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Arkansas Baptist Newsmagazine

9-8-1955

September 8, 1955

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "September 8, 1955" (1955). *Arkansas Baptist Newsmagazine, 1955-1959*. 232.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, SEPTEMBER 8, 1955

NUMBER 35



Harold M. Lambert

Painful Parting

The Public School

Page Three

Roger Williams Establishes Baptist Church In Providence

PROVIDENCE, Rhode Island, March, 1639 (BP) — Twelve candidates, all of them hardy males, today braved chilly baptismal waters to establish a new church in New England on believer's baptism.

The leader and first pastor of the new church, of course, is the intrepid Roger Williams, the preacher-statesman and champion of religious and political freedom in America. Williams first fled England to escape the tyranny of the Church of England and in this country has vigorously opposed what he considers to be the doctrinal errors of the Puritans.

Williams baptized the candidates, although he was first baptized by Ezekiel Holliman. Charter members of this first Baptist church in America are Williams, Holliman, William Arnold, William Harris, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, and Thomas Olney.

Opposed to infant baptism, members of the new church must be professing Christians, their baptism becoming a symbol of their regeneration. The Baptists also defend separation of church and state, a principle for which Williams has fought for years. Thus the new group resembles in doctrine the Baptist church which John Smyth founded in Amsterdam, Holland, in 1608.

The Baptists have no church building, holding their services outdoors in a grove unless forced into the house of a member during inclement weather. It is believed to be the only completely independent church in America.

Williams, a man of unusual ability and talent and unassailable Christian character, has fearlessly defended his beliefs against the strong Puritan church since he arrived in Boston, Massachusetts, nine years ago. He at first accepted a pastorate in the Puritan church at Boston, but resigned when he discovered that the Puritans still maintained ties with the Church of England, which he had renounced.

Williams continued to attack church and civil authorities for what he believed to be errors and injustices until he was banished from the Massachusetts colonies in 1636. Making his way through the frozen wilderness in a bitter winter, the resourceful preacher came here to establish the town of Providence and the new territory of Rhode Island.

The minister had such a loyal following in Massachusetts that many of them followed him to Providence to help him carve out of the frontier a home where Williams' new principles of freedom could be put into practice. Williams found the Indians friendly as he has long been respected by them for his honesty and fair dealings. On more than one occasion he has saved from Indian attack the settlers who banished him.

Williams and his followers have found greater freedom here, but the price has been great. They have had to turn their backs on former friends and neighbors, and now that they have formed a new church, doubtless will be excommunicated by the Puritans.

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Southern Baptist Convention
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Take Your Choice

A Devotion by the Editor

"Ask what I shall give thee."

What will you choose from life? Suppose you should be invited to ask for the one thing which you desire more. Immediately something would flash before your vision as very desirable. Then something else would bid for your choice, then another and another. You might change your mind 40 times in so many minutes.

It would be a profitable mental and spiritual exercise to go off to one's self and ponder this question, "What shall I choose from life?" Take a pencil and put down a list of things as they occur to you. Then study that list, appraise each item, and imagine yourself in possession of each item, one at a time.

Such an exercise would be a profitable study of one's self and of one's estimate of relative values.

The fact is that we are making our choices daily. We are constantly reaching for the things which we choose from life. Often we are left empty-handed, dizzy, and disappointed. Many of the things which we have grasped have fallen to pieces in our hands, or have run through our fingers like sand, and some have even burned and blistered and left their scars upon us.

Life itself is God's challenge to us to choose — life with its values to gain and its adversities to master. We cannot have the values without the adversities. Every rose has its thorn and the gold is embedded in stone. Shall we throw away the rose because of the thorn and discard the gold because of the stone?

Life stretches out before us in long reaches of marvelous vistas of the glories ahead. What shall we take and what shall we leave? We must take some things and leave others.

The richness of our experiences and the usefulness of our lives will be determined by the wisdom of our choices.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad" I Kings 3:5-9.

Hartzman is chairman, and a similar committee at Jacksonville of which Mr. W. K. Hatcher is chairman. Mr. Raymond C. Wilson is serving as local administrator of the Southern Baptist Hospital at New Orleans and Mr. Lawrence R. Payne at the Baptist Memorial Hospital at Jacksonville.

Reverend W. H. Hicks of Little Rock represents Arkansas on the Hospital Board.

ARKANSAS BAPTIST

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

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

Publication Committee: Don Hook, Malvern, Chairman; Ernest Baker, Ola; Byron King, Tuckerman; T. W. Hayes, Conway.

Published weekly except on July 4 and December 25.

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

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

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

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

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

Increasing the Man Power

(Continued from Page Three)

Baptist Convention. The men are being awakened to their responsibilities to the boys and young men of the churches. Young Men's Brotherhoods are being organized to enlist the interest and talents of more young men in active service and participation in the church's program.

Layman's Day

We think it a wise move to transfer the Royal Ambassador organization to the sponsorship of the Brotherhood. If every boy in our communities had a man who was interested enough in him to cultivate his friendship and enlist him in church and Sunday school, juvenile delinquency would be reduced to the vanishing point. This is one of the greatest challenges before the men of our Southern Baptist churches.

Sunday, October 9, is designated as Layman's Day. The purpose of the observance of Laymen's Day is to "use men — challenge men — recognize men — appreciate men — emphasize Brotherhoods." The observance of Layman's Day should give a tremendous boost to the Brotherhood organization in the local church.

The Brotherhood is no longer a luncheon club which meets and eats and adjourns. Meeting and eating may have their place in the Brotherhood program, but major emphasis is placed upon activities. A Brotherhood that meets and eats and adjourns will soon pass out of existence. The Brotherhood that is committed to the major activities of the church program will live and thrive.

New Southern Baptist Hospital To Open September 13

The Baptist Memorial Hospital at Jacksonville, Florida, will open to receive patients at 8:00 o'clock on the morning of September 13th, 1955, according to an announcement made by Doctor Frank Tripp, Executive Secretary-Treasurer of the Hospital Board and General Superintendent of hospitals operated by the Board.

The opening of the institution will be preceded by open house to the general public on Saturday, September 10th beginning at 2:00 o'clock. Dedicatory services will be conducted at 2:30 Sunday afternoon September 11th followed by another open house to the general public.

In announcing the opening of the newest institution established under authority of the Southern Baptist Convention by its Hospital Board, Doctor Tripp stated that the beautiful modern 310-bed general hospital was the result of faithful and sacrificial effort of a large group of Jacksonville citizens, the cooperation and support of the Florida Baptist Convention, and of the Southern Baptist Convention. The Jacksonville hospital will be owned and operated by the Hospital Board of the Southern Baptist Convention which owns and operates the large 500-bed hospital at New Orleans.

Because of the great shortage of hospital facilities in Jacksonville, it is expected that the new hospital will receive the enthusiastic support of the people of that area from the very beginning.

Doctor John E. Barnes, Jr. of Hattiesburg, Mississippi is the chairman of the Hospital Board of Directors and Mr. W. T. Campbell of New Orleans is chairman of the Executive Committee. There is an Administrative Committee at New Orleans of which Mr. Edwin

From The Editor's Desk

The Public School —

The Democratizing Agency of America

In addition to "reading, and writing, and arithmetic," our future citizens are learning the basic principles of democracy in the public school.

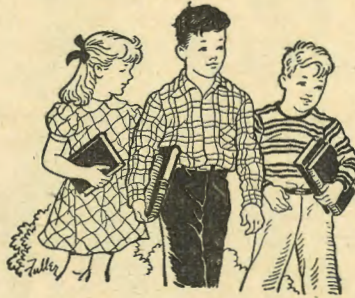
Pre-school age children have little opportunity to imbibe the principles of democracy. In the home they are a secluded group. In the community they are an exclusive group. In the Sunday school they are a special group. Not until they reach school age and enter the public school do they become an all-inclusive group.

No Distinctions

No matter what class or cast distinctions obtain outside of the public school, ideally these distinctions disappear in our public school system. Each pupil is received on the same basis, studies the same courses, receives the same treatment. On the playground they learn to give and take, and to respect the person and the rights of other children. The child who throws a tantrum in the home in order to get what he wants finds that it doesn't work on the playground or in the classroom. The overbearing child is likely to meet his match among the other children. The timid and retiring child learns to overcome his timidity as he associates with others. The aggressive, forward child learns to co-ordinate and direct his energies.

Over and above all there is a general intangible influence or atmosphere in the public school that molds the student body into

a democratic society, and prepares the boys and girls for responsible citizenship in that society. To acknowledge that the public school system is not perfect and that the teachers and even the trustees or boards of



education are human and subject to human frailties, does not alter the fact that the public school system is the basic democratizing agency in our society.

Parochial vs. Public Schools

This cannot be said of the parochial school system. Whereas the public school denies all artificial distinctions, the parochial school calls attention to and emphasizes these distinctions. The parochial schools says to the pupil, "You are in a special class and should not mingle with the common herd in the public school." The parochial school will create a class consciousness, whereas the public school will create a democratic consciousness in the student body. The parochial school sponsored by church organiza-

tions teach an exclusive religious concept instead of the concept of religious liberty.

In the nations where the parochial school system has gained predominance in the field of education, democratic principles have been reduced to the minimum. It is only necessary to refer to Belgium, France, Italy, Spain and other European and South American countries to prove the above statement true.

For many years France was free from the burden of supporting parochial schools. In recent years and because of her weakened political position, the Catholic parochial school system won a major victory and receives financial support from the French government. Currently, Belgium is making a desperate effort to lessen the burden of financial support for parochial schools and the Catholics have staged great demonstrations in protest against the movement. In Italy and Spain the educational system is under the control of the Catholic church.

In our own nation, the Catholic hierarchy is using every device imaginable to gain public financial support for its parochial school system. Wherever the Catholic parochial school system has gained the ascendancy it has strangled the public school system almost to death.

