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### September 1, 1955

Arkansas Baptist State Convention

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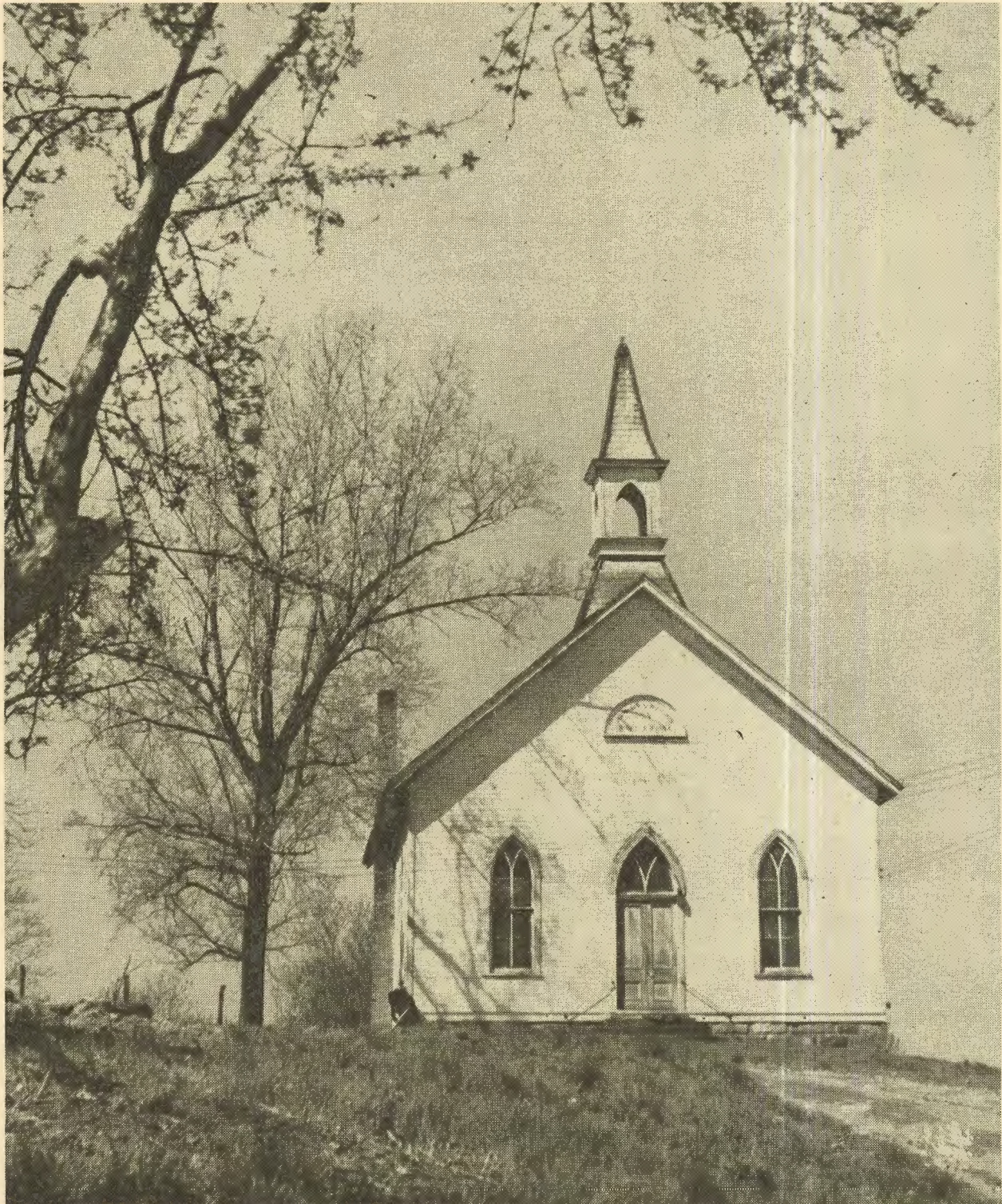
# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, SEPTEMBER 1, 1955

NUMBER 34



Eva Luoma

## *The Country Church*

Page Three



## Next Question, Please

By DR. C. C. WARREN

President of the Southern Baptist Convention

It seems that when a man is elected president of the Southern Baptist Convention he is called upon to give his opinion about everything from sourkraut to atomic energy. Thus far I have been able to maintain a fair degree of silence, but one question is now being raised upon which I am led to venture an opinion, one man's opinion, of course, since from time immemorial no man would dare speak for Baptists unless he is specifically authorized to do so.

A considerable number of the brethren are asking "What is the meaning of these strange statements from certain editors and Christian leaders?" for example, "The drawing together of the church of Christ in the ecumenical movement." "The Baptist World Alliance President nor his church is typically Southern Baptist," "Is the Baptist World Alliance going to be used as a pressure group to bring the Southern Baptist Convention into the World Council of Churches."

My feeling is that the question raised in the foregoing statements has been answered time and again by Southern Baptists. They answered it fifteen years ago at the Baltimore Convention when an invitation to membership into World Council of Churches was declined on the ground that "The churches cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them." It was answered again at the 1947 meeting of

the Baptist World Alliance in Copenhagen when a proposal that the Baptist World Alliance link itself with the World Council of Churches was ruled out of order on the grounds that "The Alliance is neither a legislative nor an administrative body and that it cannot act for its constituent bodies apart from the explicit provisions of its constitution."

Now let us pass on to THE NEXT QUESTION. There are areas in which we may and do gladly work with our brethren of other Baptist bodies and of other denominations. Seeking to express the desire of Southern Baptists, I proposed to the American Baptists in their recent annual meeting at Atlantic City, that we work together in formulating a great five-year nationwide program as a part of and culminating with the celebration of the sesqui-centennial of the Triennial Convention. This suggestion met with a most cordial and hearty response. Dr. Gezork said in his recent message at the Baptist World Alliance, "The Baptist Church that does not believe in and practice evangelism condemns itself to death." Can Southern Baptists? Can American Baptists? Can other Baptist bodies in the United States join in a great program of worthy goals to win America for Christ? Why not go on and answer this question in a way that will be pleasing to our Lord and for the extension of His Kingdom?

## Baptist Preacher Leads Outcasts To New Settlement In Rhode Island

NEWPORT, Rhode Island, June, 1638 — (BP) — The territory of Rhode Island is beginning to take on the aspects of a haven for religious outcasts with the founding this spring of the new outpost of Newport by John Clarke, a courageous Baptist preacher.

Clarke agreed to lead a group of settlers to hew new homes out of the wilderness here after they were persecuted or banished from Boston for their religious beliefs. Clarke and his little band followed into Rhode Island another preacher of Baptist convictions, Roger Williams. Williams also was banished from the Massachusetts colonies for his religious activities two years ago.

Although he became the leader of the Newport settlers, Clarke had little part in their controversy with Massachusetts church and civil authorities. He arrived in Boston from England less than a year ago and the fight was all but over then — with the group now under Clarke's leadership the losers.

The dispute grew out of the rise of a new religious sect called the Antinomians under the leadership of Mrs. Anne Hutchinson. Opposed to the legalism of the Puritan church, the Antinomians introduced a new doctrine of salvation by possession of the Holy Spirit rather than by works.

Although the Antinomians had the support of former governor Henry Vane, the opposition of the strict Puritans was bitter. Using the Antinomians as a campaign issue, John Winthrop returned to the office of governor of Massachusetts in a pitched political battle. Vane thought it best to return to England and Mrs. Hutchinson and other

leaders of the Antinomians were disfranchised, excommunicated, and ordered to leave the colonies.

It was at this juncture that Clarke took up the cause of the defeated group. Although not banished, Clarke was not allowed to keep firearms — a serious handicap with hostile Indians a constant threat. He decided to leave with the banished Antinomians.

"I came to America seeking liberty of conscience and freedom of worship," Clarke said in Boston, "and I was not a little surprised to find men here in these uttermost parts of the world unable to live peaceably together because of differences of religion. As in the case of Abraham and Lot, the solution seemed to be for the two factions to go their separate ways."

Clarke was selected by the group to find a place to settle and first went north of Boston to New Hampshire but found the climate too severe. Long Island and Delaware Bay also were considered, but the group finally decided upon Rhode Island when Roger Williams invited them to settle here.

Born of well-to-do parents in Suffolk, England, in 1609, Clarke is one of eight children. He is well educated in medicine, law and theology and is one of the most capable preachers in New England, adding immeasurably to the steadily growing cause of freedom of religion in America.

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Southern Baptist Convention

—17th Century Baptist Press.

## What Value Religion?

A Devotion by the Editor

"What doth it profit a man?"

What is your religion worth to you? What good is it to you? What would you take for it? What price would you put on your religion and say, "I will sell out for this."

Evidently a great many people place a very low estimate on the value of their religion. They often sell out their religion for the questionable pleasures of the carnal nature, for the purely temporal values of life, or for their momentary satisfactions.

What place does your religion have in your life? Is it the center about which all other life values revolve, or is it an indefinite and uncertain circumference which scarcely touches life at all? Is your religion a necessity without which you could not live for a single day or is it merely an emergency devise to be called into use only on occasions of extreme danger?

Is your religion an asset, producing the greatest values of life, or is it a liability costing you more than you consider it to be worth? Is your religion a source of joy and satisfaction or is it a source of nagging irritations? Does your religion give zest and buoyancy to life or does it make you weary and tired?

Perhaps you are weary with so many questions, if you have read this far. However, these are legitimate questions, and they are necessary if we would properly evaluate our religion.

To be worth anything to us in our daily living, our religion must enter into the laboratory of life experiences and there be subjected to the daily tests which all life must meet.

On the one hand life is potential with opportunities, privileges, challenges, joys, and blessings; and on the other hand with uncertainties, disappointments, heartaches, and tragedies. As we face life with these two sets of realities and their consequences, what good is our religion to us?

The answer to the above questions will be determined by whether we give Jesus supreme place in our lives. If He is supreme, our Christian religion will mean everything to us.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36-37.

## ARKANSAS BAPTIST

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## From The Editor's Desk

# The Country Church

Is the country church different from any other church? Basically, no. Incidentally, yes.

### Basically

The country church is no different from any other church in point of organization, polity, doctrine, and mission. We produce the same type of program for the country church that we produce for the town and city churches. We set up the same organization for the Sunday school, the Training Union, the Woman's Missionary Union, and the Brotherhood. Appeals are made to the country church for the Cooperative Program, for the weeks of prayer by the WMU, for other special offerings authorized by the Convention. The country church has the same commissions from Jesus that other churches have. The country church has the same needs for building facilities to accommodate various organizations of the church.

The needs of the country church are no different from other churches with regard to a spiritual ministry. It needs a pastor on the field the same as the city church. The country church needs the preaching of the gospel the same as any other church.

Basically, the country church is a church of the Lord Jesus Christ with the same challenges, the same commissions, the same opportunities, the same program, the same responsibilities and obligations of any other church in the land.

### Incidentally

In our judgment, the incidental differences of the country church have been emphasized to the neglect of the basic and fundamental principles which are common to all churches of our Lord. These differences have been played upon until there is a danger of creating an inferiority complex among country churches. They have been told so often that they are different that they have come to dwell upon their differences instead of their basic and fundamental likenesses to every church of our Lord.

Of course, there are incidental differences among all churches, whether they are country, village, town, or city. The economic situation is different in different communities. Different congregations have different cultural and educational background. Two city churches may be quite different in these respects. The downtown church is different from the community church. The town church may be different from the city church. Each church has its own individuality the same as each individual.

But why should we place the major emphasis on these minor differences to the neglect of the basic likenesses among all our churches. To major on the differences is a negative approach. To major on the basic likenesses is a positive approach. The negative approach usually produces negative results. The positive approach will produce positive results.

There are two major considerations or requirements for the development of any church, whether it is city, town, village, or country. But we are thinking of the country church. When these two requirements are met, the church develops an aggressive program and an alert congregation whether in town or city.

### Adequate Support

The first consideration concerns the church. The church must adequately support a pastor. The country church that does not have a vision of the spiritual ministry of the pastor and therefore is unwilling to provide him with a living salary is not going to make much progress. The pastor has a grocery bill to pay the same as anyone else. He must provide for his family in a way that at least meets the average standard of living in the community. He should be provided with adequate resources to educate his children. The pastor should not be made to feel that he is a beggar or that he subsists by the gratuities of the people whom he serves.

