton, First; Mod., R. A. Bone, Clinton; V. Mod., Dale Barnett, Leslie.

Gainesville, September 11-12: St. Francis; Mod., E. Clay Polk, Piggott; V. Mod., Lawrence Ray, Rector.

Buckner, September 13-14: Hartford; Mod., Charles Whedbee, Mansfield; V. Mod., James R. Walker, Mansfield.

Clear Creek, September 13-14: Mulberry, First; V. Mod., T. H. Jordan, Van Buren.

Faulkner, September 20-21: Conway, Second, Mod., T. B. Walls, Conway; V. Mod., J. W. Henderson, Conway.

Independence, September 20-21: Rosie; V. Mod., Leslie Rihard, Batesville.

White County, September 20-21: Bald Knob, Central; Mod., Reese S. Howard, Beebe; V. Mod., J. R. Pruitt, Beebe.

Buckville, September 22: Mountain Valley; Mod., Joe Anderson, Mountain Pine; V. Mod., Homer Speer, Mountain Pine.

Ouachita, September 27: Yocana; Mod., J. M. Holman, Gillham; V. Mod., Otis Mills, Mena.

White River, October 2-3: Yellville, First; V. Mod., P. O. Harrington, Flippin.

Little Red River, October 4: Concord; Mod., Noble Wiles, Concord; V. Mod., Raborn Fowler, Quitman.

Caddo River, October 4-5: Oden, First; Mod., Eddie McCord, Mt. Ida; V. Mod., J. B. Chandler, Glenwood.

Washington-Madison, October 4-5: Place, Springdale, First; Mod., R. W. Jones, Huntsville; V. Mod., Jesse Coleman, Lincoln.

Mississippi, October 5-6: Osceola, First; Clerk, James E. Rihard, Luxora.

Little River, October 9: Winthrop, First; V. Mod., John Kuespert, Mineral Springs.

Bartholomew, October 1: Warren, Immanuel; Mod., Gerald Trussell, Warren; V. Mod., J. P. Burgess, Monticello.

Conway-Perry, October 11: Nimrod, First; Mod., Donald Langston, Bigelow; V. Mod., V. L. Matthews, Morrilton.

Hope, October 11: Texarkana, Beech Street; Mod., W. E. Perry, Stamps; V. Mod., Dennis James, Magnolia.

Red River, October 11: Arkadelphia, Second; Mod., Wesley A. Lindsey, Prescott; V. Mod., Ivan Marks, Arkadelphia.

Ashley County, October 11-12: Crossett, First; Mod., Robert L. Smith, Crossett; V. Mod., Jimmy Linder, Hamburg.

Carroll County, October 11-12: Cabanal; Mod., J. B. Measel, Berryville; V. Mod., Hartsel Atwood, Eureka Springs.

Concord, October 11-12: Charleston, First; Mod., John W. Johnson, Booneville; V. Mod., Elva V. Adams, Ft. Smith.

Dardanelle-Russellville, October 11-12: Danville; Mod., Klois Hargis, Atkins; V. Mod., Ernest Baker, Ola.

Liberty, October 11-12: 11-We Side, El Dorado, 12-Strong; Mod., Dale Taylor, Smackover; V. Mod., Hugh Centrell, Stephens.

Rocky Bayou, October 11-12: Mt. Pleasant; Mod., Homer Shirley Jr., Sidney; V. Mod., Shaw Griffin, Melbourne.

Carey, October 12: Fordyce, First; Mod., Garland Anderson; Camden; V. Mod., Lawson Hatfield, Fordyce.

Benton County, October 15-19: Centerton, First; Mod., Roy Gal-yeon, Rogers; V. Mod., Oster Daniels, Siloam Springs.

Centennial, October 15-16: Almyra; V. Mod., N. E., Lerch, DeWitt.

Pulaski, October 15-16: Baring Cross, NLR; Mod., David Garland, NLR; V. Mod., Ed Stewart.

Caroline, October 16-17: Cabot; Mod., John Holston, Lonoke; V. Mod., L. G. Gatlin, Carlisle.

Current River, October 17-18: Hopewell; V. Mod., B. D. Smith, Pocahontas.

Big Creek, October 18-19: Mammoth Spring; Mod., Henry Weaver, Hardy; V. Mod., H. Bennett, Salem.

Central, October 18: Hot Springs, Park Place; V. Mod., James H. Fitzgerald, Hot Springs.