There are a few other denominations which have established parochial schools and a few Baptist churches have established church schools. We do not believe there is any place for parochial or church schools above the kindergarten and below the college level. In addition to text book assignments, boys and girls need to imbibe the democratic spirit which pervades the public school in classroom and on playground. When the United States gives up its public school system or minimizes its public school system in deference to parochial and church schools, it will have forfeited or abandoned the greatest democratizing influence among us.

Increasing the Man Power

Automobile manufacturers are constantly stepping up the horsepower of the automobile engine. Automobiles on the road today are powered by motors with as high as 275 horsepower. Experimental models of manufacturers run much higher than that.

Southern Baptist churches today are constantly increasing their man power. This is far more significant than the increase of the horsepower of automobile engines. The Brotherhood organization is quite largely responsible for enlisting increasing numbers of men of the churches in active participation in the program of the local church and of the denomination.

The women of our churches got ahead of the men in organizational activities through the WMU. However, the men are now making vast strides in their organizational activities through the Brotherhood organization.

Four Point Program

The Brotherhood has a four-point program which is designed to interest and enlist men in well-rounded, comprehensive church and denominational activities.

This program provides an evangelistic em-

phasis. Men are being enlisted in ever increasing numbers in evangelism. They are being led to bear their personal testimony and to be trained in personal evangelism. More and more the men of our churches are becoming aware of their responsibility as personal evangelists and witnesses to other men within the circle of their friends and acquaintances. More and more the men of our churches are participating in a regular visitation program. There was a time when the men considered it the work of the women to visit in the interest of the church and its program. Such visiting was considered below the dignity of the men. This attitude is rapidly giving way to an enthusiastic participation by the men in the visitation program of the church.

A second emphasis in the program of the Brotherhood is enlistment. The enlisted men are seeking to enlist other men in the program of the church and denomination. It is a positive approach which the Brotherhood encourages the men to make to the unenlisted of the church. The approach is not critical, fault-finding, or condemnatory. The unenlisted one is approached with a chal-

lenge. The work of the church and positions of responsibility in the program of the church are presented as challenges that demand the best that is in a man. Men are challenged to bring to the work of the church the same wisdom, training and skill which they employ in the business world. The work of the church is no longer presented as a light job that requires little or no skill in its performance.

Missions is a major emphasis with the Brotherhood. The mission emphasis is designed to give the men a comprehensive view of the mission program, mission needs, and mission fields. In recent years groups of men at their own expense have visited mission fields and learned first hand of the work being carried on by the missionaries of our Foreign Mission Board and of the native workers. Such visits by laymen to mission fields have given tremendous emphasis to mission study at home and the sense of mission responsibility on the part of the men of our churches. Men are coming to realize in ever increasing numbers that the commissions of Jesus are addressed to them as well as to the women of our churches.

Boys work rounds out the four-point program of the Brotherhood of the Southern

(Continued on Page Two)

Kingdom Progress

Magnifying The Extension Department



A group of the Extension Members and Workers of First Church, Siloam Springs.

First Church, Siloam Springs, observed Extension Department Day in the Sunday school on August 14. The event was adequately publicized in advance. Ambulances were provided for many shut-ins to attend the service. Space was reserved in the church and each member of the Extension Department attending was given a white carnation. The pastor's sermon was based upon the 23rd Psalm. Musical selections were taken from the old hymns. Many of the shut-ins had not attended a worship service for many months but because of the provision made to get them to this particular service, 18 members of the Extension Department, all shut-ins, were present.

Pastor Oscar R. Daniels says, "It has broadened the concept of the work being done by the Extension Department and has demonstrated the importance of the work in the growth and development of the church." The church plans to make Extension Department Day an annual event. Mrs. M. F. Marion is superintendent of the Extension Department, and F. D. Wilson is Sunday school superintendent.

The Extension Department of the Siloam Springs church was organized in 1952. The present enrolment in the department is 49 with 7 workers enlisted in the work of the department. There have been several conversions among the members of the Extension Department: A man over 70 years old was led to accept Christ as his Savior; another man past 71 years of age, who had been under the influence of Roman Catholicism was converted. In addition to regular

visitation, Sunday school and Training Union literature with other supplies are provided the Extension Department members.

Minister Ordained

Charles Ledbetter was ordained to the ministry by First Church, Lambrook, Sunday afternoon, July 31.

Pastor Charles Davis served as moderator of the ordaining council; H. S. Coleman conducted the examination; J. D. Rains offered the prayer; Nelson Greenleaf presented the Bible; Wilson C. Deese delivered the charges and the ordination sermon; W. G. Western offered the closing prayer.

Lambrook Receives 46

Markus Wilkerson was the evangelist in a revival meeting at First Church, Lambrook, recently which resulted in 23 additions to the church on profession of faith and baptism, and 23 by letter.

The Lambrook church, which is only four and a half months old, has a Sunday school enrolment of 220. There were 175 present the last Sunday of the meeting.

Charles Davis is the pastor.

Deacon Ordained

George Clark was ordained a deacon by Riverside Church, Tri-County Association, recently.

Pastor W. M. Thompson served as moderator; Wilbur Thompson conducted the examination; Guy Davis offered the prayer; Allen Van Horn delivered the sermon and charge.

A One Hundred Per Cent Record

It is news when every church in an association conducts a Vacation Bible School. That is the record of the Mississippi County Association for the summer of 1955. There are 39 churches in the association. Missionary John Gearing reports that this is the first year in the history of the Arkansas Baptist State Convention that a large association has attained this record.

Missionary Gearing also reports that in addition to the 39 schools in which all previous enrolment and attendance records were broken, 4 mission schools were conducted, workers and materials were furnished for a Vacation Bible School for Negroes, and materials were provided for another school.

Natural Steps In Revival

Natural Steps Church, Pulaski County, had the services of Evangelist Ralph D. Dodd in a revival campaign, August 10-21, which resulted in the church receiving 10 new members on profession of faith and baptism, one by letter, and one by statement. Wallace W. Scott of Little Rock is the pastor.

Mr. and Mrs. Scott plan to enter Ouachita College, September 9, for two more years of college work. They have one daughter, age 9.

Report From Missionary Johnston

Missionary H. W. Johnston of the Current River Association reports a revival meeting held just across the state line in Missouri in an old Presbyterian church building. Pastor S. R. Sherman of Success led the singing and his daughter, Joyce, provided the music with a portable organ. The revival resulted in 3 persons being baptized.

A further result of the meeting was a Landmark church going Southern Baptist. The church had been without a pastor for several years, and following an explanation of the Southern Baptist program voted to make application for admittance to the Current River Association in Arkansas. The church was organized by Knox Belew and for several years co-operated with the Cane Creek Baptist Association of Missouri. Following the death of Pastor Belew the church affiliated with the Landmark group but soon ceased to carry on a regular program.

Missionary Johnston also reports that the Pettit Mission of the Shannon Church was organized into a church Sunday afternoon, August 21, and will apply for membership in the Current River Association this fall. J. C. Smith of Pocahontas was called as pastor since he had served as mission pastor for quite some time.

Minister Ordained

Richard E. (Dick) Walker was ordained to the full ministry of the gospel by the First Church, Green Forest, July 3, as was announced by J. E. Presley, pastor of the church.

Pastor Presley was moderator of the ordaining council and Buell Crawford served as clerk. The ordaining prayer was led by Deacon Hopper of the First Baptist Church, Blue Eye, Missouri. Bedford Jackson, Associational Missionary, conducted the examination and Milton Edmonson, pastor of First Church, Cabanal, delivered the charge. Pastor Presley delivered the ordination sermon. The Bible was presented by Otis Walker, his father. Mr. Walker was presented to the ordaining council by Jimmie, his brother.

Mr. Walker was married to Miss Beatrice Rogers of Benton, the Friday preceding the ordination. He is pastor of the First Church, Amity.

Dedication and Ground Breaking



A dual service was held at the Frankfort Avenue Mission of the First Church, Russellville, Sunday, August 14. The new auditorium was dedicated free of debt. The building, costing \$4,836 has a seating capacity of 125. The mission Sunday school enrolment is 67; Training Union 46. Gifts to the Cooperative Program of the Frankfort Avenue Mission since January total \$300.

Immediately following the dedication service of the auditorium, ground breaking ceremonies were held for an educational building, 34x54 feet. The educational building will include six classrooms, a



Left to right: Dr. B. L. Bridges, W. E. Speed, Richard Vestal, and Pastor A. E. Webb.

dining room and a kitchen. It will be constructed of concrete blocks. Participating in the dual services were Dr. B. L. Bridges, executive secretary of the Arkansas Baptist State Convention; Pastor W. E. Speed of the South Side Baptist Church, Meridian, Mississippi, and former pastor of the First Church, Russellville; Richard Vestal, minister of missions for the First Church, Russellville; and Pastor A. E. Webb of the First Church, Russellville.

Dr. Phelps Writes for Teen-agers

Dr. Ralph A. Phelps, Jr., president, Ouachita College, has written a book to help teen-agers plan for the future.

The study course book for Intermediates in Baptist Training Union, is titled **Blueprint for Tomorrow**, and is Dr. Phelps' first work. His concern for the problems and interests of teen-agers prompted him to write it. He attempts to get his young readers to reflect on their future lives and to realize that now is the time to begin preparation for their future home and vocation.

Members of one of Dr. Phelps' Training Union study course classes at Ridgecrest Baptist Assembly selected the title for the book, which is a Convention Press book, published by the Baptist Sunday School Board, and will be available after Oct. 1 at all Baptist book stores.

Baptist Vista Assembly

The Baptist Vista Assembly of the Clear Creek Association was held August 11-18. There were 200 enrolled and remained throughout the assembly. A total of 450 people attended.

Pastor Leland Hall of Clarksville brought the morning watch messages each morning. Murl Walker delivered the noonday messages, and Pastor Jerry Hopkins of Siloam Springs brought the evangelistic messages in the evening. There were 3 class periods — one for Sunday school study course, one for Training Union study course, and one for mission study. A total of 135 Sunday School and Training Union awards were earned during the encampment. There were 18 professions of faith and 4 young men surrendered to the gospel ministry.

