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### August 11, 1955

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, AUGUST 11, 1955

NUMBER 31



H. Armstrong Roberts

*We are all going to get old if we live long enough  
None of us wants to die young  
(See page three)*

## Catholicism Denies Consent of the Governed

By EMMETT McLOUGHLIN

Our Declaration of Independence, among the truths it holds to be self-evident — and which everyone claiming American citizenship, even Catholic priests, must approve — is that governments are instituted among men, deriving their just powers from the consent of the governed.

The Roman Catholic Church has always taught the "divine right of kings" and it has taught that the right came through the pope. The heads of the Roman Church have enforced the fealty of peoples, have absolved nations from loyalty to their rulers and have tossed whole countries to kings and emperors as they would bones to a dog.

The claims of some medieval popes as the source of civil government sound like the rantings of petulant lunatics.

Pope Boniface VIII ("Unam sanctam" November 18, 1302) swollen with the thought of his own infallibility, thundered: "We declare, state and define and pronounce that to obtain salvation every human creature must be subject to the Roman pontiff. . . In his power there are two swords, the spiritual and the temporal — and both are under the power of the Church." — Enchiridion Symbolorum Page 219.

Pope Gregory VII wrote "the Pope alone is able to bind and to loose, to give and to take away. . . empires, kingdoms, duchies, count-

ships and the possessions of all men."

Pope Alexander VIII made the same presumptuous claim in 1690 ("Inter multiples"). Enchiridion Symbolorum Page 386.

Recent popes have not repudiated the pretenses of their predecessors that all power of civil government throughout the world comes from God solely through the papacy. Popes Pius IX and Leo XIII have emphatically re-emphasized it.

Pope Pius IX in 1864 declared that the Catholic Church must exercise power "not only over all individual men but also over nations, peoples and their rulers." We might wonder how Abraham Lincoln felt about this decree, if he heard about it, as he was leading the United States in the Civil War.

A few years after our Civil War, as our people were readjusting to the concept of Thomas Jefferson that the power to govern came from the people, Pope Leo XIII re-emphasized in 1885: "The source of governmental power comes from God alone. It does not come from the people."

Even now Pope Pius XII still wears the tiara, the triple crown, claiming the three-fold authority, even if he can't exercise it, conferred with the words, "Thou art the Father of Princes and Kings, the Ruler of the World and the Vicar of Jesus Christ."

*Emmett McLoughlin, former priest in St. Mary's Catholic Church, Phoenix, Arizona, is now superintendent of Memorial Hospital, Phoenix. He is author of the book, "People's Padre," available at the Baptist Book Store.*

## Woman Splits Massachusetts Society With Strange New Religious Doctrine

BOSTON, Mass., May, 1955 (BP) —Massachusetts church, civic, and social life is split wide open into two highly inflammable groups today. And to find the cause for all the trouble, one has simply to follow an old maxim of detection — "Cherchez la femme!"

The woman in this case is not hard to find, however. Mrs. Anne Hutchinson, the "eye" in this storm of controversy, is very much in evidence today in Massachusetts. But the issue involved is neither romance nor politics, but religion.

Mrs. Hutchinson is a woman of culture and remarkable ability. In England she was a member of the influential St. Botolph's Church of England at Boston in Lincolnshire, where John Cotton was pastor for many years.

Cotton, of course, left the Church of England four years ago and fled to America where he has been one of the most influential men of New England in both civic affairs and the Puritan church. Mrs. Hutchinson followed the example of Cotton, whom she has described as "my favorite preacher," in leaving the Church of England and coming to America.

Once in this country, Mrs. Hutchinson immediately became a leader in church affairs. A group of women met regularly in her home to discuss religious doctrines. And there the trouble began.

Under Mrs. Hutchinson's leadership there arose in New England a new doctrine of redemption. The sect has cast aside the belief in salvation by works which the authorized church has endorsed for centuries. Called the Antinomians, meaning against legalism, members believe that salvation is evidenced only by possession of the Holy Spirit. Contrary to the strict legalism of salvation by

works, the new doctrine minimized the godly life as a requisite to salvation.

To many strict Puritans this new concept was scandalous. But many prominent New Englanders have embraced the teachings of the controversial Mrs. Hutchinson. Reverend Cotton at first appeared to share the radical views of the Antinomian leader, but took a more orthodox stand when the new movement became unpopular.

Governor Henry Vane has sided with Mrs. Hutchinson, thus making an explosive election issue of Mrs. Hutchinson and the Antinomian movement. The leader of the opposition is former governor John Winthrop, seeking a return to power on the tide of opposition to Mrs. Hutchinson.

Whatever the outcome of the forthcoming election, the fate of the loser probably will be harsh. As the well-established Puritans are expected to win a bitterly contested race, election day may mark the end of the brief history of the Antinomians in Massachusetts.

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—17th Century Baptist Press.

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### "Do It Yourself" TV—

The housewife of tomorrow may select her family's television entertainment at the super-market the same way she chooses soup, soap, or salad dressing. An electronic device that will make this possible has been almost perfected. An electronic video recorder takes sound and pictures of a live TV show and compresses them on a half-inch tape which can be threaded into a special device on a TV set.

—Survey Bulletin.

## Love's Appeal To Sinning Men

A Devotion by the Editor

"Friend (My Companion), wherefore art thou come?"

This question addressed to Judas is love's last appeal to a sinning man, who had been a companion of Jesus. "It is not too late even now for you to change your purpose" is Christ's appeal to Judas.

In that word of address, "my companion," Jesus appealed to all the associations, fellowship, and memories of the past in order to halt Judas in his mad purpose. And by the question, "Wherefore art thou come?" Jesus sought to deter him by a glimpse of the black deed he was about to commit.

Jesus knew that if Judas carried through to completion his contemplated deed of betrayal, there would be no further hope for this man whom He had loved and with whom He had been so closely associated. This was the last chance for Judas, not because God's love would be withdrawn, but, because this deed would finally and forever destroy the power of Judas to respond to the love and appeal of God through Jesus Christ. So we have in these words of Jesus love's last appeal to this sinning man who was in the act of the basest deed that he could commit.

One of the greatest mysteries of life is love — not the love which is apparent in fair weather, but the love which is more apparent in foul weather. It is not strange that love should be lavished upon the lovely, but that love should be extended to the unlovely. It is not strange that love should be bestowed upon the worthy, but that love should be given to the unworthy.

Love looks beneath the unlovely and unworthy exterior in search of the noble possibilities which are hidden by a soiled and deformed surface.

The appeal of love declares that there is something better in us than we are allowing to come to the surface of our lives. Love's appeal is that we give expression to the purest and best that is in us. When our best powers are given opportunities of expression, they will overcome and crowd out of our lives the unholy and foul tendencies which find expression in far too many of us.

"And forthwith he came to Jesus and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come?" Matthew 26:49-50a.

An advance commitment to tithe is an act of faith; unwillingness to do this is an expression of doubt.

## ARKANSAS BAPTIST

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

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## From The Editor's Desk

### The Young and the Old

We are all going to get old if we live long enough and none of us wants to die young.

Perhaps it is difficult for a young couple just establishing their home to realize that they will ever come to the stage in life when age takes its toll and their earning powers are reduced to the minimum or perhaps have vanished altogether as illustrated by the picture on the front page.

#### Declining Years

It is difficult for the young preacher and his wife to look far enough into the future to visualize those declining years when their subsistence will depend upon, not their earning power, but upon the provision they have made through the years of their activity for the years of their inactivity. Perhaps they go along through their productive years hoping that something will happen, some good fortune will turn up that will enable them to provide for their old age. Frequently it does not happen, as evidenced by the large number of aged ministers and their wives who are reduced to want because they failed to make any provision during the productive years of their lives for the time when they will be laid on the shelf.

Our Relief and Annuity Board in Dallas, Texas, is more conscious of this host of preachers and their wives or preacher's widows who have no income to meet the bare necessities of life. Appeals come to the Board constantly for help. The help provided by Southern Baptists for relief of these aged ministers and their wives or widows makes a heart-rending story.

#### Provision Made

However, that story need not be told of the young ministers of today because the denomination of Southern Baptists have provided through the Relief and Annuity Board a plan by which every minister of the denomination may provide for his retirement years when his income is greatly reduced or cut off entirely. The Ministers Security Plan for pastors provides a basic support for ministers in their old age which, if supplemented by even a small income from other sources, will provide for a comfortable living when one reaches the time that he must give up his labors and retire from active service.

Even if the minister becomes disabled before he reaches 60 years of age he may receive a maximum of \$900 a year during the

period of his disability. Or if he is disabled after age 60 and before age 65, he may take a commuted annuity. At age 65 he will receive a full annuity. However, if one is in good health he may continue service after 65 and perhaps further build his annuity benefits when he does retire.

We say without hesitation of fear of contradiction that the Relief and Annuity Board offers the best, the most liberal, and the soundest protection for the young minister to be found anywhere. The denomination is generous in its support of this annuity plan. The churches are generous and ready to help the minister build his annuity for his inactive years when age forces him out of the active ministry. With the churches and the denomination paying two-thirds of the cost of this annuity, it would seem unthinkable for a young minister to fail to take advantage of it.

We believe that every minister who is eligible for participation in the Relief and Annuity Board's Security Plan owes it to himself and to his family to take advantage of the wonderful opportunity which the denomination has provided through the Relief and Annuity Board to provide for his years of inactivity.

Therefore, we appeal to the minister's self interest, not selfish interest, to consider seriously the advantages of this annuity plan and to consider the possibilities of it providing for his basic needs and those of his family when he has passed the period of gainful employments.

### An Impudent Letter To The President

On June 24 Representative Victory L. Anfuso (D-NY) wrote a letter to President Eisenhower relative to the conflict in Argentina between President Peron and the Roman Catholic Church. Representative Anfuso proposed four steps that should be taken by the United States Government in relation to Argentina:

1. Send a memorandum "expressing its (this government's) interest in developments concerning religious persecution and infringements upon religious liberty."

2. Recall the U. S. Ambassador "temporarily for consultations."

3. Withhold grants on a \$60,000,000 loan approved by the Export-Import Bank for construction of a new steel mill in Argentina "until the situation is clarified."

4. Establish diplomatic relations with the Vatican, an act which he said would show that our sympathies lie with the Catholic Church in the struggle.

#### Reply

Mr. Sherman Adams, presidential assistant, replied to Representative Anfuso's letter. Mr. Adams stated that he was writing at the direction of the President and said that for the United States to intervene directly in a purely domestic situation in Argentina would violate the charter of the Organization of American States adopted at the Bogota Conference in 1948. He said further, "Any intervention in the domestic affairs of Argentina or any other Latin American country could consequently be regarded as a repudiation on the part of the United

States of a formal international commitment. In reference to your suggestion that diplomatic relation be established with the Vatican, the President's attitude remains what it has been in the past."

On June 1 Columnist Robert S. Allen, whose column appears daily in the *Arkansas Gazette*, reported that efforts were under way to have the President appoint an ambassador to the Vatican. On the same day I addressed a letter to President Dwight D. Eisenhower recognizing the pressure that would be brought to bear upon him by the Catholic hierarchy and other Catholic interests to establish diplomatic relations with the Vatican. I pointed out, however, that such an appointment would be a terrific blow to the historic principle of separation of church and state and would arouse a "storm of protests" from the non-Catholic population of the United States.

#### Not Planned

I stated further, "I believe it would be in the interest of the American tradition of separation of church and state and also in the interest of the unity of the American people and preservation of the traditional liberties of religion in America for you to resist any pressures for the appointment of an ambassador to the Vatican."

In reply to my letter to the President, I received on June 24 from Howard A. Cook, chief public service division of the State Department, the following letter:

"The White House has asked us to reply to your letter to the President of June 1, con-

cerning United States relations with the state of Vatican City. Thank you for making your views available.

"I have been asked to advise you that at the present time it is not planned to establish representation at the Vatican."

In March, 1954 Secretary of State John Foster Dulles declared that the administration has no plans to establish either diplomatic or personal relations with the Vatican.

It is gratifying to know that the present administration in Washington is not yielding to the pressure of the Catholic hierarchy and the Catholic members of Congress to establish diplomatic relations with the Vatican or to intervene in Argentina on behalf of the Roman Catholic Church.

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#### Phenomenal Growth

The number of television stations in the world has tripled in the past two years. There are now 570 stations in thirty-eight countries serving 42 million sets. On June 1, there were 36,100,000 television sets in the United States, nourished by 406 television stations in 252 areas around the country, according to the National Broadcasting Company.

—Survey Bulletin.