Delta, October 18: Dermott; Mod., C. R. Pierce, Lake Village; V. Mod., Cline Ellis, McGehee.

Harmony, October 18-19: Star City; Mod., Theo James, Pine Bluff; V. Mod., Roy Lambert, Pine Bluff.

Motor Cities, October 18-19: Bethany, Lansing, Michigan; Mod., Marvin Byrn, Detroit; V. Mod., Kenneth Day, Lansing.

Mt. Zion, October 18-19: 18-Jonesboro, First, 19-Nettleton, First; Mod., D. D. Scrivner, Jonesboro; V. Mod., Ray Nelson, Monette.

Woodruff, October 22-23: Cotton Plant; Mod., Tommy Farrar, McCrory; V. Mod., Sidney Holcomb, Cotton Plant.

Arkansas Valley, October 25-26: Lexa and Marvell; Mod., Jess Porter, West Helena; V. Mod., D. Hoyle Haire, Marianna.

Black River, October 25-26: Newport, First; Mod., Charles F. Wilkins, Newport; V. Mod., Howard Williams, Sedgwick.

Trinity, October 25-26: Marked Tree, First; Mod., R. B. Crott Lepanto; V. Mod., L. H., Davis Harrisburg.

Tri-County, October 29-30: Wynne, First; Mod., T. K. Rucker, Forrest City; V. Mod., Russell Clubb, West Memphis.

Greene County, October 30-31: Paragould, First; V. Mod., Emmitt Pipkins, Paragould.

Children's Page

The Class Hike

By GLADYS CLEONE CARPENTER

The members of the Sunday school class, with their teacher, were going on a hike that would end in a picnic. Every one had arrived at Ed's home except Tom. Ed was very impatient to get started.

"Tom said he'd come," Ed declared. "I don't know him very well, but I think he's the kind who doesn't keep his promises."

The class waited a little longer. Just as they decided to start, Tom came running.

But Ed was still very unhappy and mumbled to one of the girls, "If I couldn't be on time, I wouldn't come at all."

The boys walked faster than the girls, and soon were far ahead of them.

Later one of the boys remarked, "Maybe the girls are getting tired. Let's wait for them and each carry one of their packages."

So they offered to help with the bundles which were the girls' portion of the lunch.

When they started on again each boy, except Tom, was carrying an extra package. Ed was quick to notice this and thought, "Fraid he'll hurt himself."

Finally they came to a creek. Here they'd build a camp-fire. The boys would get the wood, and the girls would lay the lunch.

"You can cut the roasting sticks for the weiners and marshmallows," one boy told Tom.

"I'm sorry," Tom replied. "I can't." He showed Ed where he had hurt his hand. "You see I

cut my hand just before I left home; that's what made me late."

Ed was surely surprised. He was very sorry for the things he'd thought and said. He helped Tom and chummed with him the rest of the day.

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HIDDEN MONTH GAME

By CARRIE I. QUICK

Hidden in the twelve sentences below are the twelve months of the year. They are in alphabetical order. "April" is hidden in the first sentence. There is one month hidden in each of the sentences. If you can figure out why the first month is APRIL, you will note the others follow the same pattern.

1. A Pink Rose Is Lovely.
2. Alice uses glasses until sleeping time.
3. Donald eats cereal every morning before eating raisins.
4. Fred enjoyed bringing Roy's umbrella and rubbers, yesterday.
5. John and Ned untied a rope yesterday.
6. Jack's uncle left yesterday.
7. Jerry used Ned's eraser.
8. Mary and Ruth came home.
9. Magic amuses you.
10. No other valley ever made blossoms easily reached.
11. Ollie cut the only blooming early rose.
12. Sally enjoys playing tennis every morning, but Elsie reads.

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Sin is the Word

By JIM HEFLEY

What is wrong with the human race. Why has crime, bloodshed, wars, and human unfaithfulness increased with the passing of the centuries?

The Bible explains it thus: "Wherefore, as by one man (Adam) sin entered into the world. All have sinned and come short of the glory of God" (Rom. 5: 12, 3:23).

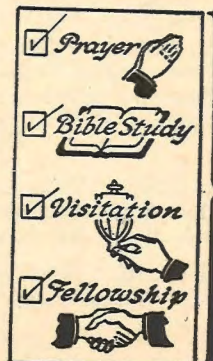
We are all familiar with the Garden of Eden drama . . . of how the serpent tempted the woman and how she beguiled her husband to disobey God and eat of the forbidden fruit. But did you know that a fragment of a Babylonian tablet has been found that parallels the Bible story. Boscawen, the discoverer, gives the following translation from the tablet:

"In sin one with another in compact joins,
The command was established in the garden of the God,
The Ansan-tree they ate, they broke in two,
Great is their sin. Themselves they exalted."