Baptist Vista Assembly was started in 1950 under the leadership of Missionary W. O. Taylor. It is located on 20 acres of land. There are 2 association owned dormitories, 6 church dormitories, a large tabernacle, kitchen, and dining hall with a capacity for 150 persons, and several private cabins.

37 Received at Rector In Revival

Pastor Lawrence Ray of First Church, Rector, reports a revival meeting which resulted in 33 additions to the church on profession of faith and baptism and 4 by letter.

D. Wade Armstrong, pastor of Second Church, El Dorado, was the evangelist, and Harold Woods of Dermott was in charge of the music.

Pastor Ray states: "Our church was ready for this revival. Everyone was ready and willing to work. As pastor, I believe I have one of the best churches in our state.

"This church will be breaking ground September 18 for their new educational building. Our Sunday school has now outgrown their quarters. Something must be done and now. So we believe God has led us in this great undertaking."

Revival at East End

The East End Church, Pulaski County Association, experienced a revival of deepened spiritual experience, August 10-21.

Evangelist Henry Spraggins was the preacher during this revival season. There were 7 additions to the church on profession of faith and baptism. Pastor George Fox stated that it was one of the richest revival experiences during his entire ministry and that the East End Church had taken on new life and spiritual vision as a result of the revival. Pastor Fox commends Evangelist Spraggins for his ministry during the revival.

Chickasaw Church Has Successful Revival

Russell K. Hunt, pastor of Chickasaw Church, McGehee, was the evangelist in a revival meeting in the First Church, Decatur, August 14-24. "Skipper" Buford, Tulsa, Oklahoma, directed the music. Sardis Bever is pastor of the Decatur church.

The meeting resulted in 14 additions to the church, six on profession of faith and baptism and eight by letter.

Mission Work in Grant County

W. C. Rowe has been engaged by the Mission Department of the Executive Board of the Arkansas Baptist State Convention to do mission work in Grant County. He also serves Buie Church in that county. Buie Church was organized about two years ago. It is the only church in Grant County that co-operates with the Arkansas Baptist State Convention and the Southern Baptist program.

Immanuel Church, Little Rock, has a mission in the county which may soon or eventually be organized into a church. The Baptist churches of Grant County have been affiliated with the Landmark movement.

Sunday School Board Adds to Staff

The Baptist Sunday School Board has added two new workers to its staff recently.

James P. Guenther, of Little Rock, has joined the staff of the Board's advertising department as copywriter.

Guenther attended the University of Arkansas and is a graduate of Vanderbilt University (June, 1955) with a B. A. in Political Science and English.

Miss Willa Dean Featherston of Oxford, Miss., has accepted a position as assistant editor in the Church Recreation Service. She is a graduate of Blue Mountain College, and has an M. R. E. degree from Southwestern Baptist Theological Seminary.

A former employee of the Board, Miss Featherston for the past two years was educational secretary of the First Baptist Church, Salisbury, N. C., and before that was educational secretary at First Baptist Church, Conway, S. C.

In Appreciation

R. L. Smith, moderator of Ashley County Association, expresses his appreciation for the work of Bill Sewell as missionary for the association. Mr. Sewell has resigned the position of associational missionary to accept the pastorate of the First Church, Norphlet.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Court Rules California Church Loyalty Oath Unconstitutional

Alameda County Superior Court Judge James R. Agee held unconstitutional a state requirement that churches must sign loyalty oaths to qualify for tax exemption.

He upheld the right of First Methodist church of San Leandro to refuse to sign the loyalty declaration. The church had challenged the legality of the state law enacted by the legislature in 1953.

Judge Agee said that the loyalty oath requirement violates the freedom of speech guaranteed by the United States Constitution. He also held that it is discriminatory, since it singles out a particular group—real property owners—and disregards others.

He ruled that County Assessor Russell T. Horstmann must return \$718.30 in taxes paid under protest by the church.

Senate Group Asks Cleanup Of TV Shows

The Senate subcommittee on juvenile delinquency proposed that broadcasters sharply reduce the number of television shows devoted to crime and violence. It also urged that the Federal Communications Commission exercise stricter control over TV programming.

The group issued an interim report on hearings conducted in various cities, programs monitored, and opinions submitted by psychiatrists and its own staff studies.

Television crime programs were described by the subcommittee as "potentially much more injurious to children and young people than motion pictures, radio or comic books."

A child's exposure to movies, the report stated, is limited by the fact that it requires money to see them while comic books must be sought out and purchased and, in addition, "demand strong imaginary projections."

The subcommittee said it would be wise to minimize the "calculated risk" of saturating boys and girls with depictions of "ruthless, unethical forms of behavior." It called for quick action in four areas:

1. Formation by citizens' groups of local "listening councils" to insure good television programming.
2. Immediate establishment of a Presidential commission to report periodically on "practices and materials used by mass communications media that might have detrimental effects on children and youth."
3. Further research by foundations into the effects of TV on children.
4. Extension of the code of the National Association of Radio and Television Broadcasters to include movies produced for television.

WCTU Head Hits Effects Of Radio, TV Liquor Ads

Home drinking has become the nation's No. 1 temperance problem because "radio and TV commercials have turned iceboxes into bars," Mrs. Glenn G. Hayes of Evanston, Ill., president of the National Woman's Christian Temperance Union, charged in Long Beach, Calif.

She told delegates to the organization's 81st annual convention that a trend toward more drinking by young people also was due

Ask Action to Combat Protestant Sects in Yugoslavia

Action to combat advances being made in Yugoslavia by Protestant sects was urged in Belgrade by Vesnik (Herald), organ of the pro-government Association of Orthodox Priests.

It proposed a program calling for:

Counter-propaganda against Seventh-day Adventists "and other sects" to be distributed to Orthodox parish priests.

Setting up of a special group of priests who could be sent to "any area where the sects are growing."

Formation of a study commission to determine whether reforms are needed in the Serbian Orthodox Church to more effectively fight sectarian activities.

Vesnik described evangelical preachers as "extremely fanatic agitators extraordinarily persistent in propagating their errors."

The publication said some Orthodox followers are "willing, like Esau who sold his birthright for a mess of pottage, to renounce their faith for the parcels of food and clothing" the Protestant clergymen receive from the United States for distribution in Yugoslavia.

Although the pro-government priests' group is not recognized by the Serbian Orthodox hierarchy and often is critical of certain bishops, its denunciation of Protestant sects echoes a recent pronouncement of the bishops condemning "proselytism" by the Adventist and other evangelical groups.

Predicts January Hearings On Bills To Outlaw Liquor Ads

A prediction that both houses of Congress will conduct hearings in January on bills to outlaw radio and television advertising of alcoholic beverages was made at the 81st annual convention of the Woman's Christian Temperance Union.

Elizabeth A. Smart of Washington, D.C., director of the WCTU's legislative department, said the House and Senate committees on interstate commerce have promised such hearings on bills introduced earlier this year by Sen. William Langer (R.-N.D.) and Rep. Eugene Siler (R.-Ky.).

She added that many national church, social and welfare organizations would join with WCTU leaders at the hearings in urging enactment of the bills. And Miss Smart said the Congressional committees would be "more blunt and critical in their exploration" of advertising alcoholic beverages over the airwaves.

"Representatives of the alcoholic beverage industry have admitted frankly that consumption of liquor, wine and beer would drop by one-half if its advertising were discontinued," she said.

largely to alcoholic beverage advertising over radio and television.

"Alcoholism has become the nation's major social and economic problem," Mrs. Hayes said. "The incidence of alcoholism in the U. S. now exceeds that of tuberculosis by 10 per cent, cancer by 50 per cent and polio by 225 per cent. Economic losses from alcoholism alone are estimated at \$778,000,000 a year."

A Smile or Two



"The first thing you gotta learn is to whisper."

The army doctor was examining a prospective serviceman. "Sit down in that chair," ordered the doctor sternly. The reluctant prospect obeyed, "A-1," cried the doctor. "Next," "What!" exclaimed the recruit. "Why, you haven't even looked at me." "Well," said the doctor, "you heard me tell you to sit down, you saw the chair, and you had enough intelligence to carry out the order. Move on, soldier!"

A homemaker was struggling with directions for installing a new wall-type can-opener. After several unsuccessful attempts she gave up and went to get her glasses for a closer look at the directions.

When she returned the opener was neatly in place and the cook was already using it. "How in the world did you get this up?" the astonished mistress asked. "You've told me you can't read!"

"Well, ma'am," was the reply, "when you can't read, you've just got to think."

One of the sailors at Minnesota's Wold-Chamberlain naval air station owns what his friends claim is the world's champion gas-eating automobile. He pulled into a gas station the other day to get a tankful and he left the motor running. After several minutes of tank-filling, the attendant said wearily, "Will you shut off the motor, please? You're getting ahead of me."

A tiny four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her, she concluded thus: "Please, God, 'scuse me. I can't remember my prayers, and I'm staying with a lady who doesn't know any."

A kindergarten teacher was out one morning and during her absence the v-principal took over. All was clear sailing until it was time for music. The children expected and demanded, in typical 5-year-old manner, that the music have piano accompaniment. With laborious effort the v-principal began the one-finger technique.

A parent later reported the following conversation held that evening:

"The v-principal was the teacher today. He is smarter than our teacher."

"Why do you say that?"

"Well, he plays the piano with one finger, and our teacher has to use two hands."

—School Board Journal.

News From Baptist Press

Historical Society Re-elects Officers

The Southern Baptist Historical Society has re-elected Bailey F. Davis, pastor of First Baptist Church, Franklin, Ky., as chairman for another year.

The Society also re-elected its two other officers—Vice-Chairman J. L. Boyd, of Clinton, Miss., and Secretary H. I. Hester, of Liberty, Mo. Boyd is historical secretary for Mississippi Baptists and Hester is vice-president of William Jewell College.

