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Arkansas Baptist Newsmagazine

12-8-1955

December 8, 1955

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 8, 1955" (1955). *Arkansas Baptist Newsmagazine, 1955-1959*. 111.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, DECEMBER 8, 1955

NUMBER 48



H. Armstrong Roberts

A Rustic Scene in Mid Winter

The Family in Today's World

By A. C. MILLER

The words of Joshua, "As for me and my house we will serve the Lord," express the high resolve of a noble man. They are as potent to the needs of the family in our day as they were in that far off time when a nation was being prepared for the coming Messiah. They are the words of a father who recognized his divine responsibility as the head of his house and was willing to accept it.

This intrepid leader had noted signs of weakness in the life of his young nation. He called its leaders to their hallowed meeting place, Shechem, and reminded them that their nation had a mission in the world. He led them to accept that mission and to determine to fulfill it. Strange to say, warrior though he was, he did not base his hope on military might but in the dedication to God of himself and his family.

In this discussion we will note, first, the changing conditions in society that affect family life; second, the abiding values that remain regardless of social change; and third, the enlarged function of the family in its adjustment to these new conditions.

For many centuries in human history social change came slowly. With the turn of the Twentieth Century the tempo of change was speeded up. The two world wars of the first half of this century accentuated many of the conditions that had been developing and brought many urgent problems of their own making.

In the face of these widespread social changes the religious nurture of the family was neglected by the religious and spurned by the irreligious. An insidious propaganda against religion as such and Christianity in particular came to be a popular craze. For a time Christianity was weakened by at least

two factors: one was an uncritical tolerance toward a great variety of religious viewpoints; and the other was that Christian teachings had not been made applicable to the everyday life of the family. Still another viewpoint in this connection is that religious nurture is slower than social conformity.

We are now beginning to see religion moving into the forefront again. It is bringing with it a return to those abiding values which undergird the home and the family. The family is of divine origin. This gives it the dignity of divine purpose. In his plan God expects the parents to be the teachers of religion and the molders of characters within the home. The family is more than an individualistic venture based on impulse or emotion. It is the dedication of the entire nature of man, physical, mental, social and spiritual for mutual help and sharing. While the family lives in part for itself, it also lives as the basic unit in God's plan for human society.

The return to these values and the adjustments to the new conditions within society places upon the family an enlarged function. It in turn places upon the churches the responsibility of helping the family to meet its enlarged function. We must do more than talk about adjusting the family to the modern situation. This is to confuse incidental changes with fundamental values.

For the most part the families of our nation do not have the spiritual and moral resources to meet their enlarged function in the present world order. The churches must enlarge their own vision and ministry to include the use of the accumulating body of research and scientific material in a well-organized and widespread program of family life education.

Harvard President Embraces Strange Baptist Doctrine

CAMBRIDGE, Mass., December, 1653—(BP)—New England civil, church, and school authorities are becoming increasingly alarmed by the religious activities of Henry Dunster, president of Harvard College, which show clearly that he has embraced the principles of Baptists.

Dunster is believed to have held the conviction for some time that immersion is the Scriptural mode of baptism, and he has been quoted as saying that "only outright believers should be baptized." The issue was recently brought into the open when the college president refused to allow his own child to be baptized in the Cambridge church.

His religious views are expected to cost Dunster his job at Harvard. Baptists have made themselves unpopular in New England for their rejection of infant baptism, their insistence upon separation of church and state, and other views contrary to the beliefs held by most New Englanders.

The scholarly educator is believed to have been deeply impressed by the public whipping of a Baptist preacher, Obadiah Holmes, in nearby Boston two years ago. Holmes amazed a large crowd of spectators with a remarkable display of courage and faith while receiving thirty lashes for his religious activities.

The first president of Harvard, Dunster has been a patron of the school as much as an executive. Not a wealthy man, he donated one hundred acres of land to the school

when it was badly needed, and built the president's home with his own funds. No provision has been made for his salary except for an allotment of taxes which the president must collect himself as best he can.

In spite of the obstacles, Dunster almost singlehandedly has lifted Harvard from a struggling and insignificant school to one of which the entire country can be proud. His scholarship, particularly his mastery of languages, is perhaps unmatched in New England.

Dunster began to express extreme religious views before he left England. Educated at Cambridge, he was ordained after graduation but later renounced the Church of England.

"I first suspected, then came to hate the corruptions of the Church," he said at the time.

The educator arrived in Boston about thirteen years ago and was called almost immediately as president of Harvard. Oddly enough, one of his qualifications was his "orthodox preaching of the truths of Christ."

A few years after he accepted the presidency, Dunster was described by an admirer as having "trained up his pupils in the tongues and arts, and so seasoned them with the principles of divinity and Christianity that we have, beyond our hopes, beheld their progress in learning and godliness also."

—17th Century Baptist Press

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An Earnest Seeker

A Devotion By The Editor

"And he sought to see Jesus who he was."

It is not so strange that a person should climb to some point of elevation to see a notable person who was being followed by a great throng of people.

We are familiar with such conduct on the part of boys, sometimes men and women, who climb to points of advantage to see a circus parade, to hear a political speech, or to see a ball game.

Some boys were discussing where on their bodies they would rather have a third eye, were a third eye possible to them. One lad said he would want that third eye in the end of his index finger so that he could stick his finger through a knot hole in the fence and see the ball game.

Zaccheus must seek some point of advantage, he must climb above his surroundings in order to see Jesus. Possibly his motives were mixed; we usually attribute his deed to curiosity, but judging from subsequent events, I believe there was something more genuine and worthy than mere curiosity.

We, too, must get above the crowd. Sometimes it is the people with whom we associate who obstruct our vision of Jesus, our companions may hinder us from seeing the Lord. Very often, there are people who feel in their hearts the urge to see and know the Lord, but they have not the courage to break with their associates who would ridicule and deride them.

It is significant that Jesus halted the multitude to address Zaccheus and to invite him down out of the tree, and to invite Himself home with Zaccheus for dinner. And Jesus addresses the same invitation to us. Have we risen to a clear understanding of His salvation, do we see Him as the Savior of men, do we recognize Him as the Lord of life, then He invites us to receive Him into our lives and homes.

What if Zaccheus had refused to come down? Jesus would have gone on by and Zaccheus would have missed his blessing. Yet, there are many today who go no further than to climb the tree. And when Jesus invites them down and asks that He may be their companion in life and the honor guest in their homes, they refuse.

"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house" (Luke 19:4,5).

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

Publication Committee: Dale Cowling, Little Rock, Chairman; John Holston, Lonoke; Homer Bradley, Eudora; Byron King, Tuckerman; Dillard Miller, Bauxite.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

The Pastor-Church Committee Relationship

By DALE COWLING

A Baptist church is a democracy. God leads the church through the combined minds of the members. Any effort to "assure" the decision of the church by "setting up" individuals or small groups endangers the Holy Spirit's opportunity of leading the church. God's men should never resort to such methods.

It is necessary to ask committees to give special study to different phases of the church's work. The church assumes that the committee will consider all angles of any given problem and then make its recommendation to the church for the vote of the members. Each member of the church has perfect right to raise any question or make any pertinent comment. The vote of the church is final and each member should be willing to support the decision of the majority.

The pastor is a man called of God. He is necessarily a man of deep convictions. He seeks God's leadership in his ministry. He spends years in preparation, both in the study of theology and church administration. The church calls him as pastor because of a conviction from the Holy Spirit. The members of the church necessarily believe him to be a man whom they can trust. The preacher then assumes that the church will trust him.

The Pastor's Position

By virtue of his office, the pastor is an exofficio member of every committee. In fact, his leadership in the program of the church is largely exerted in these committees. Every committee chairman should seek the pastor's counsel on behalf of his committee's assignment. He should make the pastor know that he is welcome in the committee and that his advice is desired.

Often, different opinions will be represented on the committee. This is healthy. Many times, because of the opportunity of special Christian training and study, the pastor's views will be deep and definite on an issue that is not so viewed by committee members. The pastor is under Christian obligation to lead the committee to share his conviction. Each committee member should understand the pastor's obligation and should not take offense if he happens to disagree. In the case of disagreement, all sides should be presented in a spirit of love and open-mindedness. No person should feel that he is kept from full discussion of his ideas. No one should take personal offense toward one who holds another viewpoint.

When the committee reaches a definite decision and votes its conviction, then each committee member should stand behind it. This includes the pastor. When the report is made to the church, the pastor will be the

moderator. He should seek to be completely fair in presiding over the meeting and should stand behind the committee's decision.

It is utterly necessary that an attitude of confidence and trust exist between the pastor and the committee chairman. Neither should make new approaches or take departures unknown to the other. It is deplorable if either should ever try to "set up" the attitude of committee members or others in order to force an issue. A committee chairman, especially if an issue is controversial, can alienate other church members from the pastor if he encourages or engages in criticism. On the other hand, the pastor can do the same toward the committee chairman.

The Committee's Position

The committee member needs to keep crystal-clear the feeling that the pastor is God's called man to a particular church. The pastor knows that he will stand before God to give an account of his faithfulness in the leadership of the church. He dare not stifle his convictions! Whatever the issue is the committee member must know that his pastor is honest and sincere in his feelings.

It is equally as important that the pastor remember the fact that the committee member is serving because he loves the Lord and wants to serve Him. He may not know the fine points of procedure, but he does know the Lord and longs to do a good job for Him.

The Scripture gives an ideal and thrilling picture, "We are labourers together, with God." Happy, wonderful and fruitful is the relationship of dedicated love and trust!

The Lost Church

By BURTON A. WILEY

There is one lost church in every existing church; maybe two. The non-resident group, consisting of thirty percent of the total membership, composes one. The unenlisted membership on the local church field is the real lost church. It is a great waste of spiritual energy and shame to Christian forces that this condition exists. However, the shame does not change the fact.

The Problem

The average membership of a Baptist church has been described as 33-33-34 ratio. Thirty-three out of every hundred bear the weight of the church in devoted service. The next thirty-three come in and go out at will. The last thirty-four never show up in any service. This group composes the lost church. It is lost to the cause of evangelism. It is lost to prayer and financial support. It is also lost to attendance. The potential of this lost church is nearly equal to that of the functioning body.

This lost church should command special attention in the thinking, praying, and programming of the active group. The tragedy is that this lost church within the church demands and saps much of the energy of the body that should be expended to win the lost. However, the health of any body depends upon the whole. The church has health, strength and power in proportion to the spiritual health of each member. The lost church takes its toll of the health of the whole.

The Cause

There are several causes which contribute to the problem. One is human fickleness. It is hard to hold any human to permanent support unless there is within the hot-center of his consciousness an avowed loyalty. Men are prone to grow careless about any obligation. Spiritual obligations are not exempt from this trait. Doubtless there will always be some unenlisted people in every church.

Another contributing cause is the lack of a program to contact the unenlisted in the early days of his absenteeism. In Baptist churches, with rare exception, one must present himself to the church to be received into its membership. It seems to be accepted policy that he does not have to stay in contact with his church to keep his membership valid. The occasional absentee has little overture made for his return. His tendency is to become a more frequent absentee and finally a church AWOL. One drive in the human race is to be loved by individuals and groups. Human nature is so designed that it responds to attention from an interested group or body.

A third cause is that the church has failed to assimilate all of its members into its vital program. The human mind rebels at the thought of being left out. The individual or group which ignores will soon be ignored. Any church which fails to make every member feel that he is needed and wanted will

experience an actual sloughing off, or worse a subtle non-support. The larger denominations have lost some members because they have grown static. Marginal members sloughed off where there was promise of a greater dynamic display. Various "isms" have flourished from this source of numerical support. The true church must bear its part of the blame.

The Cure

It would be received with joy if one could say the cure was sure and quickly gained. Causes for the existence of the lost church may be a series of steps. The cure will also likely be a series of steps. The church must speak its message to the human heart. This message will lift the heart from native environment to an avowed dedication to God. Thus, human fickleness will be overcome. The church is not likely to make more spiritual demands of the membership than will be received with increased loyalty. The church must demand enough from its members to do Christian character training. Loyalty to obligation is basic in character.

A constant visitation to the absentee must be done. No substitute exists for this action. No amount of letter writing or phoning will ever fill the need for personal contact. Much encouragement is received from an accelerating program through organizational life at this point. Live Training Unions, Sunday schools and other organizations are thinking in terms of the lost man. But despite all that has been done or is being done there yet exists a lost church within every church,

Kingdom Progress

Minister Ordained



JAMES F. GERREN

First Church, Russellville, ordained James F. Gerren to the gospel ministry, Sunday afternoon, November 6.