We can prove by the Bible that any church of ten members can support a pastor by the same standard of living which is the average of the ten members. God instituted the tithe to maintain a spiritual ministry among His people. God said that the tithe belonged to Him. He in turn gave the tithe to the tribe of Levi, which tribe had no land inheritance among the tribes of Israel. God said that He was Himself the inheritance of the tribe of Levi and since He demanded the tithe of the other tribes He turned the tithe over to Levi.

If a church of ten members would tithe, they could at least support their pastor with the hope and expectation and, we might say, assurance that their numbers would grow, their budget would grow so that they could do more than merely support the pastor.

There are many country churches throughout the southland which have demonstrated that the country church can promote just as vigorous and aggressive program as any church in the land. They give adequate support to the pastor and support the whole program of Southern Baptists. There are many country churches in the state of Arkansas which are demonstrations of this fact. They are basically like any other Baptist church in Arkansas. Their basic program has the same features, the same characteristics, the same purpose, and the same goal. These country churches have full-time programs with the pastor on the field, living and working among the people just like the pastor in the town or the city church.

### Pastor Problem

The second requirement is a pastor who sees the challenge and the opportunity of the country church and is willing to commit

his ministry to the country church. It is true that many of the young men graduating from college and the seminary have incurred debts that, to maintain their honor, they must pay. It is often true that a country church does not provide a salary sufficient to meet the weekly and monthly obligations of living and at the same time pay the debts incurred during school years. That situation perhaps prevents a great many young men from considering country churches.

But because the country church has been talked down by majoring on the differences between the country and the city church, few young men will consider the country pastorate as a worthy investment of their lives in the ministry. If a country pastorate is considered by a young man it is usually during his college days or his seminary days or on the completion of his college and-or seminary courses, he may consider a country pastorate as a sort of temporary assignment until something better comes along his way. This is said not in the spirit of criticism but merely recognizing a fact. The country pastorate can be as satisfying, as fruitful, as rewarding, as any other pastorate in the land.

### Demonstration

To give you an example, we have a friend in another state who has spent his ministry in country pastorates. He is now retired. He held long pastorates, actually only two pastorates during his entire ministry in country churches. He first had two half-time churches. He remained with these churches approximately twenty years. Then he spent the remainder of his active ministry with a full-time country church. He is a college graduate. He reared two preacher sons. The college in his state conferred the Doctor of Divinity degree on him. He is in constant demand as an after dinner speaker and entertainer. He has held many revivals, either directing the music or preaching. There is no man among my acquaintances who has had a more satisfying, rewarding, and fruitful ministry than this man. He gave his life to the country pastorate.

These two requirements fulfilled, the church providing an adequate living for the pastor and the pastor committing himself to the country churches, will produce great country churches. The one requirement fulfilled will stimulate the other. The church that is willing to adequately provide for a pastor will be more likely to get a pastor who is committed to the rural ministry. A minister who is willing to dedicate his life to the rural pastorate is likely to develop a church that will provide him with an adequate living standard and at the same time one of the greatest opportunities for real service among Southern Baptists.

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An ingrate, our pastor said last Sunday, is a fellow who, starting to fall off his roof, prays like the dickens to be saved, and then, when his pants catch on a nail says "Never mind, Lord, the nail did it."

—Burton Hillis



# Kingdom Progress

## Enters Evangelism Fulltime



W. M. WALKER

W. M. Walker has resigned the pastorate of First Church, Mena, to enter the field of evangelism. Mr. Walker became the pastor at Mena in October, 1952, and since that time the church has received 167 additions by baptism, 187 by letter. Sunday school enrollment has increased from 593 to 710; Training Union from 134 to 161; the church has adopted the unified system of church financing and increased the Cooperative Program gifts fifty percent.

Physical improvements include the conversion and remodeling of a bungalow into a nursery; the auditorium has been air conditioned, and \$20,000 paid on indebtedness.

Mr. John Post of Ft. Smith recently joined the church staff as educational director.

Mr. Walker was ordained by First Church, West Memphis in 1948. While a student at Southern College, Walnut Ridge, he served Barton's Chapel as pastor. He helped organize a mission at Turrell and served as pastor, later organizing it into the First Baptist Church. Other pastorates were Prescott Memorial Baptist Church, Memphis, Tenn., and Annona, Texas, while a student at Southwestern Seminary, Ft. Worth.

Mr. Walker is chairman of the State Missions Committee, and a member of the Arkansas Baptist State Convention Executive board.

He will be available for revival meetings beginning January 1.

## Eugene Webb at Riverside

Eugene Webb has recently accepted the pastorate of the Riverside Church, Little Rock.

Mr. Webb is a graduate of Southern Baptist College at Walnut Ridge, and received the Bachelor of Arts degree from Arkansas College at Batesville in 1950. He has continued his studies at Arkansas State College, Jonesboro, and Southwestern Seminary, Fort Worth, Texas.

His former pastorates include the Delaplaine Church, First Church, Bay, and Sixteenth Street Church, North Little Rock.

Mr. Webb succeeds J. C. Myers, who resigned to accept the pastorate of Rosedale Church, Little Rock.

## Deacons Ordained

First Church, Junction City, recently ordained six deacons. They are Arnold Jones, Monroe Jones, Elmer Taylor, Norman Couch, Ray Galbraith, and Ben Price.

The presbytery was made up of pastors and deacons from the Liberty Association. The ordination sermon was delivered by W. F. Couch, associational missionary; moderator was James Coates of El Dorado; and R. B. Middleton, Bernice, La., delivered the charge.

Phil J. Beach is the pastor.

## West Helena Church Seeking Bids on Building

Bids are being sought for an educational building to be erected by the West Helena Baptist Church, Wilson Deese, pastor. Plans and specifications may be obtained from Bruce Anderson, Little Rock. Bids will be opened September 14.

## Neal's Chapel Receives 45

Neal's Chapel, a newly organized church near Lepanto, in Mississippi County, has received 45 new members on profession of faith. The church had a one week revival in August. J. W. Gibbs, student at Southern College, Walnut Ridge, is pastor of the church half time. The church now has 100 members, and an average attendance in Sunday School of 85.

## Hottel In Revivals

Arthur H. Hottell, pastor of First Church, Star City, was the evangelist in a revival meeting recently at White Sulphur Springs Church, near Pine Bluff. Jeff Batson recently came to the pastorate of the White Sulphur Springs Church from the Hickory Grove Church in Harmony Association. There were four additions to the church on profession of faith and baptism and two by statement. A Sunday school attendance goal of 90 was surpassed on the closing Sunday of the meeting when 101 were present.

Pastor Hottel was with the Glendale Baptist Church, Glendale, South Carolina, in a meeting recently. His brother, Timothy L. Hottel, has been pastor of the South Carolina church for the past eight years. There were eight additions to the church on profession of faith and baptism and one by letter.

## New Church Organized

The Cabanal Mission of the First Church, Berryville, was organized into a church on July 19. The pastors of churches in Carroll County Association formed the organization along with other representatives of the churches in that association. Missionary Bedford Jackson served as moderator of the council. The new church was organized with 35 charter members. The Cabanal Church voted to include the entire program of Arkansas Baptists and Southern Baptists in their budget with 16 per cent of the gross receipts going to mission causes. The new church adopted articles of faith, the church covenant, and bylaws.

The First Church of Berryville which sponsored the Cabanal Mission assumed all the debts of the mission and in addition has purchased a site for a new mission on the north side of town.

## Bentonville Pastor



B. G. HICKEM

B. G. Hickem assumed the duties as pastor of the First Church, Bentonville, August 14. He was formerly pastor of Gilead Baptist Church, adjoining Kentucky Baptist Children's Home, Glendale, Kentucky.

Mr. Hickem graduated from Ouachita College in 1949 and Southern Seminary, Louisville, Kentucky, in 1955. He served as pastor of Richwoods Church of Arkadelphia while attending Ouachita College.

Mrs. Hickem is the former Billie Jean Mosley of Little Rock. They have one child, Christy Lynn, 2½ years.

## 25th Wedding Anniversary

Pastor and Mrs. L. L. Jordan observed their 25th wedding anniversary, Saturday, July 16. A reception for the Jordans was given by the First Church of Lake City, James E. Birkhead, pastor. Pastor L. H. Davis of First Church, Harrisburg, was a special guest at the reception since he officiated at the wedding 25 years ago. Other special guests were Evangelist D. C. Bandy of Collierville, Tennessee, Mrs. Carroll Nanenburg and daughters, Margaret Ann and Janice, of Columbus, Nebraska.

Pastor Jordan was pastor of the First Church, Lake City, from 1937 to 1941. At present he is pastor of the Poplar Ridge Mission Chapel, a mission of the First Church, Lake City.

## Deacon Ordained

Noble Roberts was ordained a deacon by Watson Church, Sunday, August 7.

Pastor Frank Hickenbotham served as moderator of the ordaining council; Cline Ellis delivered the message.

Foreign aggressors don't realize that even if they invaded the U. S., they couldn't afford to live here very long.

—Dan Bennett

A man owes it to himself to become successful. Once successful, he owes it to the Bureau of Internal Revenue.

—Industrial Press Service

The government can always find a simple solution to its money problems—more money!

—Quote



## Eighth Anniversary



DR. JOHN L. DODGE

Dr. John L. Dodge, pastor of First Church, Hot Springs, was honored Sunday, August 21, by members of his congregation in connection with the eighth anniversary of his pastorate there.

A special "Recognition Service" was held at the morning worship hour. Mr. L. A. Westmoreland, a deacon of the church and president of the Hot Springs School Board, presided over the services. He gave the life story of the pastor and his wife. Clarence Jordan, another deacon, gave the history of the pastor and the church working together. Recognition was given to all those who had come into the church during the pastor's ministry either by baptism, by letter or statement.

Special guests for the services were members of the Civitan Club, the Mayor of Hot Springs, Pastor Lehman Webb and family from Harrison.

Mrs. Earl Hunter sang as special music "The Love of God." Mr. Westmoreland on behalf of the congregation presented a cash love offering to the pastor in appreciation of his ministry to the church. The pastor spoke on "God's Marvelous Goodness."

A reception was held in the afternoon honoring the pastor, Mrs. Dodge, and their son, John Mac.

During the eight year pastorate of Dr. Dodge there have been 835 additions to the church; 354 by baptism and 481 by letter. Two young men have been ordained to the gospel ministry and two others have surrendered to the call of the ministry.

The total receipts of the church have steadily increased growing from \$22,492.00 in 1947 to \$52,571.00 in 1954. The gifts to the Cooperative Program increased from \$2400 in 1947 to \$5100 in 1955. The Sunday School enrolment has increased from 448 to 596. The Training Union has increased from 77 in 1947 to a present enrolment of 214. The W.M.U. in 1947 had an enrolment of 122, today their enrolment is 178. The Brotherhood has increased from 24 to 39 members.

Soon after the coming of Dr. Dodge the church voted to renovate their present church building at a cost of \$11,000. During these eight years a parsonage has been built and paid for at a cost of \$25,000. Approximately one and one-half years ago the church voted to purchase a new building site at a cost of \$54,000. Less than \$9,000 remains to be paid on this property.

In addition to his work as pastor, Dr. Dodge has served as a member of the Sun-

## Perfect Three Year Record



MARGARET HARRIS

Enrolled in the nursery at the age of ten months, Margaret Harris, who was three years of age August 6, has not missed a Sunday in Sunday school since she was enrolled.

Margaret is the daughter of Mr. and Mrs. T. J. Harris of Melbourne. They are members of the First Church of Melbourne where A. F. Muncy is pastor.

## Revival at First Church, North Little Rock

Pastor Roy Hilton did his own preaching in a revival campaign at First Church, North Little Rock, August 14-21. Eddie Spann, who will enter Southwestern Seminary in the fall, was in charge of the music. Homer Jackson served as pianist; Patsy Bleidt served as organist. There were seven additions to the church on profession of faith and baptism and five by letter. One surrendered to do mission work.