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A Catholic archbishop flatly announced that unless the desired public support of parochial schools was forthcoming, New Zealand's Catholic men would not serve their country in the next war.

—P.O.A.U. Release.

# Kingdom Progress

## Minister of Music, Immanuel, Little Rock



ED NELSON

Ed Nelson is the new minister of music of Immanuel Church, Little Rock. He began his work, August 1.

Mr. Nelson was born in Davenport, Iowa, and moved to Texas at the age of four, now claims Houston, Texas, as home. He surrendered for special religious service in 1922, entering Baylor University the following September. He completed one year at Baylor and joined the Marines where he served 3½ years with the Fifth Marine Division in the Pacific Theater and saw action at Iwo Jima and other Pacific engagements.

Following his discharge from the service, he re-entered Baylor in the summer of 1946 where he met Miss Gladys Samp and they were married the following June. He graduated from Baylor in 1949, entered Southwestern Seminary, Fort Worth, Texas, earned the Bachelor of Sacred Music Degree in 1952, and the Master of Sacred Music Degree in 1953.

Mr. Nelson was called to the Inglewood Baptist Church, Nashville, Tennessee, in 1953, where he has served as music director until the present time. He has been active in associational and state music work, having served a second term as president of the Tennessee Baptist Musicians Organization.

Mrs. Nelson is a native of South Dakota. She graduated from Baylor University, and received her Master of Religious Education degree from Southwestern Seminary. She is a writer for the Intermediate Training Union Quarterly and plans to continue to write for the Sunday School Board while in Little Rock.

The Nelsons adopted a son, Edward Nelson Jr., in 1954 when he was 3½ months old.

### Deacon Ordained

On Sunday, July 17, the Harvard Avenue Church of Siloam Springs ordained Henry C. Hall as a deacon. The ordination sermon was preached by Jerry W. Hopkins, pastor of the church, and Lee Hendrix gave the ordination prayer.

### Alaska Missionary is Transferred

Miss Valeria Sherard, formerly associational missionary in the Chugach association (Anchorage area) in Alaska has been transferred to Selawik, a small Eskimo village in northern Alaska.

She will work under the direction of Dick Miller, missionary at Kotzebue. Miss Sherard has served as associational missionary in the Chugach association for the past three years.

This work will be projected by the Chugach association and the Home Mission Board.

A native of Mississippi, she is a graduate of New Orleans Seminary, Louisiana.

### Ouachita Offers R.O.T.C. Scholarships

Ouachita will offer twenty-five R.O.T.C. Scholarships for the 1955-56 school year. Dr. Ralph Phelps, Jr., President, has announced.

This award, known as the Freshmen Men's Scholarship, will provide \$100 for the first year for twenty-five physically qualified young men who plan to take four years of military training at Ouachita.

During the last two years of the program, students receive government pay which amounts to about one-half of the basic school expenses. They are required to attend a six weeks' summer military training camp for which they receive extra pay.

Upon successful completion of the four-year program, students are commissioned as second lieutenants in the Army Reserve Corps.

Qualified young men who are interested in applying for one of these scholarships should write immediately to the Dean of Students, Ouachita Baptist College, it was stated.

### Radio-TV Workshop

A real "work" shop will be conducted by staff members of the Radio and Television Commission at Glorieta Baptist Assembly, August 18-20.

Designed to meet the specific need of what to do when the church or college is offered time on television, sessions will be pressed into two and a half days of concentrated activity.

Luther Adkins, coordinator of religious programming for WBAP-TV in Fort Worth, will be technical director of the workshop. He will express the viewpoint of the television station as to the type of program desired and how to prepare it.

Other faculty members will include the Rev. Theodore Lott, director of workshop activity for the Commission; Kenneth Yarbrough, Commission engineer; and Clarence Duncan, promotion director.

For those interested in radio production, Mr. Lott will be available for counsel and conference. His experience includes much radio activity in both announcing and production.

Sessions will include preparation of scripts, sets, and other details of assigned projects. Later, these group projects will be presented and criticized by the workshop faculty.

## Jonesboro Pastor



SEIBERT H. HALEY

Seibert H. Haley, former pastor of First Church, Norphlet, has recently become pastor of Fisher Street Church, Jonesboro. He was pastor of the Norphlet church for 28 months.

Pastor Haley is a graduate of Ouachita College, Arkadelphia, and Southern Seminary, Louisville, Kentucky.

Mrs. Haley is a graduate of the University of Arkansas. She is a gifted musician and writes the Junior quarterly lessons for the Sunday School Board, Nashville, Tennessee.

The Haley's have two daughters, Josephine 7, and Mary Ann, 1.

### Martindale Church Has Successful Revival

Martindale Church in Pulaski County recently had the services of J. H. Melton in a revival campaign which resulted in 28 additions to the church, 19 on profession of faith and baptism. Pastor Jimmy Watson says, "This is an increase in our church membership of about 25 per cent."

Formerly a pastor, Mr. Melton resigned the pastorate of Calvary Church, Blytheville, in July to enter the evangelistic field full time.

### Deacons Ordained

John Lusk, J. C. Ferrel, Elmer Schwartz, and Connie Martin were ordained as deacons by Ozark Church recently.

Pastor John Hamilton served as moderator of the ordaining council, and John Smith served as clerk. Shaw Griffin conducted the examination. Amos Munsy delivered the ordination sermon. H. A. Fortner offered the ordaining prayer.

### Revival at Rover

State Missionary Jesse S. Reed reports a revival meeting July 10-22 at the Rover Church, Claud Miles, pastor. Jimmy Short of Arkadelphia directed the music. There were 37 additions to the Rover Church with 27 of them on profession of faith and baptism. Others converted in the revival united with other churches in the area: two for baptism at Bluffton, one for baptism and one by letter at Plainview, one at Centerville.

## Sallee Goes To Nashville

Pastor C. D. Sallee, Jr., has resigned the pastorate of First Church, Batesville, to accept the pastorate of the Creewood Baptist Church, Nashville, Tennessee. He assumed his new duties August 1.

Pastor Sallee's ministry has been spent in Arkansas with the exception of the three years he spent in the Southern Seminary, Louisville, Kentucky.

In addition to his pastoral services, Pastor Sallee has been active in denominational work. He served two terms on the Executive Board of the Arkansas Baptist State Convention. He served one term on the Botoms Baptist Orphanage Board, and one term on the Advisory Board of the Southern Baptist Convention. Also, he served as district Sunday school superintendent and moderator of his association. He was for two years a member of the Advisory Committee of the Arkansas Baptist while he served on the Executive Board.

## Faculty Member Added At Ouachita

Dr. William C. Doster has been named chairman of the division of Humanities and professor of English at Ouachita College, it was announced recently by Dr. Ralph A. Phelps, Jr., president.

A native of Georgia, Dr. Doster received his early education in the public schools of Cordele, Georgia. He attended Middle Georgia College in 1939, and received the B.A. degree from Mercer University in 1942. He received, from the University of Florida, the M.A. degree in 1948, and the Ph.D. degree in 1955.

Dr. Doster taught four years at the University of Georgia at Athens, Ga., and three years at the University of Florida, at Gainesville, Fla. He is a member of the South Atlantic Modern Language Association.

He served three years with the U. S. Air Force in World War II, and received the Air Medal with Oak Leaf Cluster, the Distinguished Flying Cross and a special decoration from the Chinese government.

He married Leila Brazzeal of Macon, Ga. in 1942 and they have two children, Sandra Jeanette, 11, and Lucy Deborah, three.

Dr. Doster will assume the duties formerly performed by Dr. Winfred S. Emmons, who has accepted a position with Lamar State College in Texas.

## Kentucky Church Repays, Sends "Thanks" For Loan

An Owensboro, Kentucky, church which received a \$2,500 building loan over 30 years ago has recently returned this sum to the Home Mission Board along with a "thank you note" for the loan's benefits.

Church Loan Department officials noted the fine spirit of the Eaton Memorial Church in returning the loan sum. Churches are not obligated to return these loan payments.

A letter from the church clerk, F. B. White, said, in part, "We are indeed grateful to your Board for this kindness. It has been an instrument in the building of a great church for the Lord."

All funds received in repayment of gift lien contracts are allocated to the Board's Church Extension Loan Fund. Thus, Eaton Memorial opened the way for other churches to have the same privilege of a loan.

H. W. Schafer is pastor of the church.

## Worker Available

Pastor Waif Hamilton announces his resignation of the pastorate of the Philadelphia Church, Mt. Zion Association. He is available for pulpit supply work and other services that he may render. His address is P.O. Box 423, Jonesboro.

## Sunnyside Revival

Sunnyside Church, Rogers, closed a three weeks open air revival, Sunday night, July 31. Clifford Palmer, pastor of First Church, Pea Ridge, did the preaching through July 29. Pastor Roy Galyean of Sunnyside Church preached the four remaining nights. There were 14 additions to the church, 8 on profession of faith and baptism, and 6 by letter.

## H. Bryan Stone Goes To New Orleans

H. Bryan Stone has resigned the pastorate of Central Church, Dyess, effective September 1, to enter New Orleans Seminary for further study and engage in mission work in New Orleans.

Pastor Stone has been with the Dyess church since January 1953. During this time there have been 74 additions to the church on profession of faith and baptism with more than 40 additions by letter. The Sunday school enrollment has increased from 135 to more than 200. The Sunday school is being departmentised and lacks only a few points of reaching the standard. The goal is a standard Sunday school and Training Union before the end of the year. Gifts to missions have increased despite the severe drouths of the last two years which have forced many of the people to leave their farms and seek employment elsewhere. The church is now beginning a redecoration program of the church building and parsonage.

Pastor Stone went to the Dyess church from the position of missionary in St. Francis Association in Southeast Missouri where he had served for 3½ years. He has served various churches as pastor, promoted missions, organized churches in Northeast Arkansas and Southeast Missouri since his ordination in Black River Association in 1932. He led in the organization and was the first pastor of New Providence Church, Mississippi County Association.

Mr. Stone attended Will Mayfield College, Marble Hill, Missouri, and Jonesboro Baptist College and Arkansas State College, Jonesboro, Arkansas.

## Books Received

### Marsden of Alaska

By William Gilbert Beattie

Vantage Press Price, \$3.50

### Jesus Only

By Floris Ferwerda

Vantage Press Price, \$2.75

### A Lamp Unto My Feet

By Lyna Adams

Vantage Press Price \$2.00

### A Minister Looks At His World

Broadman Press Price, \$1.75

### Better Leaders For Your Church

By Weldon Crossland

Abingdon Press Price, \$2.00

### Jesus, The Children's Friend

By Mary Edne Lloyd

Abingdon Press Price, \$1.00

### First To Be Called Christians

By Ethel L. Smither

Abingdon Press Price, \$1.50

## The \$100,000 Knothole

By TOM M. OLSON

A hole one-half inch larger than a baseball has been cut through the left field fence at the home Stadium of the Seattle Rainiers. It is 360 feet from home plate; and 11½ feet from the ground.

Any player who hits a baseball through it, will receive \$100,000!

Roger Rice, manager of KTVH—which telecasts Rainier home games — thought up this \$100,000 knothole. His first step was to take out insurance with D. K. McDonald & Co.

Greg McDonald of the insurance firm, says the chances of anybody collecting are "so remote as to make the risk negligible—we think."

He then reminds himself reassuringly that only 16 balls hit the fence during the entire 1954 schedule of 85 home games.

Although it will be difficult — if not impossible — for a player to knock a ball through that small opening, 360 feet away; rest assured that many batters will fasten their eyes on that most unusual knothole and earnestly endeavor to enrich themselves by knocking a ball through it.

The incident reminds us that there is, so to speak, a small opening in the wall which encircles life — by no means as small as the knothole — but infinitely more valuable. It is life-size. It is not for baseballs, but for persons to enter. It is called the "narrow" or "strait" gate. (Matthew 7:13).

Each person entering the game is enriched with the forgiveness of sins; deliverance from judgment; peace with God; life everlasting — and with every spiritual blessing in the heaven lies in Christ!

It is not 360 feet away — it is right at hand! It is not only open certain days of the year — but every day! It is open right now.

The Lord Jesus said: "I am the Door; by Me if any man enter in, he shall be saved." (John 10:9). Is that not worth more than \$100,000; Enter now, by faith, and be enriched for time, and for eternity!

—LeTourneau Tech's Now.

## Ban Liquor And Beer Advertising

Representative Eugene Siler of Kentucky introduced a bill in the House of Representatives to ban liquor and beer advertising from radio, television, and magazines circulating in interstate commerce.

However, Congress has postponed until next year public hearings on the bill. J. Percy Priest of Tennessee is chairman of the House Interstate Commerce Commission and he says that he hopes hearings can be held early next year.