Robert A. Baker, professor of church history at Southwestern Seminary, proposed a tour of Baptist historical points for seminary students. The students would study during the pilgrimages and receive seminary course credits.

The Society proposed that any other interested Baptists also join in these pilgrimages.

To Prepare Brochures

Historical societies in the various Southern Baptist states plan to prepare brochures with maps and information about Baptist historical sites in their states.

The Southern Baptist Historical Society plans to put all the local brochures together in a single book, adding to them information about Baptist shrines outside the area covered by the Southern Baptist Convention.

The Society learned of new libraries being built at three Southern Baptist colleges—Furman University, Greenville, S. C.; Howard College, Birmingham, Ala., and University of Richmond, Richmond, Va. Libraries of these schools will house state Baptist historical collections.

Purpose of the Southern Baptist Historical Society is to co-ordinate work of state Baptist historical societies with each other and with the Southern Baptist Historical Commission.

S. C. Williamson Ends 40-Year Work as Pastor

S. C. Williamson retired recently from the fulltime ministry after serving Copeland Baptist Church, St. Joseph, Mo., as pastor for 40 years.

Williamson, who is 72, said he will continue to fill pulpits on a supply basis. His retirement becomes effective when the church locates a new pastor or within two months, should no pastor be called in that time.

During his many years as a minister, he has officiated at 640 funerals, performed 560 weddings, and baptized 1,280 converts.

He is father of S. Charles Williamson, Jr., who recently joined the faculty of Southwestern Baptist Theological Seminary.

Reject Louisville For Senior College

Kentucky Baptists will not establish a senior college in Louisville, although an education committee had proposed that one be located in Louisville.

The Kentucky convention's Christian education department rejected the committee's proposal that Georgetown College move from Georgetown, Ky., to Louisville. Georgetown College is the only Southern Baptist college in the state although there are three Baptist junior colleges.

The committee, headed by Robert Humphreys, pastor, First Baptist Church, Owensboro, had also proposed that junior colleges at Hopkinsville and Campbellsville be merged with Georgetown in the move to Louisville.

Baseball Tithers Impress Newsman

The Associated Press sports wires recently carried to the nation the story of an eighteen-year-old baseball player sending an \$1,150 check to his hometown church in Monroe, La.

The money was tithed on a bonus he received from signing to play professional baseball with the Baltimore Orioles.

The Sports reporter of a Wisconsin daily newspaper was greatly impressed by the action of young Wayne Causey, the ball player. The newsman sent a letter to T. Earl Ogg, pastor of College Place Baptist Church, which had received the large check.

"I certainly admire you Southern Baptists," the writer said. "I understand that Alvin Dark of the New York Giants tithed his share of the World Series (money), also to a Southern Baptist church. Hope that in my travels I shall some day attend a Southern Baptist service to see what makes you guys tick."

Parents Taught Them

Causey received about \$30,000 for signing a baseball contract. The \$1,150 check was on the first installment of the bonus paid to young Causey, who only last year was cutting the church lawn for \$5 a week.

Dark, to whom the Wisconsin newsman referred, belongs to Trinity Baptist Church, Lake Charles, La., and is captain of the Giants. Like Causey, he received nationwide publicity when the press learned he was a tither.

Parents of both baseball players are credited with teaching them to contribute a tenth of their earnings to Christian work.

1955 Annuals Mailed Out September 1

The 1955 Southern Baptist Convention Annual was sent to all pastors and denominational agencies Sept. 1, Porter Routh, executive secretary of the Executive Committee, has announced.

If Annuals have not been delivered by Oct. 1, pastors and agencies should write to the Executive Committee and report that their Annuals haven't arrived.

The Executive Committee address is 127 Ninth Ave. No., Nashville, Tenn.

Negro Baptist Groups Hold September Meets

Guy Bellamy, of the Southern Baptist Home Mission Board, is representing the Convention at the meeting of the National Baptist Convention of America in Chicago Sept. 7-11.

Another Negro Baptist body, the National Baptist Convention, Inc., is meeting in Memphis, Tenn., at the same time. L. S. Sedberry, executive secretary of the Commission on the American Baptist Theological Seminary, will represent Southern Baptists at the meeting.

Texas, Louisiana Go Over Usual CP Gifts

Texas and Louisiana have sent surplus checks of Cooperative Program funds for Convention-wide use in August, according to Porter Routh, executive secretary of the Executive Committee.

The Texas check for \$100,000 was over and above its regular check each month of \$146,964. Louisiana sent an extra check for \$22,500. Its regular monthly check is \$41,103.

Texas sent in surplus checks also in February, for \$52,000, and in May, for \$100,000.



Denominational Calendar

Church Music Month

Baptist Foundation Month

Sept. 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

—00—

Counselor's Corner

By DR. R. LOFTON HUDSON

BAPTIST BAPTISM

Question: Why must a Christian who has been immersed in another denomination be baptized if he joins a Baptist church? I am ashamed of my ignorance.

Answer: The thinking of the majority of Southern Baptists on this subject is as follows. Baptism in order to meet the New Testament standards, as we interpret them, should include four things: (1) a true believer; (2) the proper mode, immersion; (3) the right motive, obedience out of love; and (4) the correct agent, someone authorized by a New Testament church.

The immersion of the Church of Christ and the Christian Church is rejected because they believe that baptism is essential to salvation. The immersion of Methodists and Presbyterians, and some others, is rejected because they fail to follow the New Testament in their teaching that one can be lost after he is saved (not the Presbyterians), the baptism of infants, and other than a local form of church government. Also they violate the New Testament teachings in practicing other forms of baptism, such as sprinkling and pouring.

The fact is, however, many Southern Baptists do accept the immersion of other denominations. A basic Baptist belief is that each church interprets the Bible for itself. This is one of the items that Southern Baptists themselves do not agree on. And some make quite an issue of it.

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

—00—

Historical Commission To Prepare 2 New Books

The Southern Baptist Historical Commission has asked two seminary professors to prepare Baptist history books.

Holding its annual meeting, the Commission requested Penrose St. Amant, professor of church history at New Orleans Seminary, to write a history of Baptist theology to be completed in 1960.

The Commission also asked Robert A. Baker, professor of church history at Southwestern Seminary, to write a history of Baptists in America during the formative years between 1707 and 1845. Completion date was set at 1964.

Richard N. Owen, editor of the *Baptist and Reflector*, Tennessee Baptist newspaper, will serve as chairman of the Historical Commission for another year.

Can You Prove the Bible is True?

By E. S. JAMES

There appeared in a number of metropolitan newspapers recently a paid advertisement inserted by the Knights of Columbus in which the above caption was given great prominence. Then in the advertisement strong statements were made to the effect that it is impossible to prove the Bible to be true and that it is, therefore, not reliable. The advertisement proceeds to say that the Catholic church can definitely prove that it has always been in existence since the time of Christ and that it is the soul authority for determining what is inspired. The testimony of such men as Polycarp, Ignatius, Clement, Irenaeus, Tertullian, and Origen is used to support their argument.

The *Standard* calls on this august body of knights to produce a single authenticated page from history to prove that any one of these men ever one time made mention of such a thing as the Roman Catholic Church. To be sure they spoke of the church, but they never made mention of the Roman Catholic Church; for there was no such thing when those early Christians lived. The fact of the matter is that when the early Christians spoke of the church they were speaking of the local visible congregation in a given community just as Paul spoke of it so often.

2400 Witnesses vs. One

The third paragraph of the advertisement says, "The Bible cannot prove by its own text that it is inspired but the Catholic church can prove this." The *Standard* challenges that statement, too. More than 2,400 times the writers of the Scriptures said this in substance: "This is the Word of the Lord

that came unto me." Paul said he did not learn his gospel message from men and that he did not receive it but by revelation of God. Matthew, Mark, Luke, and John affirm that they were reporting the conversations of Jesus verbatim.

Peter said, "No prophecy came in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." Jesus promised inspiration to the disciples when He said: "When the Comforter is come He shall bring to your remembrance all things whatsoever I have said unto you." How can any group of men deny that the Bible claims for itself that it is God's truth?

In the last paragraph this statement is made: "The Catholic church was preaching the gospel of Christ before the last book of the Bible was written . . . centuries before its writings were combined into a single book . . . nearly 1,500 years before the Bible gained world-wide distribution."

Seven Churches, Instead of One

Here are the answers to those three dogmatic statements: The last book of the Bible was written about 95 A.D. There is no single word in that book about a Catholic or Universal church. Instead it relates the message of Christ to SEVEN distinct local churches, six of which were condemned for their failures . . . the exception being Smyrna, the persecuted church. If the Catholic church were in existence why did not God say something about it in the Revelation? It does say quite a bit about Mystical Babylon which made many false claims for herself.

As to the canonization of the books in the

Bible being effected several centuries after Christ, the reference is no doubt to the Nicean council. We know now that the Old Testament books were put into one Book almost 300 years before Christ, and as to the New Testament books it is now well known that they were grouped into one book no later than 150 A.D.; and it was likely done even before the death of John about 100 A.D. The Nicean council was held in 325.

Who Chained The Bible?

The statement about there being no world-wide distribution of the Bible until about 1500 A.D. is true; but it may interest some readers to know that the reason for it was that for 1,000 years before that the Roman Catholic Church, which had gained control of the very thoughts of most men, forbade its translation into any language other than Latin of Vulgate's Bible.

Not until Wycliffe, whose body the same church burned in effigy, came on the scene to translate it into the popular languages did it begin to be distributed. Then, and then only, did the Lord allow man to devise the printing press that made it possible for the common people to have Bibles of their own. Any person who thinks for a moment will readily see why this distribution of the Bible then brought on the Reformation movement which in reality was not a reformation but a revolution against the dominant church that had kept out of their hands this infallible Word of God by refusing to allow it to be put into the languages they could read.