## Nursery Work Superintendent Named at Baptist Board

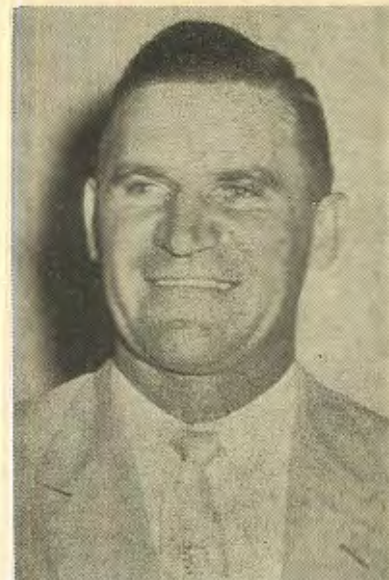
Mrs. Ada Rutledge, native of Newport, Tenn., on Aug. 1 became superintendent of Nursery work in the Baptist Sunday School Board's Sunday School Department. She succeeds Mrs. H. R. Jones, who is now editor of Nursery materials in the lesson courses section of the Sunday School Department.

Mrs. Rutledge for the past three years was head of the Department of Childhood Religious Education, New Orleans Baptist Theological Seminary. She received the A. B. degree from Maryville College, Tenn., the M. R. E. degree from the Woman's Missionary Union Training School, Louisville, and has done graduate work at George Peabody College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth.

day School Board for nine consecutive years (with the exception of one month); he has served and is now serving as a member of the Board of Trustees of Ouachita Baptist College; for six years he was a member of the Board of the Arkansas Baptist Hospital and served as chairman of the Building Committee of the Trustees at the beginning of the construction of the new \$600,000 office building; at present he is Moderator of Central Association and is a member of the Board of Controls of the Spring Lake Baptist Assembly.

In appreciation for the pastor's work with the church the Anniversary Committee stated that "Dr. Dodge's invincible faith in the ability of his congregation to do bigger things for the Lord has caused him to make decisions and to promote plans which have revolutionized the effectiveness of First Church in Hot Springs."

## Cotton Plant Pastor



SIDNEY HOLCOMB

Sidney Holcomb has accepted the pastorate of First Church, Cotton Plant.

Mr. Holcomb had been with the Arkansas Power and Light Company for sixteen years before resigning his position to accept the Cotton Plant church.

His home was in Tennessee before coming to Arkansas, where he located in Searcy. He attended schools in White County and the Southern Baptist College, Walnut Ridge.

## Twelfth Session of Golden Gate

Anticipating an increased registration for the 1955-56 term, Golden Gate Baptist Theological Seminary in Berkeley opened its twelfth session on Tuesday, August 30. The Convocation service was held in the Chapel on the morning of that day with Dr. Harold K. Graves, president, in charge. In the evening, the academic address was delivered by Dr. C. Arthur Insko, associate professor of preaching and Christian ethics; his subject was "The Ministry of the Word."

An important and new feature was introduced at Golden Gate this year. An orientation program for new students began on Saturday, August 27 and continued through Wednesday the 31st. Members of the faculty sought to acquaint students with principles of guidance relative to personal adjustments, work loads, and study habits; and in various ways introduced them to Golden Gate — to California and the East Bay Area, to the faculty and fellow students, to the library, et cetera. At one point in the orientation procedure, Student Council members led campus newcomers on a tour of the seminary property.

With the opening of the new term, Dr. Fred L. Fisher assumed the faculty status of a full professorship — the first to be established at Golden Gate Seminary. Dr. Fisher is head of the seminary's New Testament department. Working with him as the new semester opens is Rev. Clayton K. Harrop who takes up teaching duties as an instructor in New Testament Interpretation.

The program with which Golden Gate Seminary proposes to meet the great challenge of the West and the World, a faculty and administration fervently giving their all for Christ, and a continuously growing and enthusiastic student body can result in nothing other than the advancement of the Kingdom of God.

—Harry Koontz  
Publicity Director



# Christian Horizons

By Religious News Service

## Report \$2.6 Billion Gain in Value Of Church Property

The value of church property in the United States has increased by more than \$2,600,000,000 in the past five years to a total of \$7,846,000,000.

The report was made in the current bulletin of the American Association of Fund-Raising Counsel Inc. which placed the 1950 value at \$5,235,000,000. The gain over the five-year period was 49.66 per cent.

Predicting that the outlay for new church buildings would continue at about the same rate for at least the next ten years, the association estimated that the value of such property in 1965 would be \$13,000,000,000.

## Quakers Invite Russians To Philadelphia

An invitation for Soviet tourists to visit "the birthplace of American freedom" (Philadelphia) was cabled to a Communist trade union official in Moscow by a Quaker group.

The Friends' Peace Committee of the Philadelphia Yearly Meeting of Friends sent the invitation to Boyan S. Rzhanov, foreign section manager of the All-Union Central Council of Trade Unions.

Mr. Rzhanov had said he hoped Soviet tourists would be invited to the U.S. He made the statement after it was announced in Moscow that 2,000 Soviet citizens would go abroad for vacations this year, a few of them to non-Communist countries, and that several thousand may go abroad next year.

## Hit Movies, Songs That Distort Religion

Motion pictures and songs that distort religion came under fire from the Lutheran League of America at its 60th anniversary convention recently.

The delegates adopted a resolution "disapproving of the use by the motion picture and song industries of biblical and religious material when there is distortion of its intended purposes — to convey the Word of God."

## Dutch Theologian Sees U.S. Churches Becoming Like Social Clubs

A Dutch Lutheran theologian says the most impressive features of American church life to Europeans are the revival witness, power of evangelism and stewardship and the living fellowship that exists between members of the congregations.

But he believes there is a danger that American churches are becoming too much like social clubs.

Dr. Jan W. Koolman of the University of Amsterdam was asked for his views at a dinner honoring him and three other European theologians here. The four are lecturing at Lutheran seminars around the country.

He said he had noticed that Americans are much more open about their religion and willing to witness in public for it.

It is possible, Dr. Koolman said, that Europeans place too much stress on theology and Americans too much on witness.

## Ex-GI Says Life Spared To Serve God

Jack Pasko believes he has the answer to why his life was spared when three tanks were shot out from under him in World War II, when he had pneumonia three times, and when he was run over by a truck as a child.

That reason, he believes, is that he should serve God.

Mr. Pasko, 31, will enter the Northern Baptist Theological Seminary in Chicago, Sept. 1, to study for the ministry. He will do maintenance work at the seminary to help pay his way and support his wife and three children. They will live in an apartment on the campus.

The ex-GI said he had thought about the matter for 18 months and had the moral support of his wife in his decision to enter the ministry.

## 'Ma' Sunday Authorizes Film On Evangelist's Life

"Ma" Sunday, 87, has disclosed that she has released motion picture rights for "The Billy Sunday Story."

The evangelist's widow, wearing a pink lace dress and white straw hat, said at a news conference she would give her share of the proceeds to charity.

Mrs. Sunday, the former Helen Thompson, authorized Great Commission Films of Hollywood, a religious film company, to make the movie on her famous husband's life. She previously had turned down commercial film offers made since Billy Sunday died in Chicago, Nov. 6, 1935.

Two of the charities that will benefit from the movie are the Pacific Garden Mission in Chicago, where her ball-playing husband was converted in 1887, and the annual Bible conference held in Winona Lake, Ind., where Mrs. Sunday lives by herself in a nine-room bungalow.

Christian organizations will sponsor showings of the film, to be ready late 1956, in private auditoriums and some commercial theaters, according to the Rev. Lee Thomas of Los Angeles, a Southern Baptist who heads the film company.

"I will do everything possible to make the film correct and spiritual," she said.

## Free Will Baptist Pastors Face Ouster For Salvation Views

The moderator of the Cumberland Association of Free Will Baptists said the beliefs on salvation of two Nashville ministers have disqualified them from presbytery membership.

C. A. Craft of Nashville made the statement after an investigation of the views of Ben Barrus and Boyce Wallace. The former is a graduate student at Vanderbilt University school of religion, and the latter is pastor of Shady Grove Baptist church, located near Clarksville.

The two clergymen said they believe in the Calvinistic eternal security concept of salvation. This view is that once a person gains salvation he cannot lose it. Free Will Baptists traditionally hold to the Arminian concept of salvation which says it is possible for a person who has gained salvation to lose it.

# A Smile or Two



"I don't mind school until I'm reminded it's to prepare you for a job."

Humorist Will Rogers and a friend were once discussing the works of author-lexicographer Noah Webster.

"He was famed for his command of the language," said the friend. "He gave many lectures on the subject. His English was perfect."

"Mine would be too," replied Rogers, "if I wrote my own dictionary."

—St. Louis Post Dispatch.

The actor Fernandel went to a new barber. Excited at having such a prominent customer, the barber almost danced around him, offered 14 kinds of toilet water, and could hardly do enough. Finally he was finished, procured a mirror, held it in back of the famous head, and whispered, "Is that all right with the Gentleman?"

Fernandel looked at him sternly. "Almost. Just a little longer in back please."

—Quote.

Earnest was going to a very formal dinner. He understood all the varying etiquette proceedings except the cutlery. He asked for advice.

"Just use the knife, fork or spoon farthest away from you."

The next day he was asked, "How did it go?"

"Fine, but for one thing—the bishop gave me a little trouble getting his fork away from him."

—Quote.

Given a harmonica, four-year-old Billy tried unsuccessfully all day to play his favorite songs on it. Later in the afternoon, his older and more musically adept sister asked to borrow the instrument to play a tune requested by one of her friends. Billy asked the name of the selection, then told her sadly, "You don't need to try it. I've played all up and down that thing, and that song just isn't there."

## Half-pint Viewpoints

Thumbsucking Texas tot, warned he would have to stop it upon starting school: "I know: that's why I'm trying to get all the juice out of it now."

Jr Miss from Hattiesburg, Miss, holding up 5 fingers on 5th birthday to indicate age: "From now on I'm going to be a handful."



# News From Baptist Press

## Touring Preachers Say Russian Baptists Free

The four United States Baptist ministers touring Russia said they have found Baptists in Russia are eager to hear the word of God preached.

"Of course they do not have religious freedom the way we know it, but they certainly have full freedom of worship," remarked Theodore F. Adams, pastor of First Baptist Church, Richmond, Va.

Adams is president of the Baptist World Alliance and one of the four ministers winding up a two-week tour of Russian Baptist churches after attending the Baptist World Congress in London, England.

The ministers preached almost nightly as they visited Baptist churches in numbers of Russian cities. Even after a service lasting as long as three hours, they said their hearers were anxious to have more Bible preaching.

They were impressed by the "surprising number of young men and women in the churches." The sincerity of the Russian Baptists also impressed them.

The half-million Baptists in the Soviet also liked such favorites with American Baptists as hymns entitled "Work for the Night is Coming" and "God be with You Till We Meet Again."

Adams was due back in the United States Aug. 20.

## Methodists Launch Hospital Near Proposed Baptist Site

Methodists have begun construction of a \$2 million hospital within about 10 miles of the site for the proposed new Southern Baptist hospital.

The Methodist hospital plans call of 138 beds. The 16½-acre site here has been leased from the city of Arcadia for 99 years.

Federal funds of \$626,655, available under the Hill-Burton Act, will cover part of the construction costs for the Methodist hospital.

The Southern Baptist Convention has given first approval to the proposed hospital in nearby Alhambra. It must give second approval at some future Convention session before construction begins.

Both Alhambra and Arcadia are just east of Los Angeles and within the Los Angeles metropolitan area.

## Baptist Participation At Hearings Uncertain

It hasn't been learned yet just how Baptists will participate in Congressional hearings on separation of church and state. The hearings will start Oct. 3.

The hearings will be conducted by a Senate subcommittee on constitutional rights, headed by Thomas C. Hennings, Jr., senator from Missouri.

C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, said Baptists have been invited to submit testimony.

However, it's too early to say just what kind of testimony will be called for and what the scope of the hearings will be.

Other members of the subcommittee are Sens. Joseph C. O'Mahoney, of Wyoming, and William Langer, of North Dakota.

The Baptist Joint Committee represents Southern Baptists and five other Baptist groups in the United States at the Nation's capital.

## Baptist Movie Theme May Be On 'Freedom'

The proposed new Baptist film may be on the subject of religious freedom rather than on the life of some particular, outstanding Baptist personality.

Groups of Baptists from four national organizations held an unofficial conference in London, England, recently and agreed generally the freedom idea is the most desirable.

Those at the conference also discussed ways in which they could co-operate in producing the film, according to Louie D. Newton, Atlanta, Ga., minister who is chairman of the Southern Baptist film committee.

The proposed motion picture would be separate and distinct from Baptist films already in process.