In addition, among the archives of modern archaeologists

there exists today several similar inscriptions taken from the ruins of ancient Babylon. The ancient past is no longer silent. Hoary voices rise from the ground to authenticate the Bible's simple statement that the problem with man is sin.

Yet God promised the fallen couple that a Deliverer would come (Gen. 3:15). Four thousand years later this promise was fulfilled. Jesus came. He lived and loved and then died. "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. 5:8).



HOW TO GROW A STRONG CHURCH

Ruling On Parochial School Transportation in Alaska Appealed

An Alaska taxpayer has carried to the Ninth U. S. Circuit Court of Appeals in San Francisco his suit to halt the use of public funds for the transportation of children to parochial schools in the territory.

Briefs were scheduled to be filed in the appeals court on Aug. 20.

In April, the federal district court dismissed the suit. The Alaska attorney general had argued that no taxpayer's interests were at stake in the bus rides provided for parochial school pu-

pils by a law passed last year in the Alaska legislature.

The taxpayer, Woodrow W. Reynolds of Juneau, brought the suit against the treasurer, director of finance, commissioner of education and the board of education in Alaska.

Mr. Reynolds said that the Alaska Organic Act, which serves in lieu of a state constitution, prohibited the use of public funds for such a purpose. He also stated that the transportation given parochial school pupils violated the federal Constitution's First Amendment.

—Religious News Service

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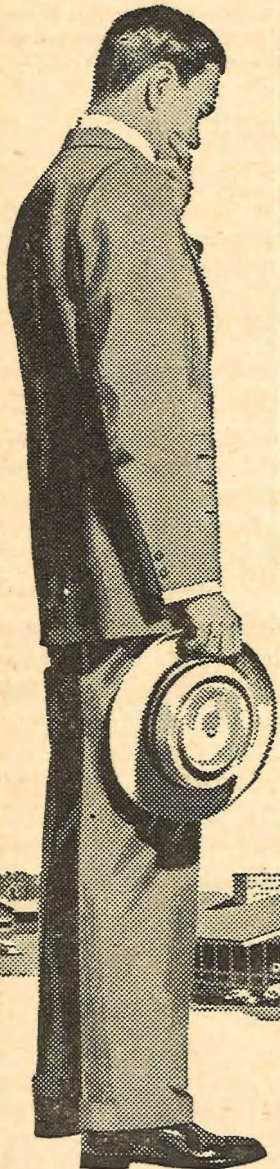
Little Rock, Ark.

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HELPING BUILD ARKANSAS

State Sunday School Planning Meeting September 10, 1956 Baring Cross Church 1223 Parker, North Little Rock

Program

- 10:00 Song, Scripture, Prayer
- 10:10 What the Record Says to Us _____ E. Adams
- 10:30 Sunday School Program for 1956-57 _____ Dr. Edgar Williamson
- 11:15 Filmstrip "Associational Sunday School Work" _____ Dr. E. Stanley Williamson
- 11:45 Associational Strategy
- 12:00 Lunch
- 1:15 Song and Prayer
- 1:20 Our Objectives in Arkansas
- 1:30 Conferences
- 2:45 Adjourn

Associational missionaries and associational Sunday school officers are urged to attend this meeting. The State Sunday school department will pay three cents per mile for up to two cars from each association. We trust that each association will plan to have at least two cars full of workers at this meeting.

* * * * *

Sunday School Regional Meetings — October 8-13

Sunday School Regional meetings will be held in the following places:

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

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The revised edition of "Pull of the People", which is now available at the Book Store, will count for credit on the Standard of Excellence as an optional book along with "Building a Standard Sunday School" or "A Church Using its Sunday School". Likewise, "The Pull of the People" will be accepted as a diploma book from the Administrative section.

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Are You Ready?

Brother Pastor, Brother Superintendent, are you ready for the new Sunday School year? You may not have all of your needed workers yet or have the other details worked out, but are you ready? Have you studied your Sunday School thoroughly? Do you know what your weak points are? Do you know where your organization needs enlarging? Let me suggest two practical things for you to do in getting ready for the new year.