Of course, the liquor and beer barons will oppose this bill to the bitter end. It is reported that the measure has drawn strong support from church and temperance groups.

We shall watch the program of this bill very closely and inform our readers of the hearings when and if they are held early next year. A flood of letters in support of the bill would have much to do with influencing the committee. We have approximately 47,000 subscribers to the **Arkansas Baptist**. If we could have 40,000 or 50,000 letters written by the readers of the **Arkansas Baptist** and addressed to Congressman Priest supporting this legislation, it would have a powerful influence on the committee's decision.

—Editor.

★ ★ ★ **Christian Horizons** ★ ★ ★

By Religious News Service

**British Exchange Preachers Amazed At American Church Activity**

Five British clergymen who are now in this country as exchange preachers said they were amazed at the "tremendous activity" of American churchgoers.

The ministers were guests of honor at a luncheon in New York City sponsored by the National Council of Churches' department of ecumenical relations.

The Rev. Henry C. Snate, Anglican vicar of Whalley, Blackburn, Lancashire, said the British group had been impressed by "the great number of people who go to church, the distances they will travel and the lengths they will go to attend church, and the great amount of activity laymen undertake in the church."

**President Signs Bill Aiding Church Mailings**

President Eisenhower signed legislation allowing churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists.

Under a previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical.

Scientific and fraternal organizations have for many years been able to send their publications to members upon a simple resolution of their boards of directors. However, this privilege was not extended to churches since they do not generally collect specific membership dues or fees.

The new law will particularly benefit churches which maintain parish bulletins. Such bulletins can now be entered as second class matter, mailable at one and one-half cents a pound or one-eighth cent apiece, by resolution of the governing board of a church that all persons carried on the membership rolls shall receive the parish paper.

The privilege will also be open to diocesan and denominational papers although most of these operate on the basis of specific subscription lists.

**Reports Businessmen Increasing Contributions to Colleges**

Businessmen are giving increasingly large amounts to colleges that conduct united financial campaigns, Dr. Samuel J. Harrison of Detroit told a fund-raising clinic at the 11th annual Institute of Higher Education.

Dr. Harrison is executive director of the Michigan Colleges Foundation, the first such agency to be formed.

Citing the Michigan group as an example, Dr. Harrison pointed out that it received \$205,475 last year, when its membership had risen to 14 colleges. In 1950, its first year of operation, the foundation obtained \$9,580 for its then five members.

"Our 14 colleges have more than 7,700 students and a combined faculty of 630," he said. "We are seeking to raise \$350,000 or 5 per cent of their total annual budget of \$7,000,000, this year."

Dr. James L. McNett of New York, a pub-

lic relations representative of the American Baptist Board of Education and Publication, told the clinic that individuals and corporations are two of the major and relatively "untapped" sources for financing higher education.

Americans annually give \$4,500,000,000 to philanthropy, he said. Individuals contribute about \$4,000,000,000, corporations \$300,000,000, foundations \$150,000,000 and about \$50,000,000 comes from bequests.

"If corporations donated just 5 per cent of their net income, it would produce \$1,250,000,000 annually for charitable purposes," Dr. McNett said. "And if individuals gave 20 per cent of their net income (the amount exempted from taxes under internal revenue laws) another \$27,000,000,000 a year would be available to such institutions."

Reber Boul, president of the United Givers Fund of Nashville, said that estates will be "one of the last great sources of capital gifts."

"A college should benefit potential givers by sending them pamphlets with helpful information on taxes, trusts and estate matters," he advised. "Schools occasionally might ask for funds but their chief aim should be to gain indirect benefits from rendering contributors a general educational service."

**N. H. House Defeats Private School Aid Bill**

The New Hampshire House rejected, 201-123, a bill providing for the setting up of a \$10,000,000 state fund from which private and parochial schools and colleges could borrow money at reduced rates to finance construction projects.

Sponsors of the measure, approved earlier by the Senate, said state backing of private school building bonds would save these educational institutions an estimated \$200,000 a year by cutting in half the present 4 per cent interest rate.

Opponents argued successfully in the lower chamber that it was "unfair for private schools to save money at the expense of the state." They said state efforts should go, instead, to aid public schools.

**Seminarians to Get Full Benefits of G.I. Bill**

Veterans who attend Protestant theological seminaries only four days a week because they handle week-end preaching assignments will receive full benefits under the G.I. Bill of Rights.

The new ruling was issued by the Veterans Administration as the result of appeals by Protestant agencies.

Heretofore, such seminarians were considered by V.A. administrators to be part-time students and received a reduced scale of allowances.

Protestant officials advised the V.A. that many seminaries do not have classes on Monday so that students may have a day of rest because of Sunday preaching assignments. They pointed out that such assignments are part of the course of study for which credit is given.

**A Smile or Two**



"Goodness, Mr. Silberg, haven't you been a salesman long enough to know it's your foot you should put in the door?"

Billy had been in the habit of receiving dime each Sunday morning for Sunda School. One Sunday his mother found her self without the usual dime, so she handed him a quarter. Billy looked up in surprise and said, "Mommy, has Sunday School gone up too?"

Mrs. Smith was growing tired of lending to the new neighbor, Mrs. Jones. So when the small Jones girl rang the bell and said, "Mother wants to know if you can lend her two eggs and your ironing board," she answered impatiently, "Tell your mother I've got other fish to fry." In a few minutes the child was back. "Mother wants to know," she said, "if you'll lend her some fried fish."

I got to talking with an old farmer who told me in detail about his animals, and about his fields and woods. Big city gal that I am, and tired of it at the moment, I commented, "It must be wonderful to live there!"

The old man grinned at me, then repl'd, "Yes, it is. But I've noticed that city people dream of a farm at 5 o'clock in the afternoon— never at 5 o'clock in the morning!"

—Quote.

Null: "I started out on the theory that the world had an opening for me."

Void: "And you found it?"

Null: Well, rather, I'm in the hole now."

Junk is something you keep for 10 yrs and then throw away 2 wks before you need it.

—Quote.

Labor Undersec'y Arthur Larson says he has established a reputation for conciseness with his son Lex, 15.

"He came around the other evening while I was working, to ask me a question," Mr. Larson told a group at conf.

"I asked him why he didn't ask his mother, 'Oh,' he repl'd, 'I don't want to know that much about it.'"

—Chicago Tribune Syndicate.

Young Tommy asked a serious question: "Dad," he asked, "what's a millionaire?"

"Well, son," said his father, "it's somebody who has a million dollars."

The little sobersides thought a moment. "Well," he said, his head up proudly, "I'm a one-aire."

—Quote.

# News From Baptist Press

## 5 Cities Seek 1960 Congress

Five cities at widely-separated points on the globe put in their bid here for the 1960 session of the Baptist World Congress.

The Congress executive board will decide later where to hold it, after studying requests from Sydney, Australia; Rio de Janeiro, Brazil; Tokyo, Japan; Havana, Cuba, and Miami, Fla.

## Capital Baptists Ponder Seminary, Hospital Site

District of Columbia Baptists are trying to find out if the nation's capital is a good site for both a Baptist hospital and a Baptist seminary.

The city has neither hospital nor seminary now operated by Baptists. Two committees are working on the questions. One is pondering the seminary possibility, the other weighing the hospital location.

The District of Columbia Baptist convention is affiliated with both Southern and American Baptist Conventions.

## Seattle Also Petitions For Proposed Seminary

Add Seattle to the growing list of sites suggested for a sixth Southern Baptist Convention seminary.

The Oregon-Washington convention of Southern Baptists has petitioned the Convention's committee on theological education to consider Seattle for the seminary.

The committee is charged with studying the need for a sixth seminary and considering possible locations. The Convention, however, has not given a go-ahead for the proposed new school.

The local convention recommended Seattle "in view of the pressing demands for trained ministerial leadership in the northwestern states and the Canadian provinces, where 80 per cent of the population is unchurched."

Already on the list of suggested sites are Memphis, Tenn.; Kansas City, Mo.; the Great Lakes area in Illinois and Washington, D. C.

The five existing seminaries are located in Louisville, Ky.; Fort Worth, Tex.; New Orleans, La.; Berkeley, Calif., and Wake Forest, N. C.

## Plenty of Wedding Pictures For Them

Television viewers in Ada got a treat recently — they watched a couple marry.

The young folks — Sue Fugett and Dixon Roseberry — were wed in a ceremony by Roy C. McClung, pastor of local First Baptist Church, during the church's weekly "Church and Home Hour."

The audience apparently was impressed. Reported McClung: "Reports have come from many sources saying it was a beautiful ceremony and a fine teaching experience for the church."

## Kansas Board Okays Hike In 1956 Budget

The executive board of the Southern Baptist Kansas Convention voted to increase its Cooperative Program budget for 1956 to \$88,000, which is 22.2 per cent higher than for 1955.

The total budget for 1956 approved by the

board is \$165,000. Final approval of the budget must come from the annual state convention session later this year.

The Kansas convention will forward 20 per cent of its Cooperative Program receipts for denomination-wide use by the Southern Baptist Convention, the same it forwards in 1955.

A total of \$30,800 will go to world missions under the proposed 1956 budget. Of this \$17,600 will come from the 20 per cent forwarded through the Cooperative Program and \$13,200 from designated offerings.

The board held up, pending further discussion, approval of \$7,149 recommended for the Baptist Chair of Bible, operated at Pittsburg, Kans.

## Boy Points Out His Picture On Church Bulletin Cover

That's my picture on the front of the church bulletin!" an excited student at Vacation Bible School told his pastor.

Pastor Paul D. Moore, of Atlantic Baptist Church, found it a little hard to believe, even though he saw some similarity in the face in the picture. The young boy also claimed it was a picture taken in Germany, making it still harder to believe.

Young Andy Stevenson clinched his case, however, by calling off names of 30 boys and girls in the group with him.

Mrs. Doris Greer, editor of Baptist Bulletin Service, Nashville, Tenn., which provides the bulletin covers, backed up Andy.

The cover on the June 5 bulletin did carry a picture of the first Vacation Bible School in Germany conducted for children of American military personnel, although the group was not identified in the bulletin.

## Music Week Climax

Over six hundred voices were blended together in the presentation of Handel's *The Messiah* Tuesday, July 19, at 8:00 to climax Church Music Week at Ridgecrest Baptist Assembly.

The work was presented almost in its entirety, Dr. Warren M. Angell, director of the oratorio and dean of Fine Arts, Oklahoma Baptist University, Shawnee, announced.

In preparation for this event Ridgecrest Assembly was converted into the Ridgecrest Conservatory of Music for 3,000 church musicians representing 24 states. Every available conference space became a study or practice room in use practically 24 hours a day.

Music Week is different from every other week of the summer. Faculty and conferees ranging in age from 6 to 60 have scheduled classes and practice sessions for every free minute leaving little time for regular recreational activities.

Three organs—one 993 pipe organ—were borrowed and eight pianos added to the 18 already on the campus.

## Over 1,000 One Week At Ridgecrest

During Bible Conference at Ridgecrest Assembly 1,014 people registered at the Assembly registration desk. Many others lived in cottages and did not register.

Other conferences which were held simultaneously were: School for Church Librarians, Audio-Visual Workshop, Christian Recreation, Christian Life, Radio-TV, and Historical Commission conferences.



## Denominational Calendar

- 8-13—Preachers' School, Ouachita College.
- 11-31—Three one-week S. S. Conferences, Ridgecrest.
- 11-17—Home Mission Board Conference, Glorieta.
- 11-17—Relief and Annuity Board Conference, Glorieta.
- 12—Summer School Commencement, Ouachita College.
- 14-20—Sunbeam Focus Week.
- 15-19—Jr. G.A. Camp Ferncliff.
- 18-24—Glorieta Conferences; Bible Library; Audio-Visual Aids; Christian Recreation; The Christian Life; Radio and TV; Historical Commission.
- 20-21—B.W.C. Camp, Ferncliff.
- 22-26—Jr. G.A. Camp, Ferncliff.
- 25-31—B.S.U. Retreat; Glorieta. Writer's Conference, Glorieta.
- 29—Fall Semester, Golden Gate Seminary.
- 30—State-wide Stewardship Rally, Little Rock.

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## Counselor's Corner

By DR. R. LOFTON HUDSON

### COUNTRY CLUBBERS

**Question:** My wife and I are members of the Country Club in our town. We are members of the local Baptist church and have been for some years. My wife teaches a Sunday school class.

At our club parties there is always drinking. To go to these parties and not drink simply does not work. We have run out of excuses for not going. Yet the contacts are good for my business. What shall we do? We cannot reconcile the two memberships.