The ordaining council was composed of the following: Pastor A. E. Webb, First Church, Russellville, served as moderator, and questioned the candidate; Pastor Charles Hearn, New Hope Church, Dardanelle, delivered the charge to the candidate. State Missionary M. E. Wiles gave the charge to the church. Deacon Charles Hunt led the ordination prayer. Deacon A. D. Robins, First Church, Russellville, presented the Bible as a gift from that church.

Mr. Gerren is a student at Arkansas Tech in Russellville, and is the pastor of Northvale Church, Harrison.

Pike Ave., North Little Rock, Receives 31 in Meeting

Nelson Tull, secretary of the State Brotherhood Department, was the evangelist in a Brotherhood revival at Pike Avenue Church, North Little Rock, recently. The meeting resulted in 30 additions to the church by baptism and one by letter.

Pastor R. H. Dorris reports: "A total of 45 people have been received into the Pike Avenue Church during the first two months of this church year. The physical facilities of the church were recently expanded when the church bought adjoining property for nurseries and future expansion, and also engaged an architect to draw plans and specifications for a new educational building and auditorium."

Savage Aids in Alaska Revival

Pastor C. M. Savage of the Earle Church was the evangelist in a revival meeting with First Baptist Church, Anchorage, Alaska, October 16-30. There were 20 additions to the church by baptism. Three surrendered to preach. Attendance records for Alaska were reached with 511 in Sunday school and 192 in Training Union. Pastor Felton H. Griffin, who has been with the Alaska church for 11 years, has led the church in raising \$240,000 for the construction of the new building.

Baptist Leader Adams to Be Subject Of Time's 41st Religious Cover Story

By JIM PITT

The Reverend Theodore Floyd Adams, Baptist World Alliance president and pastor of the First Baptist Church of Richmond, Va., was the subject of *Time's* 41st religious cover story, for the December 5 issue of *The Weekly Newsmagazine*.

Elected head of the Alliance last July, international-minded Ted Adams is the spiritual leader of 20 million Christians all over the globe, including half a million Russians who make up the largest Baptist body outside the U. S.

Fastest Growing Denomination

Time's cover story dealt extensively with Adams' career and his rise to leadership of the worldwide Baptist movement. It also detailed the growth and influence of Baptist bodies in the U. S. over the past 20 years, which is making worldwide religious news. Major Protestant denomination in the U. S., the Baptists—particularly Southern Baptists—are the country's fastest-growing religious body.

Today, about one out of every three of the nation's 56 million Protestants founds his faith on Baptist doctrine. In Texas, where Baptist membership has nearly doubled in the past 15 years—up to 1.4 million—an average of two newly organized churches is being added to the rolls of the Southern Baptist Convention.

Fifth Baptist Cover

In rounding up material to document the Baptist story, *Time* called on 17 of its U. S. newsbureaus and correspondents. In addition, foreign bureaus in Bonn, Tokyo, Paris, London, Moscow, and Jerusalem cabled in sheaves of reports covering up-to-date research on Baptists and the Baptist movement abroad.

Theodore Floyd Adams is the fifth Baptist and the 41st religious personality of all denominations (both ecclesiastic and lay) to appear on *Time's* cover since the newsmagazine was first published in 1923. Previous Baptists who have been so featured include Harry Emerson Fosdick, Billy Graham, John D. Rockefeller Jr., and Singer Marian Anderson.

Record Number of SS Awards Issued

Sunday school study course awards issued by the Sunday School Department of the Sunday School Board for the year through September totalled 68,194, an increase of 4,805 over 1954.

SS Board Employee Invited To White House Conference

The President of the United States has invited Mrs. W. O. Benson, Sunday School Board employee, to participate Nov. 28-Dec. 1 in The White House Conference on Education.

Mrs. Benson is office secretary of the Board's Sunday School Department. She will attend the education conference in Washington, D. C., as the representative of the Tennessee Municipal League.

Mrs. Benson is chairman of the City Board of Education and has the distinction of being the first woman ever elected to that position in the 100-year history of the education board.

Joiner Pastor



ASA HUNT

Asa Hunt is the new pastor at Joiner. Pastor and Mrs. Hunt and their young son, Asa IV, moved on the field September 22, coming from Temple Baptist Church, New Orleans, Louisiana.

Mr. Hunt is a graduate of Baylor University, Waco, Texas, and the New Orleans Seminary, New Orleans, Louisiana.

Since coming to the Joiner Church, Pastor Hunt has led the W. M. S. in the adoption of an orphan in Bottoms Orphanage, and the church membership to give \$126.50 for Thanksgiving Offering.

Ouachita Students Aid Star City Mission

Five students from Ouachita College, Arkadelphia, were featured in a revival at the Northside Mission of First Church, Star City, beginning Thanksgiving night through Sunday, November 27.

Marshall Penn, pastor of First Baptist Church, Detroit, Texas, was the preacher for the revival; Raymond Lawrence of Phenix City, Alabama, was in charge of the music; Miss Betsy Chenault of Malvern served as pianist; and Miss Nancy Burchfield of Crossett was the personal worker. Wesley Womack, ministerial student at Ouachita, is the Northside Mission pastor and directed the visitation program and services of the revival. There were five additions by profession of faith and baptism, and three by letter.

Pastor Arthur H. Hottel of First Church, Star City, states: "The attendance at the revival services was phenomenal. The mission building was crowded to capacity every night and for every service. The mission committee has been considering the addition of an educational unit for some time, and a home is being rented next door to the mission property to temporarily relieve the overcrowded condition which has existed for some time."

Minister Ordained

C. K. Gotwalt was ordained to the ministry by Temple Church, Fort Smith, November 21.

Pastor Elva Adams served as moderator of the ordaining council; Harlan Abel, pastor of Towson Avenue Church, Fort Smith, served as clerk. Hollace Combs, pastor of Eastside Church, conducted the examination; Warren Leonard offered the ordination prayer. Murl Walker, pastor of Kibler Church, near Alma, delivered the ordination message.

Mr. Gotwalt is pastor of Cauthron Church.

Arkansas Baptist Has 436 Budgets Who Will Make it 437?

Tri-County Association has 8 budgets; 5 clubs; and 23 churches with neither.

Trinity Association has 7 budgets; 4 clubs; and 17 with neither.

Washington-Madison Association has 15 budgets; 4 clubs; and 8 with neither.

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

Minister Ordained

Mt. Zion Church, Red River Association, ordained James Seal to the gospel ministry, Sunday afternoon, November 20.

Ferrell Morgan, pastor, served as moderator of the ordaining council. S. M. Cooper, pastor of Second Church, Arkadelphia, conducted the examination. Charles D. Conner, associational missionary, presented the Bible and delivered the charge to the candidate. Ivan Marks, pastor of Park Hill Church, Arkadelphia, offered the ordination prayer. Dr. Joseph T. McClain, of the Ouachita College Bible Department, delivered the ordination sermon.

Mr. Seal is pastor of Hollywood Church.

Fairview, Arkadelphia, In Revival

State Missionary Jesse S. Reed was with Fairview Church, near Arkadelphia, in a revival meeting, November 7-13. Charles D. Conner, associational missionary in Red River Association, had charge of the music. Jimmy Short served as pianist and as pastor.

The meeting resulted in 4 additions by baptism and one other conversion. The church called Mr. Short as pastor.

Southern Baptists in Television

The entrance of Southern Baptists into television early in 1956 has generated much enthusiasm in every state convention reported to this year, according to Paul M. Stevens, director of the Radio and Television Commission.

The TV series will comprise 13 thirty-minute religious dramas on film to be released to a limited number of stations in about 10 states. Growth of the series, to be known as "This Is The Answer," will depend largely upon the response of the Southern Baptist Convention to this initial effort.

Minister Ordained

David Peterson was ordained to the gospel ministry by Sycamore Grove Church, Red River Association, Sunday afternoon, November 27.

Charles B. Conner, associational missionary, served as moderator of the ordaining council. S. M. Cooper, pastor of Second Church, Arkadelphia, conducted the examination. The ordination prayer was offered by Raymond Mitchell, pastor of Harmony Hill Church. The charge, and the ordination sermon were delivered by Huey Peterson, brother to David, and pastor of Emmett Church. Harold Wilson, pastor of Beirne, served as clerk. The closing prayer was offered by J. W. Barfield, pastor of Shady Grove.

Mr. Peterson is pastor of Sycamore Church.

Richmond Church Properties to Go On Tax Rolls

By Religious News Service

Fourteen tax-free properties owned by religious and charitable institutions and having an assessed value of \$410,000 will go on the city's tax rolls for the first time January 1.

They are the first of 484 properties valued at \$43,036,820 adjudged taxable under a recent memorandum from the City Attorney's office to City Assessor J. Edward Rountrey.

In the memorandum City Attorney J. Elliott Drinard ruled that revenue-producing property of non-profit groups and buildings used for the administrative offices for a denomination or diocese would not be exempt from taxation.

A spokesman for the City Attorney explained that the ruling was merely an enforcement of the Virginia constitution which provides tax exemption only for "solely charitable institutions and for buildings used for religious worship and ministers' residences attached to such buildings."

City Assessor Rountrey said many properties are still in question and a study of them by his staff will be continued.

The owners of the 14 parcels to go on the city tax rolls in January, and the assessed values, are as follows:

Foreign Mission Board of the Southern Baptist Convention, \$80,180; Virginia Baptist Board of Missions and Education, \$31,850; Mayo Memorial Church Home (Episcopal), \$51,600; Methodist Woman's City Mission Board, Inc., \$710; Redemptorist Fathers of Virginia, Inc., \$4,530; St. Andrews Association, \$11,130; and the Lewis Ginter Community Building Corporation, \$39,950.

Others include Young Men's Love and Union Club, \$26,040; Women's Society of Christian Service of The Methodist Church, \$19,750; Alcoholics Anonymous, \$7,100; Broad Street Methodist Church (leased by the city), \$106,000; Hanover Christian Church, \$11,560; and Ginter Park Woman's Club, \$20,000.

One piece of property listed in the name of Bishop Peter L. Ireton of the Richmond Roman Catholic diocese has an assessed value of \$10,600.

Mr. Rountrey said partial assessments would be made on revenue-producing portions of the Virginia Methodist Home for the Aged, the Instructive Visiting Nurse Association, and Pilgrim Holiness Church. The assessments in each of these instances will be small, he said.

The assessor said that of the remaining tax-free properties, 293 tracts with an assessed valuation of \$23,070,230, appear to be devoted exclusively to strictly religious purposes (houses of worship and ministers' residences tied to them) and therefore would be exempt under the state constitution.

Southern Baptists May Move Mission Headquarters Over Tax Issue

The Foreign Mission Board of the Southern Baptist Convention, based in Richmond for more than a century, may move its headquarters elsewhere rather than submit to city taxation.

Plans for a new administration building costing more than \$500,000 were delayed after a decision by city officials to place the board's present headquarters on the tax rolls.

That decision was released following a ruling by City Attorney J. Elliott Drinard that revenue-producing property of non-profit groups and buildings used for the administrative offices for a denomination or diocese would not be exempt from taxation starting January 1.

Asked if the new tax policy could lead to the board building its new headquarters in another city, L. Howard Jenkins, board president, said that might be the result.

"My personal opinion is that we'd be welcomed by many cities in the South," he said.

Mr. Jenkins said that if the board complied with the city attorney's ruling it would be the only Southern Baptist agency paying real estate taxes.

This would be objectionable, he explained, not only because of the expense of tax payments but because it might be difficult to justify such expense to members of the denomination when there are other Southern cities which would give the Foreign Mission Board tax-exempt status.

Mr. Jenkins said the Foreign Mission Board voted in October to erect a new office building to replace its present headquarters. He said the new building would be much larger because a substantial expansion of staff is contemplated during the next few years as the board intensifies its missionary work abroad.

The board's attorney recently appeared before the City Planning Commission for a hearing on a rezoning ordinance that would permit the building to be erected at the proposed site. The attorney said that, in view of the tax question, the board would like to defer action on the zoning proposal. The commission agreed.

The board headquarters building is one of 14 formerly tax-free properties affected by the city's order. Baptist officials did not indicate whether they plan to lodge an appeal with the courts. They said the board will consider the matter at its December 10 meeting.

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Dr. Heacock Elected Director Of School of Religious Education

The trustees of Southwestern Baptist Theological Seminary, Fort Worth, Texas, at the annual meeting of the board, Nov. 22, 1955 elected Dr. Joe Davis Heacock as director of the School of Religious Education effective Aug. 1, 1956. He will succeed Dr. J. M. Price.