—*Baptist Standard.*

Tampering With The First Amendment

By H. H. MCGINTY

Now that the Congress of the United States has decided to tamper with the First Amendment of the Federal Constitution, it is to be hoped that this will do nothing to weaken it.

A special subcommittee, under the chairmanship of Senator Thomas C. Hennings of Missouri, has been set up to learn how various Americans interpret their constitutional freedom of religion and to learn of any "concrete" violations of these rights.

The committee has announced a week-long hearing to begin October 3. To this hearing all persons interested are invited. An article-by-article study of the various rights provided under the constitution will be undertaken. The study will begin with the religious clause of the first amendment. This clause says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Chairman Hennings has announced that they are distributing a questionnaire to "enable the subcommittee to assemble the cross-section of opinion we desire."

One question asks whether the language of the First Amendment constitutes a complete prohibition of any direct or indirect aid to church or religion.

Another question asks whether the First Amendment and the Fourteenth Amendment prohibit aid to religious education by the states as well as the Federal Government.

One question asks whether the free exercise of religion "protects atheists in propagating a disbelief in religion."

Sinister Attack?

From the beginning, the First Amendment

has been considered to be a constitutional guarantee of complete religious freedom in this nation. It has also been accepted as containing the principle of complete separation of church and state.

However, in recent months this principle has been under constant attack from certain sources. Members of the Roman Catholic Church have been particularly conspicuous by their open criticism of the traditional church-state divorcement.

This is understandable. Catholics in this country are exerting every effort to get public funds for the support of the parochial schools. The greatest obstacle in their way has been the constitutional prohibition contained in the First Amendment. It will be necessary to break this down before they can succeed in their purpose.

The purpose behind this recent move by the Senate is not completely clear at this time. Neither is the necessity for a re-study of religious freedoms provided under the constitution fully established.

Until these questions are cleared, many Americans will be apprehensive while the subcommittee digs around in the constitution. There is always the chance that something precious may be uprooted. If there are any modifications, they should clarify and strengthen the original purposes of those who fashioned our form of government. There should be no reshaping to harmonize with forms of government from which our forefathers fled to this land.

—*The Word and Way*

Date and Goal Announced For "M" Night

December 5 is the date for the 1955 "M" (Mobilization) Night, which is sponsored by associational Baptist Training Unions, according to Dr. J. E. Lambdin, secretary, Training Union Department, Baptist Sunday School Board.

An attendance goal of 400,000 in approximately 1,000 such meetings has been set. Beginning in 1946 with an attendance of 75,964 the attendance at "M" Night meetings has steadily grown until last year there was a total attendance of 323,349, when eight hundred ninety one associations observed this special event.

Church Conference For the Blind Held At Southern Seminary July 25-28

The third meeting of the National Church Conference for the blind was held on the campus of Southern Seminary, Louisville, July 25-28. The goal set for the attendance this year was 100, but when all were accounted for it was found that 107 had registered from 23 states.

The entire group is made up of blind people, except for a few persons present to assist and guide the blind. The blind people themselves did the talking, the singing, the preaching, and participated in solo, duet, quartette and chorus numbers.

The annual conclave is the outgrowth of work of Edwin Wilson, Fort Worth, Texas, editor of *The Braille Evangel*, which agency is now in its ninth year and is serving 8,000 Braille readers. Mr. Wilson presides at most of the sessions, or sees to it that someone competent is in the moderator's chair.

When Tax Payers Wake Up

By VERA COBER ROCKWELL
Hamilton, New York

When taxpayers wake up many faces will be red because the boasting of liquor barons that liquor revenue lowers taxes was accepted as a fact. Their progeny will wonder why their forebearers failed to look behind the oft-repeated statement that the new legalized liquor industry is a constructive part of the general economy.

Recent Surveys Give Bright Promise

A Massachusetts commission led by Municipal Judge Zottoli in 1945 found that taxpayers were paying \$4 in damages from alcohol drinking, for each \$1 liquor revenue. Later the Judge said the ratio was \$10 to \$1.

John R. Cranor, recently retired Warden of the Washington State penitentiary said, "95 per cent of the inmates of this prison are here because of alcohol." "You can put that down for this Institution also," declared the head of the State Medical Hospital at Medical Springs, Washington.

The Washington Temperance Association found that, for each \$1 of liquor profits in that monopoly State, taxpayers paid \$13.10 for the evil results of drinking alcohol.

Yes, beverage alcohol is an economic saboteur! Taxpayers will wake up to that fact. Then newspaper, magazine, billboard, radio and television industries, before God and man now guilty of aiding this skuttling of the public treasury, with no alibi except "we needed the liquor dealer's money," will be compelled to change their industrial morals and practice. Theirs will be among the faces red!

We write to you, abstainers 35,000,000 strong, because you have the vision. To you, parents, because you have the most at stake. To you, teachers, because you have the greatest opportunity to guide children and youth into the pathway of abstinence. To you, ministers of Christ, because you can call down power from above to check the trend of our Republic toward moral and spiritual decay. To you, public servants, because you have the destiny of our Republic in your hands. To you, voters, because you can help elect public servants who know the colossal cost of beverage alcohol.

Finally, we write to you, who hold the purse strings, because you must furnish the sinews of war in this battle for a sober nation!

Use this information and be a Paul Revere to waken the public to the wicked wasting of this foe of a sound economy. Taxpayers by the millions slumber on like Rip Van Winkle while the Republic like Atlas carries the unnecessary economic weight of beverage alcohol. They must be stabbed awake.

Though entrenched behind the walls of social acceptance, these walls — protecting avarice today — will crumble under the persistent united impact of determined folk who refuse to be silenced!

I am writing you because I think you who devote your time and effort to his vital work deserve encouragement from us in the outlying districts and should be appraised of

anything we do to keep the issue alive in the consciences of our lawmakers.

As to the size of **New York Temperance Action** (publication), putting more money into eight instead of four pages, would seem to be useless. There is plenty of pith and fact packed into the present size. We don't need more. And those who do need, won't read whatever the size.

Where money should really go — to my mind — is to ways of reaching the latter. That cartoon for instance, on the back page of the March number, should be displayed on billboards where thousands can read in spite of themselves. And this item (comparative prevalence of alcoholism) also from the March number — if absolutely invulnerable — should be where the facts hit one at a glance. Statistics of all kinds should be where folks can't avoid getting them. Pungent statements such as Winchell's "The shortest line between life and death is the walk between the bar and the car." Or, this one quoted from any courtroom, "I was drunk and didn't know what I was doing." Or, this one, "Millions to prevent polio, cancer, tuberculosis, but billions to prevent prevention of alcoholic disease, delinquency and death!"

I presume the answer to these suggestions is a kindly "Of course we want to do these things, but it takes a brewer's or distiller's kind of money to do it."

And this is the sad fact, I recognize, but at least it furnishes an argument for not putting our funds into more pages to convince us who are already convinced!

Thanks for listening! And accept our warmest appreciation and gratitude for gathering together so much good material for **Temperance Action**.

—New York Temperance Action.

The Blight of Repeal

By JOHN W. BRADBURY

Those who had any part whatever in bringing about the repeal of the Eighteenth Amendment, whether in high station or low whether public official or private citizen, will have a great deal to answer for at the judgment bar of God. In New York City, it has just been necessary to condemn a sixteen-year-old murderer to electrocution. It is unheard of in our history that a boy so young should be condemned to death for a capital crime. And yet, the situation in the leading city of this country is so terrible that the jury made no provision for mercy.

The tragic cause of delinquency among large numbers of young people and children can be laid at the door of those who are responsible for enforcing law regarding the sale of liquor. Edmund Fitzgerald, chief probation officer of Kings County Court, New York, has assailed the State Liquor Authority and other law enforcement agencies for failure to enforce rules, particularly as they apply to minors.

In a courtroom with jurors, lawyers, and spectators, Mr. Fitzgerald said, "Many poolrooms and bars and grills operated by stupid owners who permit teen-agers to drink to excess, or at all" are the principal breeding places for youthful crimes. He attacked the SLA for not shutting down drinking places that permit teen-agers to drink in violation of the law.

Mr. Fitzgerald, who is a nationally recognized authority on probation, delivered his scathing remarks shortly before Judge Samuel Leibowitz imposed the death sentence on the sixteen-year-old murderer who, he said, hung around "filthy dives," although his age would bar him from them. "We have literal-

Can The Catholic Editor Read?

By DUKE K. MCCALL

The current discussion provoked by the book, **Why Johnny Can't Read**, offers a possible clue as to the explanation of a long editorial in the **Catholic Register** of Salt Lake City, Utah. The editorial is entitled "Baptists Betting on Wrong Horse." The key sentence is "The Southern Baptists will get no where by publicly backing Peron's current attacks on the Catholic Church."

The reference is obviously to the resolution of the Southern Baptist Convention, adopted recently in Miami, Florida, on the theme of religious liberty.

The Southern Baptist resolution, as quoted in the editorial, states, "We do not wish to identify ourselves with any political group but only with the principle of full religious liberty."

That the editor cannot read is indicated by the fact that after quoting this he adds:

ly been batting our brains out trying to salvage youngsters like these in the face of insurmountable handicaps," the probation chief said. He referred to poolrooms, "low-grade honkytonks," and bars and other places which, he said, are breeding places of crime — where robberies, muggings, and rapes are born. Many bartenders, he said, have neither the decency nor the brains to ask a youngster for proof of his age before serving him intoxicants.

Let us say it again (for we have said it many times before) that John Barleycorn can never be moderated or regulated. The only effective treatment is to execute him and bury him in a grave so deep he never again can be resurrected.

"The Peronista regime in the Argentine is scarcely a party to be defended. Peron is and always has been dictator. He is by no means the first dictator in Argentine history.

"The fact that one of the chief developments in the present trouble has been the government's step toward bringing back professional prostitution is an indication of how the Peronist mind is working. Virtuous Baptists would get along with this crowd no better than good Catholics."