**Answer:** Excuses? Does a man need excuses for standing on his own feet and thinking for himself. I do not like limburger cheese and I'll be hanged before I will allow my friends to tell me what to do and what not to do. Sure, there are insecure people who will try to make you conform, but are you so weak that you have to obey in order to be liked? Such friends are not worth having.

Most church members who are trying to practice their Christianity follow one of two policies. Either they stay away from parties where drinks are served or they politely and firmly refuse to drink. You must decide for yourself what Christ would have you do.

Read Romans 14 (especially verse 21) and make up your mind. Social customs will never be changed by people who do not possess their own souls. Christians are supposed to create customs, not conform to them.

In our society, with from five to eight millions of alcoholics in it, it seems to me that your conscience ought to be troubled over this drinking problem. So called "social drinking" is anti-social. You cannot run with the hounds and the hares both.

You are facing a very difficult personal decision, but your business is not worth your soul. Besides, the sensible people in your group will admire you for standing on your own feet. Do not, for the sake of Christ, allow social pressure to determine your morals.

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



# If I Were A Rural Pastor

By CARL A. CLARK, Associate Professor  
Pastoral Ministry and Rural Church Work  
Southwestern Baptist Theological Seminary  
Fort Worth, Texas

If I were a rural pastor, I would make every effort possible to get all the training I could through our schools and through in-service training. However, I would not allow myself to be handicapped by an inferiority complex because of any unavoidable lack of training. I would lift up my shoulders and thank God that He had called me into a task so tremendous. I would see to it that any disadvantages which were mine regarding training would be offset as far as study, through study in some of the college or seminary extension centers, and through personal devotion to duty.

## The Pastor Himself

I would dedicate myself with singleness of mind to my church and my church field and would suppress any yearning for greener pastures. A settled ministry is a prerequisite to a strong rural church. Many of the problems of pastoral leadership have arisen out of the fact that rural pastors and sometimes rural churches have been restless and therefore the tenure of service has been exceedingly brief. Recently I studied a rural church forty-six years old and found its average length of pastorate was ten and one-third months. No wonder that church was weak and struggling! I would remember that the only way I could continue for any length of time in a pastorate would be to forget other invitations and dedicate myself without reserve to the task at hand. I would remind myself frequently that no man whose heart yearns for a city pastorate can warm a farmer's heart.

## The Pastor and His Church

If I were a rural pastor, I would ask God to let me serve at the most only four or five churches in a life-time. The more I observe our Southern Baptist work the more I am convinced that it takes a man from one to three years to get fully acquainted with a rural church. With a one or two-year pastorate a man only makes a beginning. The men who have stayed from five to ten years are the ones who have built most successfully. I realize God many times moves a pastor more often than this. Yet I would ask if it pleased Him to let me stay long that I might dig deeper and leave more permanent fruit.

## The Pastor and His Community

If I were a rural pastor, I would constantly observe and study the psychological patterns of rural living and mold my ministry to fit into these trends. Rural people are vastly different from urban people. I would not allow myself to be deceived by the easy solutions which some are now offering. I would remind myself that simply because rural people have new cars, nice homes, television, and electricity, they are not thereby urbanized. Rural people still think, live, and act differently from urban people.

If I were a rural pastor, I would so honor rural life as to offset the stigma commonly attached to farming. Rural living today has many advantages over urban living. People are beginning to realize this more and more, but for generations various implications have been made that rural life is entirely undesirable. I would so guard my heart and

mind that I would not succumb to this subtle tendency. To offset it I would magnify the spiritual quality of rural living and would so honor rural life that the people themselves would be proud of their mode of living.

## The Pastor and Rural Families

If I were a rural pastor, I would attempt to know every man, woman, boy and girl in my entire area and would use that personal friendship for Christ. I would recognize that one of the strong points of rural life is the highly advantageous position of rural families. I would labor to build strong rural homes and by this means build a stronger church. Rural people have more children than city people, and rural families are usually more closely knit than city families. I would utilize this natural characteristic to build a stronger framework of society.

If I were a rural pastor, I would try to recognize the value of the close personal friendships which a rural pastor has, that many city pastors can never enjoy. I would major on intimate and oft-repeated contacts with my people.

## The Pastor and Rural Youth

Realizing the fact that there are proportionately more young people in rural churches than in city, if I were a rural pastor I would major on ministering to my young people. I would attempt to understand their problems in all areas and strive to make my church the focal point of their primary interests. I would seek through an active and aggressive youth program to tie the young people of the community on to God through the activities of my church. I would realize that at least 70 percent of my young people will soon migrate to the city. I would make every possible effort to train them for church responsibilities after they have moved to the city.

For those who can stay in the rural areas, I would strive to counsel them in business and economic matters and develop means for enabling more youth to stay in the country. I would realize that only as young people live in the country and rear their families there would my church have hope for the future.

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## August Issue Baptist Program Largest Ever

The August issue of the Baptist Program, published by the Southern Baptist Executive Committee, is the largest ever to come off the presses.

The 44-page magazine will present all phases of constructing and equipping churches. The subjects will range from architecture to what kind of water coolers you should have. By-lines will be those of many well-known Southern Baptists, according to Editor's Assistant Mrs. Doris Greer.

—Baptist Press.

Professor S. Charles Williamson, Kansas City, Kansas, has accepted the position as associate professor of voice in the School of Sacred Music, Southwestern Seminary, effective August 1.

## Regarding the Summer Slump

By JAMES L. PLEITZ

Everyone, it seems, has an idea or two on how we can avoid the annual "summer slump." Many of these are very fine and if practical would, no doubt, help to avoid this let down so many of our churches experience in the hot summer months. However, some of the suggestions are amusing, to say the least. For example, one suggestion is that we have "drive-in" church services. The idea is that people will come for a brief service in their cars if they can come dressed for their Sunday outing. Obviously, such a service makes it possible for them to salvage much of Sunday for other purposes. To many, God's holy day has already become a holiday and to promote such a service would only increase the new prevalent practice of breaking the fourth commandment.

Another suggestion has to do with the summer message. Recently I read an article which said the solution to the summer attendance problem was to preach on the theme of nature. All of us are inspired by the breathtaking beauty of God's world, and how many people find salvation in contemplation on the beauty of nature? I wonder how many souls would have been saved on the Day of Pentecost if Peter had preached on the theme of nature rather than on Jesus Christ Who has the power to change the sinful nature of man?

The preaching of the Gospel is not a seasonal thing. The hearts of men and women have always craved the old, old story of Jesus and His love. If we continue to faithfully lift up Christ, people will come to hear this message. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." The solution to our problem is not to change the theme of our message but to faithfully lift up Jesus. When Christ is lifted up in the church, the pews are not empty!

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## I Protest

By W. B. O'NEAL

Too many, far too many, preachers and laymen are taking a sort of revenge on other brethren and laymen by shunning them, slighting them and staying away from services or activities wherein they are engaged.

Such persons have been offended, (present meaning of the term), by some word or deed or by some lack of recognition toward themselves. Or maybe they just don't like the way the offender acts. Therefore, with feelings ruffled they stoop to the course of ignoring and even of backbiting while they tortoise-like withdraw themselves into their shells and sulk.

The consequent loss of service to the cause of Christ is appalling. The spirit of forgiveness and of brotherly love is all but completely destroyed. The gate of hatred is left ajar for Satan to enter day or night without a challenge.

Though a brother neglect me, even shun me, and though his mannerisms and methods provoke me and constantly rub me the wrong way, I should not forget my bonds to my Lord nor should I take any attitude that would lessen in the least my offending brother's power to do good.

Paul told Timothy to endure hardness as a good soldier of Jesus Christ, II Timothy 2:3. One of the hardnesses that every soldier has to endure is to soldier with fellows who constantly worry and tantalize him. But to a good soldier the cause for which he fights is greater than his pettish ideas of how he himself should be treated.

"Let brotherly love continue" Hebrews 13:1.

# Keep Your Eyes On Egypt

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

A mighty revolution is in progress there. It is evident to one who has visited Egypt three times in the past two years. I have just finished reading a little booklet entitled "The Philosophy of the Revolution" and the author is Gamal Abd El-Nasser.

It is a very frank presentation of the positive course of action which Mr. Nasser and his confederates are seeking to follow — a policy which led to the abdication of King Farouk, and to the confiscation of his estates and to the reapportionment of the vast land holdings of the well-do-do of all Egypt.

A second booklet on the revolution that the tourist also receives at the airport graphically portrays the shape of things to come.

Entire, new, village centers are being built according to a nationalized plan — villages which provide housing projects with facilities for education, recreation and medical care.

Hospitals are planned for various centers and provisions are being made for the development of a program of education for the children and youth of the land.

The large divisions of farm land, sometimes as many as three thousand or more acres have been taken over by the government and divided up into small acreage and made available to the poor who are to pay for their parcels of ground over a long period of years. I was told that the owners of the vast estates can now have only two hundred acres, or in some incidents three hundred. They are to be reimbursed, I was informed, as the new owners of the property pay the government. This makes a very drawn out process.

There is a great emphasis on agriculture, irrigation, public water supply, public

health, education, and the domestic and industrial arts.

The country is in the tight, vise-like grip of what amounts to little more than martial law. The people are afraid to talk, though some did talk to me freely (and invariably referred to what would happen to them if their words were to become known). One informer told me that political enemies are handled with dispatch, and that there is a camp where such prisoners are held.

There are many who yet hold Mr. Naguib, Mr. Nasser's predecessor, in deep affection, but it is difficult to find among the common people one who speaks kindly of King Farouk. Apparently, the ex-King failed to develop a sympathy for his people in their miserable plight and remained content in the luxury of his own embellished surroundings.

Many think that Mr. Nasser will grow steadily in the regard of the people because of his great emphasis on their welfare. There are also many who believe that he is benevolent and that he is not lining his own pockets with wealth through graft.

It should be interesting, to say the least, to compare the Egypt of today with the Egypt of ten years hence, if Mr. Nasser stays in power, or one the like of him.

But one note is sadly lacking in Egypt's plans for her future. There is little apparent emphasis on the spiritual. The program appears to be materialistic to the core. This is not to infer that the doors are closed to evangelical effort — not quite that. But there are few phrases (at least I have not seen them) such as fall from the lips of our own President in reference to, and in petition for, divine guidance.

# No Lines of Division, Please

By H. H. MCGINTY

Among the many questions on which the messengers voted at the meeting of the Southern Baptist Convention in Miami in May, there was one which was rather unusual. It was a motion to direct that at least one-half of the members of the Committee on Theological Education should be drawn from the ranks of rural pastors. Rarely will one find a motion of this kind on the records of the convention.

We do not question the wisdom or the purpose behind this motion. It so happens that the Committee on Theological Education has before it the question of whether the Southern Convention shall go into the Bible institute business. It is generally agreed that the majority of those who attend Bible institutes eventually serve rural pastorates. For this reason, it was argued, this committee should have a strong representation from this group. The convention approved the motion by a divided vote, and the committee was constructed accordingly.

But we would deplore any move which might tend toward the practice of drawing lines between pastors, or which would seem to array rural pastors over against those who serve in the towns and cities. Persons for committees and other positions should be chosen with a view to their fitness to serve in the field which is indicated. If this principle is carried out, rural pastors will receive a proportionate representation in the long run. And this is as it should be.

But we wince at the thought of setting off the rural pastors as a group. And we cringe sometimes at what seems to be an overemphasis on the "problems of the rural church."

Pastors in rural sections do have to face elements which are peculiar to those situations. But this is true also of those who work in the county seat towns or in the suburban districts or in downtown city churches. In each case it behooves the pastor to acquaint himself with the elements which make up his constituency and to direct his ministry accordingly.

It is also true that rural churches have their problems. But so do urban churches. The wise church seeks to analyze its problems, whatever they may be, and to meet them as they arise, whether they be in the country or in the city. Therefore, we can see no necessity for drawing anything that would look like a line of division — certainly not if it should cast any reflection on the rural pastor or the rural church.

If a child in a family is abnormal or unusual in some way, it is good neither for the child nor the family to over-emphasize this difference. It is much wiser to endeavor to make the child feel at ease in the family circle.

Perish the "country cousin" idea with reference to our rural churches and their pastors. None of us is very far removed from the country.

—The Word and Way.

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## Another Victory

Voters, in Texarkana, Arkansas, defeated, by a margin of more than two to one, a proposal to open a \$5 million race track. Clergymen led the fight against the track and all-night prayer vigils were held at First Baptist Church and Beech Street Baptist Church.

—Survey Bulletin.

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Giving for the praise of men robs God of the praise that is due him.