Southern Baptists on the film committee solicited suggestions from other Baptist organizations and sponsored the London conference for this purpose.

Newton reported the Southern Baptist film committee is waiting now for the three other Baptist bodies to indicate future steps they want to take in producing the film.

### Seek Capable Writers

Newton said he has been seeking people capable of writing the script for the motion picture, as those at the London conference requested him to do.

The conference believed that if the theme were built around religious liberty, the actions of many well-known Baptist figures could be depicted on film. Represented at the conference were the American Baptist Convention, Canadian Baptists, Baptist Union of Britain and Ireland, and Southern Baptists.

The Southern Baptist film committee was continued for one year by the Convention meeting in Miami, so its members could discuss the film project with other Baptists in the Baptist World Congress.

Before the conference in London, the foremost idea had been to build the picture around a major Baptist personality.

Newton reported the Southern Baptist committee will hold a meeting in the fall.

## Texas Educators Ask For Teacher Program

Administrators of nine Texas Baptist schools have asked for a denomination-wide emphasis on recruiting and training teachers for Baptist colleges.

Their action came at the close of a two-day meeting of the Texas Baptist School Administrators Association on Baylor University campus.

C. T. Gettys, dean of Decatur Baptist (Junior) College, Decatur, Tex., presented a resolution which asked the Southern Baptist Education Commission to speed up its planning for a nation-wide program to recruit talented Baptist young people as teachers.

## Cole Chosen Home Board President

C. G. Cole, Atlanta, Ga., businessman, was elected president of the 49-member Southern Baptist Home Mission Board in its semi-annual meeting at Glorieta Baptist Assembly Grounds.

Cole has been a member of the Board 4½ years. L. E. Smith, pastor of Park Avenue Baptist Church, Atlanta, will succeed Cole as vice-president.

Courts Redford, executive secretary-treasurer, Home Mission Board, reported an increase of 89 missionaries since the beginning



## Denominational Calendar

### Church Music Month Baptist Foundation Month

Sept. 2-3	B.S.U. Retreat, Arkansas State College
2-4	Ark. A. & M., B.S.U. Retreat, Ouachita B.S.U. Retreat at Spring Lake Assembly, Lonsdale
5	Fall Term Begins at Ouachita College
9-11	University of Ark. B.S.U. Retreat
11-18	Transfer Church Membership Week
16-18	Ark. State Teachers College, B.S.U. Retreat at Petit Jean
19	W.M.U. Season of Prayer for State Missions
19-23	S. S. Preparation Week
23-25	Ark. Baptist Hospital, B.S.U. Retreat, Ferncliff

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## Counselor's Corner

By DR. R. LOFTON HUDSON  
BAPTISTS AND OTHERS

**Question:** My husband is a member of the Christian Church (Disciples), and I a member of the Baptist Church. We live in a community where there is a Christian Church and I work in it. They need my help and I do what I can particularly in the Ladies Aid.

**Am I doing wrong?** I understand that Baptists do not believe in this. Must I drop my membership in the Ladies Aid?

**Answer:** This is something that you will have to decide on your knees. So far as I know, Baptists do not object to their members attending other churches. That is Roman Catholic doctrine.

Baptists do not consider that they are the only Christians in the world. Nor do we think that we are the only ones whom Christ is using.

If I lived in a community where there were no Baptist churches I would work and worship with some Christian group that seems to have the Spirit of Christ.

On the other hand, life is short and we must all appear before Christ someday. You should invest your life in a church that teaches what you believe, as nearly as possible. If you are a Baptist, believe as Baptists do, the best that you can do is serve Christ through a Baptist Church.

But Baptists believe that each individual ought to find the will of Christ for himself. Pray and work and seek the will of God. Don't worry about what Baptists believe. Christ is your lord. This is Baptist doctrine.

of 1955. He said there are now 11,000 enrolled in the Board's correspondence Bible course.

The executive secretary noted a \$44,000 increase in receipts during the first six months of the year.

Gifts received through the 1955 Annie Armstrong offering for Home Missions to date have reached \$1,209,596, an increase of \$60,000 over the same period next year. The 1955 receipts have almost matched the total for all 1954.

Annie Armstrong Offering funds came to \$1,212,434 last year, the highest year on record.



# The Baptist World Alliance

By C. C. WARREN

Pastor of First Church, Charlotte, North Carolina  
President of Southern Baptist Convention

The Golden Jubilee Congress of the Baptist World Alliance is now a matter of history. Many and varied were the impressions received by those who attended this great gathering of Baptists. I say great, because to me it was truly great to see such a host of people drawn together from all parts of the world by a common faith and purpose.

The Roll Call of the Nations, while not so colorful as at times in the past, was most inspiring. My heart was warmed by the reports which again and again deepened my conviction that "The Gospel is the power of God unto salvation." What a thrill it was to have nine from Russia answer! It was great to hear the fundamental tenets of our faith proclaimed, whether by Arndt of Germany, Kim of Korea, Patterson of Nigeria, Karev of Russia, or Gezork, Leavell, Newton, and Moore of America.

There was a oneness about their messages that made our hearts swell with pride to be numbered among the people called Baptists. The Baptist World Alliance is undoubtedly one of our most effective mediums for the continual proclamation of religious liberty. The pageant portraying the history of Baptists and our priceless heritage was another part of the program that we will not soon forget.

## Some Distractions

Quite naturally, with my background, training, affiliations, etc., there were some things about the Alliance that didn't appeal to me. Somebody had changed the tunes to so many of "my good old Southern Baptist songs" that I didn't get a chance to sing but two or three times during the whole week.

As stated above, many of the messages were great, but I found myself sharing in the spirit of the brother who, after hearing three scholarly discourses read at one session, remarked, "I sho' am gettin' hungry for some rail preachin'." I didn't agree with another brother who claimed that "Southern Baptists were running the show." I completely failed to see any evidence to substantiate this accusation. To the contrary, I was impressed by the unusual amount of emphasis, time, positions, etc., accorded to the smaller national groups. It was the logical time to select a president from Southern Baptists and wise indeed was the choice of Dr. Theodore F. Adams. No man among us is better qualified for the position and none so has the ears of Baptist World Alliance leaders.

I was disappointed in the lack of publicity which the London newspapers gave us. This is perhaps another indication of how comparatively insignificant our work is in foreign lands.

The rejection of the race issue in certain conferences, with the implication that social reforms should precede evangelism, was unfortunate. Other things could be said that marred the spirit of the meeting for many, but the redeeming feature is that they are all outweighed by the more encouraging and more constructive things.

## It Was Big

The magnitude of the Congress was most impressive. Here in the world's largest city the largest number of Baptists ever to meet on foreign soil had come together from the

largest number of nations to learn more about the program and progress of the Kingdom of our Lord. Fellowship was delightful and inspiring. Representatives from countries large and small were blessed by the realization that they belonged to something big and strong, and that ties beyond mere human affection bound our hearts in Christian love. Herein lies our great opportunity. The future of the Baptist World Alliance in my judgment will depend in a large measure upon the spiritual leadership which Southern Baptists can and should provide.

Our finite minds will never grasp the far reach of the Jubilee Congress, but it strengthened my faith that "Jesus Christ is the same yesterday, today, and forever" and that He is the one and only solvent for all mankind's ills.

—Biblical Recorder.

—OOO—

## Proposed World Calendar

By JOHN W. BRADBURY

The Lord's Day Alliance of the United States, through its general secretary, Rev. Melvin M. Forney, has expressed its opposition to the proposed World Calendar which may come up for discussion by the United Nations. Our attention is drawn to the fact that, should the new calendar be invoked, the system would deny religious liberty to millions of conscientious observers of weekly holy days. It would also mean a roving Sunday. It would break the weekly cycle, something not involved in any previous calendar revision. It would cause more confusion in the religious and economic worlds. It is another step in replacing the tried and proven religious tradition with the new and modern secular philosophy. It would form a basis for the complete destruction of the Lord's day.

The World Calendar plan proposes dividing the year into four equal quarters, each having two months of thirty days and one of thirty-one days. The last day of the year and, in leap years, the day following June 30 would be called "white" day and would not be part of any week or month. Thus, any given date would fall on the same day of the week every year. The reformation of the calendar comes up every once in a while, but in our modern world, with its complex affairs, we need a stable program of days in the interest of moral order and spiritual regularity, and what we have now seems to be satisfying.

—The Watchman-Examiner.

—OOO—

A group of Southern Baptist churches in Nevada formerly affiliated with the Feather River Baptist Association in California have organized themselves into the Nevada Baptist Association. The group chose L. E. Chism, pastor of Calvary Baptist Church, Hawthorne, Nev., associational moderator.

—OOO—

Commission Report to General Convention of Protestant Episcopal Churches: "The traditional prayer of the conservative layman praying for his parson still seems to prevail: 'Lord, you keep them humble and we will keep them poor.' Salaries of clergymen now rank somewhere below the wages of carpenters, but slightly above those of truck drivers."

—Quote

## Teach A Book

By CLYDE HART

It was said of a certain college Bible teacher that whenever a ministerial student came to him with a church problem, no matter what the nature of the problem, he gave the same advice, "Teach a Book!" Well, to be perfectly honest, many church problems and needs can be solved and the work strengthened by "teaching a book."

## Two Important Books

There are two books I wish could be taught in each of our churches before our State Mission offering in September, "The Christian in The Modern World" by T. B. Maston, and "Working Together in a Spiritual Democracy," by Gaines S. Dobbins. Especially do I recommend Dr. Maston's book, "The Christian in The Modern World" (Revised 1955). The book is new, up-to-date. The chapter headings will give you some idea as to the contents of the book. 1. What Does It Mean to Be a Christian? 2. The Christian in Search of Health and Happiness. 3. The Christian in the Home. 4. The Christian as a Neighbor. 5. The Christian and Economic Life. 6. The Christian and the State. 7. The Christian as a World Citizen. 8. What Can We Do to Help Christianize the World.

Since my work is in the field of missions and because the fourth chapter would supply valuable material for the week of prayer program on State Missions, I would like to quote it.

## Local Problem

"We have already seen that most of the Negroes live in the South. The problem is one of national concern, yet the solution for any such problem must actually be worked out by the people living in the areas where the problem exists most acutely. Those from the outside may work out beautiful theories concerning the solution of the problem, but the residents of the area must solve the problems through mutual consultation and intelligent experimentation. Many of the wisest Negro leaders are realizing that their problems cannot be solved without the cooperation of the Southern white man.

"One of the difficulties we have in working out this problem in the South is the seemingly innate tendency of human nature to refuse to face the problems closest to us until a crisis arises. The people of the South can discuss passionately, if not intelligently, the relation of the British to their colonies and the industrial problems of the urban centers of the North, but we prefer not to discuss the race problem of the South. This aversion to facing the immediately unpleasant must be overcome if we are to solve the problem.

"Since the problem is primarily a moral and spiritual one, the Christian message and approach must be a component part of any permanently successful solution of the problem. Vital Christianity touches and influences attitudes, motives, purposes, ideas, and ideals. It is this area of life that must be fundamentally changed if there is to be abiding improvement in race relations.

"How do you explain the fact that some Christians give rather liberally to send the gospel to the Negroes in Africa, the Chinese, the Japanese, and the Mexicans, but have un-Christian attitudes toward these groups in their local community and will do nothing to share the gospel with them?"

I sincerely hope you can "Teach this Book" in your church before or during the week of September 19th, because that is the time for our "Season of Prayer for State Missions."



# Spiritual Retrogression

By R. T. SKINNER

The Wesleyan Methodist stated recently concerning the Sabbath: "Our great grand-fathers called it the Sabbath; our fathers called it Sunday; but today we call it a week-end. We have substituted a holiday for the Holy Day."

Baptists and all other Christians would do exceedingly well to consider the awful implications in our Methodist brother's statements — as true as they are awful. The transitions he described are not fancied, and we needed exactly that pronouncement. We have lost some eternal values — values we shall recover only by great exertion and sustained emphasis.

Does not the average church member have the foolish and dangerous idea that he can do as he pleases with the Lord's Day? Do they not make their own plans instead of seeking His? Is the Lord's Day not dedicated by them to their own pleasures rather than to His glory? Do we not need to read again Isaiah 58:13-14? "If thou turn away thy foot from the Sabbath, from doing they pleasure on my holy day; and call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The man who forgets — tragedy of tragedies — the Lord's Day has also forgotten that he is not his own master, that he does not own himself "What? know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not our own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). In a very vital sense we are holy unto the Lord — set apart or dedicated to Him for His service, possessed completely by Him and not by ourselves. We who lay claims to ourselves and to His Holy Day do so in open defiance of His Lordship and ownership. This is the sin of rebellion — the sin which has marked the human race from the Garden of Eden until now.