First of all, study together the green guide booklet for Sunday school Planning October 1956-57. You should have received this booklet a few weeks ago. If you did not receive one or if you need more copies write to us and ask for the planning booklet. This booklet sets forth some suggested emphasis for the new year in enlargement, training, etc. Decide together what your church needs to do next year.

Then, plan to observe Preparation Week, September 23-30. Get all of your teachers, department and class officers together for this study. Study the revised edition of "The Pull of the People" by J. N. Barnette and then plan together how to do a better job next year in Sunday school work. A suggested schedule for this week is given on pages four and five of the booklet and on page two of the September Sunday School Builder.

Determine to reach more people for Bible Study and for Christ next year. The lost multitudes demand that we step up our efforts. What will your church do? Are you ready?

EVERY CHURCH OBSERVING PREPARATION WEEK
SEPTEMBER 23-30!

Edgar Williamson, Secretary
Sunday School Department

Strength Through Trial

By BURTON A. MILEY

The soul which has developed through testing and trials is stronger. A test calls the highest, noblest things in life to the front. Temptations call for the base elements to expend themselves. God will test. The devil must tempt.

Any trial is a test of strength and resource directed by will or choice. God would turn every temptation the devil places before man into a test. What it finally becomes depends upon man and his disposition of it. The word 'temptation,' because of association, is usually thought of as allurements to evil. However, one can be 'tempted' to good and the best. God's will is for the latter. James attempts in his writing for today's lesson to show how strength can come through trials. This lesson, when learned, is a foundation for victory.

JOY IN TRIALS

(Verses 2-8)

James has said the strangest thing. One wishes to shun temptation, to draw aside and not be found on the ground where temptation exists. But James has said "count it whole joy, unmixed joy when many temptations are about you." The word 'to tempt' is from the Latin which originally meant whether good or bad. The sense has been more often used in connection with the word, though attempt is still widely used with dissociation from any evil. The sense is better when the word 'trial' is used. These trials are the bases for developing staying power or patience within the individual's life. It is the trial which tempers one for the perseverance he needs in the long battle of life. It equips the individual with courage through experience.

Two distinct contributions are named from trials. One is patience or staying power already mentioned. The other is wisdom which God gives and man is admonished to request. God does not censor one for asking wisdom. This is not mere knowledge, but the practical use of knowledge. "Common sense" is a good idiom. God provides wisdom liberally. One might note the sequence used. First is staying power — then wisdom. A man cannot ask for wisdom and hope to get it if he fails to have staying power and is like the wave that is never settled. A double ended man has no staying power. This is not a hypocrite, but is one that has an unfocused mind. He is lastingly striving to pass from one thing to the other. He has no staying power for anything. Trial has made these two contributions to many trusting, faithful souls.

Sunday School Lesson

August 26, 1956

James 1:2-18

THE VICTORY

(Verses 9-12)

The tests of life have many avenues through which to enter one's experience. One is the economic avenue. James said that one of low degree as far as economic status is to rejoice that he is exalted. The poor man can be a son of God. Is there anything higher? The rich man should rejoice in that he is made low. Riches are of temporary nature and are flighty in value. They are compared to the flower that might grow and blossom, but is taken down and cast into the furnace. The rich man's security in economic wealth is that unstable.

Testings are not always made through economic channels. James used them because the rich and poor had their occasion for jealousies. However testings enter a man's experience, he should endure. He builds within his life to the point that any test is a call to the best within him to get to the front. This is enduring trials. The reward is the crown of life, which the Lord has promised to those that love him. This crown of life seems to be life and does not appear to be a special favor given beyond eternal life.

THE SOURCE OF TEMPTATION

(Verses 13-18)

The shift is now made between trial and temptation in its usual sense of use. The origin of temptation is questioned. It's source has been debatable. James says that a man should not be so thoughtless and vile as to charge temptation to God, who cannot be tempted to evil. His perfect, holy nature does not respond to any evil suggestion, neither does he tempt man to bring evil response from him. God is removed from the source of temptation as allurements to evil. If God does not tempt, then who does? James has the answer. Every man is tempted when he is drawn away through his own cravings and enticed to evil as a fish is enticed to a hook through bait. Sin is the response that man makes to the stimuli that are around and about him. This response is not the climb to higher, nobler things, but release of the powers of lust and passion. These destroy. Temptation itself then is no sin. The sin is in the yielding to that temptation, or the wedding of the individual's will to the temptation. James says there is a terrible road for one to walk with sub-

sequent results when he yields to temptation.