# A Surprising Defense Of Gambling

By FINLEY W. TINNIN

A friend sent us a clipping from a South Louisiana newspaper in which a Catholic priest edits a feature titled "Pastor's Corner." In this issue the priest paid his "respects" to citizens of this state who oppose gambling.

The priest, it seems, is sponsoring a building program for his church, and he complains that "the stopping of innocent, good, wholesome gambling for church purposes hurt our financial program."

He advocates gambling on the basis that the Bible does not forbid it. True, the Bible does not mention gambling by name, but the Bible does teach the highest moral ethics. The Bible does not mention the Catholic church, nor the pope, nor the mass. Nor does the Bible mention the Sunday school or Training Union. But the unfolding of Christian enlightenment has brought into being Sunday schools and Training Unions.

Consider the following words from this Catholic priest: "Certainly the stopping of innocent, good wholesome gambling for church purposes hurt our financial program. But the jealousy of blue-nosed, narrow-minded bigots who hoped to cripple the expanding program of the Catholic church by their (successful) insisting of doing away with both legal and illegal gambling has boomeranged.

"However, some, less educated and more

provincial and narrow-minded in their views, do honestly confound the two. To them (contrary to enlightened opinion of the centuries) ALL gambling is evil. Some even imagine that it is condemned in the Bible, probably in many places. Whereas the Holy Bible nowhere condemns gambling. It is an indifferent action that is neither good nor bad by its nature, like driving a car. But both of these actions may become good or bad, according to the way we use them. You can kill people the way you drive, and you can cheat at cards. . . . On the other hand, you can have an innocent card game in your home or a social bingo for a good cause, that will provide funds for the cause and supply innocent social life for you and your friends." Selah.

Certainly this does not ring true to the clean American way of life. A person possessed of a good mind knows that gambling is gambling, whether it is bingo, raffles, lottery, dice, poker or slot machines. Gambling is unlawful in the sight of God and man. There may be "blue-nosed, narrow-minded bigots" but they are not numbered among those who obey the law of God and country.

—The Baptist Message.

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With 60 million bucks per year being spent for dog biscuits—the canine can afford to be man's best friend.

# Review and Appeal

By CHESTER E. SWOR

It was the privilege of this writer to deliver the noon address on Friday of the 1948 Southern Baptist Convention session in Memphis. Many of you will remember that after reviewing the chief contemporary youth problems, the speaker pointed out some contributions which need to be made to the solution of those problems by the public schools, by our churches, and by the home.

In pin-pointing some specific contributions which our denomination could and should make, the address stressed particularly the need for a Christ-centered, church-integrated program of recreation, and the urgent need for calling our constituency back to a rededication to consistent Christian living.

## SUGGESTION ACCEPTED

The speaker offered the suggestion that our Sunday School Board establish a division of Recreation to provide leadership, research, planning, and materials which would make possible the institution of a program of Christian recreation in our local churches. You will recall the vigorous response of approval from the convention and the ready response of Dr. T. L. Holcomb in accepting the responsibility for conveying the wish of the convention to the Sunday School Board.

Dr. Holcomb and his aides had already done constructive thinking concerning the problem of offering leadership and materials for church-centered recreation to churches. Now, with cordial approval of the convention, they began to search diligently for the best techniques and for the best leadership for this important new responsibility. Understandable delays made it impractical for our Sunday School Board to initiate the work until 1953. In July of that year Dr. James Sullivan, new executive secretary of the Sunday School Board, extended to Mrs. Agnes Pylant, founder and head of the Department of Christian Recreation in Wayland College, the offer to head a new Recreation Service of the Board.

Mrs. Pylant came to the new work in early 1954. The need and hunger of our churches for leadership and for materials in the field of recreation have literally overwhelmed Mrs. Pylant already! She is doing a near-phenomenal task in Nashville and throughout our convention in conferences, workshops and retreats. This response not only validates the wisdom of our convention and its Sunday School Board in establishing the work; it justifies, also, the prediction that the time will come in which ade-

quate materials for leadership and program will be available by age departments — as in our Sunday School and Training Union literature.

Let us thank God warmly for this increasingly effective supplement to our already vital programs of preaching, teaching, and training. Furthermore, we ought to pray fervently that Mrs. Pylant and her aides in Nashville and throughout the convention will have the divine guidance which they seek so eagerly, the physical strength "to make up for lost time" in this important area of youth guidance, and the convention-wide co-operation which their superlatively important work deserves.

## GREATEST NEED DEDICATED LIVES

The second emphasis of this writer's 1948 message to the Memphis meeting of the Southern Baptist Convention was upon the importance of our spending some time in a convention-wide appeal to our people to return to a closer adherence to the principles of Christian living in life-wide relationships. In the months and years following that appeal, this writer has been constantly besieged by pastors and other leaders to repeat that emphasis wherever possible. Many hundreds of pastors from all sections of our convention have told me that the greatest need of their individual churches is the need for the rededication of their people to a personal living of Christian teaching in their daily relationships.

Again our Sunday School Board has led the way! It has planned more than a year of emphasis upon calling Southern Baptists to a rededication to Christian living in its recently announced "Crusade for Christian Morality." As you will recall, the May meeting of our convention in Miami gave resounding endorsement to the emphasis in which our Sunday School Board will lead through its magnificent array of publications and teaching materials.

This writer wants to say now, as he said with fervor in the 1948 convention, that we need most urgently to recall our people to a rededication to the high standards of Christian living in all relationships. Many of our churches, large and small, are so sorely weakened by materialism, worldliness, overt sin that it is actually conceivable that eventually our denomination could lose its coveted position in evangelism. Though this writer does not want to be an alarmist, he does wish to say from his continuing wide contacts throughout our conven-

## Assembly Workers

Of all the thousands of meetings that take place during the summer months at Ridgecrest, few of the throngs to the Assembly realize the significance of one meeting which Manager W. K. Weeks conducts each week with staffers who serve under him as supervisors.

All but one of those supervisors are there only for the summer and represent many campuses and professions in both secular and denominational work.

They assume the responsibility for the smooth operation of key departments in the Assembly's network of services to hundreds of thousands of Baptist during the summer.

Because of their importance to the Assembly management, Mr. Weeks confers weekly to work out any problems between departments and to plan for harmonious relationships during each conference.

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## Sword Drill Winner

South Carolina's 16 year old Dan Compton, son of Mr. and Mrs. John D. Compton, Greenwood, South Carolina, won the Sword Drill this afternoon during the first Training Union week at Ridgecrest.

Second place went to Alabama's Rebecca Weeks, daughter of Mrs. Mae Weeks, Dothan.

Dan has dedicated his life to the Gospel ministry. He attends the New Market Baptist Church, where his father trained him in the use of the Bible for this contest.

Rebecca attends the First Baptist Church of Dothan, and Miss Bonnie Cline coached her for this event.

tion that we have gone farther in the direction of danger on this score than our traditionally optimistic hearts are willing to admit. Churches which became surfeited with compromise will neither relish nor promote the kind of preaching which evangelism requires. The need for the "Crusade for Christian Morality" is urgent!

It is this writer's eager hope that other forces and factors in our convention will supplement the efforts of our Sunday School Board. The pulpits need to preach the challenge vigorously; our radio ministries need to sound the appeal forcefully; our conferences, conventions, and assemblies need to accent the call to rededication more than ever. Southern Baptist gains of the past and evangelistic potential of the future depend, in significant measure, on the warmth of heart our constituency maintains in its personal walk with Jesus; so, it is logical that we be called now to re-examine the closeness of our living to the principles of morality which Christ taught. The crusade is timely. Let's make it effective!

## "A Merry Heart Doeth Good Like A Medicine"

By MRS. E. P. CARRAGHER  
Puente, California

The perspicuous writings of Solomon from the pages of our Old Testament reach down to us today as we hear him say, "A merry heart doeth good like a medicine." (Proverbs 17:22).

Medicine, as we all know, is given as a curative or alleviation of our ailments and symptoms. Our simile here shows a "merry heart" can produce the same results. Joy is a great restorer and healer. Gladness of spirit will bring health to the body, vitality to the nerves when other tonics fail and sedatives cease to work.

Who has a merry heart? He that finds life to be mirthful, pleasant and gay. He who is aware that happiness lies in the course of living twenty-four crowded hours of each day.

How do we attain a merry heart? The same God who inspired and motivated Solomon's life reigns today and he has given a prescription for the sick and sad and weary through Solomon's writings.

Worry, fear, and distrust bring poison to the system. Joy is balm and healing.

Be glad! Rejoice! for God has given to us all good gifts that make life desirable. Let us look at the beauty He gave us in music — in tone — in starry nights and the moonlit heaven. Forget not the flowers, hillsides, musicians, poets, and songs.

Life cannot be just ordinary, but will be set on high if we take hold of the goodness, mercy, love, blessings, and opportunities that are ours each day.

We can then say, "Our merry heart doeth good like a medicine."

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## Speaker's Tournament

George Perry, native North Carolinian, formerly of Roanoke, Virginia, and student at Carson-Newman College won the Best Speakers' Contest for the state of Tennessee at Ridgecrest Baptist Assembly last night during Training Union week.

Second-place winner is Alabama's Jon Appleton, Youth Director at the First Baptist Church Gadsden, Alabama.

Mr. Perry, son of Mr. and Mrs. L. E. Perry, Roanoke, Virginia, will enter Southeastern Seminary as a ministerial student after graduation from Carson-Newman College. Married only a month, he spoke on the topic, "When I Build My Home."

Jon Appleton, the son of Mr. and Mrs. Jack Appleton, Birmingham, will enroll in the Southern Baptist Seminary, Louisville, Kentucky in September. A foreign mission volunteer for Latin America, he spoke on "This I Believe." Dr. Oscar Davis, First Baptist Church, Gadsden, is his pastor. Jon is a recent graduate of Howard College in Birmingham, Alabama.

## Dry and Partially-Dry Newspapers

By R. H. MARTIN, *Chairman*

*National Temperance and Prohibition Council*

We have just completed a survey of the daily newspapers of the United States to find the number that accept no advertisements of alcoholic beverages. That is, papers that are dry on liquor (distilled spirits) wine and beer. Also, those that are partially dry — papers that accept no liquor advertisements but do accept wine or beer advertisements, or both.

The source of our information on this issue is the latest publication of the Newspaper Section of Standard Rate and Data Service. This publication lists all the daily newspapers of the United States. There are quite a number of the dailies from which this Service apparently was unable to obtain information as to their policy on this issue. The number varies, by states, from one or none to as many as 17 in New York State and 23 in the State of Texas, with an average of 3 or 4 per state.

**Totally Dry Dailies 190;  
Partially Dry 342**

We find the number of totally dry dailies in the United States to be 190. The number partially dry, 342, as follows:

Dry on liquor and wine ..107  
Dry on liquor only .....135

This makes a total of 432 dry on liquor only.

The following 10 states have no completely dry dailies: Arizona, Delaware, Idaho, Montana, Nevada, New Hampshire, South Dakota, Vermont, Wisconsin and Wyoming.

The following only one completely dry daily: Connecticut, Louisiana, Rhode Island, South Dakota, Utah, West Virginia.

States with the largest number of dry dailies: Pennsylvania heads the list with 24; Texas comes next with 19; New York follows with 17; Illinois, with 14; Iowa and Kansas, 13 each; North Carolina, 12.

**Weekly Dry and  
Partially Dry Papers**

Recently we sent out a Release on dry and partially dry weekly papers (including semi and tri-weekly) which was based upon the Annual Directory of County and Suburban Hometown Newspapers, published by Weekly Newspapers Representatives, Inc., for the year 1952.

We have just obtained a copy of this same directory for the year 1955. A study of this up-to-date publication reveals that some changes have taken place within this three-year period in the policy of some weeklies on this issue. We include in this Release the totals of the dry and partially dry weeklies obtained from this 1955 directory, and along with it the correction of an error that crept into the former Release.

**Total Number Dry Weekly  
Newspapers As Of 1955  
In the United States,  
And Of Those Partially Dry**

Totally dry weeklies ---2,121  
In addition to those totally dry,  
Dry on liquor and  
wine only .....742  
Dry on liquor only .....703

Number dry on liquor only, 3,566. We regret that in our former release the statement appeared that there were 3,547 totally dry weekly papers. It should have stated that there were this number dry on liquor only. We ask those who published the former Release please to make this correction.

The purpose of this Release is two-fold. To let our temperance friends and the public know that there are not a few, but many, editors and publishers of newspapers who will have no part with the Liquor Industry in promoting the sale and use of a product which is debauching and destroying human life, breaking down public morals, and wrecking the home life of our beloved country, by advertising their product.