Actually, the Southern Baptist Convention carefully avoided identifying itself with or against any political regime in Argentina. It was on the historic Baptists position of separation of church and state that the Convention took its stand. It might be pointed out to our Catholic neighbors that the current troubles of the Catholic Church in Argentina are due to the historic position of their church, which seeks to unite church and state in every way possible. The Catholic Church uniformly begins with relatively minor issues, like public funds for transportation of children to parochial schools, but though it exercises patience for centuries, is never satisfied until the princes of the church finally control the state.

Never in any land, including Italy and Spain and Argentina, has the Catholic church raised its voice on behalf of religious liberty for a minority religious group, such as Baptists.

On the other hand, as a typical Baptist, I not only have respect for the religious convictions of my devout Catholic friends, but would also fight for their right to hold and propagate their faith.

Conference Speaker

J. L. Corzine is the State Sunday School Secretary of South Carolina. He will be on the Regional Sunday School Conference program in the morning and afternoon each day. His subject will be "Better Teachers and Teaching." He is one of the most outstanding teachers in the Southern Baptist Convention and every Sunday school teacher and worker should make every effort to be present to hear him at both sessions. The Conferences will start at 10 o'clock each morning. The Conferences will be held on Monday, October 10, at the First Baptist Church, Fort Smith; Tuesday, October 11, at the First Baptist Church, Hope; Wednesday, October 12, at the First Baptist Church, Pine Bluff; Thursday, October 13, at the First Baptist Church, Harrison; and Friday, October 14, at the First Baptist Church, Paragould. Make your plans now to attend the Conference for your district.



J. L. CORZINE

3. Bring your officers to the Regional Sunday School Conference for your district.

4. Enlist personally every associational Sunday school officer to attend your Officers' Training Meeting. If you do not have one scheduled for your association, schedule one now.

5. Schedule an Associational Planning Meeting in September.

6. Put forth every effort to reach the ASSOCIATIONAL STANDARD before the end of the Sunday school year. ONLY THREE WEEKS LEFT.

7. Send a list of your newly elected associational Sunday school officers to the Sunday School Department, 314 Baptist Building, Little Rock, Arkansas.

Things To Do Now!

1. Elect an associational superintendent not later than your annual associational meeting.

2. Enlist all other officers and department superintendents as soon as possible. Not later than the meeting for training officers for your association.

Important Sunday School Dates

September 18-25 — Preparation Week.

October 10-14 — Regional Sunday School Conferences: October 10, First Church, Fort Smith; October 11, First Church, Hope; October 12, First Church, Pine Bluff; October 13, First Church, Harrison; October 14, First Church, Paragould.

January 1-7 — Bible Study Week.

January 7-20 — Sunday School Clinic, Birmingham, Alabama.

February 6 & 7 — Vacation Bible School Clinic

April 7-20 — Sunday School Clinic, St. Louis, Missouri.

June — Vacation Bible School Month

June 21-July 11 — Three Sunday School Weeks, Ridgecrest.

June 28-July 3 — First Week, Arkansas Baptist Assembly

July 5-10 — Second Week, Arkansas Baptist Assembly.

July 26-August 15 — Three Sunday School Weeks, Glorieta.

September 17-21 — Sunday School Preparation Week and Church Planning Meetings.

October 8-12 — Regional Sunday School Conferences.

Edgar Williamson, Secretary

Home Mission Board

Elects Three

Eual F. Lawson, Missouri state secretary of evangelism, is the newly-elected associate in the Home Mission Board Department of Evangelism, Dallas, Texas.

He will fill the vacancy created by the resignation of C. E. Autrey, who is now professor of evangelism at Southwestern Seminary, Ft. Worth. Lawson will take up his new duties in October.

J. T. Gillespie, Superintendent of City Missions in Miami, Florida, will become Director of Rural Church Work for the Board effective October 1. Gillespie, formerly a rural worker for the Board, returns to lead in projecting the twenty-five year Rural Church Program.

Leland Waters, now Director of City Missions and of the Juvenile Delinquency Program for the Board, on January 1, will become Executive Assistant for the Home Board.

In his new assignment, Waters will serve in the field of financial relations, principally in behalf of the church building loan department.

The three were elected to these positions in the recent semi-annual meeting of the Home Mission Board at Glorieta, New Mexico.

In Your Fall Program

Are You Including This Month?

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	.

OCTOBER

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23 30	24 31	25	26	27	28	29

NOVEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
.	.	1	2	3	4	5
6	7	8	9	10	11	12
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FOR THE THANKSGIVING OFFERING

Recognized as a part of Arkansas Baptists' Program in supporting

BOTTOMS BAPTIST ORPHANAGE

H. C. SEEFELDT, Supt.

MONTICELLO, ARK.

C. H. SEATON, Field Rep.

Good Conference

The sixth annual state-wide conference for Business Woman's Circles was held at Ferncliff, August 20-21, with 137 in attendance. Missionary speakers included Miss Anne Wollerman of Brazil, Mrs. Anne Margrett of Argentina, Mrs. Genus Crenshaw, Home Missionary to the Seminole Indians of Florida. Miss Nancy Cooper reported on her recent visit to many of Southern Baptists' mission fields in Europe, Africa and the Near East. Mrs. J. C. Fuller, vice-president of Arkansas Woman's Missionary Union, led all worship services and special music was provided by Mr. and Mrs. Edwin Irely and Mrs. Ed Scharfenberg. Organizational methods were discussed by other state WMU officers and leaders. Miss Christine Coffman, Keo, president, presided.

The following were installed as new officers by Mrs. J. R. Grant, president of Arkansas WMU: President, Miss Frances Nix, Camden; Vice-President, Mrs. Helen Emmons, Little Rock; Secretary, Miss Mary Luck, Magnolia; Treasurer, Miss Nancy Cooper, Little Rock; Pianist, Mrs. J. E. Fullwood, Earle; Chorister, Mrs. Lucille Franklin, Malvern; Adviser, Mrs. J. E. Short, Pine Bluff.

Miss Evelyn Stanford, missionary guest from south Louisiana, brought greetings and information on plans of Gloria Billiot to continue her studies at Ouachita College this year where she will be a junior. BWC's of the state have granted her a scholarship each college year.

District Meetings Ahead!

There are no dates on the WMU calendar which are more important than those for the annual District Meetings where work of the past year is reviewed and plans for the new year are projected. Note the following schedule and promote attendance of **your** meeting NOW:

District	Date	Place
West Central	October 25	First Church, Van Buren
Northwest	October 26	First, Bentonville
North Central	October 27	First, Clinton
Central	October 28	Park Hill, North Little Rock
Southwest	November 1	First, Hope
Southeast	November 2	First, Pine Bluff
East Central	November 3	First, Forrest City
Northeast	November 4	First, Jonesboro

Miss Anne Wollerman, missionary in Brazil and native of Pine Bluff, will be guest missionary speaker for the meetings.

Choose Well!

Officers who will serve during 1955-56 are now being selected, and much care should be exercised in order that the work of the Kingdom may be promoted to the very best ability of every individual and organization. Every person who is to serve in any capacity should have copies of the new **Guide Book** and **Year Book** for study as plans are made for the new year. These are now available and should be ordered from the Baptist Book Store, 303 West Capitol, Little Rock. They are 15c each. Free copies of each will be sent presidents and youth directors and free copy of the **Guide Book** will be sent each counselor of a youth organization upon receipt of report of new officers at State WMU Office.

We regret that the Manual of Woman's Missionary Union is being revised and will not be available for some months. However, with the aid of the **Guide Book** and **Year Book**, the old edition may be modernized and will serve officers and organizations worthily.

Youth Camps and Conferences

To attempt to report on the missionary camps in figures seems far too inadequate. Yet it would be impossible to write into any report all of the human interest stories and the comments which make figures really talk. We trust as you note these statements you will be conscious of the dozens and dozens of volunteer helpers who worked week after week to keep the programs moving.

The missionary guests and speakers in the girls' camps included the following: Miss Ann Wollerman, Brazil; Mrs. Genus Crenshaw, Seminole Indian field; Miss Mabel Malone, Oklahoma; Miss Ella Keller, Miss Margaret Vail, Rachel Sims Mission, New Orleans; Mrs. Anne Margrett, Argentina; Miss Esther Kirita, Hawaii; Miss Carrie Goncalves, Brazil; Miss Jenell Greer, Thailand; Mrs. Ruben Franks, Chile. The campers were fortunate to be among the first to see the beautiful pictures and to hear Miss Cooper tell of her recent trip.

The summer camps and conferences enrolled 1,330 young people. Missionary gifts totaled \$893.88. Definite decisions included: 50 professions of faith; 103 dedications for special Christian service; and 5 re-dedications.

Observe

SEASON OF PRAYER FOR STATE MISSIONS
September 19th

*Woman's Missionary Union,
Nancy Cooper, Secretary.*

Bottoms Baptist Orphanage Truck Schedule

The following Schedule for the Orphan's Home truck has been worked out. If any date on the Schedule is not satisfactory, please advise the Orphanage; otherwise please have the things for the truck brought to the places and on date indicated. This will help us so much as we endeavor to care for the entire state with one truck.

Some Things Needed

We list the following as suggestions for things needed most; Jellies and preserves; feed of all kinds, (corn, small grain feed, such as maize, etc.) and hay; chickens; eggs, sweet and Irish potatoes; fruit, (canned and fresh); flour; corn meal; syrup; canned peas; corn; beans, etc.; rice and nuts; toilet articles; school supplies, etc.; sheets; bed spreads and good used clothing.

Schedule

October 17th: Pulaski; Centennial; Harmony; Delta; Liberty and Carey Associations—Montrose; Portland; Parkdale; Wilmot; Eudora; Lake Village; Dermott; McGehee; Tillar; Dumas; Gould; Pine Bluff, First, Second, Immanuel and South Side; Althelmer; Humphry; Stuttgart; Almyra; DeWitt; Hazen; Carlisle; Lonoke; Little Rock, First, Second, Immanuel, Tabernacle, Pulaski Heights, Gaines Street, Baring Cross, South Highland; Rison; Kingsland; Fordyce; Bearden; Sparkman; New Hope; Camden, First; Cullendale; Elliott; Louann; Stephens; Smackover; Norphlet; El Dorado, First, Immanuel, Second, Southside, West Side; Junction City; Strong and Huttig.