Dr. Heacock, who at present is professor of Education Administration, has taught at Southwestern Seminary since 1944. A native of Birmingham, Ala., he is a graduate of Howard College (A. B., 1928) and holds the doctor of religious education degree from the Seminary. He also has done graduate study at George Peabody.

He came to the Seminary from the Sunday School Board, Nashville, where he was director of associational Training Union work. He has served numerous churches in Tennessee, Oklahoma and Texas as minister of religious education.

Mrs. Heacock is the former Nell M. Russell. The Heacocks have one daughter, Charlene, age 8.

Hall Elected

Andrew Hall of Fayetteville was elected president of the Ouachita College Former Students Association at the homecoming dinner, it was announced by Dr. David O. Moore, past president of the group. Hall graduated in 1943.

Other officers named for a one year term include Mrs. Bernes K. Selph of Benton, vice-president; Miss Frances Crawford of Arkadelphia, secretary and Miss Evelyn Bowden of Arkadelphia, treasurer.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Contributions to Churches Reach Record High

Contributions for all purposes to 47 Protestant and two Eastern Orthodox communions in the U. S. reached a record total of \$1,687,921,729 in the past year, Thomas K. Thompson, executive director of the National Council of Churches department of stewardship and benevolence, reported in New York.

The figure represents an increase of nearly \$151,000,000 over the previous year.

The largest total giving was reported by The Methodist Church whose 9,202,728 members gave \$345,416,448—or an average of \$37.53—up \$30,900,000 from last year's previous all-time high.

Second highest total giving among denominations was reported by the Southern Baptist Convention with a new all-time high of \$305,573,654 or an average per member of \$42.17 as compared to \$39.84 the previous year.

Third was the Presbyterian Church in the U. S. A. with \$158,110,613 or \$61.47 per capita.

The great bulk of contributions was earmarked for local congregational expenses, the stewardship leader said. The new annual figure for this category is \$1,353,553,358 for 48 church bodies reporting as opposed to \$1,233,766,530 reported by 47 last year.

POAU Hits Catholic Bishops' Statement

Protestants and Other Americans United for Separation of Church and State charged here that the recent annual statement of the Roman Catholic bishops of the United States was "written for the express purpose of justifying a demand for government aid" for parochial schools.

The organization, in a statement signed by its executive director, Glenn L. Archer, further charged that the Catholic bishops were seeking legal recognition of Church schools as "an integral part of the American educational system."

It accused the bishops of using "ambiguous language" in asserting that the "students of these schools have the right to benefit from those measures, grants, or aids, which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

The hierarchy "carefully avoids specifying the benefits which it would include under the headings, 'health, safety and welfare,' the POAU statement said, "but the record shows its definitions are very elastic."

Theme of the 2400-word bishops' statement, issued at the close of the hierarchy's annual meeting in Washington, was that private and church-related schools exist by right and not by sufferance.

Private and church-related schools, the bishops asserted, are such an integral part of the nation's educational program that their students "have the right to benefit from those measures, grants and aids, which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

Jewish Scholar Writes New Testament Study

The first study of New Testament literature from a Jewish point of view ever undertaken by an American Jewish scholar will be published soon by the Hebrew Union College Jewish Institute of Religion.

The book, "A Jewish Understanding of the New Testament," is by Dr. Samuel Sandmel, professor of Bible and Hellenistic literature on the Cincinnati faculty of the school. The seminary also has a school in New York.

An ordained rabbi, Dr. Sandmel is the first Jew in the United States to receive a doctorate in New Testament literature. He studied at Duke University, Durham, N. C., and Yale University, New Haven, Conn., and has taught at Vanderbilt University, Nashville, Tenn.

Brown University, Providence, R. I., awarded Dr. Sandmel a fellowship for the preparation of the forthcoming volume.

Southern Baptists Organize Colorado Convention

Ninety-two Southern Baptist churches in six states formally organized the Colorado Baptist General Convention. More than 1,000 persons from churches in Colorado, Wyoming, Montana, western Nebraska and the Dakotas attended the meetings.

The 92 churches have a combined membership of 15,000, according to the Rev. L. A. Watson, general missionary, who handled the details of the organization sessions. He also organized many of the new churches. Mr. Watson will move on to Alaska after Jan. 1 to become executive secretary-treasurer of the Southern Baptist Alaska Convention.

The Colorado Convention invited Willis J. Ray, executive secretary-treasurer of the Arizona Baptist General Convention to take a similar job with the new group. The Colorado Convention was organized under the auspices of the Arizona Convention.

It was just four years ago that the first of the 92 churches — The Denver Temple Baptist church—was organized.

Dr. W. C. Bryant, pastor of First Southern Baptist church of Colorado Springs, was named president of the new Convention.

Other officers elected are Dr. Garland Haward of First Southern Baptist church, Casper, Wyo., first vice-president; the Rev. Paul N. Jolly of First Southern Baptist church, Grand Junction, Colo., second vice-president.

Budgetary matters and other items of business were left to an executive board which is to meet before the first of the year.

British Baptist Paper Gets New Editor

Walter Wright Bottoms, general superintendent of the Central Area of the Baptist Union of Great Britain and Ireland, has been named editor of the *Baptist Times*. He succeeds Dr. Townley Lord.

Mr. Bottoms will take over the editorship in the spring. He was chairman of the press committee for the Baptist World Alliance jubilee congress held last July, and previously held pastorates in Sheffield and Oxford.

A Smile or Two



"Just act like you can't read, and we won't have to go to school for awhile."

Two friends met on the street as they were hurrying to their respective offices one morning.

"Hello, Linder, old man!" cried one, as he grasped the other's hand. "Congratulations. I hear you have a new youngster at your house."

The new father glanced around apprehensively, "Mercy, you can't hear him 'way up here, can you?"

An Indian petitioned a judge of an Arizona court to give him a shorter name. "What is your name now?" asked the judge. "Chief Screeching Train Whistle," said the Indian.

"And to what do you wish to shorten it?" asked the judge. The Indian folded his arms majestically and grunted, "Toots."

—Capper's Weekly.

"How did you like the bishop's sermon?" Mrs. Smith asked her husband on the way home from church.

"Well, frankly," he confessed, "I like our own minister better."

"Why is that?" his wife wanted to know. "It's the words they use," explained Mr. Smith. "Our minister says 'In conclusion,' and then he concludes. The bishop says 'Lastly,' and he lasts."

—United Evangelical Action.

His car was in the garage for repairs, so Lab Russell, of Robinson, Ill., told his wife to take a taxicab to work.

Mrs. Russell, nearly late for work, phoned for a cab and when a car turned into her driveway, she rushed out, got in, and told the driver hurriedly where she wanted to go.

On arrival, she asked how much she owed for the ride. "Lady, you don't owe me a thing," said the driver. "I was just turning around in your driveway."

—United Press Dispatch.

A Sunday School teacher put the following question to her class. "If all the good people were white and the bad people would be black, what color would you be?" Little Mary replied: "I'm afraid I'd be streaky!"

Now that our jet planes have passed the speed of sound they are said to be approaching the speed of gossip.

First Voice: "How do you feel this morning?"

Second Voice: "Fine."

First Voice: "I guess I have the wrong number."
—Automotive Dealer News.

News From Baptist Press

Mississippi Layman Appeals For Consecrated Businessmen

The president of the Mississippi Baptist Convention, himself a layman, appealed to other businessmen to follow Christian principles in their affairs.

Owen Cooper, vice-president of Mississippi Chemical Corp., Yazoo City, deplored the manner in which many Christian tourists and businessmen behave.

"People just can't reconcile inconsistent living with those who profess to be Christians," he said. Along with Southern Baptists' genius for developing goals and slogans for their work, they need to develop more consecrated individual Christians, according to Cooper.

The Mississippians re-elected Cooper to serve for another year as their president and likewise to hold their 1956 session in Jackson again.

They adopted a number of resolutions pertaining to the state's alcohol traffic. The Baptists called on the governor and state officials to uphold existing prohibition laws and to extend prohibition laws to cover beer and other such beverages not prohibited.

To Become Co-ed?

Baptists also asked for repeal of a state tax on black market liquor which is sold in the state and asked the state to quit selling confiscated liquor to neighboring states.

A committee of five men will recommend to the next state convention session whether Blue Mountain College, Blue Mountain, shall be changed from a school for women to a co-educational institution.

A \$1,675,000 Cooperative Program budget for 1956 was adopted, to be split 55 per cent for state purposes and 45 per cent for the Southern Baptist Convention.

The 1500 messengers also adopted a \$2½ million, five-year fund-raising goal for improvements at Baptist colleges, a Baptist student center at Mississippi State College, and for improvements at Kittiwake, their state assembly grounds.

Kentucky Clothier to Sponsor 'Mike'

"Mike," the 19-year-old South Korean boy who wanted to attend Campbellsville College, has someone to sponsor him now.

William F. Foster, president of a clothing firm in Mayfield, Ky., will sponsor "Mike" while the youth is in the United States, according to Maj. David E. Weaver, an Army chaplain who knew "Mike" while serving overseas.

Maj. Weaver, who is now stationed at Fort Knox, Ky., said offers to sponsor "Mike"—whose real name is Pung II Park—came from people in several Kentucky cities, North and South Carolina, Florida, Maryland, Minnesota, and Ohio.

Immigration officials reported "Mike" would have to have an American citizen to sponsor him before he could enter the United States. The youth will finish high school in his native land in March, then attend the local Baptist junior college.

"Mike" has an ambition to become an evangelist among the Korean people after securing an education.

Speaking of "Mike," Chaplain Weaver says, "He is a grand boy and I am sure everyone will love him just as we Weavers, the Abernathys, and all who know him do." The John A. Abernathys are missionaries of the Southern Baptist Foreign Mission Board in Korea.

Georgia Baptists Assail Governor on Temperance

The Georgia Baptist Convention at its annual session said Gov. Marvin Griffin displayed a "treacherous" attitude toward legislation paving the way for breweries to be built in Georgia.

The same social service commission report that criticized the state's chief executive also rapped the state legislature for its action on temperance legislation.

In a third point, the social service commission called for leaders who will speak in a "calm and deliberate manner" on race relations, "based on the inner conviction that the unfolding of law and order is every citizen's duty."

The convention authorized employment of a state worker to follow the Home Mission Board pattern in work with Negro Baptists in the state.

The more than 2000 Baptists who attended the sessions in Savannah adopted a 1956 Cooperative Program budget of more than \$2½ million, which is 36 per cent higher than the 1955 budget amount.

\$284,500 Preferred Item

After taking out \$284,500 for administration, promotion, and ministers' retirement, the remainder of the \$2,534,200 will be divided equally between state Baptist work and work of the Southern Baptist Convention at large.

Included in state Baptist work next year will be \$350,000 for capital improvements at six state Baptist colleges and start of construction of a home for the aged near Waycross. About \$100,000 may be used for the home for the aged.

The convention re-elected its president, James W. Merritt, of Gainesville, and selected Atlanta as the city for its 1956 convention.

In his convention sermon, C. Douglas Jackson, Brunswick minister, said "Your task and my task as Christian stewards is to give to the world a standard of values which places first things in first place and second-place things in second place."

Sooners Plan Home For Aged, Hospital

Oklahoma Baptists embarked on their 50th year with plans to build a home for the aged, and their eighth state Baptist Hospital.

During the year to come, they will be observing the "golden" birthday in many ways, including a tour of Baptist historical sites in the state. Climax of it all will be the 1956 state convention session in Oklahoma City.

The 1,935 messengers attending the '55 state session here recently adopted a \$2 million budget having three sections. After meeting a preferred item of \$263,651 for several phases of Baptist work, they will divide the rest evenly between the state convention and the Southern Baptist Convention.

The messengers applauded W. P. (Bill) Atkinson, of Midwest City, who led the successful drive to raise \$1 million for a Baptist hospital in Oklahoma City. The convention will match the funds.

Elect Max Stanfield

Atkinson suggested that the convention build its home for the aged—to be called Baptist Golden Age Home—on the same tract with the hospital in the capital city.

Max Stanfield, pastor, Putnam City Baptist Church, Oklahoma City, was elected convention president, succeeding W. A. Evans, Shawnee. John Daniel, a fellow minister

Counselor's Corner

By DR. R. LOFTON HUDSON
Unequally Yoked

Question: I would like to know if there is any way in which we can justify our country's membership in the United Nations, in view of 2 Corinthians 6:14. Also our treaties with murderers like Tito and France.

Answer: The scripture you refer to has been used to prove many things. It is used to show that a Christian should not marry a non-Christian. That a church member should not go into business with a non-church member. And now international relations.