Also to urge all the friends of sobriety and decency to commend these editors and publishers for the stand they have taken on this issue, many of them at a heavy financial loss. The Committee Against Liquor Advertising of the National Temperance and Prohibition Council urges that this be done. Also that they transfer their support of liquor advertising papers to those that refuse all such advertising. In making appeal to Wet editors, there is nothing so persuasive as the withdrawal of your subscription. You will know or can readily find out the dry newspapers in your community or city. Manifestly we cannot furnish them.

### CHILD

Four hundred years ago a gardener planted a small pine tree in 1 inch of soil in a shallow dish. He trimmed each root and branch as the tree grew. When he died his son took up the task, and on down thru 19 generations. Today that tree stands, never having outgrown the original dish, in the Kuhura Gardens in Tokyo. After 400 yrs it is only 20 inches high with a twisted top some 36 inches across.

That little tree shouts a warning to every parent. The mind and soul can be cut back just like the tree, always with the same result: a dwarf!

—Grit.

### Missionaries' Addresses

Mr. and Mrs. William E. Haltom, Southern Baptist missionaries to Hawaii, are moving from Altus, Okla., to Denver, Colo., where their address is 7325 West 34th Street, Denver 15. They are in the States because of injuries Mrs. Haltom received in an accident last year. Mr. Haltom is a native of Little Rock.

Mr. and Mrs. John W. Shepard, Jr., Southern Baptist missionaries to Japan who are in the States on furlough, are moving from Camden, Ark., to Louisville, Ky., where Mr. Shepard plans to study at Southern Baptist Theological Seminary. They may be addressed care of the seminary.

Mr. and Mrs. Ernest L. Hollaway, Jr., Southern Baptist missionaries to Japan, have moved from Fort Worth, Tex., to Arkadelphia, where they may be addressed c-o Dr. R. C. Daily, Route 1. They are in the States on furlough. Mr. Hollaway is a native of Womble (now Norman) and Mrs. Hollaway is the former Ida Nelle Daily, of Arkadelphia.

Dr. and Mrs. Thomas E. Halsell, Southern Baptist missionary appointees to Brazil, have left for Campinas, where they will enter language school. They may be addressed at Caixa Postal 679, Campinas, Sao Paulo, Brazil. Both are natives of Arkansas, Dr. Halsell of Benton and Mrs. Halsell, formerly Mary Elizabeth Tolson, of Rison. They make their permanent American home in Little Rock.

Mr. and Mrs. Donald L. Orr, Southern Baptist missionaries to Colombia, have returned to the States on furlough and may be addressed temporarily c-o Rev. B. A. Rogers, Route 1, Box 147, Midland, Tex. Mr. Orr is a native of Hot Springs, where he and Mrs. Orr make their permanent American home.

Mr. and Mrs. Glendon D. Grober, Southern Baptist missionary appointees to Equatorial Brazil, have left for Campinas, where they will enter language school. Their address is Caixa Postal 679, Campinas, Sao Paulo, Brazil. Formerly Mr. Grober was a resident and pastor in Arkansas.

Dr. and Mrs. John L. Riffey, Southern Baptist missionaries to South Brazil, have sailed for their field of service after a furlough in the States and may be addressed temporarily at Caixa Postal 320, Rio de Janeiro, Brazil. Both are natives of Arkansas, Dr. Riffey of Marianna and Mrs. Riffey of Greenwood. They make their permanent American home in Forrest City.

### O. P. Maddox Dies

Otis Pendleton Maddox, 81, Southern Baptist emeritus missionary to Brazil, died Sunday night, July 17, at Waco, Tex.

A native of Rockport, Ky., he was educated at Bethal College and Southern Seminary, Louisville, Ky. He held pastorates in Kentucky and Tennessee prior to his appointment to Brazil by the Foreign Mission Board in 1905.

From 1906 to 1917 he was an evangelist in Rio de Janeiro and from 1918 to 1945 in Belo Horizonte. He helped to organize Rio Baptist College and the Baptist Theological Seminary in Rio. He was co-organizer and director of the Baptist school, *Colegio Batista Mineiro*, in Belo Horizonte; and he was one of the leaders in organization of the Brazilian Baptist Convention.

In 1904 he was married to Effie Roe who died in 1950.

They are survived by seven children: Mrs. Kathleen Maddox Pinto, Paul Judson Maddox, Otis Pendleton Maddox, Jr., Dr. Samuel Eaton Maddox, Dr. Azzie Daniel Maddox, M.D., John Ray Maddox, and David Carroll Maddox.

—OOO—

### Hungry For a Handshake

"Just hungry for a handshake," the old man said, extending his trembling hand to my young preacher husband. He was pathetic, like a child flinging open the door of his heart.

That small incident changed the whole tenor of my husband's ministry. It colored the content of his preaching and made him conscious that "A friend loveth at all times, and a brother is born for adversity."

It also taught us both the value of extending our circle of friends and the worth of a close friend.

Once we are lucky in having had a close friend for a long time, to lose that one becomes a tragedy, always unforgettable. When Charles Lamb lost a friend with whom he'd been close as a brother, he was beside himself with grief and loss. "There is now no one left to call me Charlie!" he cried.

None of us have too many friends. There is always room for another and, someday, we may be "just hungry for a handshake."

—Mrs. Tom Carter.

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## Now Is The Time To Plan For The Future

The church that plans ahead goes ahead. What does your church hope to accomplish next year, October 1, 1955, to September 30, 1955. One pastor together with his church leaders determined last year that their church would baptize this year at least one hundred people. With two months to go in the associational year this church has baptized more than one hundred.

Throughout the entire year the major concern of evangelism has moved this church to increase the Sunday school enrolment, improve the Bible teaching ministry, step up the visitation program, and multiply personal soul winning with the result that God has richly blessed every effort. It is no secret what God can do. What he has done for any church he can do for every church.

Next year, 1955-56, the Sunday school program will be built around the scriptural injunction in Deuteronomy 31:12, "Gather the people . . . men . . . women . . . children." The aim will be "Every family in Sunday school," and the theme will be "Bible study for every member of the family."

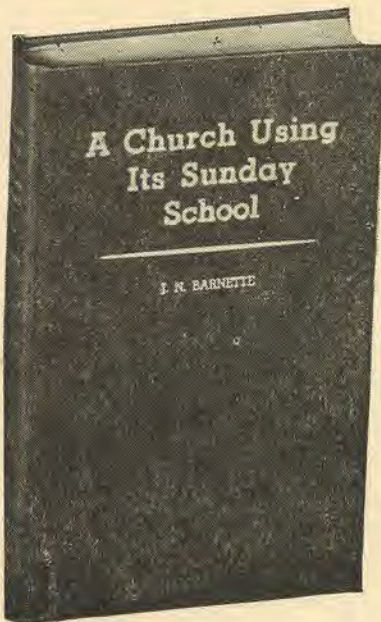
To make the most of these outstanding objectives every church in Arkansas should make adequate preparation. They should plan ahead in order to get ahead. Every church in the state should observe Preparation Week, September 18-25, 1955.

All of the Sunday school forces throughout the Southern Baptist Convention territory will place a special emphasis during the coming year on reaching **more adult men, young people, and babies.** It has been proven that when there are as many classes for men as there are for women in the Sunday school that there are as many men reached for the Sunday school as there are women.

It has also been proven that when there are separate classes and departments for single and married young people, 17-24 years, with the seventeen-year-olds being kept separate in classes and departments that more young people are reached and held.

It has also been proven that the babies, birth through three years of age, are perhaps the easiest group to be enrolled in Sunday school and when adequate organization is provided and functions efficiently there is hardly any limit to the number of babies that may be enrolled in the Cradle Roll and later transferred to the Nurseries in the Sunday school.

Before and climaxing Preparation Week churches should plan to set up more men's classes, make adequate provision for reaching young people, and the babies. Launch these plans during Preparation Week.



**A Church Using Its Sunday School** is the book suggested as a basis for the training of Sunday school workers during Preparation Week. Into the discussions of the week should be worked the goals and suggested plans that will be found in the 1955-56 planning booklet, "Every Family in Sunday School." A copy of this pamphlet will be mailed to every pastor and church.

Remember that the church that plans ahead goes ahead. The great spiritual tragedy of the day is that people by the hundreds and thousands are scattered. God's command to us is to gather the people. When Jesus saw the multitudes that were scattered as sheep without a shepherd he was moved with compassion. Such a compassion in our hearts today will move churches to take the practical steps necessary to gather the people and teach them the Word of God and win them to Christ, the church, and to service.

### 1955-56 SUNDAY SCHOOL DATES

Southwide Preparation Week . . . September 18-24, 1955.

State Regional Sunday School Conferences . . . October 10-14, 1955.

Monday, October 10,  
First Church, Fort Smith

Tuesday, October 11,  
First Church, Hope

Wednesday, October 12,  
First Church, Pine Bluff

Thursday, October 13,  
First Church, Harrison

Friday, October 14,  
First Church, Paragould

Southwide Sunday School Clinic, Birmingham, Alabama . . . January 7-20, 1956.

State Vacation Bible School Conference . . . February 6, 7, 1956.

Arkansas Baptist State Assemblies . . . June 28-July 10, 1956.

## Season of Prayer For State Missions September 19

Material for the State Season of Prayer Program, which is being observed on September 19, is being mailed from our office this week. Let us urge each organization to take these programs that have been prepared by faithful and talented helpers in our state, and do our best in observance of this day. Mrs. Ralph Douglas prepared the program for the WMS; Mrs. Howard Wilson for the Sunbeams; Mrs. Andrew Hall for the YWA; Mrs. S.W. Eubanks for the GA; and Rev. Lawson Hatfield for the RA. How grateful we are for their help in this important work. The theme for our program is, "Arkansas, our Judea." It is our prayer that we shall see our great field as God sees it, truly "white unto harvest."

to full-time Christian service. Miss DeVault will have a complete report upon her return to the office. Join us in prayer that souls will be turned to Christ in acceptance of Him as their personal Saviour. The YWA week-end camp, July 30-31, is also reported to have been a mountain-top experience to all who attended.

### ATTENTION BWC MEMBERS!!

Send your \$1 reservation fee to the State WMU Office by August 15, for BWC Conference at Ferncliff Springs, August 20-21. Among the missionary speakers will be Ann Wollerman from Brazil, Mrs. Genus Crenshaw, missionary to the Seminole Indians in Florida and Mrs. Ann Margrett, Argentina. Miss Cooper, our Executive-Secretary who is to be home soon, will bring a special "feature" as she shares experiences on her recent trip to Africa, Europe, the Near East and the Baptist World Alliance Congress. Every member of every Business Woman's Circle is urged to attend.

Woman's Missionary Union  
Nancy Cooper, Secretary.  
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## New R.A. Ranking System

A new ranking system for Royal Ambassadors will become effective October 1st. This announcement was made recently by the Southern Baptist Joint Committee on Royal Ambassador Promotion. John W. McCall, Memphis, is Chairman. The new system has three divisions for each rank:

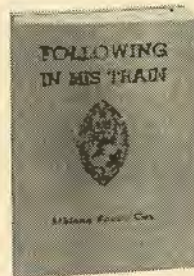
- (1) The Boy and His Chapter
- (2) The Boy and His Denomination
- (3) The Boy and His Bible

Additional projects for the two higher ranks—Ambassador Extraordinary and Ambassador Plenipotentiary—have also been adopted.

"This new system will give us a uniform ranking system throughout the Convention," stated Eddie Hurt, Associate Secretary of the Brotherhood Commission in charge of Royal Ambassador work. "We believe both boys and men will like it. It offers both practical and challenging activities for advancing boys from Page through the ranks of Squire, Knight, and Ambassador in Royal Ambassador work."

George W. Schroeder, Executive Secretary of the Brotherhood Commission and Secretary of the Joint Committee on Royal Ambassador Promotion, praised the work of the Committee members. He commended State Royal Ambassador Secretaries and the State Brotherhood Secretaries who helped draft the ranking system.

Copies of the new ranking systems are available from your Royal Ambassador Secretary or State Brotherhood Department.



It will soon be time to study the 1955-56 Year Book and Guide Book as we approach the new year in Woman's Missionary Union. Many of our workers will need training, new inspiration will be needed to launch out into a new year of service for our Lord in Missionary Education. Each organization should study anew the fundamentals of our great work. What could be a better supplement to our guide book and year book than the new edition of "Following in His Train?" Mrs. McMurry urges the use of his book as the methods study this fall. A reprint is just off the press, and can be secured by sending for it to your Baptist Book Store, 303 West Capitol, Little Rock, Arkansas, for \$1.