First, lust fosters or begets sin. Lust cannot be expressed without sin. The logical consequence of sin is death. The downward steps are lust, sin, death. A brother is admonished not to err in the light of this stout warning and strong doctrine from James.

In contrast to the origin of temptation is the nature of God that pours out good and perfect gifts upon everyone. These gifts come from one who has no shadow of turning and no variable-ness within him. He began his children by his will that they should be his creatures bearing his nature. Therefore, God wills for man that which is above the low and abase things. Life is purified, made holy, strengthened through testings. The difference between God and the devil can be evaluated by contrast. God prompts the best within man. The devil calls for the worst. Which will man answer?

PRACTICAL LESSONS

Temptations Need to be Understood. One can face temptations by merely giving up in front of them. He can face them by a constant fear which drives peace and security out. One may face them with the poise of assurance that they shall mean nothing other than gain in strength. God is with one in every examination that comes to him. God would like for him to pass the test. It is to God's honor and man's strength that he does so. The best way of handling temptation is to switch immediately, quickly, without reserve to God's side.

Staying Power is Victory Power. Too much cannot be said concerning the third verse of the lesson text. Tried faith is patience or staying power. A Christian becomes victorious because he is able to stand. Judas lost record, no staying power. The little Hebrew maid in Naaman's household had staying power and could direct her powerful master to the

prophet of God for cleansing. Churches are vital forces in kingdom conquest because of the staying power of the faithful. The largest percentage of local church work is carried on by volunteers. When "staying power" in these lives is absent, then the entire work suffers. Can you pass God's examination?

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ONWARD AND UPWARD

Though towering heights
inspire the soul,
I love the valleys green
Where streams refresh the wanderer
And silver birches lean.

Sometimes it's lonely on the hill
To watch the lights below,
We strive to reach the
sacred heights
But sandaled feet grow slow.

Another walked the valleys here,
Left His strength to set men free.
And when I turn to seek His face
He lifts a hand and rescues me.

—Paula B. Barnes

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RELIGION

John Wesley said that sour godliness is the devil's religion. It does not owe its inception to truly spiritual people. I suspect that sour godliness originated among unhappy, semireligious people who had just enough religion to make them miserable but not enough to do them good.

—Edw. L. Peet

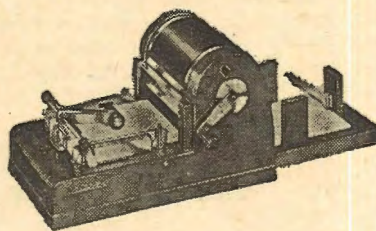
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All Headed For Bankruptcy

Mr. George Templeton Strong, a prominent New York man, kept a complete diary for over one-half of a century. In that diary there is an entry commenting about the death of a wealthy man. The entry stated that "Peter Schermerhorn was reduced to destitution, deprived of all his property and estate, real and personal, last Wednesday . . . having been so recklessly extravagant as to die that day. He must be sadly bored in a world where there are no rents to collect and no investments to be made."

The Bible says, that we are all headed for bankruptcy — not in those direct words, but in no uncertain terms God's word declares — "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Yes, each and everyone will be so recklessly extravagant as to die and leave all material things behind.

Long Term Investments

Jesus had a plan which will pay dividends throughout all eternity. "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt (consume), and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-20). "Seek ye first the kingdom of God and his righteousness; and all of these things shall be added unto you" (Matt. 6:33).

In I Peter 1:3-5, we find these words. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We all must leave this world financially bankrupt, but all can be rich toward God.

Jesus lived recklessly and died a bankrupt according to Dunn and Bradstreet, but he opened the Fountain of Grace which flows from eternity and says, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Jesus came to do the will of His Father and that called for sacrifice. Somehow, we believe that all those who have personal relations with him, through salvation by grace, will serve, give and sacrifice without counting the cost and without feeling hurt if someone fails to recognize what and how much they do.

Personal Audit

Could it be that many have been so busy laying up earthly treasures that they will not only die bankrupt, but shall live as spiritual bankrupts throughout all eternity? The true child of God does not always go on without regard for Christ and his claims.