This is a poor way to use God's Word.

What did the verse mean in its setting? What was Paul trying to get across to these Corinthian Christians? To ostracize other people? To be isolationists? To practice religious segregation?

No, he was trying to get them to live lives of Christian holiness and integrity, just as our Lord did. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil" (John 17:15).

To be "unequally yoked" with unbelievers does not mean not to be yoked at all.

Religion has been greatly hindered by the isolationists and the separationists (the real meaning of the word "Pharisee"). Common sense and Christian love require that we relate ourselves to others, even the bad ones, in the most helpful manner.

Illinois Cooperative Program Goal \$500,000

The Illinois Baptist State Association (state convention) adopted a Cooperative Program goal of \$500,000 for 1956 at its annual meeting recently.

After deducting \$3500 each month for preferred budget items, the association's funds will be distributed 58 per cent for work in Illinois and 42 per cent for work of the Southern Baptist Convention.

T. H. King, pastor, First Baptist Church, West Frankfort, succeeded James M. Baldwin, of Salem, as president of the state Baptist body. Baldwin had served as president for three years.

The state association adopted plans to complete its payments for land at Champaign, Ill., on which to build a Baptist Student Union center. The University of Illinois is located there.

Messengers to the annual meeting selected Metropolis as the city for the 1956 session.

Little Likelihood Seen For Seminary in Capital

There is very little possibility of placing a Baptist seminary in the Nation's capital in the near future, it was reported in Washington.

A committee of the executive board of the District of Columbia Baptist Convention has been studying the seminary matter and made its report recently.

Another committee of the executive board has been considering the possibility of having a Baptist hospital in the city. The committee said its study of the matter will continue.

from Oklahoma City, was re-elected to his 33rd consecutive term as recording secretary of the convention.

Oklahoma Gov. Raymond Gary told a pre-convention meeting of the state Brotherhood that "each individual can insure better government by living closer to God."

The new state Brotherhood president is E. S. Cordell, Alva.

Executive Board Meets

The Executive Board of the Arkansas Baptist State Convention met Tuesday afternoon, November 29. The meeting was called to order by retiring president, Rel Gray. The first order of business was the election of officers for the ensuing year. The election resulted in the choice of S. A. Whitlow as president, W. C. Blewster as vice president, and Walter Johnson as recording secretary.

W. O. Vaught, chairman of the Exploratory Committee, reported on Negro work, unified bookkeeping system, and the purchase of a printing press. The committee was continued for another year to work out a feasible unification of the WMU bookkeeping with the Arkansas Baptist State Convention. Other phases of the committee's survey were reported by Dr. Vaught but no specific action was taken.

Nolan P. Howington, chairman of the Salary Committee, reported the recommendations of his committee concerning a salary scale for BSU workers. The recommendations of the committee were adopted by the Board as follows:

1. Base salary for men with AB degree to be \$3,600, except in the case of the worker at the University of Arkansas where the salary has always been higher than at other schools. Proposed salary here to be \$4,200.
2. Base salary for women with AB degree to be \$2,400.
3. \$200 annual increase in pay for each year of graduate work completed and expressed in a conferred degree.
 - MA or MS — 1 year
 - MRE — 2 years
 - BD — 3 years
 - Th.M — As evaluated by the conferring institution
 - Ph.D — 3 years
 - MRE plus BD — 4 years
 - DRE — 4 years
 - Th.D — 5 years

Note: A degree that is included in a higher credited degree is not counted separately, the exception being that if both the BD and MRE degrees are taken, they shall be evaluated as four years.

4. \$100 annual increase in pay for each completed year of service with Arkansas Baptist Convention (or for each year of prior experience for new workers beginning work with Arkansas Baptists).

5. Maximum Salaries:

- a. For men, \$4,800 (For the director at the University of Arkansas, \$5,400.)
- b. For women, \$3,600

The application of these principles, together with the rule that no increase in salary shall exceed a \$300 maximum in any one year, resulted in the following specific salary for BSU workers in 1956: Jim Reed, \$3,700; James Jones, \$4,800; Naomi Clifton, \$2,700. This was a \$300 raise in each case, and all of this was passed through the recommendation of the committee adopted above.

The members of the Executive Committee of the Executive Board are published elsewhere in this issue of the paper together with the entire list of the Executive Board members.

The Board appointed a committee to consider a permanent date for the meeting of the State Convention and to report their recommendations back to the committee. Be-

cause of the confusion over the exact date of Thanksgiving in 1956, whether it would come on the fourth Thursday or the fifth Thursday in November, and because it was necessary to determine an exact date in order to engage the Robinson Auditorium, the Board changed the date of the 1956 session of the Convention from November 20-22 to November 13-15, 1956.

The Board also appointed a committee to "present the Board's views relative to separation of church and state, and that the executive secretary be permitted to purchase advertising space in the newspapers to present these views."

The Board instructed that plans for the proposed BSU building at Fayetteville be prepared and presented to the Executive Committee in the July meeting and that the matter of building there in the near future be considered at that time, including the plan for interim financing.

The Board authorized the employment of Neal Jackson as BSU secretary at Russellville at a salary of \$3,600, with \$3,000 of the salary paid by the Board and \$600 by the First Church of Russellville. Mr. Jackson began his work December 1.

It was reported that Pulaski County Association had purchased lots adjacent to the new medical center in Little Rock for the construction of a BSU center and that the Pulaski County Association was willing to give this site to the Executive Board if the Board would construct a BSU center. A similar proposition was received from Magnolia, both of which were referred to Dr. Tom Logue, state BSU secretary, Dr. B. L. Bridges, executive secretary, and the BSU committee of the Board.

At the request of Nelson Tull, Brotherhood secretary, and the recommendation of the Executive Committee of the Board, together with Dr. B. L. Bridges, executive secretary, C. H. Seaton was elected as associate secretary of the Brotherhood department. Mr. Seaton will assume his duties January 1, 1956.

Since the mid-year meeting of the Executive Board is the meeting in which a proposed budget for the State Convention is made up for the following year, it was proposed that the Executive Committee of the Board which first considers the proposed budget meet far enough in advance of the meeting of the Board in order to get the proposed budget in the hands of the members of the Board a week or ten days prior to its budget-making meeting.

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A total of 141,774,425 pounds of Government surplus food is expected to be distributed to needy persons overseas during 1955 by Church World Service. The total value of the food is nearly \$50 million, and is made available by the Government without charge for overseas distribution by charity organizations.

Correction

In the December 1 issue of the Arkansas Baptist we stated that the state Training Union Convention would meet on March 11-12. The correct date is March 16-17, 1956.

Ralph W. Davis,
Training Union Dept.

Impressions of a Visitor to the State Convention

By E. L. WHITAKER,
Kansas City, Mo.

The recent state convention in Little Rock was the best state convention we have ever attended, and that has been quite a number including three this year. The program was superbly planned, the platforms well arranged and the speakers all prepared. All this and the presence of the Holy Spirit allowed high hours of fellowship and inspiration.

Striking was the power of visual aids used in presentation of program parts often boring to the average convention goer and consequently ineffective. Dramatization of such items as state missions, the orphanage, the colleges and the hospitals caused these items to seem near, dynamic with life—full dimensioned—rather than dull, drab and distant. With picture and pageant they were clothed with warmth and imminence. They were made to be real, vital, and very essential through display of work done and work planned.

By these means the messengers and visitors were inevitably carried along in desire to have full part in the programs and projects discussed or displayed. Increased interest with plans for larger share of budgets going for missions was result.

Marvelous preaching was made easy through music and atmosphere created by superb handling of the sessions by the presiding officers, masterful musicians, and co-operation of the messengers who went to attend rather than "visit."

Business sessions were moved with dispatch, but fairly. The spirit of desire to get on with the Lord's work prevailed over personal ambitions to hold the spotlight.

Great themes of the convention seemed to be: Regeneration, not reformation, for the transformation of the world; and increased outreach for Christ made possible through the Cooperative Program.

Christianity as a way of life, joyous, triumphant and was reiterated as prefaced by new life from above. It was evident in addresses and in special music.

Christ Himself seemed to be in the work of missions as portrayed on stage and screen and podium as rising from God's money in hands of His people channeled to co-operate with leadership of the Holy Spirit in demands of God to "Let My People Go." Missions seemed the powered vehicle for transferring desire into reality; the cooperative dollar seemed to release men for God's utilization in spreading divine light—healing, seeking, evangelizing, going, growing. The result was desire to have membership in that church whose division of funds would afford a worthy and high portion to share in the state, southwide and world-wide effort.

The convention made men glad they were Baptists, and proud to be called Christians; not ashamed to confess Christ present and indwelling. Nowhere could men have appeared bigger and more noble than the messengers of the state convention at Little Rock thrilled to the challenge of greater things in that work which is not in vain.

Vehicles used for expression through the convention were as modern as the jet age; and powerful as Pentecost.

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Most men, when they fail, look outside of themselves for the cause of their failures; whereas the cause is commonly within.

—Gambrell

First Class Garbage

By B. J. MURRIE

We read recently of a dear old lady who went out to her garbage can one morning to find two recently-emptied whisky bottles in her can. The garbage collector would be around the next morning to gather up the contents of the cans. Telling one of the neighbors about it she said, "I never was so embarrassed in all my life, just to think, somebody would put those two empty bottles in my garbage can."

"Did you get rid of them?"

"Of course I did. I didn't want our garbage collector to think that I drink whiskey."

"What did you do with them?"

"I got them out and put them in the preacher's garbage can because everybody knows he doesn't drink."

Disposing of first class garbage is often a problem, even if it does belong to somebody else. This story goes to show that people do have some pride, even if it is about garbage. It also shows what people will do to dispose of first class garbage. They often want to dump their garbage on somebody else's vacant lot or garbage can to give themselves the appearance of being top rate. Our highways, vacant lots, and places are often full of materials that somebody discarded from their premises. They didn't want to be embarrassed with that kind of goods lying around. It frequently happens that someone tries to cover up their own garbage by putting some other person's on top.

This reminds me of a story I heard about

a couple of church and associational leaders who cornered a pastor's wife at prayer meeting one night while he was in a distant state conducting a revival meeting. They immediately began to throw off on her all the things that were wrong in the church. The pastor, the sermons, everything he did or hadn't done. They literally covered her up. Everything in the church was going to the dogs, etc. All they were doing was dumping their own garbage on somebody else and trying to make themselves out to be lily-white people, which they were not. They were covering up a defenseless preacher's wife with a lot of trash while he was away trying to preach the gospel. They were afraid their own sins would be found out. It later developed that this couple had been having a secret love affair for some time. They had been dumping their own garbage on the pastor's wife.

Some people are so low that the only way they know of getting rid of a preacher is to start dumping their garbage in his can. That is an old trick of the devil, smearing the reputation of a preacher. Somebody wants to run him off. Garbage is bad enough at its best, but when it is second hand, it is still worse. The moral of this story is that if you've got any first class garbage, dispose of it yourself. Run your garbage through your own disposal.

—The Illinois Baptist

Idolatry in Baptist Churches

By LEON MACON

We have occasion to go into many of our churches throughout the state. There is an appalling practice growing among our churches, namely, the displaying of pictures of what Christ was supposed to look like in our halls of worship. Life size pictures of Christ, full size pictures of His bust, and pictures of Christ in various moods are placed right back of our pulpits. This is an innocent practice which definitely violates the second commandment, which says, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God . . ." These same type pictures are found in prayer rooms and some of them with candles burning in front of them. To cap off this tendency is the practice which is growing among some Baptists to buy crucifixes and hang them in their homes.

We realize that our people are doing this innocently but it is idolatrous. This definitely influences worship and that is all a statue does. If our churches do not remove these idolatrous images, then God cannot continue His blessings upon them. He is a jealous God and does not want anything between him and the ones He loves.

Jesus was clear enough to the woman at the well when He told her that we would worship God in spirit and in truth. These pictures a hundred years from now, if left in our churches and prayer rooms, could be bowed down to and even kissed and trusted for miraculous powers. These latter things the Greek Orthodox Catholic Church does today. This idolatrous practice should be removed from our churches and desisted from completely in the future.

—The Alabama Baptist

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Worship or "Services"?

By W. R. CULLOM, Wake Forest, N. C.

Do people go to the house of God on Sunday to worship or to attend "services"? It has dawned on me comparatively recently that here is a distinction that has in it an important difference. How often we hear people speak of attending Sunday School and staying for "services". And that is about what they mean. The only service they render in our Lord's work in the world is that of attending these "services", and when they have done that they go home and through the following week with the feeling that they have rendered God a real "service".