### MISSIONARY CAMPS

Many interesting reports are coming to our office about the wonderful missionary camps being held at Ferncliff Springs at the present time. Miss DeVault has secured many colorful speakers for these days of inspiration for our boys and girls. Last week our Intermediate Girls' Auxiliary Camp was held with 135 present. This was a high week in the lives of all who attended, with several of them surrendering their lives

First Assembly—  
June 28-July 3, 1956  
Second Assembly—  
July 5-10, 1956

State Regional Sunday School Conferences . . . October 8-12, 1956.

Edgar Williamson, Sec'y.

# Children's Page

## Peter Pocket Has a Plan

By MAY JUSTUS

Peter Pocket liked to go to mill with Granny Messer. Down on Deer Creek was Uncle Tobe Turner's mill where all the corn on Pine Mountain was made into meal.

Peter Pocket liked to listen to the sound of the corn grinding in the big hopper. He liked Uncle Tobe's cheery talk when he and Granny went to mill.

"Nothing better than corn pone," Uncle Tobe would say with a chuckle. "I used to have good corn pone before my wife died. I never learned to bake good bread," he would add with a sigh which always made the boy feel very sorry for him.

"Granny," said Peter Pocket one day while they were shelling corn to take to the mill, "couldn't we take Uncle Tobe a piece of the corn pone which was left from dinner?"

"To be sure," replied Granny Messer. "Take some of it if you like."

And so it happened that Peter Pocket went to the mill carrying something besides the sack on his shoulder.

"Guess what I have in my pocket, Uncle Tobe!"

Uncle Tobe slapped his roly-poly sides with his hands, screwed his face to one side, cast his right eye up toward the top of the mill, and said to himself:

"I'll bet a pretty it's something!"

"Oh, yes, indeed, Uncle Tobe," said the boy, continuing to pat his bulging pocket. "It really is something, and something very nice—something for your supper."

"Is it an apple?" asked Uncle Tobe. "Oh, yes, I suppose it will be a nice red apple."

"No, it is not an apple," answered Peter Pocket. "Did you want a red apple very much, Uncle Tobe?"

"Nope! Never thought of an apple till this minute, till this very minute," said Uncle Tobe. "And if it is not a red apple, why, then, most likely it's some fine dried chestnuts."

"Not, it's not chestnuts," replied Peter Pocket. "Were you wishing particularly for some chestnuts, Uncle Tobe?"

"Never a thought about chestnuts," said Uncle Tobe with a vigorous shake of his gray head. "But I'll make one more guess. Is it a molasses cake, then?"

"No," cried Peter Pocket, "it is not a molasses cake. We eat all the molasses on our porridge. There is not enough to spare for making a molasses cake, I think."

"Come, come, Peter, and show the miller what you brought him," said Granny Messer.

"Corn pone!" cried Uncle Tobe as Peter pulled from his pocket a big, thick piece of bread and laid it in the miller's hand.

"Yes, and now you can have it for your supper," said the little boy, looking happily at the old man.

"Of course, I'll have it with a bowlful of Honey's milk," the miller assured him. "I usually have a bit of gruel or grits, but tonight I shall have milk and bread as I used to have every night for my supper."

"Bread and milk must be very nice," said Peter Pocket, a bit longingly. Granny Messer had no cow, and so Peter Pocket had no milk, but only molasses to eat on his porridge or his bread, as it happened to be.

"We must get our corn ground and get back home," said Granny hurriedly. She was afraid Peter Pocket would tell the miller too much about how bare their cupboard was, just like poor old Mother Hubbard's.

The miller hurried to pour the corn into the hopper, where it disappeared. Then it came out below, fine, sweet meal. Peter sniffed the smell in the air. It almost made him hungry to do that.

"Are you wondering how the corn becomes meal?" asked the miller, with a smile, noticing the serious expression on the little boy's face.

"No, sir," said Peter Pocket. "I was wondering how much milk and corn pone I could eat if I had it."

"We must be getting back home," said Granny quickly. She did not want Peter Pocket to talk so much about eating.

By this time the meal was all ground, and the miller had put it into one big sack and one little sack. But, as he was tying the little sack, he had a sudden thought, and he untied both sacks and poured all the meal into the big one.

"Never mind about carrying the meal home," he said. "I am coming up your way a little later, and I might as well bring the meal along as I come. It is not a hard load for me."

"That is too much trouble for you," said Granny Messer.

"It is no trouble at all," the old man replied, "and I like to do a neighborly turn once in a while!"

So Granny Messer and Peter Pocket went back up the creek to their cabin and kindled a fresh fire on the hearth. It was burning beautifully when there came a knock at the door. Granny Messer hurried to open it. There was

the miller with the bag of meal and a big pail of milk.

Peter Pocket was so overjoyed at the prospect of having all the bread and milk he could eat for his supper that he was well nigh speechless for a few minutes, and could only caper around the hearth so recklessly that Uncle Tobe pulled him back for fear that he would turn into a real flame and go right up the chimney.

The fire was now a bed of glowing coals, and Peter Pocket ran to get the oven and lid for baking the bread. With the shovel he raked out a nice little heap of coals and set the three-legged oven on it.

"We shall need to bake more bread," he explained to Granny Messer, "for Uncle Tobe is going to stay for supper."

"Oh!" said Granny Messer in surprise.

"No!" said the miller, as much surprised as she was.

"Oh, yes!" cried Peter Pocket. "For then you may eat some of our fresh bread, and we shall eat some of your fresh milk, and we shall be happy together."

After supper, the miller thanked Granny Messer and rose to go. At the door he turned around to her and said: "If you'll agree to bake bread for me, I'll divide Honey's milk with you."

"That is very kind of you," said Granny Messer, "but—"

"Oh, yes!" cried Peter Pocket. "It is very kind, and it's so nice to have all the bread and milk one can eat, isn't it?"

"Yes," said the miller. "That is just what I think, too."

"Well, if you think it is a fair bargain," agreed Granny Messer. It was understood that every day after this Peter Pocket should bring the miller a fresh corn pone in exchange for a pail of nice new milk. And you may be sure that Peter thought this a very fine bargain.

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### CHILD

Some parents talk about a child in his presence as if he weren't

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## 4th Session Philippine Seminary Begins With 28

The Philippine Baptist Theological Seminary, Baguio City, opened its fourth session on July 5 with a total of 28 students, 22 Filipino and six Chinese. Dr. Frank P. Lide, missionary president of the school, says: "If we were able to receive all the students who want to come to us, we would have several more. We are limited in the matter of dormitory space, classroom space, and faculty."

Within a few weeks the school will be moved to its new campus in Baguio, where the first building is almost completed. At present the school is using a Chinese hotel for a dormitory and a church building for classrooms.

Dr. Lide said, "Please request the people to pray that our seminary may have adequate faculty and facilities to meet the needs of the work."

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If you meet a frown  
Do not despair;  
Keep looking—

You'll meet a smile  
somewhere.

—Paula B. Barnes.

there. . . Try to imagine such a thing happening to you. Don't say "That's different; I'm grown up." You and the small fry differ in some respects but not in your sensitivity to an affront. Feelings come in one size only and are just as vulnerable at 5 as at 50.

—Quote.

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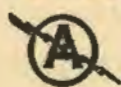


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HELPING BUILD ARKANSAS

## State Music Director Begins Work Full Time

August 1, 1955 marked my first day of full-time service as State Music Director for Arkansas Baptists. As I begin this work of leading in a Church Music Education Program for our state I am humbled as I think of the responsibility of the position. The Church Music Education Program in the majority of the churches of the Southern Baptist Convention is making very rapid progress. However, my concern is that I will not only be able to help in the churches that have a well established program of music but also be able to reach out to the very last church in such a way that we may in all our churches magnify the Master through music.

### Calendar of Events

Note the following events that we have scheduled for next year:

Southwestern Seminary Music Workshop — February 19-25.

Elementary Music Festivals and Workshops — February 27-March 2.

Youth Choir Festival — March 23.

Junior Choir Festival — March 24.

Ridgecrest Music Week — June 14-20.

Youth Music Camp and Leadership School — June 18-22.

Glorieta Music Week — June 19-25.

Associational Music Planning Meeting — November.

Along with these State and Convention activities we are urging every association to have a Music School, for every association to elect a nine member Music Committee at its annual meeting and for every church to observe September as Church Music Month and the Hymn of the Month for every church to participate in associational music activities as suggested by their Associational Music Committee.

Even before the Director began his work on a full-time basis, enough churches had requested Music Schools to keep the State Director busy for the rest of this year. If the requests for schools continue to come in to the Church Music Department we will have to enlist some of our Ministers of Music in these schools. If you, as a Minister of Music, are interested in teaching in a School of Music or directing a Graded Choir Clinic or leading in an Associational Hymn Sing please mail your name, address and qualifications to the State Director at once.

Schools of Music in churches do not just happen, and they are not successful unless they are planned in detail long before the time

for the school arrives. Months before the school your church should set the date for the school, clear desired dates on church calendar, arrange for finances, secure church approval, choose the faculty, arrange schedules for classes tentatively and contact State Director of Church Music. Even though the State Director may not be a member of your faculty he can be of help. Ask him to assist in planning. A school functions best when the work of directing the school is divided among committees. These should include a Steering committee, Building and Equipment committee and Publicity committee. The above suggestions are outlined in detail in the pamphlet, **PLANNING AND OPERATING A SCHOOL OF CHURCH MUSIC**. These pamphlets may be secured from your church Music Department.

Arkansas is lagging behind all other states in the percentage of awards given for music courses for the year 1955. This is quite understandable since there was no State Director of Music for the first five months of this year. Perhaps there are many churches who have had schools of music that have not turned in their request for awards. Please make these requests immediately at the close of your School of Music. In this connection the State Director is interested in every music activity within your association or church. He would appreciate you sending this information to the Church Music office any time you feel that the State Director can be of help or should attend an activity in your church or associate please feel free to call upon him.

**THE ASSOCIATIONAL MUSIC PLANNING MEETING IS POSTPONED UNTIL NOVEMBER 11, 1955.**

### First Church, Malvern, Has Music School

The First Baptist Church of Malvern just completed a Church Music Training Course using as a text "Practical Music Lessons," by McKinney. Mr. Ernest Mosley, Minister of Music, First Church, Arkadelphia, taught the adult classes and Mrs. Ernest Mosley taught the children's classes. 29 adults received awards for the completion of this book and 19 children received Certificates of Participation.

Church Music Department  
 LeRoy McClard, Director.

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### CHRISTIANITY

Christianity isn't only going to church on Sunday. It is living 24 hrs of every day with Jesus Christ.

—Billy Graham.

# The Courage of Daniel

By BURTON A. MILEY

## Sunday School Lesson

August 14, 1955

Daniel 5:17-28

Everybody loves a hero. A hero possesses resources which others do not possess. These resources are manifested when the possessor has opportunity to use them. A crisis reveals a hero. Daniel was moved by convictions others failed to own. These convictions built resources of faith which distinguished Daniel above others. He is one of the favorite heroes of biblical literature.

### PREPARATION FOR SERVICE

Nebuchadnezzar adopted the policy to take some of the more promising Hebrew captives to train in governmental service. This plan gave morale to the common run of captives. It also improved relationships between victor and vanquished. Daniel, Hananiah, Mishael, and Azariah were among the ones selected to learn the Chaldean language and wisdom. Their Hebrew names which bore relationship to Jehovah, God of the Hebrews, presented a problem. This was solved by giving to them names which bore relation to Babylonian gods. The Babylonians wanted no indication that any god was superior to their gods. Daniel means "God is my judge." His Babylonian name was Belteshazzar "protect thou his life." The three companions also underwent re-naming. Hananiah, "Jehovah is gracious," became Shadrack meaning "command of Aku" the Moon god. Misheal was named Meshach, a name scholars have not interpreted. Azariah was called Abednego "servant of Nebo." The fact of the new names which the Babylonians gave them is a testimony to their faithfulness and representation of God.

These student captives were kept in the king's spacious palace, possibly in dormitory type life. They were given a daily fare of the king's meat and wine. Daniel did not choose to eat the king's fare. He asked for the privilege to eat after the custom of his people. This privilege would save his religious conscience from compromise since the king's meat was probably unclean to Jews. His health would also be safeguarded. He found favor with the chief eunuch and was served vegetables and fruit instead of the king's meat. This is the meaning of the world "pulse."

Daniel's decision had a great effect. It set him and his companions apart.

After a ten day test they were appraised as "their countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." The test of ten days was rewarded by permission for their own choice of diet. When they stood before the king (probably

after three year's training) he found them to be "ten times better than all the magicians and astrologers that were in his realm."