Paul uttered an awful truth when he said:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . Because that when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:8-21-28). Sin, at its heart and by its very nature, is rebellion against God — rebellion against His wisdom, His authority, His ownership, His plan and way for life.

## Gradual Process

It is noted that the Methodist brother called attention to the gradual process of spiritual retrogression. The word holy was not lost in a single generation. It was gradually laid aside. One sacrifice leads to another; one compromise makes possible another; finally it is just Sunday, or the week-end. This is so intricate and the principle applicable at so many points that each will need to study his own life for himself, examining closely to see whether holy concepts have faded.

Changes in doctrinal convictions come about in the same way and by the same slow process. There are great, everlasting truths on which many have been silent for years — presuming that all knew them and believed them anyway, and that there was no need to accent them frequently lest they become known as doctrinal contenders. Silence is largely to blame for doctrinal retrogression; a new generation arises which knows not because it was not told. Silence is Satan's most potent aid in his war against the truth and holy things. Someone said, "Truth crushed to earth will rise again." It will if there is a hand to lift it and a voice to proclaim it. Do we not need to read again and again, and practice, Jude's exhortation? "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith. . ." (Jude 3).

—Western Recorder.

# Self-Respect and Politics

When a man compromises the respect of his friends, he places himself on a very low level. When he destroys his self-respect, he places himself on a level from which he will have to reach up to touch the bottom, to use a figure of speech which I saw many years ago as coming from the inimitable Reverend Sam P. Jones of Georgia.

One of the queerest things of all to me is that of seeing a man maintain respectable standing in his home, in his business, in his social life, and even in his church, and then when he is dealing with his political life, seem to forget every particle of integrity, of truth, of honor, of everything that would constitute the least basis of self-respect. Such people don't hesitate to lie, to undermine character, to practice the lowest and the meanest forms of deception, or anything that is brutal, that is corrupt, that is underhanded, and as devilish as possible.

There are exceptions, thank the good Lord, or no one could live on the earth, but alas, alas, who has not seen or even experienced enough of this sort of thing to tempt him to feel that it is the rule rather than the exception? What civilization can live, not to say prosper, on such standards?

My call would be for a return to decency in our politics. What is the difference between such standards and such conduct as those to which I have referred and those of that group who are avowed atheists, who discard all ethical standards, who feel that anything is justified that will enable them to carry their point, however low, however mean, however demonic?

It used to be that there was sufficient fear of God in men's bosoms to cause every man to respect his oath. What percent of our politicians have any respect for their oath today? Let me close this awful word with Paul's great appeal to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A belief of, an acceptance, and an application of these standards of Paul in the politics of today's world would bring to the human race a revolution for good and for blessing in the shortest time imaginable, and would not cost a cent of money to put them into execution. Why not try them?

—W. R. Cullom.

# Balance Among Southern Baptists

By LEON MACON

Southern Baptists have developed the ideal democracy. They have avoided extremes per se. Fanatical pursuits do not find much applause among Southern Baptists. Extremes in anything are never exceedingly prosperous nor are they long-lived as such.

The individual, or church, which takes up one doctrine above all the rest to emphasize, creates a hard core and its missionary opportunities are lessened. Someone asked us the other day if we thought a Baptist should buy the new Revised Standard Version of the Bible. There is much in this recent translation which we do not agree with, but when one tells a Baptist he shouldn't read something he has the wrong conception of what it means to be a Baptist. Baptists are free, and do not have black lists of books, or indexes as the Catholic Church calls them.

Our liberty helps us to discriminate between truth and error, together with God's

Holy Spirit who guides us in all things. We need not be fanatical or censorious. Our great need is sincerity. A sincere thinker will always arrive at the truth eventually and not just become hung up on one truth, thus making a fanatic out of himself.

—The Alabama Baptist.

OOO

## RIDGECREST QUOTES:

"You will never know the will of God until you come to devotedly love the word of God." Dr. James Parris during first Training Union week.

"The twentieth century man needs a re-birth of moral purity that can only come from Jesus Christ." —Dr. Parrish.

"The secret of living maximum Christian lives is turning your life over to the Holy Spirit.



IN 1887 A LAW WAS PASSED DECLARING THE FIRST MONDAY IN SEPTEMBER A PUBLIC HOLIDAY — TO BE KNOWN AS LABOR DAY



## Timely Brotherhood Notes

### GOOD REVIVAL AT OLD TOWN

The Brotherhood Secretary had the privilege recently of working with Pastor T. S. Cowden and the Old Town Church, in a revival. Old Town is in Phillips County, in Arkansas Valley Association.

Just before the revival began Brother Cowden had led his church in a Vacation Bible School. And on the first Sunday morning of the Revival, there were 12 additions to the church; all coming on their profession of faith, as candidates for baptism.

The revival was a simple Preaching-Praying-Going effort to present the claims of Christ and the Old Town Church to everybody in the community.

And the Lord blessed with 50 additions, 40 coming for baptism! There were 12 rededications. We thank God!

### EVERY CHRISTIAN NEEDS IT!

Every Christian needs exercise in evangelism. How different things are when we are engaged in the work that God saved us to do!

As one who may be described as just an average Christian, your Brotherhood Secretary finds that he loses spiritual ground during periods when, because of the rush of other things, he lets up in his efforts personally to win people to Christ. And he is constrained to believe that it is that way with all of God's people.

Our spiritual perspectives become distorted, our spiritual vision is impaired, and our sense of true values is largely lost, when we neglect the work that Christ has commissioned us to do.

Every Christian needs to be engaged continuously in evangelism! Thereunto were we born again.

### A BROTHERHOOD MAJOR

Evangelism is a Brotherhood major!

And there are three majors in the Brotherhood movement. They are

Dedication (Personal consecration)

Stewardship (on the Personal level)

Evangelism (Personal Soul-winning)

These three comprehend the whole Christian man; and we should think of them as integrating a man's whole personality and turning the man wholly to the will of God.

All three are necessary. Consecration without Stewardship and Evangelism is meaningless. Stewardship without Dedication is impossible. Evangelism without Consecration and Stewardship is just never found, for evangelism is the greatest trust of all. And Stewardship without Evangelism comes far short of what Stewardship must be to be much of anything!



NELSON GREENLEAF

The above picture is the likeness of Nelson Greenleaf, pastor of the Elaine Church. Brother Greenleaf has been of valuable assistance to the Brotherhood Secretary during recent months when there has been no associate in the Brotherhood Department. He has directed the activities program at our state R. A. Camps during the summer, and has proved himself to be a thoroughly capable leader, an excellent Christian, and a wonderful worker with both men and boys.

We want to thank Nelson publicly for his help, his counsel and his beautifully co-operative spirit. We want to thank the Elaine Church for lending their pastor to the Brotherhood Department for awhile. And we want to thank God for the privilege of fellowship with one who is truly worthy.

We believe in you, Nelson!

### THOSE TRACTS, AGAIN!

Every now and then we make through this column an offer of free evangelistic tracts to anybody who will write in a request for them.

The tracts are:

1. "Essential Steps in Personal Soul-Winning"

2. "Have You Been Saved?"

The first of the above tracts is written to Christian people, and sets out a simple method in personal soul-winning — a method that works when it is worked!

The second tract is to lost people, and is simply one way of presenting the material in the first tract to somebody who is lost.

A copy of each of these tracts will be mailed you free, upon your request. Write the Brotherhood Department, 302 Baptist Building, Little Rock.

### GETTING READY FOR THE NEW FISCAL YEAR

It's time now to be well under way in planning next year's or-

## Some Things to Remember About Missions

One of the great mission fields in our nation is the state of Michigan. There are 661 towns and cities without a Baptist church of any kind. There are only 227 Baptist churches — American, Southern, and others — to serve 7,000,000 people. There is one Baptist church for every 30,000 people. In Arkansas, there is one Baptist church for every 1,100 people.

Arkansas Baptists should rejoice in the privilege of having a part in establishing Southern Baptist churches in the great cities of Michigan. There are now 18 churches affiliated with our Arkansas State Convention. We have two missionaries there, Fred Hubbs and W. E. Walker. The Home Mission Board of Atlanta helps Arkansas pay their salaries and a number of pastors.

The question we are facing is, how much financial help are we going to give them? Do we really want to project a great program in Michigan and have the privilege in a few years time to rejoice over the great growth and establishment of another Southern Baptist State Convention? Are there churches in Arkansas which would like to sponsor a mission in Michigan? The Baptist church in Farmerville, Louisiana, sponsored a mission in the state of Utah, and a church in Shreveport, Louisiana, has been sponsoring a mission in Colorado Springs, Colorado. Texas Baptists have been pouring thousands of dollars into many of the Western churches. What are we going to do for Michigan?

Did you know that we now have a missionary in Grant county? W. C. Rowe has been called as pastor of Buie Church near Prattville, and will divide his time with the church and mission work over the county. The Department of Missions will supplement his salary.

The Buie church is the first Convention church to be organized in Grant county. Its growth is steady and its influence will help to change the attitude of Grant county residents toward

organizational set-ups for all Brotherhoods, on both the church and the associational levels. It's time for Nominating Committees to be at work, prayerfully searching out God's men for places of leadership in all phases of the Brotherhood program. It's time to plan to make next year the greatest year of all in Brotherhood!

A Brotherhood is never going to move any further, or any faster, or any deeper, than its leadership.

Get the BEST men for places of responsibility in the Brotherhood organization!

Brotherhood Department  
Nelson Tull, Secretary

our Convention Baptist churches. W. C. Rowe is a splendid preacher and missionary. He will do a good job.

Jesse Reed, state missionary, while conducting a revival meeting in the Dill community twelve miles east of Heber Springs, took a religious census of the territory. It was estimated that about one-third of the population were out of the community doing harvesting in other states; yet there were over 200 names secured. Among this number, there were only 46 professed Christians. Fifty-one indicated they were enrolled in Sunday school. Over 100 who are above the age of ten stated that they were not Christians. The First Baptist Church of Heber Springs extended an arm to receive six people for baptism. There is a possibility that the school building in the community may be secured and a permanent mission established. This is another example of our state mission work. There are many other places similar where we hope to go for revivals in an effort to establish regular services — if funds are available.

The question is sometimes raised, Why continue helping a small church which does not grow? Of course in giving aid to a church, there is always the desire to see it develop into a self-supporting work. We should keep in mind, however, that it is not money thrown away even when a church does not show great growth.

In most of the rural communities, the young people go away after finishing high school. If they have been won to Christ by the service of the church, they will go on into other churches in the larger towns and cities where their service will count for the Lord. The rural church, therefore, is the means of winning many who become active workers in the larger churches, although they never grow to become large churches themselves. We hear recently of a little church in the mountains which has never had more than about 35 in Sunday school, yet it has produced some of the leading preachers of the state and southland. Many of the laymen who are now liberal contributors in city churches were won to Christ in some little rural church. So, don't think that because a church where mission money has been spent has not grown to be a large church, that the money was thrown away.

C. W. Caldwell, Supt.  
Department of Missions

Why do the heathen rage, and the people imagine a vain thing? The Kings of the earth set themselves, and the rulers take counsel together, against the Lord. — Ps 2-1.



## The Pastor's Place in Evangelism

The true pastor is a God-called man and a Holy Spirit-directed man. Other Christian leaders have made and are making great contributions to the work of the kingdom of God, but we doubt that the influence of all other church officers and Christian leaders put together means as much to Christ and His kingdom as that of the pastors of our churches. May God bless them as they lead us.

In Paul's second letter to Timothy we have stated for us the varied duties of the pastor of a church: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5). What did Paul mean when he stated, "Make full proof of thy ministry?" We believe he meant that the full proof his ministry, among other things mentioned, would be based on whether or not he had an evangelistic heart and actually tried to win lost souls. Why would the Holy Spirit place any man who was not a soul winner as an overseer of a church and an undershepherd of a flock? Such an act would be inconsistent with the duties that the Bible says belong to the pastor. Above every other qualification required of a pastor is that of being an example to his flock, and more so in evangelism than in anything else. The Scriptures indicate that God would not call any man to lead a church if that man did not have evangelistic gifts. This being true, every pastor should stir up this gift that is within him.