October 24th: Arkansas Valley; Tri County; and White County Associations—Clarendon; Barton; West Helena; Marianna; Hughes; West Memphis; Marion; Earle; Parkin; Wynne; Cherry Valley; Forrest City; Brinkley; Cotton Plant; Hunter; McCrory; Augusta; Bald Knob; Judsonia; Searcy, First and Second; Beebe.

October 31st: Current River; Greene County; Gainesville; Mt. Zion; Trinity; Mississippi County; Caroline; Black River Associations—England; Jacksonville; Cabot; Austin; Ward; Newport; Campbell; Tuckerman; Swifton; Alicia; Hoxie; Black Rock; Imboden; Walnut Ridge; College City; Pocahontas; Biggers; Reyno; Datto; Success; Corning; Piggott; Rector; Marmaduke; Paragould, First and East Side; Leachville; Monette; Manila; Dell; Blytheville, First and Calvary; Luxora; Osceola; Wilson; Joiner; Tyronza; Marked Tree; Lepanto; Harrisburg; Trumann; Nettleton; Lake City; Jonesboro, First, Central, Walnut Street, and Fisher St.; Biscoe; DeValls Bluff.

November 7th: Independence; Little Red River; Big Creek; Rocky Bayou; Black River; White River; Stone and Van Buren Associations—Clinton; Leslie; Marshall; Yellville; Flippin; Cotter; Gassville; Mountain Home; Viola; Salem; Mammoth Springs; Hardy; Ashflat; Calico Rock; Melbourne; Sage; Batesville, First, West Batesville; Ruddle Hill; Concord; Heber Springs.

November 14th: Red River; Hope; Ouachita and Buckner Associations—Arkadelphia, First and Second; Gurdon; Prescott; Emmitt; Hope; Lewisville; Stamps; Waldo, Memorial (Rays Gro.); Magnolia, Central; Canfield; Bradley; Doddridge; Fouke; Texarkana, Beech St., Calvary and Immanuel; Ashdown; Grannis; Wicks; Cove; Hatfield; Mena; Waldron; Mansfield; Hartford.

November 21st: Faulkner County; Newton County; Boone; Carroll; Washington-Madison; Benton County Associations—Conway, First and Second; Fayetteville, First; Lincoln; Springdale; Lowell; Siloam Springs; Gentry; Decatur; Gravette; Bentonville; Rogers, First and Immanuel; Pea Ridge; Eureka Springs; Berryville; Green Forest; Alpena Pass; Harrison; Bellfonte; Jasper and Deer.

November 28th: Concord; Clear Creek; Caddo River; and Central Associations—Bauxite; Benton; Malvern, First, Third, Shorewood Hills; Hot Springs, First, Second, Central, Immanuel, Harvey's Chapel, Park Place; Glenwood; Amity; Caddo Gap; Norman; Mount Ida; Booneville; Magazine; Paris; Ratcliffe; Branch; Charleston; Bloomer; Lavaca; Ft. Smith, First, Calvary, Immanuel, Temple, Trinity; Grand Ave., Southside, Northside, Mill Creek; Jennie Lind; Greenwood; Van Buren; Alma; Dyer; Mulberry; Ozarks; Clarksville and Knoxville.

December 5th: Little River; Dardanelle-Russellville; Conway-Perry Associations—Village; Odgen; Wilton; Locksburg; DeQueen; Nashville; Mineral Springs; Murfreesboro; Ola; Casa; Danville; Dardanelle; Russellville; Atkins; Morrilton; Plummerville; Perry and Perryville.

Bartholomew, Buckville and Ashley Associations usually take what things they have to the Home, however, if the truck is needed, please contact the Home.

H. C. Seefeldt, Supt.

Highlights at a Glance from

The Yearbook of American Churches for 1956

By The National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y.

Figures apply to Continental U.S.A. only.

Church Membership

More Americans belong to churches of all faiths than ever before in history — a total of 97,482,611, or slightly better than six out of every ten persons in the Continental U. S.

Exactly 60.3 per cent of all Americans are church members—a gain of 2.8 per cent over the previous year. The population rise in the same period was 1.7 per cent.

Church membership gains since 1940 have been three times greater than in the 15 years preceding that year — 32,000,000 as compared to 10 million.

One hundred years ago, when Americans were popularly supposed to be more religious-minded than today, less than 20 per cent were church members. In 1900 the figure was 36 per cent. Today it tops 60 per cent.

Gains In The Major Faiths

Greatest numerical gains in 1954 were shown among Protestants — up 1,286,817 for a new total of 57,124,142. The Roman Catholic gain was 927,071, for a total of 32,403,332. The figure for Jewish congregations was up 500,000 for a total of 5,500,000.

Percentage increases for the three major faiths over the year were: Protestants, 2.3; Roman Catholics, 2.9; Jewish, 10.0.

In proportion to population, Protestants number 35.3 per cent; Roman Catholics, 20 per cent. In 1940 the respective percentages were 28.7 and 16.1.

Local Churches

Local congregations — roughly corresponding with places of worship — number 300,056, up 5,697 from 1953 for an increase of 1.9 per cent. Average number of members per local church stands today at 325, compared to 322 the year before and 265 in 1940. New church construction last year cost \$588,000,000.

Sunday and Sabbath Schools

The new total of enrollments in Sunday or Sabbath Schools is 37,623,530 — up 2,234,064 from the previous year's all-time high, an increase of 6.3 per cent. Of the total 2,970,614 are teachers and officers, up nearly a quarter million.

All but seven per cent of the grand total are Protestants.

The number of schools is listed at 262,826.

Number Of Clergy

At least 213,167 clergymen are in active charge of local churches, compared to the previous year's 207,618. The total number of ordained persons is 341,422, including ministers who have retired or changed to other occupa-

Flood Victims Get Free Bibles

The American Bible Society has announced that Bibles will be supplied without charge to stricken families and churches in the disaster area affected by the recent floods.

Rev. John Osberg, a district secretary of the Society in Syracuse, New York, commissioned to make a survey, estimated that upwards of 25,000 Bibles would be required to replace those lost or damaged in homes and churches. He pointed out that Bibles in 15 languages, in addition to English, would be needed.

Requests for replacement of Bibles should be made to local ministers who will forward such requests to the American Bible Society, 450 Park Avenue, New York.

The Society emphasized that it will fill requests from all stricken families whether or not they previously owned Bibles.

"Meeting the physical needs of stricken families is of paramount importance and all should give as generously as possible to agencies which are helping meet the emergency," the Society said in making the announcement. "Of equal importance, at such a time of crisis is the necessity for meeting spiritual needs and providing spiritual comfort. We are offering these Bibles to all stricken churches and families in the belief that the Bible and the faith it engenders is vital at this critical time."

The Voice

By CHARLES A. WELLS

Man is taking his first step off this planet — into the universe. The manmade satellites, small brief mechanical adventures at first, will soon expand into physical exploration of our planetary environment by man himself.

tions.

Contributions

Contributions by church goers in Protestant and Eastern Orthodox churches amounted last year to \$1,537,132,309, for a per capita average of \$45.36.

The year's percentage increase was 8.5

Figures for other faiths are not available.

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Figures to Inspire

SUNDAY, AUGUST 28

* Indicates Missions Included

	S.S.	T.U.	Add.
Alma, First	214	79	
Benton, First	*717	*237	5
Blytheville, First	*755	*288	17
Booneville, First	461	70	2
Berryville, First	195	88	
Cabot, First	*371	*207	3
Camden, First	*682	*281	2
Clarksville, First	375	140	
Conway, First	446	83	7
Cullendale, First	445	181	
DeQueen, First	267	83	1
El Dorado, First	*1016	*272	1
El Dorado, Immanuel	632	284	3
El Dorado, Second	448	223	2
El Dorado, West Side	315	90	
Fort Smith, Bailey Hill	183	104	
Fort Smith, First	*1593	*675	4
Fort Smith, Grand Avenue	*781	*307	13
Fort Smith, Immanuel	339	179	
Fort Smith, Mill Creek	186	93	1
Fort Smith, South Side	328	119*	
Fort Smith, Spradling	260	134	
Fort Smith, Trinity	306	112	3
Fordyce, First	397	145	
Forrest City, First	477	175	2
Hamburg, First	298	127	
Helena, West	365	130	2
Hope, First	*526	176	
Hot Springs, Park Place	429	116	2
Jacksonville, First	*444	180	
Jonesboro, Central	418	145	4
Levy	342	156	5
Little Rock, Immanuel	*1498	566	3
Little Rock, Pulaski Heights	556	161	2
Little Rock, Rosedale	164	86	9
Little Rock, Second	*929	309	5
Little Rock, South Highland	503	172	
Little Rock, Tabernacle	587	168	
Little Rock (North) Park Hill	401	135	2
Malvern, First	613	209	5
Malvern, Third	292	118	3
Monticello, First	367	184	1
McGehee, First	457	209	2
Nashville, First	319	146	2
Paris, First	411	150	8
Paragould, East Side	250	125	
Paragould, First	*622	*265	
Pea Ridge, First	146	90	
Pine Bluff, Immanuel	547	226	10
Pine Bluff, South Side	641	235	1
Rogers, Immanuel	101	52	
Searcy, First	341	108	
Siloam Springs, First	352	203	
Smackover, First	348	176	2
Springdale, Caudle Avenue	197	92	
Springdale, First	515	215	
Star City, First	*286	*128	
Texarkana, Calvary	464	163	2
Texarkana, Immanuel	230	123	
Van Buren, Cedarville	123	138	5
Warren, First	468	177	

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Fresh Start For Music Programs

The Church Music Education Program in the churches should be getting off to a fresh start this month. With September, our Choir Directors will all be determined to start the new season intelligently. Intelligent direction means careful planning with enlarged vision. Most Directors are bubbling over with enthusiasm as the many months of careful planning begin to pay dividends in the Church Music Education Program.