The effect of this no-compromising conviction can be traced over a long period of time. Daniel was probably between twelve and seventeen years of age at the time of his captivity. This would place his birth near 622 B.C. and he served for a long period of useful life until 539 or 538 B.C. This record could not have been established had not Daniel proved himself by noble resolve and courageous action in early days of his life. Loyalty to God early in life will increase usefulness for all the years of life.

### TEST OF COURAGE

The ruler Belshazzar made an outstanding feast. A thousand of his lords and nobles came. The royal harem was included in the invitation and a night of revelry shook the entire kingdom. Men ate and drank and women danced with abandonment. The purpose of the feasts was religious. The kingdom leaders were gathered in order that the gods of gold and silver might be praised. The climax of the evening came when vessels from God's temple in Jerusalem were brought in to be used as wine vessels to toast the gods of gold, silver, brass, iron, wood and stone. Such desecration was to show the superiority of the gods of Babylon over any other god that existed including Jehovah. Since the religious element was foremost in the feast, one might wonder why such debauchery would be permitted. In pagan life drunkenness was not a thing of shame. All feasts ended in drunkenness and physical orgies that can scarcely be described. Such debauchery was considered a fitting climax to any religious outlet. Morality was divorced from pagan religion. The feast was really a forced test of supreme Diety.

Belshazzar was in the midst of this normal patterned religious feast with the desecrated vessels of God's temple in the richly endowed hall of splendor and nobility when the handwriting appeared on the wall. The method of the handwriting was sufficient to cause the king to shake as a leaf that has no tree. The method aroused suspicion of the message. The nobles and princes who had

been looking to Belshazzar with pride because of his kingship saw evidence of one superior to him and his gods in the armless hand which wrote the queer message upon the stucco. However, the message could not be read by the wise men of the land. None was wise enough in sober moments to interpret the meaning. It was, however, taken for granted that a great meaning was attached to it. Finally, Daniel was brought in, by the queen's suggestion, as one that could interpret the handwriting. Why wasn't Daniel at the feast? He was a ruler. Maybe long since the King has ceased to include him in any of the royal festivals because he would not go their way and partake of their drink. Daniel had established himself in his early days by refusal. Finally he was left alone when the passions of men were released under the title of festival moments.

It took courage to do what Daniel did when he read the handwriting on the wall. It meant that he had to stand before his superior, the king, and inform him that the kingdom was about to be taken from him. He had been tried in divine balance and had been found wanting. He was weighed and proved too light. His kingdom was to be divided. It was not easy for a man to speak this to a despot of the East who held the power of life and death over any subject. Daniel literally took his life in his own hands and courageously bore the message to the king. The simple life of faith is stronger than the formal life of diplomats. The life under the direction of God is always superior.

### PRACTICAL LESSONS

**Convictions Generate Courage.** Courage never comes without conviction. Conviction is the establishment of that which counts. Daniel knew God counted. He refused the king's menu and received courage to stand before the king to tell him of the handwriting upon the wall. The lax thought that God counts is responsible for much weakness in faith's expression today. Are the Hebrew children who ate the king's food named for their usefulness? Many compromising Christians will never be known as a power for God or leader for men.

**Every Government Needs God's Man In It.** God is eternal in His truth and existence. That which belongs to God possesses his nature. The surest way to continue is to go God's way. Alexander the Great, Napoleon the Conqueror, Hitler the Upstart are only a few who denounced God and dissolved kingdoms. The security of America is enhanced by the godliness of her leadership.

**Godly Men Withstand Ungodly Influences.** Daniel had his own

## Figures to Inspire

SUNDAY, JULY 31

\*Indicates Missions Included

	S.S.	T.U.	Add.
Alma, First	190	87	
Benton, Calvary	192	91	1
Benton, First	*686	*200	21
Berryville, First	208	101	
Blytheville, First	*628	*269	
Booneville, First	386	106	2
Cabot, First	*350	*204	2
Camden, First	*755	*241	2
Conway, First	420	79	
DeQueen, First	244	84	
El Dorado, First	*1012	283	14
El Dorado, Immanuel	561	234	
El Dorado, Second	470	225	10
El Dorado, West Side	340	131	2
Fayetteville, First	*572	*139	
Fort Smith, Bailey Hill	173	107	
Fort Smith, First	*1543	*646	11
Fort Smith,			
Grand Avenue	*744	*310	2
Fort Smith, Immanuel	354	131	
Fort Smith, Millcreek	187	86	1
Fort Smith, Spradling	230	98	1
Fort Smith, Trinity	321	135	1
Hamburg, First	321	119	
Hot Springs,			
Central	*422	*172	
Hlenena (West)	365	135	
Hot Springs, First	318	120	1
Hot Springs,			
Park Place	403	117	1
Hope, First	*565	186	2
Jacksonville, First	*432	174	
Jonesboro, Central	293	136	4
Little Rock,			
Tabernacle	587	150	
Little Rock, First	*955	396	7
Little Rock,			
Immanuel	*1497	553	16
Little Rock,			
Pulaski Heights	567	154	
Little Rock,			
Rosedale	149	77	2
Little Rock, Second	*951	317	3
Little Rock,			
South Highland	491	186	2
Magnolia, Central	*1081	*234	3
Malvern, First	528	150	
Mena, First	*362	172	1
Monticello, First	440	203	
McGehee, First	488	173	
Nashville, First	286	134	
No. Little Rock,			
Baring Cross	*992	302	3
No. Little Rock,			
First	276	116	3
No. Little Rock,			
Park Hill	414	141	1
Paragould, East Side	278	186	2
Paragould, First	644	298	3
Paris, First	400	101	2
Pea Ridge, First	165	83	
Pine Bluff,			
South Side	622	214	2
Rogers, Sunnyside	140	48	2
Searcy, First	335	138	
Smackover, First	341	142	
Smackover,			
Joyce City	178	124	2
Springdale,			
Caudle Avenue	205	95	
Springdale, First	482	197	2
Star City, First	320	136	
Texarkana, Calvary	361	129	1
Warren, First	472	204	

life to lose by his stand, but God "brought Daniel into favor and tender love with the Prince of eunuchs."

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# Executive Board STATE CONVENTION

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

## Dedication of Calvary Church, Osceola

Calvary Baptist Church grew out of a mission which was established by the First Baptist Church in Osceola. The mission held its first services April 2, 1950, with 26 in Sunday School. J. A. Hogan of Walnut Ridge and Ewell F. McKinnie were the first pastors. When the mission became a church in June, 1953, J. T. Rhoades was elected treasurer, Erus Bradshaw, clerk, and the deacons were Charles Hampton, and J. T. Rhoades. In October, 1954, C. S. Womack became the pastor and led significantly in the development of the new church. Womack is a great preacher and the people come to hear him. The church has remodeled and redecored and improved the building and installed a baptistry and a Hammond organ. The sanctuary is magnificent and will seat three hundred people. This church building is a thing of beauty and of service. A very large crowd gathered for the dedication services in the afternoon of July 17. Look at this record:

Since organization of the church there have been 144 additions, 75 by baptism, 69 by letter. Average attendance at Sunday school first six months, 1955, 102. Regular offerings have been: 1953—6 months, \$2,164.20; 1954—12 months, \$5,741.00; and first 6 months, 1955, \$4,717.60. Contributions to statewide causes as follows:

	Cooperative Program	Associational Missions	Orphans Home	Avg. Per Mo.
1953 6 months	\$216.42	\$ 38.13	\$25.40	\$46.66
1954 12 months	574.10	174.73	68.78	68.13
1955 6 months	471.76	93.90	12.90	96.43

—BLB

## Annual Associational Meetings

From September 1st until October 28th, the associations of our Convention will be convening for their annual meetings. It is a time when our people will hear reports of the past year's work and make plans for the future.

Your denominational workers are making up their itineraries now. If you would like for any of these denominational servants to speak at your meeting, it would help if you contacted them in the near future.

If you have made out your program, we would like to have a copy of it as soon as possible. We feel that it would be wise to have someone bring a special message on the Cooperative Program. If you need a speaker for this, we shall be glad to help you obtain one.

Plan now, for a bigger and better annual meeting. Try to make every minute count and then let each pastor urge the people of his congregation to attend. —RD

## Supplementary Salaries

Dear Brother Bridges:

You asked my opinion of our Missions program whereby we supplement the salaries of our pastors on certain fields. You will remember that I had a small part in setting up this program. It was after my plea for greater support of this work that our beloved Dr. Otto Whittington made a substitute motion to the effect, "That the Convention contribute whatever is necessary, the need to govern the amount." That motion carried. I was well pleased with it then and am now. However, there is a danger of our getting away from the heart of Dr. Whittington's motion, "Whatever is necessary, the need to govern the amount." I am convinced that no church or pastor has a right to ask for or receive a supplement until they have made an honest try to carry their load themselves.

I was the youngest of five boys. I asked for many favors, but my father, who looked continually to the future development of his boys, firmly insisted that I must not ask anyone to do, or help me to do anything I could do for myself. I continually thank God for that teaching of my father. That is just as true of a pastor and church as it is of a boy. We gain strength by exerting ourselves.

Sincerely yours,  
Ernest Baker.

## Stewardship Meeting

Tuesday, August 30, there will be an important meeting of all the associational missionaries, moderators, vice-moderators, treasurers and clerks. This meeting will begin at 10 a.m. and close at 4 p.m. If you are one of these associational workers and can't come, then try to persuade some from your association to attend in your place.

Last year we were able to pay part of the traveling expenses for all who attended this meeting. Because of the lack of promotional funds, we cannot help on your expenses this year. But, if the worker in each association will get together and ride in one automobile the cost per person will be a nominal sum and we believe that your time will be well spent. Therefore, we urge each worker, who possibly can attend, to be present August 30 at 10 a.m.

## Every Church a Budget Church

The Southern Baptist Convention Committee is urging that every church formulate and adopt a budget. It is pointed out that we have approximately 10,000 Baptist churches in the Southern Baptist Convention that have never had a church budget. If that is true, and I am sure that it is true, we need to do something specific at that point, don't we? Let's try to get every Baptist church to have a budget.

Then too, every budget should include the Cooperative Program; and it is best to have it on a percentage basis. That is, giving a definite percentage of the budget to missions through the Cooperative Program. The church can and will determine the percentage, of course, whether it be six percent of 12 percent or 35 percent. Each church will have to pray about it and decide on that percentage just as they decide on the amount of money they have been putting into the budget.

It is also urged by the Southern Baptist Convention Committee that churches increase the percentage that they are giving to the Cooperative Program as much as five percent each year until a 50-50 division of funds is reached. It is better for a church to adopt a budget with a definite percentage of its total budget for the Cooperative Program than it is to give a flat amount of dollars and cents. If it is on a percentage basis, then in case there is a depression, local expenses suffer with the mission item in the budget; and if there is an inflation and much more money comes in than was expected then local expenses will share the blessings of the increase along with missions. It is fairer to all. Let's go on a percentage basis. —BLB

## Unity Amid Variety

Some of our churches have 50 members which means that the church has 50 different varieties of human beings. Other churches have 450 members which means 450 more varieties, while a few churches have 8,000 members or 8,000 varieties of church members. But with all the different varieties there can be a great unity and a wonderful oneness.

In the New Testament churches, one tie made of all the members one bundle. The bonds which united them all was that Jesus Christ was Savior, Lord and friend. There was not always a unity of opinion about local matters, but there was a unity of spirit. They sometimes differed on how to do mission work, but they had a unity of purpose, which stood them in good stead. This unity established churches in all the known world in the short span of a few years.

Someone made this statement, "Our modern day churches need to find more unity amid our varieties." This statement was made by a member of a city church, where all classes and types of people have their membership.

When Paul found things contrary to his liking and contrary to the will of God, he did not "up-set" the apple cart by belittling the church program and criticizing the church members. He went about with a positive message giving a powerful demonstration of godly—"know-how" saying, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you, save Jesus Christ, and him crucified." This type of message and program was a stumbling block to Jews and foolishness to the Greeks, but this was because they would not let God's grace work its miracle of regeneration in their hearts. Regeneration makes a new creature who is able to walk in the newness of life. When this happens the rich and poor become one in Christ, the master and slave become one in Christ, the butcher, the baker and the candle-stick-maker become one in Christ. A unity amid variety is a miracle of God's grace.

May the Lord fill us with His grace, keep us united of whatever station in life in one bond of brotherly love, and give us a genuine missionary spirit. Then, we shall have unity in every church, large or small, and that unity will reach from the local church members throughout our whole denomination. —RD