The pastor not only is the leading spirit of evangelism in his church, but should be the initiator of the work of evangelism in his pastorate.

First, he should head the evangelism church council in his church. As chairman of this council, he should lead in planning a perennial program of visitation evangelism. The number of baptisms reported annually by the church should concern the pastor more than anyone else and more than anything else. Of course, possibilities for soul winning are not the same in all churches, but we dare say that no church exists which does not have some who are lost within the range of its ministry. For any church to make an annual report of no baptisms is not just an unfortunate thing; it is a spiritual tragedy. The church with a program of evangelism will, without exception, be proud of its report on baptisms.

Second, the pastor should be a consistent winner of souls himself. There are three reasons for this: (1) For example's sake. It is difficult for a leader to get others to win souls when he does not practice winning souls himself. (2) For his own spiritual edi-

fication. (3) Because God expects it of him. The devil does not want anyone to win souls. He will do everything within his power to prevent a pastor from going out after the lost. A pastor is a busy man. Because of his many-sided responsibilities he should be the busiest man in his community.

The pastor will not consistently visit the lost unless he plans to do it. He should set aside a definite time for visitation evangelism each week. For years C. E. Matthews, as pastor of Travis Avenues Baptist Church, Ft. Worth, Texas, gave all day Thursday of each week to this work. A list of live prospects was kept for him the year around. First attention was given to the lost enrolled in the Sunday School and to lost men whose wives were members of the church. These connections afforded him an unusual approach. It was by far the happiest and the most fruitful phase of his ministry. He won more people to Christ in visitation evangelism than he did through his preaching in the pulpit. This plan was carried on when the church was small in numbers and was continued when the membership exceeded 6,000. The pastors of the three largest churches in the Southern Baptist Convention consistently practice visitation evangelism. If they have time to do this, surely pastors of smaller churches can.

As these lines are being written, I have just returned from Glorieta, where I attended the Conference on Evangelism during the week of Home Missions. The book, "Southern Baptist Program of Evangelism," is being revised and enlarged. It will be ready about the first of the year. It is exceedingly important that every pastor secure this book as soon as it is off the press. It is the best publication that we have yet had on evangelism, dealing with methods and special features in promoting it.

We are exceedingly anxious that every association, in its annual meeting, will elect a chairman of evangelism for the association. We trust that each association will make committal to hold a simultaneous crusade in '56, at such date as will be most suitable to the churches. It is highly important that the associational organization be set up with full steering committee as soon as possible.

Pastors, please get every person baptized that you possibly can reach before the associational year ends. It is our hope and prayer that the report of baptisms will be greatly increased this year over last year.

Evangelism Dept.  
I. L. Yearby

## This I Believe

By BERNICE MCCURRY, Searcy  
Speaker's Tournament Winner, Ridgecrest

This I believe (Bible) and because I believe God's Holy Word I am bringing to you three truths which Baptists preach and practice.

First, I believe that each person must be born again. In John the 3rd chapter and 7th verse we read these words, "Ye must be born again." Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." (John 3:3).

Thus the new Birth, rightly understood, is the one thing which, if a man possesses it and has nothing else, assures him of membership in God's kingdom. He may have everything else, but if he has not experienced the new birth, he cannot see the kingdom of God.

He may have been christened in infancy or baptized in adulthood; he may be a member of any or every church in the world but if he has not been born again, he can neither see nor enter into the kingdom of God.

Christ strictly charged this clean living, high-minded, religious Jew, Nicodemus, that if he would be a member of the kingdom of God, something must take place in his soul. In an experience both practical and mystical, he must be born of the spirit. Not through mere emotionalism or good intentions, but only by yielding himself to the Holy Spirit of God, could this religious but lost man be saved.

"Ye must be born again." It is not optional but essential. Sin is universal. It is a poison in the bloodstream of the spiritual body of the human race. Because sin is universal, all men must be born again.

A man who accepts God's plan readily responds with repentance and obedient faith. God in turn responds by releasing the regenerating power of the Holy Spirit in his heart. The direction of his entire life is changed, and the depth of his experience becomes known by his life.

Second, I believe that the born again should be baptized. Jesus thought that baptism was important because he traveled some sixty miles by foot to be baptized. Jesus' short life left no time for insignificant things. The actual time he spent, as recorded in the scriptures, can be computed in hours rather than in years. What ever he taught during those precious moments could hardly be classified as nonessential!

We are not saved by baptism but because we are saved we want to follow in the foot steps of Christ our Lord. Therefore we should insist that a man be a Christian regardless of his denomination. A man can be saved regardless of his church affiliation. The church does not save,

neither does baptism. It is one's faith in the blood of the Lord Jesus Christ and that alone which cleanses him from sin.

The word "baptize" comes from the Greek translation "baptizo" which means to dip or to submerge. The word was even used in secular writings of the first century to describe a murder by drowning. This would certainly eliminate sprinkling or pouring.

In no case does the New Testament indicate any other mode of baptism. The New Testament baptism makes a dramatic picture of the truths that save, namely: the death, burial, and resurrection of Christ.

And last I believe that the born again will have eternal life. It is difficult to imagine one having salvation without knowing it. There could be no greater misfortune than for one to lose salvation after once possessing it. For the Bible says it would be impossible for such a man to be renewed unto repentance. (Heb. 6:4-6)

If a saved man could be lost, we would have to conclude that it was the man himself and not God who saved him. His security, his redemption depended not on the Lord but on his own frail strength. If a man, saved today, can be lost tomorrow, then he did not receive eternal life in the first place. There is nothing eternal about that which is here today and gone tomorrow.

Who does the saving? God alone! Man submits to God's Holy Spirit and is born into the kingdom. The work of grace is God's work. Although it comes in response to man's desire to be saved, although this desire is strong enough to cause him to repent of sin and trust Christ, it is God the Holy Spirit who performs the work.

Security lies in God's power to hold on to us, not in our power to hold on to him.

"And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." John 10:28.

This I believe.

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## September Is Foundation Month

During each month this year one or more departments of our Baptist work have been listed on our Convention Calendar of Activities for special emphasis. We are now to September, the month on the Calendar designated for special emphasis on the Baptist Foundation. In observing September as **Foundation month**, we have in mind at least two things to be done in regard to this department of our work.

### A SERVICE AGENCY

We want our people to become more keenly aware of what the Foundation really is, and what it is to do, just what place it occupies in the Arkansas Baptist program. Let us ask and give answers to some questions:

1. **Do you know that the Foundation serves Baptist Causes and Institutions?** It is an agency of the Arkansas Baptist State Convention through which special gifts of all kinds may be channeled for better and more permanent support of institutions that belong to Arkansas Baptists, as Ouachita College, Bottoms Baptist Orphanage, Baptist Hospital, Camps and Assemblies, all Missions Enterprises.

2. **Do you know that the Foundation as a supporting and investment agency does not seek one penny for itself, but for those it serves?** Not one penny to spend for itself, but to receive, protect and invest and then turn over to causes and institutions funds as designated by the donors? In every sense the Foundation is a service agency.

3. **Do you know that the Foundation not only serves Baptist work, but also serves people?** It serves people by laying on their hearts that "The Lord hath need" of more of their money and other possessions, and that they can meet that need through the Foundation. Then as they give to meet the Lord's needs, they not only will be honoring the Lord but

will receive in return needed joys and blessings for themselves.

4. **Do you know how such special giving can be done?** Note the following:

(A). **Gifts may be made to be used now, or set aside as trusts and endowments.**

(B). **Gifts may be made with cash, in large or small amounts.**

(C). **Gifts may be made with stocks, bonds, insurance policies, and other forms of wealth.**

(D). **Gifts may also be made in the form of annuities, that will pay the donor a life income.**

(E). **Gifts may be made to the Foundation by bequests in wills, thus sharing estates with Kingdom causes.**

5. **Do you know that the Arkansas Foundation works like other Baptist Foundations?** Eighteen states now have Baptist Foundations, some of which are old and well established, as those in Texas, Georgia, Oklahoma, and Mississippi. All the foundations receive and manage funds for Baptist work in their respective states—all rendering a definite and valuable service.

6. **Do you know that all gifts to the Foundation are deductible for income and inheritance tax purposes?** This lets "Uncle Sam" help you make Christian gifts.

### AGENCY SHOULD BE USED

A **SECOND** thing we earnestly hope will be done as we observe September as **FOUNDATION** month, is that many of our people will make definite decisions to give the Foundation their support and influence, which can be done by **explaining and recommending** it to others, and by **investing some of their own money** through the Foundation and by **remembering the Foundation** in their wills.

### A GENERAL ALERT

Our final suggestion for observing September as Foundation month is to Pastors. We urge you pastors to plan and carry out a definite program of presenting

## Baptist Hour Plans Penetration Of Curtain

The Baptist Hour, now produced in Fort Worth, Texas, and heard over 400 radio stations in the United States and its territories, may in a year or so have listeners behind the Iron Curtain.

Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention, told of the preliminary plans for setting up a transmitter, possibly at Zurich, Switzerland, from which the gospel message in sermon and song would be broadcast in several languages.

Later, Stevens said, it may be possible to broadcast from Vienna, which would take the programs closer to Russia and its satellites.

### ZURICH CONFERENCE

Stevens unfolded the idea in London last month during the Baptist World Alliance Congress, with representatives of 11 countries giving their approval to the proposal.

After the London meeting, Stevens went to Zurich, where he conferred with Dr. John Allen Moore, a teacher in the International Baptist Seminary there and a former missionary to Yugoslavia.

(Yugoslavia has opened its doors temporarily, if not permanently, to Southern Baptist missionaries. The Communist country has issued a six-month visa to Dr. and Mrs. John Allen Moore of Mississippi and Georgia. They will apply for extension of their stay. Moore said, "I am certainly

the Baptist Foundation to your congregations, and to individuals, not just once but several times during the month. Explain its purpose, how it operates, and the opportunities it offers for service by individuals to make investments for the Lord. Then urge people to do something about it themselves, to be "Not hearers only but doers of the word".

We are ready to give information and help to any one about the Foundation—about a gift, or the making of a will.

We desire the prayers and help of all in making the month of September mean much for the Arkansas Baptist Foundation.

—W. A. Jackson, Secretary.

hoping our stay will be permanent. We are burning all bridges behind us to that end.")

Dr. Moore approved the idea of a transmitter in Zurich, with the further suggestion that since the seminary had students from all European countries, they could translate the sermons delivered on the Baptist Hour in the U. S., with the addition of music by the various choral groups of the seminary.

### SPIRITUAL ANSWER

"We are not going to blast Communists off the face of the earth with bombs and neither are we going to be able to stuff people over there with enough food so they will forget Communism nor are we going to be able to grin Communism off the earth across the conference table," Stevens said.

The only solution, he added, is spiritual. "And this is not my idea, but comes from President Eisenhower, Winston Churchill and other world leaders."

No religious group is attempting now to broadcast the Christian message behind the Iron Curtain and to the Russian satellites, Stevens said. If successful in getting the program started, he said that it is possible the facilities will be offered to other denominations, mentioning especially the Lutherans.

### THREE MORE PROGRAMS

"Since there are so many Lutherans in Europe, they would fit ideally into such a setup as is planned," he said.

The Baptist Hour also is distributed from the Commission's headquarters in Fort Worth.

Stevens left recently for Hollywood to direct the shooting of three more television programs. With the one already made, "This My Son," story of the prodigal son in modern dress, and what the Commission hopes to be able to get from the Baptist Sunday School Board, only three more (after those on which he is to start work this week) will be necessary to complete a package of 13. The package then will be offered to stations over the nation.

The films are being made by Family Films, Inc.

—000—

A new program called Non-Alcoholics Anonymous and modeled on the lines of Alcoholics Anonymous has been organized in New York City. The purpose is to prevent people's becoming alcoholics.