It seems to me that we should go to the house of God on the Lord's Day to worship Him and thus to have our souls refreshed, strengthened, and equipped for service through the following days of the week. Nor should we allow ourselves to feel that we have rendered God service by attending upon worship on Sunday morning. I repeat that we go to the Sanctuary to render worship to God and to have the spirit thus fitted for real service. I recommend that each of us institute a searching inquiry of himself and herself at this crucial point. Do we go to church to worship or to attend "services"?

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We see facts with our eyes; we see ideas with our minds; we see ideals with our souls. Whatever we see with our souls is real and permanent and cannot be destroyed.

—Glenn Clark, New Outlook

Who Denies Church-State Separation?

By W. BARRY GARRETT

A fundamental Baptist principle which has become an American principle is separation of church and state, or, as more accurately stated by Madison, "separation between religion and government."

It is pointed out by Leo Pfeffer* that "in the Everson case in 1947 and in the McCollum case in 1948 the Supreme Court stated that the First Amendment was intended to erect a 'wall of separation between church and state.'"

But the Roman Catholic hierarchy openly and avowedly is opposed to this basic principle of religious freedom and asserts that it is un-American in principle and practice. Look at what members of the hierarchy have said on the subject. (Quoted from Pfeffer's book.)

Father John Courtney Murray described the phrase "separation of church and state" as a "negative, ill-defined, basically un-American formula."

After the McCollum decision the Catholic bishops of the United States, in a statement issued through the National Catholic Welfare Conference in November, 1948, called the phrase "separation of church and state" the "shibboleth of doctrinaire secularism."

Father Robert I. Gannon, former president of Fordham University, in an address delivered in St. Louis in November, 1951, used the phrase "the current fraud of separation of church and state."

James M. O'Neill, a Catholic writer whose interpretation of the First Amendment was adopted by the Catholic bishops, termed "spurious" the so-called "great American principle of complete separation of church and state," and affirmed that "there is no such great American principle and there never has been."

Father Thomas F. Coakely, on the front

cover of a pamphlet, "Separation of Church and State," published by the Catholic Truth Society, says unqualifiedly: "Church and State have never been separated in America."

Even the then Attorney General of the United States, in an address before the National Catholic Educational Association, charged that the Supreme Court had "distorted" the First Amendment in referring to "a wall of separation of church and state."

How much more evidence do we need to establish the opposition of the Roman Catholic hierarchy to the basic principle of religious liberty and the "separation between religion and government?"

There is plenty more evidence along these lines and as long as there are continued attacks on religious liberty and efforts to grab money for sectarian purposes the Baptist Beacon intends to print the facts and stand for the absolute religious freedom of all men, including our Catholic neighbors.

*Church, State, and Freedom, by Leo Pfeffer (Beacon Press) page 118. We recommend this book as one of the latest, most exhaustive and authentic on the subject under consideration. It will be a standard reference book for many years. Order from Baptist Book Store.

—Baptist Beacon

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FOR LOVE ONLY

A celebrated movie star visited a leper colony, then commented to a nurse, "How I admire you, nurse, for doing this. I wouldn't do it for a million dollars!"

Replied the nurse, "I wouldn't either."

—Quote

Executive Board Members

Terms Expiring in 1956

Benton County Association, Ellis Tiffany, Rogers; Black River, Byron King, Tuckerman; Buckner, Wm. Philliber, Waldron; Buckville, Homer Speer, Mtn. Pine; Caddo River, John Byrd, Norman; Caroline, John Holston, Lonoke; Carrol, Homer Alred, Grandview; Central, Dillard Miller, Bauxite; Clear Creek, Dell Hames, Ozark; Concord, S. W. Eubanks, Ft. Smith; Delta, Homer Bradley, Eudora; Faulkner, T. W. Hayes, Conway; Green, Russell Duffer, Paragould; Harmony, Hugh Owen, Pine Bluff; Independence, Stanley Wood, Batesville; Liberty, Hugh Cantrell, Stephens; Mississippi, James Riherd, Luxora; Motor Cities, Marion Boyd, Detroit; Newton, Lowell Wright, Jasper; Ouachita, M. L. Wallis, Mena; Pulaski, A. B. Hill, Little Rock; Washington-Madison, Walter Johnson, Fayetteville; White, Reece Howard, Beebe.

Terms Expiring in 1957

Arkansas Valley, Wilson Deese, W. Helena; Ashley County, Robert Smith, Crossett; Bartholomew, Quincy Mathis, Warren; Centennial, H. H. Harvill Sr., Humphrey; Central, Don Hook, Malvern; Concord, J. W. Johnston, Booneville; Concord, Dale McCoy, Paris; Current River, B. D. Smith, Pocahontas; Dardanelle-Russellville, Ermon Webb, Russellville; Delta, Cline Ellis, McGehee; Harmony, Arthur Hottel, Star City; Hope, S. A. Whitlow, Hope; Liberty, Dale Taylor, Smackover; Little River, Coy Wiles, DeQueen; Mississippi, Harold White, Leachville; Mt. Zion, C. Z. Holland, Jonesboro; Pulaski, D. David Garland, No. Little Rock; Pulaski, Nolan Howington, Little Rock; Stone-Van Buren-Searcy, Dale Barnett, Leslie; Tri-County, Boyd Baker, Wynne; Trinity, D. B. Beasley, Marked Tree.

Terms Expiring in 1958

Arkansas Valley, D. Doyle Haire, Marianna; Bartholomew, Gerald Trussell, Warren; Big Creek, H. Graham Roberts, Viola; Boone, Lehman Webb, Harrison; Carey, H. E. Trussell, Fordyce; Central, O. L. Bayless, Hot Springs; Concord, J. Harold Smith, Ft. Smith; Conway-Perry, Ed. F. McDonald, Morrilton; Gainesville, J. O. Miles, Leonard; Harmony, Roy Lambert, Pine Bluff; Hope, W. C. Blewster, Magnolia; Liberty, R. C. Morrison, El Dorado; Little Red River, O. D. Yount, Floral; Mississippi, C. F. Pitts, Blytheville; Mt. Zion, Floyd Marlar, Jonesboro; Pulaski, W. O. Vaught, Little Rock; Pulaski, Dale Cowling, Little Rock; Red River, Harold Hightower, Gurdon; Rocky Bayou, Homer Shirley, Sidney; Tri-County, T. K. Rucker, Forrest City; White River, Harold Presley, Mtn. Home; Woodruff, Tom Lindley, Augusta.

Arkansas Baptist Historical Society

Terms expiring in 1956: L. C. Tedford, No. Little Rock; Mrs. R. H. Jones, Osceola.

Terms expiring in 1957: Virgil Tyler, No. Little Rock; J. I. Cossey, Walnut Ridge.

Terms expiring in 1958: George T. Blackmon, Arkadelphia; Margaret Smith, Little Rock.

Assembly Board of Control

Terms Expiring in 1956: B. A. Miley, Springdale; Gordon Bayless, No. Little Rock; Wilbur Herring, Jonesboro.

Terms expiring in 1957: Frank Shamburger, Little Rock; Mrs. A. C. Kolb, Little Rock; Dr. J. D. Reagan, Little Rock.

Terms expiring in 1958: Jarry Autrey, Paragould; Mrs. B. K. Selph, Benton; Earl Tankersley, Charleston.

Baptist Foundation

Terms expiring in 1956: V. H. Coffman, Sr., Ft. Smith; Edward Maddox, Harrisburg; Dewey Moore, Helena.

Terms expiring in 1957: Andrew Hall, Fayetteville; W. R. Woodall, Judsonia; G. William Smith, Jonesboro.

Terms expiring in 1958: C. R. Cole, Magnolia; E. E. Nowlin, Arkadelphia; Fred Carter, Lake City.

Arkansas Baptist Hospital

Terms expiring in 1956: J. T. McCool, Pine Bluff; Keith Smith, Hot Springs; James Gardner, Blytheville; T. L. Harris, Camden; W. W. Hicks, Little Rock; Buford Bracy, Little Rock.

Terms expiring in 1957: R. H. Green, Little Rock; J. H. Street, Conway; Dr. J. F. Rushton, Magnolia; Shelby Blackman, Little Rock; Earl Humble, DeQueen; Dr. W. H. Thomas, Dermott.

Terms expiring in 1958: David Moore, Arkadelphia; Ray M. Wilson, Little Rock; Sam Babb, El Dorado; Jacob King, Hot Springs; George Hickey, Cabot; Raymond Lindsey, Little Rock.

Baptist Memorial Hospital, Memphis

Terms expiring in 1956: P. F. Herring, Osceola; Bob Bryant, Jonesboro; C. M. Savage, Earle.

Terms expiring in 1957: George Florida, Osceola; J. W. Royal, Benton; Harrold Harris, Wynne.

Terms expiring in 1958: D. D. Scrivner, Jonesboro; Blake Westmoreland, Walnut Ridge; Larry Sloan, Walnut Ridge.

Bottoms Baptist Orphanage

Terms expiring in 1956: Vernon Yarborough, Little Rock; Mrs. Mollie Center, Waldron; Mrs. Allen Toney, Helena; Ed Thrash, Little Rock; W. E. Morgan, Magnolia; James Pleitz, Ft. Smith.

Terms expiring in 1957: Felix Goodson, Harrison; Curtis Rinnard, El Dorado; J. E. Allman,

Dumas; Horace Thompson, Monticello; W. R. Vestal, Searcy; Mrs. W. P. McGeorge, Pine Bluff.

Terms expiring in 1958: W. R. Kimball, Hot Springs; Exall Kimbro, Monticello; E. W. Atkinson, El Dorado; J. D. Tolleson, El Dorado; B. L. Murphree, Little Rock; Mrs. J. L. Bodie, Little Rock.

Ouachita College

Terms expiring in 1956: Carlton Harris, Pine Bluff; Roy Mitchell, Hot Springs; John Dodge, Hot Springs; A. F. Muncy, Melbourne; Ernest Bailey, Cabot; Lloyd Hunnicutt, Magnolia; B. K. Selph, Benton; T. T. James, Pine Bluff.

Terms expiring in 1957: J. C. Meador, Fordyce; J. M. Clem, Malvern; Miss Emma Riley, El Dorado; J. W. Cady, Little Rock; E. M. Jones, Texarkana; Spencer Fox, Pine Bluff; Marvin Green, Stephens; J. E. Berry, El Dorado.

Term expiring in 1958: Gerald Smith, Stuttgart; Mrs. Clarence Anothony, Murfreesboro; J. T. Daniel Jr., El Dorado; W. R. Jones, Arkadelphia; T. H. Jordan, Van Buren; Tom Digby, No. Little Rock; Howard Perrin, Benton; R. L. South, No. Little Rock.

Southern Baptist College

Advisory Board

Terms expiring in 1956: C. F. Wilkins, Newport; Ray McClung, Hot Springs; George Hink, Little Rock.

Terms expiring in 1957: W. L. Yeldell, W. Memphis; Dr. W. H. Moreland, Tyrnza; Wade Armstrong, El Dorado.

Terms expiring in 1958: James Fitzgerald, Hot Springs; Carl Overton, Little Rock; Ray Branscum, Little Rock.

Ministerial Board of Education

Terms expiring in 1956: S. W. Eubanks, Ft. Smith; S. A. Wiles, Ozark.

Terms expiring in 1957: Milford Baker, Hot Springs; Charlie Lawrence, Little Rock.

Terms expiring in 1958: R. J. McMillan, Jacksonville; Roy Hilton, No. Little Rock.

Temperance League

Of Arkansas Committee

Terms expiring in 1956: Ben L. Bridges, Little Rock; W. Harry Hunt, No. Little Rock; J. S. Abercrombie, Little Rock; Tom F. Digby, No. Little Rock; Nelson Greenleaf, Elaine.

Terms expiring in 1957: Delbert Garrett, Malvern; Wayne Stark; A. E. Queen; Russell Clubb, W. Memphis; Jackson Crouch.

Terms expiring in 1958: Lehman Webb, Harrison; Rel Gray, Helena; Gerald Trussell, Warren;

Don Hook, Malvern; J. D. Tolleson, El Dorado.

Standing Committees

Executive Committee

S. A. Whitlow, president of the Board; W. C. Blewster vice president; and Walter S. Johnson, secretary. Dale Cowling; W. O. Vaught; Robert Smith; Lehman Webb; Nolan P. Howington; Arthur Hottel; D. David Garland; C. Z. Holland; S. W. Eubanks; Don Hook; T. K. Rucker; William Philliber; and Rel Gray.