On 57th Street in New York City there is a section where people can shop for odd things — things which the average person did not know exists. On one occasion a store staged a fashion show for dogs. One man came out leading a dog modeling an evening coat of sequins. The second, solemn looking hound, was escorted across the stage wearing a dog's polo coat. The third, patient looking mongrel,

wore a raincoat with matching hood. One of the men, who helped in the show, said, "Here I am a church member, but spending all my time on things like this, when there are worlds to feed and souls to save." He quit that trivial business, went to his church the next Sunday, walked the aisle and said, "I'm surrendering my life in rededication to Christ. I've been a member of this church for years, but I have not been putting first things first. My life is a spiritual bankrupt, and I want to get right with God." Needless to say, that man lost his taste for worthless things and had more time for Christ and his church.

There are many passages of scripture which show us that our union with Christ is a personal, moral connection and not a ceremonial, physical one. The person who has been saved by grace through faith, has a connection with Jesus Christ which is tender, endearing and eternal. That person has some of Jesus' compassion; some of the same interests; some of the same feelings; and shares some of the same trials. But, the most gracious of all is this: That person finally inherits the same blessedness, because "if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). — R. D.

Abington Comes Back to Earle

For the second time E. Butler Abington becomes pastor of the church in Earle, Arkansas. A number of years ago he was pastor in Earle and endeared himself to the people of that prosperous little city. He was also pastor of the First Baptist Church in West Memphis and did a magnificent job in pulling the people up from a "plank house" into a beautiful brick church building. He pulled the Baptist men out of an interdenominational town Sunday School class and built a great Baptist cause in West Memphis. He was also State Missionary for a while. Abington is constructive in all his plans and work. We welcome you Brother Abington, back to our land of opportunity. We congratulate the Earle Baptist Church. — B. L. B.

A Convention Church in Sheridan

Sheridan is the one county seat town in Arkansas where there has been no church cooperating with the State Convention since the Landmarks pulled away from the Convention in 1901. Two or three weeks ago forty or fifty Baptists that believe in missions, called a council and organized a church that will cooperate with the Convention. Here is an interesting item. On the night of the organization they took a collection and they voted to send that collection in for the Cooperative Program and we have received it. It is a forward move for mission loving Baptists in Sheridan and gives us a strong "beachhead" in Grant County. You will hear more from this church later. — B. L. B.

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Dr. Swor Injured

Because of a fall at home in which several ribs were broken, Dr. Chestre Swor, of Mississippi, has been released from the Baptist

1957 State Budget

The proposed State Convention Budget, for 1957 of \$1,497,771.95, represents a 12½ per cent increase over the 1956 budget.

We realize that many churches use the sociational year (October to October), their fiscal year, and therefore had their new budgets proposed before the suggested budget for the State Convention was proposed by the Executive Board. In the light of this one item in those local church budgets may need revising. In order to keep pace with the state increase, every church must increase its gifts through the Cooperative Program by at least 12½ per cent.

The 1956 State Budget was increased about 11 per cent, and with the proposed increase for 1957 of 12½ per cent, this means that our state budget will increase 23½ per cent in a two year period. Perhaps your church could not increase as much as 11 per cent, or could not increase at all on this year's budget because of local conditions, but now finds that the financial picture is better this year. It would be a magnanimous gesture for your church to increase its gifts 23½ per cent next year, or as much as needs be in order to keep pace with the state and world-wide increase.

Things to Consider in Proposing a Church Budget

Prices are rising on many items and our economists believe that this means higher wages. Higher wages will mean more income and higher income means heavier demand for many kinds of goods. These same economists believe that in a few months after the election is over, business activity will be breaking all records. This is true, they believe, because billions of dollars will be spent in highway construction, pension payments will increase and dividend payments are on the rise. If these predictions are true, (and our economists believe they are), then 1957 looks good for the average Mr. and Mrs. Citizen. If the average church member will give the right proportion of his increase to the church, the church with the right kind of planning, can increase its gifts to world causes through the Cooperative Program.

We are not making any promises or predictions about future business. We are willing to go along with those who try to keep their hand on the economic pulse of the United States. But, we can promise this. The individual who gives the church its rightful portion will find his giving blessed of God. The church that gives all that it can to help carry out the Great Commission will find the Lord Jesus Christ in its midst, empowering its membership for services in the Kingdom. We can make these promises because we believe the Bible and have faith in God. — R. D.

Student Retreat program at Glorieta Baptist Assembly, N. M., August 23-29, according to Dr. G. Keornie Keegan, director of the retreat.

Dr. R. Lofton Hudson, pastor, Wornall Road Baptist Church, Kansas City, Mo., has accepted the invitation of Dr. Keegan to take over some of Dr. Swor's assignments at the student retreat.

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