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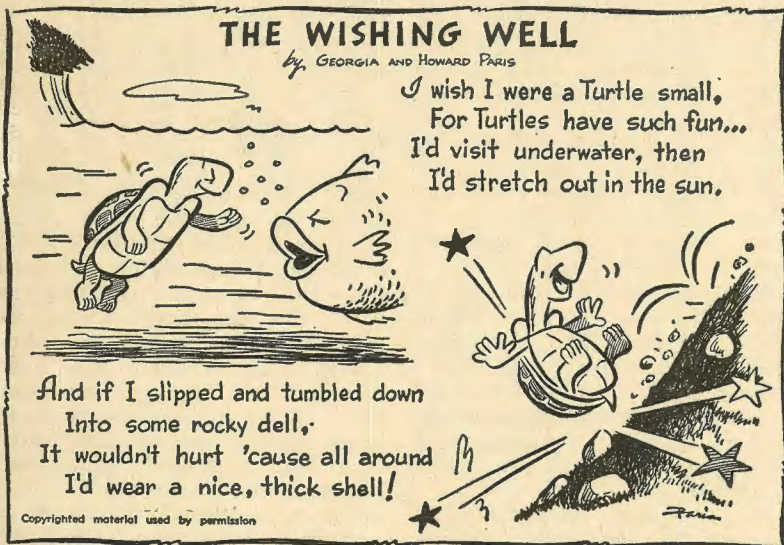
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# Children's Page

## Tom Learns to Smile



By ELLEN BROWN

"I don't like Tom much," said Ben. "He's always frowning. He doesn't smile."

"You like him, but you don't like his ways," Ed said. "I wish he wasn't such an old sour puss too."

Tom's face turned as red as a tomato. They hadn't known he was hiding behind the chinaberry tree. Why should I smile? thought Tom. Ben and Ed didn't have any troubles. Why shouldn't they be cheerful and happy all the time? Every time he saw Ben he was laughing and having fun. Ed was always cheerful too. But they didn't have a sick Daddy like he did.

Every day he went home and worked and worked. I don't have any fun anymore since Daddy got sick, thought Tom. Why should I smile? he argued with himself.

He trudged sourly home from school. It was hot. He'd like to go down to the creek with Ed and Ben if they went today. But he couldn't. He had to go home and work. He'd feed his rabbits. He'd hoe in the garden. He'd work and work. He opened the front door and walked in his house.

"Hello, Tom!" said Mother happily. She rushed to him and gave him a big squeeze. "How is my big man today and how was school?"

"Aw, all right, I guess," Tom said sourly.

"Come, come," said Mother. "Give me a great big smile!"

Tom tried to smile. He almost did. But then he thought of all his chores. The smile was more like a frown than a smile.

"Tom!" he heard his Dad calling. He rushed to the back bedroom.

"Hi, Dad," Tom said. His mouth wavered in a crinkle that was more like a frown.

"I think Tom needs an outing, Mother. Why don't you run along and play this afternoon?" Dad said.

Tom almost smiled. "I'll go see Ed," he said. He hurried to change into his play clothes. He picked up his kitty and went to find Ed and Ben. They were laughing and talking and having fun. They looked so cheerful — but then, why shouldn't they? They had everything they wanted.

His little kitty meowed in his arms. He ran to meet Ed and Ben.

"Oh, let me hold the kitty! Let me see him!" Ed said. He put the soft fuzzy ball against his cheek. "Oh, how I wish I had a kitty like that!" said Ed. "But I can't have a kitty. You're lucky, Tom, to have such a nice kitty. Grandpa has asthma. We can't have a kitty. The kitty's fur makes him sick!"

"I have rabbits too! Tom said. "I have a garden!"

"You're lucky!" Ed said. "We can play with your kitty in my yard."

"Poor Ed," thought Tom—"no kitty."

"Listen to him grrr," Tom said to Ed and Ben.

"He grrr's loud," said Ben. "But I must be running home. I have my chores to do."

Tom was surprised. He hadn't lived here long enough to know these things, he supposed. Ben had chores too. Ed couldn't have a kitty. But they were always cheerful. They didn't get to do everything they wanted either. But they smiled. What was it the Bible said about being cheerful? Oh, yes, he remembered, "A cheerful heart is a good medicine," and it was in Proverbs.

"Proverbs 17:22," Tom said aloud.

"Why that verse?" Ben and Ed both said at once, for they knew

## Commends B.S.U. Director

Dear Dr. Bridges:

I have been asked to do a very pleasant job on behalf of the Committee of which I am Chairman, the B. S. U. Committee of Shelby County Association (Tennessee). The pleasant task is to write you with reference to Mr. Tom Logue, who has gone to your state in the capacity of State B. S. U. Secretary.

I have been in Memphis four years and have worked very closely with Mr. Logue during that time. He has been a hard worker, with good judgment and common sense. To me he is a case of "still water running deep." Tom has held the respect and esteem of the Ministers' group of our Association, as well as the laity. He has led out in the enlargement of our B. S. U. work here. Through his untiring efforts

we have been able to secure a piece of property, which gives us a nice Student Center for Memphis State College. He has helped us see the dire need of two student workers in our city; one at the Medical Center and one at Memphis State College. That need is being taken care of through our State Board and our local Association. I have mentioned these things in order to indicate Mr. Logue's vision and interest in the work.

We want to heartily recommend him to you and your people. At the same time to express our regret through losing him and yet we have joy in the fact that his vision, industry, and consecration will be more widespread and therefore of greater service to the Kingdom of God.

There must be something to the tale which I heard not long ago when a Texan and a Tennessean were bragging, and in a moment of lull in the conversation, which occurs so infrequently, an Arkansan said, "Fellows, go on and talk, Arkansas is between both of you."

With every good wish, I am Sincerely,  
Herbert C. Gabhart, Pastor  
McLean Baptist Church  
Memphis, Tenn.

**A TRICK with a SPOON**  
To accomplish this trick you must secretly rub your finger and thumb on cloth to remove all dampness and grease.

what it said. Tom could see they were surprised. "You remind me of it," Tom said. And he smiled so far his smile was like a bright yellow banana in the middle of his face. It reached almost to his ears.

(Baptist Press Syndicate, all rights reserved, used by author's permission.)

### EGGS FOR SALE

By HELEN HOWLAND PROMMEL  
Eggs for sale! Eggs for sale! Who will buy from me? I have piled them in a pile— Fresh as they can be. I'm the egg man, hurry now, Buy them for a cake— You will need a lot of eggs When you start to bake. Eggs for sale! Eggs for sale! Use them many ways— Scrambled eggs, and hard-boiled eggs, Good for picnic days.  
Copyright, 1955, all rights reserved.

### NEW NEIGHBOR

By LOIS SNELLING  
A brand new boy has moved To the house across the street; I'm sure we'd be good friends, If we could only meet. And so I think I'll say, As friendly as can be, "I'd like to have you go To Sunday school with me."  
(Baptist Press Syndicate, all rights reserved, used by author's permission.)

**Correction**  
Liberty Association  
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## Kansas City Hotels

Here are the names of hotels in Kansas City, Mo., which will be site of the annual session of the Southern Baptist Convention May 30-June 2, 1956. (Convention sessions will be in Kansas City Municipal Auditorium.)

Hotel	Prevailing Rates
Aladdin, 1213 Wyandotte	\$4-10
Alcazar, 101 W. 39th	\$2.50-5
Ambassador, 36th & Broadway	\$4-7.50
Bellerive, 214 E. Armour Blvd.	\$4.50-11
Continental, 11th & Baltimore	\$4.50-12
Dixon, 12 & Baltimore	\$4-9
Kansas Citian	\$3.50-8
Monroe, 1904 Main	\$2-4
Montrose, 40th & Main	\$2.50-5
Muehlebach, 12th & Baltimore	\$6-15
New Yorker, 1114 Baltimore	\$5-11
Phillips, 12th & Baltimore	\$5-11
Pickwick, 10th & McGee	\$4.50-8.50
Plaza, 13 E. 24th St.	\$1.50-7
President, 14th & Baltimore	\$5-13
Puritan, 200 W. 9th	\$1.50-5
Rasbach, 1116 Wyandotte	\$2.50-4.50
St. Regis, 1400 Linwood Blvd.	\$3-7.50
Senator, 17 W. 12th St.	\$3-15
State, 12th & Wyandotte	\$4-9
Town House, 7th & State, Kan. City, Kan.	\$5-14

This is the application form for accommodations during the 1956 Southern Baptist Convention, scheduled May 30-June 2 in Kansas City, Mo. No reservations will be confirmed before Nov. 15.

### APPLICATION FOR HOTEL ACCOMMODATIONS to HOUSING BUREAU

Convention and Visitors Bureau  
1030 Baltimore Avenue, Third Floor  
Kansas City 5, Missouri

**NOTE:** The Convention and Visitors Bureau handles hotel housing as a service to conventions meeting in Kansas City and to the people who attend them. We will make every effort to place you according to your expressed wishes, or to best advantage elsewhere if that is not possible and you desire us to do so.

Please give us the complete information requested below. At least four choices of hotels, or more if you desire, are necessary. Arrange for double occupancy of rooms wherever possible; only a limited number of single rooms is available.

Date.....

Please make hotel reservation in accordance with the following:

Name of convention being attended.....

Accommodations desired:

- Hotel..... First Choice
- Hotel..... Second Choice
- Hotel..... Third Choice
- Hotel..... Fourth Choice

.....Room WITH bath for one person Rate per room desired \$..... to \$.....

.....Room WITH bath for two persons (double bed) Rate per room desired \$..... to \$.....

.....Room WITH bath for two persons (twin beds) Rate per room desired \$..... to \$.....

.....Large room WITH bath for..... persons Rate per room desired \$..... to \$.....

.....Suits—Parlor,.....Bedroom(s) with bath for..... persons. Rate per suite desired \$.....

Arrival date..... hour..... A. M. P. M. Departure date.....

If reservation cannot be made in one of the hotels indicated shall we place you elsewhere? Yes..... No.....

Rooms will be occupied by (NAMES OF ALL PARTIES MUST BE LISTED): (PLEASE PRINT)

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Mail to: Convention and Visitors Bureau, 1030 Baltimore Avenue, 3rd Floor, Kansas City 5, Missouri.

## Japan Convention Commissions Missionaries

The Japan Baptist Convention commissioned its first foreign missionaries at its annual meeting at Amagi Sanso, the "little Ridgecrest" of Japan, in July. Pastor and Mrs. Masaji Shirabe, of the Kumamoto Baptist Church, will go to Okinawa sometime next year.

The 140 messengers from 56 Baptist churches of Japan divided into several groups to study the following aspects of evangelism: rural, home, hospital, personal, mass, and educational.

Pastor Shuichi Matsumura, of the Tokiwadai Baptist Church, Tokyo, chairman of the convention's evangelism department, presented the report on Okinawa missions. Following his report, the two candidates for missionary appointment gave their testimonies.

Pastor Shirabe offered himself for missionary service in Okinawa last April at a conference for Japanese pastors and Southern Baptist missionaries to Japan. His call had come during Mr. Matsumura's report on a survey trip to Okinawa in which he told of the many requests of the Okinawans that the Japan Baptist Convention send missionaries to their island. But there were no volunteers.

When Mr. Shirabe returned home he told his wife, a graduate of the Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Ky., of his bur-

den; and she agreed to follow him in answering his call to Okinawa. Then they told the evangelism department of the convention of their decision.

When the convention's budget came up for discussion, there arose the financial problems related to sending missionaries to Okinawa. Mrs. Higasa, executive secretary of the W.M.U. of the Japan Baptist Convention, rose and said the women in their annual meeting the week before anticipated the possibility of sending missionaries and had decided to dedicate this year's Christmas offering to that purpose.

This announcement was welcomed with a burst of applause. Some of the messengers were already looking forward to the time when Japan Baptists would be sending missionaries not only to Okinawa but unto all the world.

Three new churches were welcomed into the convention.

"The messengers, exercising their rights as democratic Baptists, rose often, and sometimes loudly, to express opinions or offer objections to the reports or the business at hand," writes Missionary Ralph V. Calcote.

(The Kumamoto Baptist Church, where the newly appointed Japanese missionaries are serving, is located near the spot where in 1876 the group of students known as the Kumamoto Band pledged to faithfully serve the Lord Jesus even though it meant persecution.)

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## We Welcome You Immanuel Baptist Church

Corner of Duncan Ave. and Stone St.  
Fayetteville, Ark.