Arkansas Baptist: Dale Cowling, chairman; John Holston; Dillard Miller; Homer Bradley; and Byron King.

Benevolent Institutions: W. O. Vaught, chairman; Wilson Deese; Dale Taylor; D. Hoyle Haire.

Brotherhood: W. C. Blewster, chairman; Russell Duffer; Cline Ellis; Coy Wiles, and R. C. Morrison.

Educational Institutions: Walter Johnson, chairman; O. L. Bayless; Harold Presley; B. D. Smith.

State Missions: Robert Smith, chairman; Lowell Wright; Gerald Trussell; Harold Hightower; John W. Johnston.

Sunday School: Lehman Webb, chairman; H. H. Harvill; Dale McCoy; Marion Boyd.

Training Union: Nolan P. Howington, chairman; Ellis Tiffany; D. B. Beasley; Homer Shirley; Hugh Cantrell.

Music: Arthur Hottel, chairman; Homer Allred; Harold White; Ed F. McDonald; O. D. Yount.

Baptist Student Union: David Garland, chairman; Hugh Owen; Tom Lindley; Quincy Mathis.

Retirement Plan: C. Z. Holland, chairman; M. L. Wallis; A. B. Hill; H. E. Trussell.

Womans Missionary Union: S. W. Eubanks, chairman; James Riherd; Graham Roberts; J. O. Miles; T. W. Hayes.

Foundation: Don Hook, chairman; Stanley Wood; Frank Pitts; Reece Howard.

Assembly: T. K. Rucker, chairman; Floyd Marlar; Roy Lambert; John Byrd; Homer Speer.

Evangelism: William Philliber, chairman; E. A. Webb; Dale Barnett; Boyd Baker; and J. Harold Smith.

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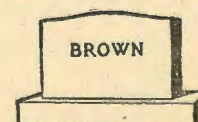


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"Rise Up O Men of God!"

If there has ever been a time when the Baptist men of Arkansas face a challenge to rise to the heights of Christian manhood and render their noblest and best to their Lord, it is now!

At the recent meeting of the Arkansas State Baptist Brotherhood Convention (Brotherhood Night) the formal transfer of Royal Ambassador promotion to the Brotherhood Department was made by the Woman's Missionary Union, in a very impressive service.

So, on January 1, 1956, the Brotherhood Department, and the church Brotherhoods of our state, will assume the responsibility for the total promotion of all phases of Royal Ambassador work throughout the bounds of Arkansas.

What a responsibility! What a privilege! What a wonderful opportunity! What a sacred trust! And men, this opportunity, this privilege, this opportunity, this sacred trust, is ours! May God give us the vision and understanding, the humility and faith, the wisdom and the power, to lay hold of this new duty, and as men of God prove ourselves worthy.

The Call is for Clean Men

Only men who are clean in habit and in life are worthy to lead boys. God give us such men in every church in our state!

The Call is for Spiritual Men

The Royal Ambassador program is a spiritual program — a program which magnifies and emphasizes spiritual truth, and values which are spiritual. Only Spirit-filled and Spirit-led men can qualify to lead boys in a spiritual program of work. God give us such men!

The Call is for Missionary-Minded Men

The Royal Ambassador program is essentially a missionary program, leading boys to be faithful ambassadors of Christ the King; teaching boys about missions; leading boys to be missionary in their everyday life; pointing boys to God's great program of missions around the world.

Only missionary-minded men can lead boys in a missionary program. God give us such men! Men who will qualify by consecrated study and work and activity, to lead boys into the center of God's will.

The Call is to All of God's Men

The call to qualify for service is a call to all of God's men. The call to be clean, to be spiritually-minded, to be missionary in life and work, comes to every Christian, without exception.

The sacred responsibility that rests upon those who would lead

boys, brings a continuing challenge to qualify for the task.

So, Christian man, the call is to you!

Pastors Must Help in the Search

We of the Brotherhood Department call upon all pastors to begin a prayerful consecrated search for men who will qualify for Royal Ambassador leadership; and also to set up a long-range program designed to produce qualified leaders for the future. Royal Ambassador planning should include the setting up of a corps of potential Royal Ambassador leadership, and a design for the development and utilization of those chosen.

The Boys' Work Committee of the Brotherhood

The name of the Boys' Work Committee of the Brotherhood should be changed to the Royal Ambassador Committee.

The function of this committee is to work with church Royal Ambassador leaders to supply qualified men for Royal Ambassador work, to make the Brotherhood aware of the nature of Royal Ambassador work, to keep the Brotherhood posted about the progress of the work, and to enlist the aid of the Brotherhood where needed in the promotion of the Royal Ambassador program.

Dedicate Your Next Brotherhood Meeting

Use your next Brotherhood meeting to tell your men about the new responsibility that is theirs; to inform them about Royal Ambassador work, its nature, its emphases, its program; and to challenge them to rise up to face their God-given responsibilities towards boys, and to discharge faithfully their obligations to these men of tomorrow.

Nelson Tull, Sec'y.

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Broadman Press Book Tells How to Conduct A Dedication Program

The practice of dedicating is as old as the time of Nebuchadnezzar, when he dedicated the great image on the plain of Dura, as described in Daniel 3:1-7.

Today the idea of a planned dedication of a house of worship and its furnishings has grown along with the rapid growth of church organizations.

Dr. C. Lamar McGinty, in his pastoral work and experience as an educator, sensed the need for adequate dedication programs. While a book consultant for three years for the Baptist Book Store in Atlanta, Ga., he received frequent inquiries for materials on planning programs of dedication, particularly of new church buildings. He made a study of Baptist, Methodist, and Presbyterian churches in the Southeastern region of the United States, who used such services. Then he prepared a manuscript, "A Book of Dedications."

The Sunday School Board of the Southern Baptist Convention felt such material would have wide usefulness among all churches interested in working out a dedication program for a new building, organ, memorial windows, church

library, or pulpit Bible.

Dr. McGinty's manuscript was accepted by the Board and "A Book of Dedications" was released this month by Broadman Press. It tells how to plan a dedication program with suggested features, and includes responsive readings and complete dedication programs for a variety of purposes and for churches of varying sizes.

Dr. McGinty is a graduate of Mercer University, with a Th.M. and Th.D. from Southern Baptist Theological Seminary, and a D.D. from Stetson University. He was president of Bessie Tift College, Forsyth, Ga., from 1938 to 1947, and has held pastorates in several Baptist churches in Georgia.

Blairs On Furlough


Mr. and Mrs. W. Judson Blair, Southern Baptist missionaries to Argentina, will arrive in the States for furlough December 8. Their address will be 3813 Wayside Street, Fort Worth, Tex. Mr. Blair plans to study at Southwestern Baptist Theological Seminary in Fort Worth. Mrs. Blair, formerly Dorothy Rose Sullivan, is a native of Monticello, Ark.

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Student Night

at Christmas

December 25



- ★ Show your students the continued interest and support of the church back home as you include them in the plans of your church during this special season.
- ★ Give your students this opportunity to tell of campus experiences that have deepened their spiritual lives and given them visions of service.
- ★ Let your students acquaint the home church with the Baptist Student Union and its program as they project the many and varied activities of B.S.U. into their testimonies.

Program packets mailed to all local pastors contain complete outline and instructions for the service. If you have not contacted your students for the STUDENT NIGHT program—do it now. Study the materials and write your students making definite assignments. STUDENT NIGHT AT CHRISTMAS can be the climactic spiritual experience to a day of Christmas worship.

STUDENT DEPARTMENT • SUNDAY SCHOOL BOARD • NASHVILLE, TENN.

Shannon Church Wins "Rural Church of the Year" Award

Shannon Church, Current River Association — Ralph Cadwell, pastor — has been declared the winner in the Rural Church of the Year contest sponsored by the Department of Missions. The purpose of the contest was to encourage the rural churches to endeavor to do a better job in every phase of church service, and also to give due recognition to the one that seemed to be rendering the most fruitful service and making the greatest progress in the local church program. The contest was opened to any rural church affiliated with the Arkansas Baptist State Convention. Churches desiring to participate in the contest had to fill out application blanks before March 1, 1955. The associational committees were asked to select the winner in their association, and the Department of Missions to choose the state winner. Out of the associational winners, Shannon Church came through with the highest grade.

The areas of development which were graded were worship services, church prayer life, church organizations, stewardship development, evangelism, pastoral leadership, buildings and equipment. In all of these areas, the Shannon Church has shown considerable progress and development. The Sunday school is near standard. The Training Union has 12 unions. They have a Woman's Missionary Union; a Brotherhood which meets twice each month. The budget is approximately \$8,000 per year. There has been 1 baptism for every 11 members. An educational building has been completed during the year and a 3-bedroom parsonage built.

A complete survey has been made of the church field with a map displayed in the church building showing all roads, houses, and indications as to where the members of the church live, the number in the home who are saved, and a record of the entire membership kept in a file.

The church has also sponsored two missions, one of which has been organized into a church during the year. The two missions have mission pastors and carry on regular full time services.

We salute the Shannon Baptist Church as the Rural Church of the Year for the state of Arkansas. This does not mean that the church has done the best job of any in the state, or has made the greatest progress in all lines. It means that among those churches which enrolled in the contest, that it seemed to have made more outstanding accomplishments than any other. Perhaps some other churches in the state did as well, or better, but did not enter into the contest which was sponsored by the Department of Missions.

A history of the Shannon



R. M. CADWELL, Pastor

Church is quite interesting. It was started as a mission in a school house with First Church of Pocahontas extending an arm to be the sponsoring church. Later it was organized into a church and moved from the school house into an old night club building on the highway near Pocahontas. The Department of Missions gave financial help in securing the building, and supplemented the pastor's salary for the first year. Rev. Dale Barnett led the church in erecting the educational building, which has been completed this year under the leadership of the present pastor, Ralph Cadwell.

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

—000—

The first Thanksgiving proclamation in America was issued by Governor Bradford of the Plymouth colony in 1621, in gratitude for the first harvest in the New World. The Pilgrims invited ninety Indian guests, who not only accepted, but brought five deer as their contribution. And for three days differences were forgotten while white man and red counted their blessings together.

More than 14 million pints of blood, 7,500,000 for civilians and 6,500,000 for military use, have been donated to the Red Cross since 1948.

Alcohol produces about 53 billion francs in tax receipts in France per year, but it costs the state 152 billions for hospitalization relief, social security, the cost of handling juvenile delinquency, and expenses to courts. One economist has declared that if the activity devoted to the production and sale of alcoholic beverages in France were shifted to usefully productive work, the French standard of living would rise 11 per cent. How much would America's standard of living rise?

It Is Late, But Not Too Late

We have reference to the Associational Simultaneous Evangelistic Crusades for '56. To date, 14 of our 45 associations have indicated they will conduct a Crusade in '56. The program for next year calls for a Simultaneous Evangelistic Crusade in every association, with every church participating — the date for such Crusade to be chosen by each association.

No, it is not too late for any association to elect to have such Crusade. (The Executive Board of the association could recommend, in the next few weeks, that the association hold a Crusade in '56.) It is late, but not too late to decide to have a crusade next year. Time is required to make proper and adequate preparation for a Simultaneous Crusade.

Regardless of whether or not an association has a Crusade, every association should elect a chairman of evangelism. For associations having Crusades, a full steering committee should be chosen. The date for the Crusade should be decided upon. Pastors and churches should select their evangelistic help. The program of preparation should be outlined and promotion started.

Southern Baptists have learned the value and glory of co-operation. If there is anything Baptists are doing that is Biblical and artistic and which has Convention approval, it is the whole Southern Baptist program of evangelism. This program is a Convention program.

Of course, there is nothing compulsory about this program that would force associations and churches to co-operate by conducting a crusade each year. It is the option of each association, and each pastor and church to co-operate in this program, just as they do in other programs of denominational work.

However, because of the supreme importance of evangelism to the life of our denomination and our churches, and because evangelism is God's great "first", and Christ's supreme command, certainly every loyal, co-operating Baptist will want to co-operate in carrying out the program of evangelism. This program is Christ-centered and church-centered. The Simultaneous Crusade has proven to be the best and most effective method yet discovered, to reach the lost for Christ. Why omit or abandon something which has proven its merit and worth, until something better is discovered?