Garland W. Morrison, Pastor



# Worship Revived In Jerusalem

By BURTON A. MILEY

## Sunday School Lesson

September 4, 1955

**Ezra 3:1, 3, 10:11; Haggai 1:7-9, 14; Zechariah 4:6-9**

were used to buy the cedars from Lebanon. It was an exchange of exports. Transportation was tedious and risky. Cedars were brought from Lebanon over land to the Mediterranean Sea, floated in the sea waters to Joppa, and then were picked up and carried overland from the sea coast to Jerusalem. Oxen or camels were normal means of transportation. Cyrus had arranged delivery with the Phoenicians who owned the Lebanon forests. Money for masons and carpenters came from offerings made by the Babylonians. Jews who did not return on the first expedition sent offerings.

When the foundations were completed a great celebration was held. The people sang praises and songs of Thanksgiving. It was a wonderful occasion. Hope was revived in the hearts of many. But there were a few who remembered the glory of the former temple. Since the temple under construction would never compare with the former their hearts were made heavy. They mingled their moans and weepings with the shouts for joy. It was difficult to tell the shout of joy from the wail of bitterness and disappointment in the midst of the noise. (vs. 13)

Neighboring states looked upon the rebuilding of Jerusalem with suspicion and distrust. This effort in Judah surpassed any effort which these neighboring states had been able to put forth. It was natural that they should give in to their jealousy of the more prosperous and active Judah. Some offered to help build the house of God but this help was refused by Zerubbabel. (4:3) Therefore, these neighbors wrote to the king of Persia and asked that the work be stopped upon the grounds of planned rebellion. They were successful in their petition for the work stopped when the foundations were laid and remained inactive for sixteen years. (Ezra 4:24).

### HAGGAI'S MINISTRY

One can imagine the discouragement which came to the Jews during the sixteen years. They were trying to rehabilitate themselves in the land. Unfriendly neighbors had caused a great upset to their plan to build the temple. It seemed that the curse of their captivity was still upon them. God always has a man for the hour. His man at this time was Haggai who stepped forward to revive and encourage the people in building effort. The de-

jected people said that it was not the time to build. Haggai upbraided them for living within ceiled homes while neglecting the house of the Lord. Their indifference was an invitation to their undoing. He revealed the reason for their defeat to be that they had left the Lord out. They could not prosper while they continued to leave him out. Literally he stirred up the people. Zerubbabel and Joshua responded along with the others and work on the temple was begun.

### ZECHARIAH'S MINISTRY

Zechariah lived during the time of Haggai and grappled with the same problem. A discouraged and indifferent people make a tremendous problem in any undertaking. Zechariah spoke directly to Zerubbabel, the civil leader. The heart of his message was: "That it was not by might nor by power, but by my spirit, saith the Lord of Host." Even though Zerubbabel was a civil leader he was to depend entirely upon God for the completion of God's work. This message was given under the figure of a golden lampstand with seven lamps supported from the central stem. On the top of the lamp was a bowl to supply the oil and on either side of this lamp stood an olive tree so that the oil would be perpetually supplied. This was the dramatic assurance that the presence of God would be with the people, if only they would obey him and draw from his resources. God's work always faces about the same problems. The dress is different but the body is the same. Thank God for men who can prepare and lead forces of righteousness.

### PRACTICAL LESSONS

**God's People Must Be Encouraged.** The Bible speaks of "stirring up the people." This is revival effort. The need for it is seasonless. The forces for God spend as much time ministering to those of their own ranks as they give to world evangelism. Does it take all the class effort to make it go, or is there energy left for those apart from the ranks?

### Figures to Inspire

SUNDAY, AUGUST 21, 1955

Church	S.S.	T.U.	Add.
Fort Smith, First	1420	582	
Including missions	1554	629	3
Little Rock, Immanuel	1278	412	1
Including missions	1406	502	6
El Dorado, First	975	212	
Including mission	1075	283	
Little Rock, First	946	423	7
Including mission	998	462	9
No. Little Rock, Baring Cross	919	333	
Including mission	991	346	7
Little Rock, Second	801	219	
Including mission	941	350	2
Fort Smith, Grand Avenue	682	286	
Including mission	731	312	5
Blytheville, First	631	202	
Including mission	667	268	3
El Dorado, Immanuel	630	305	11
Benton, First	611	134	
Including mission	694	171	3
Pine Bluff, South Side	607	231	2
Little Rock, Baptist Tabernacle	596	201	1
Camden, First	543	195	
Including missions	652	272	5
Little Rock, Pulaski Heights	537	132	
Hope, First	523	186	8
Including mission	536		
Malvern, First	523	181	2
Springdale, First	496	220	
Warren, First	490	163	
McGehee, First	483	172	3
Little Rock, South Highland	482	184	11
Forrest City, First	468	158	2
Fordyce, First	421	104	
No. Little Rock, Park Hill	420	136	4
Conway, First	420	87	2
Monticello, First	415	190	3
Fort Smith, Calvary	398	123	1
Hot Springs, Park Place	398	113	
Paris, First	382	125	1
Siloam Springs, First	360	194	
Fort Smith, Immanuel	359	120	
Fort Smith, Trinity	354	98	1
Smackover, First	343	164	4
No. Little Rock, Levy	343	121	3
Warren, Immanuel	341	183	1
Mena, First	340	148	1
Including mission	386	198	
Searcy, First	339	122	1
Piggott, First	338	144	2
Hot Springs, Central	334	103	
Including mission	415	157	2
Fort Smith, South Side	332	101	1
Nashville, First	331	133	2
Hot Springs, First	325	108	10
Cabot, First	323	182	
Including mission	412	251	1
Jonesboro, Central	316	135	1
Norphlet, First	315	203	6
Hamburg, First	307	102	4
Paragould, East Side	279	130	
Fort Smith, Spradling	254	138	
DeQueen, First	252	102	3
Star City, First	249	98	
Including mission	294	119	
Pine Bluff, Matthews Memorial	226	108	
Alma, First	224	86	
Springdale, Caudle Avenue	215	89	
Fayetteville, University	211	138	3
Benton, Calvary	176	95	
Fort Smith, Bailey Hill	160	81	5
Rogers, Sunnyside	150	58	
Pea Ridge, First	137	93	



Andrew M. Hall,  
Pastor

### UNIVERSITY STUDENTS

are cordially invited to the

### First Baptist Church

Fayetteville, Ark.

- Enrolled over 300 students last year
- Splendid choirs under trained direction
- Transportation provided
- Distinguished record of serving students for 81 years





# Executive Board STATE CONVENTION

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

## Repentance and Forgiveness

Everywhere, we find people who believe that they can be Christian without accepting Jesus Christ and His doctrine of salvation from sin. Too, we find some people who try to be religious without believing in God. Therefore, this age has produced many individuals who feel absolutely no need of forgiveness. Christianity to these people is good for economic, political, social and practical reasons. The church, to them, is a good thing to be connected with during the time of a crisis or during some special religious season.

But the doctrine which commended Jesus Christ to Paul and the other New Testament Christians — Forgiveness of sin — has been forgotten. Therefore, in many pulpits, repentance is a strange subject. These ministers have preached on everything except repentance from sin, and now they are busy giving council and advice on everything except the subject of how to be saved from sin.

All of this has brought about the modern day technique of fostering sin upon others. The labor leaders can look upon the business man as an imperialist and the business man can look upon the labor leaders as the wicked men who try to rob them of their profit. Even Soviet Russia talks about the sins of the other nations.

What a contrast to the New Testament teachings about sin. Jesus came preaching personal sin and personal repentance; "except ye repent, ye shall all likewise perish," was the burden of His message. He "came not to call the righteous, but sinners to repentance." "He was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him, and with his stripes we are healed." On Calvary "God was in Christ reconciling the world to Himself."

Therefore, the crucifixion of Jesus was more than an event in history; it was the revelation of an eternal truth — Man needed forgiveness.

You can have Christianity without church buildings, without creeds, without riches and without rituals, but individuals cannot be saved without forgiveness and there can be no forgiveness without repentance.

Let us continue to preach these cardinal doctrines. — R. D.

## They Know Their Pastor Works

On a recent Sunday morning, Pastor Ernest Baker, of Ola, made a report of his work for the month of July. This is Baker's custom. He says his church has a right to know whether he is at work or not. It really thrilled his church to hear him give the report as follows:

Sick Calls	22
Church Calls-Church Business	15
Services on Calls	65
Total Calls	128
Personal Work—With Individuals	9
Professions of Faith Witnessed	3
Associational Meetings Attended	1
Visits to Hospital	1
Took Junior Boys to Baseball Games	3

—BLB

## The Proposed 1956 State Budget

Arkansas Baptists are also Southern Baptists and all causes fostered by our great denomination are also Arkansas causes. Indeed, a great deal of the work carried on by our people through their state agencies is for the definite purpose of enlisting churches and individuals in the support of a worldwide program for Christ. Therefore, all the state budgets now carry non-distributable items. The non-distributable portion of our proposed budget for 1956 is \$151,000, or 11 per cent \$446,809.09, or 45 per cent goes to world causes and \$546,100 or 55 per cent to state causes.

An advance has been sounded in the proposed budget, all phases of our work, State wide, Nation wide, and World wide, wait on your gifts through the Cooperative Program.

No advance in our work can go beyond the financial support which the local church gives. That is why each individual and each church is urged to give more during the next year. When the individuals enlarge their gifts the churches can increase their gifts to denominational causes.

Loyalty to the work carried on by our denomination through the Cooperative Program is an answer of obedience to Christ's command to go into all the world preaching, teaching and making disciples. Let us make our answer clear, decisive and convincing in stewardship and service.—R.D.

## Alcohol Cost Compared to Polio, Heart Disease, Cancer, Tuberculosis

Polio—Number of cases (1948) 40,000. Cost \$25,000,000.

Heart Disease — Annual deaths 460,580. Funds raised, \$15,468,000.

Cancer Death—Estimated nearly 200,000 annually; 879,550 living cases in all stages. Cost \$39,000,000.

Tuberculosis—500,000 active cases; deaths in 1948, 43,529. Cost \$14,000,000.

Overall cost of Alcoholism and Liquor Problem — \$12,300,000,000 (accepted conservative figure.)

The combined cost of polio, heart disease, cancer and tuberculosis do not equal one per cent of alcohol costs.

(Taken from the bulletin of the First Baptist Church, Haynesville, Louisiana.)

## Correction in Budget Report

There were two errors in last issue of Arkansas Baptist, page 16.

One listed Brotherhood Department to receive \$5,000 for next year; it should have read \$18,000.

Sunday School Department will receive \$5,713 from the Sunday School Board; Training Union, \$4,849; B.S.U., \$4,419; Music Department, \$2,319, in addition to the amount set up in the state budget.

## Church Fellowship

Paul said to the Christians at Phillippi, "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first until now."

Paul was thinking of the joint participation of the Philippians from the first day in the common interest and activity of preaching the Gospel.

When the New Testament was first translated into English the word "fellowship" meant joint-participation in a common interest and activity. The word today means companionship, or relations between individuals. This fellowship which Paul talked about was the sharing of their homes — Lydia took Paul and Silas to her home after they were released from the Philippian jail; it included prayer for Paul and also included the giving of money to support him on his mission tours (II Cor. 8:4). "They prayed us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

The New Testament fellowship meant a joint-participation resting on the solid ground of a common faith in the Lord Jesus Christ. This produced a oneness which is described thus, "Of the multitude of those that believed there was heart and soul one." The Greek word for heart designates the center of personality. So, as in a human body, the early church had one living personality. They thought one thing, they wanted one thing—The salvation of the lost, by presenting Jesus as Saviour. Therefore, "They continued steadfast with singleness of heart."

Despite the great number no factions developed which could not be reconciled, no divisions multiplied and no contentions ever existed for long. The fellowship which Paul talked about rebukes any modern day church which has strife and disturbance. Before these New Testament Christians believed and were baptized into the church, they were strangers with different backgrounds and different ideas, but all their maladjustments, all their wishes, all their anxieties were blended into harmony, because when they were joined to Christ, they felt that they were joined to each other. According to the New Testament Standard, we fear that many church members are out of fellowship with their church.—R.D.

## Congressman Brooks Hays Honored

President Eisenhower has appointed Congressman Brooks Hayes, formerly of Russellville, Arkansas, to represent the Nation in the United Nations General Assembly. The United States Senate has confirmed the appointment of the President of the United States in naming Mr. Hayes to this position. Brooks Hayes is an outstanding Christian layman in Washington. He is recognized by the leaders in Government circles as being an outstanding Christian and Bible man. We are grateful indeed that one of our Baptist men is so recognized and more especially do we rejoice that he takes care to magnify the name of Jesus.

—BLB