The Bible says, "Provoke one another to good works." One association in the state (Liberty), months ago, selected their date for a Simultaneous Crusade in '56, and in '57, and in '58. Let this example challenge every other association in the state. Brother moderator and missionary, you are the key men in your association and should take the initia-

tive in leading your association to conduct a Crusade in '56. Let the association choose its own date. Do this at the earliest possible moment. **Together We Are Strong In Evangelism.**

EVANGELISTIC CONFERENCE
January 23, 24, 25

The most popular and inspiring meeting of the year is the annual State-Wide Evangelistic Conference. The Conference is popular: 1. It deals with our first love — soul-winning, 2. We do not spend time in transacting business, 3. The Conference stirs hot-hearted soul-winning compassion, 4. Proven methods in evangelism are presented, 5. The Conference will revive our hard-worked pastors and others who attend, in the greatest endeavor God's people have been called to perform — winning the lost to Christ.

Let every pastor, missionary, associational chairman of evangelism, members of steering committees, laymen and women make plans to attend this Conference at the First Baptist Church, Little Rock, in January. The program will include the following out-of-state speakers: Marshall Craig, Carl Bates, Eual Lawson, and Leonard Sanderson.

*I. L. Yearby, Secretary,
Evangelism Dept.*

—000—

Books Received

Teachings of Jesus
In Matthew 5-7

By H. Leo Eddleman
Convention Press

The Speaker's Treasury For
Sunday School Teachers
By Herbert V. Prochnow
W. A. Wilde Company Price \$2.50

Puzzle Fund With Bible Clues
By W. P. Keasbey
W. A. Wilde Company Price \$.95

Peloubet's Select Notes For 1956
By Wilbur M. Smith
W. A. Wilde Company Price \$2.75

Young People In The
Sunday School
By A. V. Washburn
Convention Press

Billy Graham: A Mission
Accomplished
By George Burnham
Fleming H. Revell Company
Price \$2.00

Higley's Sunday School Lesson
Commentary, 1956
Editors: R. D. Higley,
L. R. Ringenberg, John Paul,
J. A. Huffman
The Higley Press Price \$2.00

Tarbell's Teachers' Guide, 1956
Edited by Frank S. Mead
Fleming H. Revell Company
Price \$2.50

Children's Page

Blitzly Blump's Helper

By SOLVEIG PAULSON RUSSELL



Mr. Blitzly Blump and his pert little wife were sitting in the park. Mr. Blitzly Blump stretched and yawned.

"I'm getting sleepy here," he said. "I think I'll go for a walk."

"All right, but please remember that you are very forgetful," said his pert little wife, clicking her knitting needles. "And watch where you go so that you'll remember the way back here. I do want to end this piece or I'd walk with you."

Mr. Blitzly Blump got up, but just before he started off Mrs. Blitzly Blump whisked a big ball of yarn out of her basket and slipped it into his pocket. Then she grabbed the free end of the yarn and smiled as she watched him start off, unwinding the yarn behind him.

"Now if he forgets the way, at least I can tell by the yarn which way to find him," she chuckled.

Mr. Blitzly Blump walked along the street looking at this and that and enjoying the fresh air.

Suddenly he came upon a little shop with an open door. He smelled fresh paint; he sniffed it curiously; he turned in. When he got inside his eyes grew big and round with amazement. The shop was just filled with merry-go-round horses. And there was a man wearing a big old apron and slapping paint furiously on a half-finished black beauty. The man looked at Mr. Blitzly Blump, and then he sighed.

"Oh!" he said. "I'm glad you aren't Mr. Horace Higgletoe! He's coming to see where he wants to

buy new horses for his merry-go-round, and I've had so many interruptions I'm way behind with this job! I hope you don't want anything!"

"Oh, no," I just—" began Mr. Blitzly Blump, but before he could say anything more the telephone rang loudly and the man jumped to answer it.

When the painter hung up the receiver he frowned. "Now that takes the cake!" he shouted. "My wife's run out of gasoline right downtown. I'll have to take my truck and get her car started again! Oh, dear! Oh, dear! I'll never be through by the time Horace Higgletoe comes! I may not even be here!"

Mr. Blitzly Blump stroked his chin in a thoughtful way for a moment and then he said, "Now, now, my good fellow! Don't get excited! I'm here! I'll finish the painting. I'll stay until Mr. Wigglewoe comes."

The shopman was so relieved he didn't even notice that Mr. Blitzly Blump hadn't said his customer's name right. He just pulled his apron off, snatched his cap, and pushed the brush into Mr. Blitzly Blump's hand.

"Paint this and that other one black!" he said, rushing out the door.

Then Mr. Blitzly Blump had fun! He dipped the brush into the black paint and swished it over the merry-go-round horse, painting him a beautiful gleaming black. Then he took another brush and painted a silver mane and silver tail. He painted a blue eye—and then he saw a can of red paint.

"Ah, red! Such a beautiful color! And so gay! The second horse I'll paint red. Red? or was it yellow? Which color did the man say? I can't remember!" Mr. Blitzly Blump stroked his chin and a smear of paint spread over it. "I'll paint him red and yellow!" he said.

And that's what he did — big patches of both colors. And then he put on some dots of green and blue.

"Ah, he is much prettier than the others," said Mr. Blitzly Blump. "I'll just fix up the others a bit, too."

So he did. He put dots and rings and curlicues and crosses and even flowers of different colors on the other horses in the shop.

He was having so much fun that he jumped and spilled a big drop of purple paint when he suddenly heard a great shriek behind him. The shopman stood there wringing his hands.

"My horses!" he screamed. "I'm ruined! They're ruined! Oh, whatever will I do? Nobody ever saw horses like these before! Nobody will buy these creatures!"

Blitzly Blump's heart thumped and tears started to his eyes, but before he could open his mouth to say a word another man bustled into the shop.

"I'm Mr. Horace Higgletoe," he said, "I've come to see — well, well, WELL! What have we here? Such delightful horses! I've never seen the like. Ah — these are wonderful — so gay, so enchanting! The children will love the merry-go-round with these! I'll take every one in the shop!"

The poor shopman sat down weakly with a dazed happy look on his face. As for Mr. Blitzly Blump, he wiped his hands on his apron and then looked up to see his pert little wife standing in the doorway rolling up the ball of yarn that had led her to him. She smiled.

"Oh, what a dear, remarkable man you are, Blitzly Blump!" she said. "I've heard every word these two men said. You may be forgetful but you are never dull. Mr. Higgletoe is right. The children will love these horses, even though they'll never know that they were decorated by Blitzly Blump himself!"

Then she kissed his forehead right between a green splash and a yellow dot.

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THE GLORY OF GOD

By ELLEN BROWN

The Christ Child in a manger lay
Upon that first glad Christmas day;
The angels from the heavens sang
And with their joy the heavens rang.
A glow shown from a star on high,
A guiding light beamed in the sky;
The heavens and the firmament
Proclaimed that God's son had been sent.

Talking With God



By HARRIET A. ROORBACH

Daddy put up our Christmas tree tonight.

It nearly touched the ceiling.

I like the spicy smell

And the pine cones here and there.

I'm glad that I could hang silver icicles.

I reached lots higher

Than I could last year.

Mother and Daddy fixed the lights
And hung the big star at the top of the tree.

Our tree is so pretty.

When I placed the creche beneath the tree

I thought about when Jesus was a baby.

Mother lit the candle

I brought from Sunday school.

I liked singing the Christmas carols.

As we watched the soft light

Daddy read the story of the First Christmas from the Bible.

We talked about all the things that make

Christmas a happy time—

The tree, the wreaths, the candles,
The carols, and the secrets and surprises.

Dear God, I thank you for all these things.

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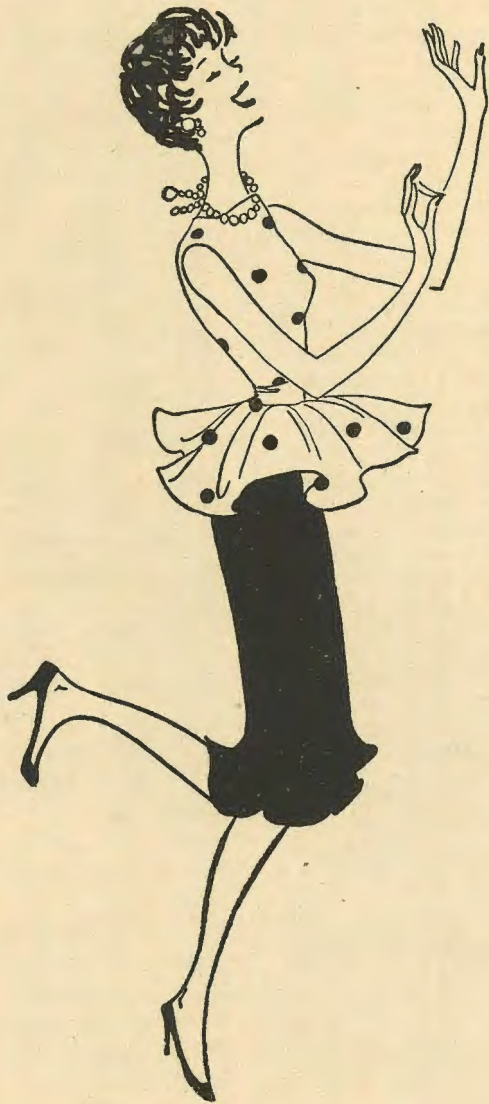
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For Information Contact:
H. D. Bruce, President

How to stay young!



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A New Year Is Dawning

When this issue of the **Arkansas Baptist** gets to you readers, there will not be much of 1955 left. The year is fast drawing to a close and a new calendar will soon be showing the big new figures—1956.

No doubt some of us are already wishing we had not waited so long to do some things we thought surely we would do this year. But if anything is yet to be accomplished this year it will have to be done quickly.

This is the season of the year when our business men and women are checking up on the business of the year. We are looking to see if we have made or gained this year, if we have merely "broken even," or "gone into the red." My sincere hope is that you have had a good year, that you have prospered both materially and spiritually.

As we check on our earnings for the year, I think we ought just as carefully to check on our gifts to the Lord's work. And when we do make this double check, I wonder if we will find that we have been as generous with the

Lord as we should, a good steward of our material possessions. One has to be careful lest he end the year with some of the Lord's money in his possession, lest he fail not only to pay his tithe but fail also to do some over-and-above giving.

Let us ever remember that Jesus was the great and matchless Christmas gift of the Father to us. As we plan our Christmas giving, let us, therefore, provide a generous "thank you" offering in honor and remembrance of the Savior.

Let us also keep in mind that our Baptist Foundation will receive and manage gifts of all kinds and make distribution of the gifts and investment earnings according to the wishes of those making the gifts.

*W. A. Jackson, Secretary,
Baptist Foundation*

Trouble Ahead

By CHARLES A. WELLS

There is a dilemma building up for the Christian West that can have calamitous results. We are in a contest with a godless materialist philosophy, yet the Communists are about to steal away from us the moral and spiritual leadership of the world.

In facing the threat of communism we have felt justified in placing our trust chiefly in armed power. But circumstances that have justified that course do not justify a blindness to moral issues.

Several countries, such as Japan, West Germany, Italy and France, have warned us that, although the U. S. has paid for most of the arms cost, they cannot carry their share of the armaments load without sinking deeper into the very poverty and social

despair that brings revolution.

The Communists have been quick to see that and to talk loudly of disarmament. We must speedily recognize that the great moral and spiritual issues involved are deeper, more decisive than the balance of armed power.

Our billions spent on armaments can defeat us without the firing of a shot—if we are blind to the spiritual factors in today's dilemma.

—000—

SECURITY

Don't kid yourself about "security." There's no such thing this side of Heaven. You're supposed to earn it in the latter estate by overcoming countless hurdles here. A fighting heart and character both grow by the obstacles they feed on. That's why it is arranged that the conditions of human existence provide ordeals that have to be surmounted. Any notion that these can be averted altogether ignores the basic facts of life.

—Quote

"A FILM FOR EVERYONE..."

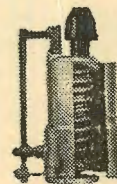
a dual message on salvation and dedication to Christian service."
—*Christian Life*.

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Who Is My Neighbor?

By BURTON A. MILEY

Sunday School Lesson

December 11, 1955

Luke 10:25-37

with God. The lawyer was perplexed and beaten at his game. He sought to justify himself by asking the currently debated question of who was a man's neighbor. The Jews felt superior over Gentiles and placed neighborly duties in the light of clan instead of God's cause.

The Story

Jesus did not answer the question by calling one man's name or by saying the man next door. He cut the ground from under his questioning opponent by telling one of the best known stories within the Bible. Characters in this story are varied. A traveler fell among thieves who robbed, abused, and stripped his body of clothing. They were thorough and merciless. Their victim was left without comfort or ministry by the side of the road. A priest came along, saw the man, passed to the other side and went on his way. The priest would have been defiled if he had touched this man. It is not known whether the priest was going to or coming from temple service. He chose to be ceremonially clean ahead of compassionately helpful. The need and suffering of a fellowman did not raise a responsive chord in his religious heart. Potential death of a fellow traveler was not a matter of his concern. He was secure in temple service. A Levite, lesser in ecclesiastical service than the priest, had the same behavior. He passed on the other side. The representatives of the Jewish religion saw and failed.

Then the next character comes upon the scene. He would never be expected to render and help. The Samaritan fooled everyone. He ministered to the man by pouring wine into his wound to cleanse it and oil to heal it. He then bore the discomfort to walk, while the unfortunate victim rode his donkey to the inn. Through the night he ministered to the man. The next day he paid his fare, secured the promise of the innkeeper to continue to look after him and underwrote the expense by promise of payment the next time he came.

Jesus' question was like a bullet. "Now who proved himself to be neighbor to this man?" There was only one possible answer and the lawyer gave it. The one who showed mercy unto the poor, thief-riddled man. Jesus said unto him, "Go and do thou likewise."

PRACTICAL LESSONS

Neighbors are Those in Need. One may think that his neighbor is the one closest to him, but his neighbor is the one in need where mercy and compassion can be shown. Travelers in distant countries of lesser economic opportunities than America reveal the need of people. This is an opportunity for neighborliness upon every American's part. Neighbor responsibilities exceed the lines of racial, social and economic barriers. They place all men upon the same level, that of human brothers where one respects the right of the other and helps him. The thieves were not neighbors, for their philosophy was, "what's yours is mine, and I am going to get it." The priest and Levite, though they represented religion in their day, were not neighbors. They passed by without lifting a hand to help. The Samaritan was the true neighbor.

Opportunities are Everywhere—

That is opportunities to be neighbors. The Christian should see these opportunities and immediately embrace them. If the opportunity is not next door, it's down the street. It not down the street, it's across the tracks. It is only the dull of eye that cannot find the opportunity to be a neighbor. In the comic strip of Joe Palooka the character Little Max is a living example of a good neighbor who can see opportunities to serve. The lovable little character, though in deep misfortune himself, is constantly finding ways to help someone else.

Compassion of Hearts is the Key.

The real neighbor is made by what's within his heart, not by what the other fellow displays in need. The priest and Levite did not have neighborliness within their heart, therefore, a human in need offered no incentive for service. The thieves did not have it in their hearts to be a neighbor, consequently a man was to be exploited for their gain even to his hurt. If one has no compassion of heart, he is likely to have no response to any one's need who meets him.

One group which extends a helping hand has the motto "The need is the creed." Questions of color, race, position and nationality fail to enter the picture. Misfortune, calamity, disaster and loss are the fields for service. One wonders if the heart of the donor follows his contribution in social service.

—OOO—

When things get rough, remember: it's the rubbing that brings out the shine.

—Franklin Field

Figures to Inspire

Sunday, November 27

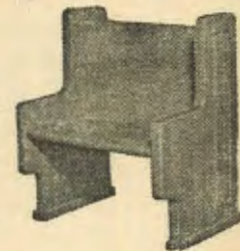
| | S.S. | T.U. | Adn. |
|---------------------------------|--------|------|------|
| * Missions Included | | | |
| Alma, First | 211 | 91 | |
| Booneville, First | *448 | *114 | 1 |
| Cabot, First | 353 | 217 | |
| Camden, First | *697 | *315 | |
| Conway, First | 522 | 125 | 6 |
| Cullendale, First | 444 | 176 | |
| DeQueen, First | 294 | 117 | 2 |
| Eldorado, First | *1,100 | *395 | 1 |
| El Dorado, Immanuel | 740 | 313 | |
| El Dorado, Second | 462 | 221 | 2 |
| El Dorado, West Side | 359 | 119 | |
| Fayetteville, First | *550 | 161 | 1 |
| Fayetteville, University | 199 | 119 | |
| Forrest City, First | 524 | 180 | 1 |
| Fordey, First | 404 | 152 | 1 |
| Fort Smith, Bailey Hill | 195 | 114 | |
| Fort Smith, First | *1,732 | *929 | 3 |
| Fort Smith, Grand Avenue | *842 | *338 | 6 |
| Fort Smith, Immanuel | 370 | 155 | |
| Fort Smith, South Side | 343 | 124 | 7 |
| Fort Smith, Spradling | 275 | 87 | 2 |
| Fort Smith, Temple | 275 | 135 | |
| Fort Smith, Trinity | 327 | 138 | |
| Helena, (West) | 413 | 180 | |
| Hot Springs, Central | 417 | 137 | |
| Hot Springs, First | 348 | 115 | 3 |
| Hot Springs, Park Place | 410 | 170 | 3 |
| Jacksonville, First | 495 | 202 | 7 |
| Jonesboro, Central | 425 | 203 | |
| Levy | 358 | 158 | |
| Little Rock, Immanuel | *1,589 | *550 | 3 |
| Little Rock, Pulaski Heights | 616 | 175 | 5 |
| Little Rock, Rosedale | 208 | 80 | |
| Little Rock, Second | *990 | *323 | 7 |
| Little Rock, South Highland | 510 | 195 | 6 |
| Little Rock, Tabernacle | 607 | 187 | 3 |
| Malvern, First | 576 | 155 | 2 |
| Malvern, Third | 303 | 128 | |
| McGehee, First | 523 | 234 | 1 |
| Mena, First | *347 | 149 | 1 |
| Monticello, First | 391 | 213 | 1 |
| Nashville, First | 315 | 145 | |
| North Little Rock, Baring Cross | *1,051 | 412 | 6 |
| North Little Rock, First | 290 | 112 | 1 |
| North Little Rock, Park Hill | 504 | 152 | |
| Paragould, East Side | 293 | 158 | |
| Paragould, First | *674 | 293 | 2 |
| Pine Bluff, Immanuel | 580 | 230 | |
| Pine Bluff, Matthews Memorial | 234 | 120 | |
| Rogers, Immanuel | 110 | 43 | |
| Searcy, First | 359 | 104 | |
| Springdale, Caudle Avenue | 190 | 109 | 1 |
| Smackover, First | 334 | 184 | |
| Springdale, First | 460 | 185 | 4 |
| Star City, First | *329 | *187 | 12 |
| Warren, First | 539 | 189 | |

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“Preaching”

Jesus healed the sick, cleansed the lepers, fed the hungry, and raised the dead during His earthly ministry. But His method of spreading His Gospel was primarily by preaching. When His enemies heard Him preach, they said, “Never a man spake like this man.”

Under an absolutely totalitarian Government, ruled by the Caesars, Paul made history by his itinerant preaching. His epoch-making preaching was blessed of God and empowered by the Holy Spirit.

During the dark ages when the “so-called church” blackened the spiritual sky and brought Christianity to a low level, preaching by courageous men was the prime factor that stirred the people to refute heresy.

Singing and other things were factors in bringing the reformation, but history records that preaching was the main and most important single instrument. The preaching of Wesley saved England during the eighteenth century. The revival of religion in the nineteenth century can be attributed largely to the preaching of two or three men.

What has been said up to this point should convince one that preaching has vitally affected the life of the world during the last nineteen hundred and fifty years.

But there are those who believe that preaching has lost its “punch” and will not be as effective in the future as it has been during the past. We will agree that much of our modern day preaching is “punchless and powerless”, and in many places actual church attendance is smaller than it used to be. In too many places the Sunday evening service has long since been discontinued because of the lack of interest. All of this would seem to indicate that preaching does not mean much to a great number of people. However, this may be due to the failure of preachers and not to the art of preaching.

Real Preaching

Preaching that has authority must be biblical. The ideas presented and expounded should coincide with truth as found in God's word.

Preaching that is effective must be relevant to life as it must be lived. In other words, sermons should deal with real problems. No preacher has the right to build one “straw-man” after another and then finish by knocking them all over. The old Negro was thinking along this line when he said “Our preacher sho spend o' lot o' time answerin' o' lot o' questions I never heard nobody ask.” Pungent and effective preaching is not a shallow commentary which never faces the real issues of life, but it is heralding the good news about Jesus Christ the way, the truth and the life as the real answer.

Preaching that gives maximum profit to the hearers must be interesting. Someone asked a preacher about one of his fellow preachers. The answer was, “He is dull. He is supernaturally dull. No man could be so dull as he is without divine aid.” No doubt he would have made a good martyr because he was evidently dry enough to burn. What

a difference in that sort of preaching and the kind Paul was doing in the synagogue at Thessalonica. “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ” (Acts 17:2-3).

Then some of the Jews went “unto the rulers of the city, crying, these that have turned the world upside down are come hither also”. Effective preaching always has a tone of excitement with an under-tone of hallelujah — “Jesus whom I preach unto you is Lord and Christ.”

We sometimes speak of the Gospels of Matthew, Mark and Luke as the synoptic (seeing with the same eye) gospels, because of their similarity of content. This is because they all carry the same idea, “Good News”. So, effective gospel preaching is like standing on a street corner shouting — Extra! Extra! Extra!

That type of preaching is not merely trying to avoid dullness by being funny and trivial.

Real preaching will receive a formable response today, because “it pleased God by (through) the foolishness, of (the) preaching to save them that believe.”

Hurried Preaching

The modern church has expanded the scope of its ministry during these modern times. Its educational curriculum has increased, its musical program has enlarged, and its church training clinics have multiplied while the office of preaching has suffered. (In many instances, after all the announcements are made and when everyone has finished promoting, the preacher has ten or fifteen minutes left for his message.)

We would not disparage any of the ministries of our church organizations. They all have their place and the churches and pastors who use them properly will channel more man power into kingdom service than the churches and pastors who refuse to use them, because our organizations of this day are perhaps the best that God has ever given to His people. But these are only the sales facilities of our churches to get the people (clients) within “ear-shot” of the Gospel. These organizations are to find the people and enlist them.

As preachers, we must come to terms with our responsibility to “stand-up” and preach when the people come. In order to do this and give preaching the highest priority in the church, ample time must be provided in every service for the preacher to preach. —R. D.

Fairview Increases Mission Gifts

The Fairview Church, Leachville, will go on the percentage basis of giving for the Cooperative Program instead of giving a dollar and cent allocation. Their October check on this plan of giving was nearly four times as much as they have been giving. Pastor Whitney is a thoughtful and aggressive leader. Thank you Fairview. — B. L. B.

Mountain Home and Midway

The First Baptist Church in Mountain Home sponsored a mission two or three years ago and called it “Three Brothers Mission”. It was in a good community northwest of Mountain Home. More recently they moved the location of the mission to Midway. Midway is a thriving community between Mountain Home and Bull Shoals Dam and is a good location for a church. It was the writers privilege to assist in the dedication of a beautiful new building at Midway recently. The great First Church in Mountain Home is sponsoring the mission and is doing a magnificent job. Pastor Presley of Mountain Home is keeping up the good work that was started by their former pastor, Dewey Stark. Presley is strong in the hearts of his people and is a dependable and consecrated preacher and pastor. — B. L. B.

Dirt Turning at Rosedale

It was the writer's privilege to assist in a dirt turning service at Rosedale Church, Pulaski County, under the leadership of one of our very best young pastors, J. C. Myers. At the close of the morning service on November 27, the congregation gathered by the side of the present church structure and in a brief ceremony a display of dirt turning was made with the pastor in charge. Work will start immediately on the new building. This is one of our growing churches and the present facilities are insufficient for the increasing number of people which the Lord is giving to them. Watch this church grow under the leadership of Pastor Myers. — B. L. B.

New Church in Fayetteville

A new church has been organized in Fayetteville and it will be called the South Side Baptist Church. On November 13 the congregation met in the Farmington Baptist Church and organized the new church. There were 32 charter members and Norman Drake was elected as Pastor. They have a full corps of officers and workers which include Jess Luper as Clerk and C. L. Stoddart as Treasurer. Elgin Reed will be the Sunday School Superintendent and Charles Edmisten will be the Training Union Director. Mrs. Charles Edmisten will be President of the W. M. U. The congregation will build a church house on Twelfth and Dunn streets, south of Fayetteville. The blue prints have already been approved. We bid this congregation Godspeed. — B. L. B.

Cherry Valley Increases Mission Gifts

The Cherry Valley Church is growing in every sense. This last year they enjoyed an increase in Cooperative Program gifts as much as 18 per cent. Brother Tanner writes us that they hope to do even better for 1956. If they give another 18 per cent increase that will be a great help in financing our cause. Pastor Curtis Downs is doing a monumental work in Cherry Valley. They are now enjoying the blessings and opportunities that their new church building affords. — B. L. B.