Already several churches have had choir enrolment dates and this week many are having kick-off banquets to initiate the Graduated Choir season.

CHOIR DEDICATION SERVICE

Most successful Choir Directors begin the new season with a Choir Dedication Service. This service is usually held sometime in October after all the children have enrolled in the different choirs and have had time to prepare a few special selections. The following program is not original but is a cross section of dedication services built by Mrs. Ruth Jacobs and Mrs. Ruth Nininger and adapted by your writer to a previous situation.

DEDICATION SERVICE

Organ and Piano Prelude:

Call to Worship: "Sanctus," Norden (Harold Flammer) or "The One Hundredth Psalm," Mueller or "Breathe O'er Our Waiting Spirits Lord" (Broadman Hymnal) No. 286 or "Saviour Breathe An Evening Blessing" (Broadman Hymnal) No. 221.

Hymn of Praise: "All Hail the Power" (Broadman Hymnal) No. 1.

Invocation:

SERVICE OF PREPARATION

Pastor: It is a good thing to give thanks unto the Lord; and to sing praises unto Thy Name, O Most High; to show forth Thy loving-kindness in the morning,

and Thy faithfulness every night.

Choirs: I will praise Thee, O Lord, with all my heart. I will shew forth Thy marvelous works. I will be glad and rejoice in Thee. I will sing praise to Thy name, O Most High.

Choirs: (Tune-Doxology) We'll crowd Thy gates with thankful songs; High as the heavens our voices rise; and earth with her ten thousand songs, shall fill thy courts with loudest praise.

Pastor: Through the ages there has been no more distinguishing characteristic of the Christian faith than the glory and majesty of its great music, speaking the truth of God to every generation, expressing the eternal hope that is ours through Christ Jesus. Along the byways of Palestine, in the Philippian jail at midnight, hovering in the catacombs of Rome, even as they enter the avenues of death our forebearers of the faith sang their hymns of praise. It brought courage, hope, and inspiration to the followers of the Man of Galilee. We come tonight, at the beginning of a new season realizing the value of music as a contribution to worship and as a means for the development of Christian character within us all. It is our desire to set apart our choirs to the sacred ministry of music. 'Tis not only their task to provide great music for us but also to lead us in giving expression to our faith and hope through the singing of hymns and gospel songs. Because this is your sacred task and we have not minimized its importance, I call upon you to dedicate yourselves anew to it. Will each join prayerfully in these moments of commitment.

SERVICE OF DEDICATION

(The Minister of Music shall rise and stand before the Pastor)

Pastor: Whom do you present for dedication. (The Minister of Music presents each choir and its core of officers. As each officer's

name is called he stands, then all the choir stands.)

Pastor: You are called to serve God in the ministry of music; a ministry that speaks a universal language to the human heart. The ministry of music is not to be entered into lightly. To lead the people in sincere expressions of praise and prayer requires dedication of self. But the rewards of such service are a finer self-respect and a deeper sense of the nearness of God. Do you dedicate yourself to the principles for which your choir and your church stand: faithfulness to duty, thoughtfulness of others, and loyalty to Christ?

Choirs: Hendon Tune (Broadman Hymnal) No. 184. To the following words: Take my life and let it be, consecrated Lord to Thee. Take my talent and let it be, consecrated Lord to Thee.

Pastor: Jesus said, "Out of the abundance of the heart the mouth speaketh." Truth to be effective must be sincerely spoken. Song to be contagious must be sincerely sung. Believing this, will you open your heart to the fullness of God?

Choirs: Italian Hymn tune (Broadman Hymnal) No. 4 —To the following words: "To the great One in Three Glory and praises be in love now given! Glad hearts to Thee we bring, till we our God and King shall praise in heaven! Amen."

Pastor: Jesus made it clear that judgment of God was not based upon the number of tal-

ents a man had, but upon their development. Will you regard your talents as stewardship and seek to improve it by use?

Choir: Hendon Tune (Broadman) No. 184 — "Take my music and let it be, dedicated Lord to Thee, Take my voice and let me sing, always only for my King.

Pastor: Will you, in a world of tragic hatred and enmity, amidst the complexities of modern society, with all the demands of each day upon you, make this ministry your first allegiance for Christ and his church?

Choir: "Let My Soul Rise in Song" Rhea (C. C. Birchard, octavo no. 1503) or chorus to "Are Ye Able Said the Master" (Broadman Hymnal) No. 396.

Pastor: Prayer of Dedication.

Choir: "God of All Lovely Sounds" Dickinson (H. W. Gray Co.—SATB) or "Rejoice Ye Pure In Heart" Loren Williams (Sept. 1955, Church Musician) or "Rejoice Ye Pure In Heart" (Broadman) No. 285.

Pastor: Brief message on the Ministry of Music in our Church.

Church Music Dept.
LeRoy McClard, Director

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Children's Page

The Four Bears

By LAURA ARLO

Once there were four little brown bears. The first bear's name was Tumble Bear, because the thing he liked to do best was to tumble around in the soft grass and do all sorts of tricks.

The second little bear's name was Sleepy Bear, because he liked best of all to sleep.

The third little bear's name was Honey Bear, because he liked to look for the wild bees' honey.

The fourth little bear's name was Climber Bear, because he would rather climb trees than do anything else, at all.

One day Tumble Bear said to his brothers, "Come tumble with me in the nice soft grass."

"No thank you," said Honey Bear. "I am going out into the woods to look for honey."

"No thank you," said Sleepy Bear. "I am going to find a hollow log and take a nap."

"No thank you," said Climber Bear. "I am going to climb some trees."

At that, each little brown bear went off by himself.

All day long little Tumble Bear tumbled around in the soft green grass. He did all the tricks he knew, and some new ones he thought of — but there was no one there to see them.

All day long little Honey Bear hunted for wild bees' honey. He found plenty and ate all he could hold — but there was no one there to share it with.

All day long little Climber Bear climbed trees. He saw many wonderful sights — but there was no one there to show them to.

All day long little Sleepy Bear slept. He had some happy dreams — but there was no one there for him to tell them to.

When it grew dark, the four little brown bears went home and ate their supper. As they were going to bed in their hollowtree home, Tumble Bear said, "Did you have fun playing alone today?"

"I found lots of honey, but I didn't have fun," said little Honey Bear. "I climbed lots of trees, but I didn't have fun," said little Climber Bear.

"I had lots of sleep, but I didn't have fun," said little Sleepy Bear.

"I tumbled and did tricks all day, but I didn't have fun, either," said little Tumble Bear.

Next morning Tumble Bear said, "Come tumble with me in the soft grass. It's fun!"

Away went the four little brown bears to tumble together in the soft, green grass.

After a while, little Honey Bear said, "I'm hungry. Come with me to look for honey in the hollow trees."

Away went all four little brown bears to look for honey.

They found all the honey they could eat.

"Come sleep with me," cried little Sleepy Bear, when they had eaten the honey.

Away went all four little brown bears to take a long nap.

When they woke up later, little Climber Bear said, "Get up and come climb some trees with me."

All four little brown bears climbed up and down trees to see what they could see.

When it grew dark the little brown bears hurried home and ate their supper.

Little Tumble Bear said, "Did you have fun today?"

"Lots and lots of fun!" cried little Honey Bear. "Wasn't that good honey?"

"Lots of fun," said little Climber Bear. "Couldn't we see a lot from the tall trees?"

"Lots of fun," said little Sleepy Bear. "Didn't we have a good, long nap?"

"I had fun, too, tumbling on the grass," said little Tumble Bear. "Let's do things together every day."

And they did.
(Copyright material used by permission.)

MY PRAYER

By ELSIE SIMON

I thank you God, for Dad and Mother,
For bringing them to love each other,

For the nice home and family
That you, Dear God, have given me.

I thank you for my blessings and
For good things I can't understand,

I pray that through each day
and night

You will help me do what is right.

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

Last Day of Friendship

By GLADYS CLEONE CARPENTER

Peter had been told that tomorrow George was moving far away. This meant there was only one day left in which they could be together.

"I wish now I'd always been nicer to George," Peter thought. "I'll have to make up for it all in one day."

He'd need to take back that book of Sunday school stories he'd kept too long. George would want to take that with him.

He'd take his wheel over for George to ride. George could get quite a few rides on it today. Peter wished now he'd let George have more fun with it.

Then there had been a silly little argument, but now it didn't

Maxine Woods Resigns as Student Director

Miss Maxine Woods, for two years B. S. U. Director at Arkansas Tech, has resigned to enter nursing training at Arkansas Baptist Hospital. Coming to Russellville in September, 1953, Miss Woods has spent two very fruitful years in directing the Baptist student program on that campus. Her decision to enter nursing training is a further step in her preparation for mission service.

Miss Woods attended her freshman year in college at Arkansas A & M College. During the summer months, after her freshman year in college, Maxine helped establish a mission in her home town. It was in this little mission that she discovered that missions were her "first love." Transferring to Ouachita the next year, Miss Woods majored in Biology and Physical Education. At Ouachita, she was active in B. S. U. work and was elected Ouachita's "most athletic girl." Before graduating from Ouachita in 1953, Miss Wood's summers gave her a variety of interesting experiences. One summer was spent as recreational director, another in youth revival work, and the summer after graduation from college was spent in Oklahoma working with the In-

Democracy is threatened by the inertia of good people, by the selfishness of most people, and by the evil designs of a few people.

—Quote.

—000—

It takes about a ton of will power to take off 10 lbs. of excess weight.

—Grit.

seem like anything with George going away.

So Peter hurried to George's home. And they had a very happy day. Only Peter felt sad that he was going to lose his friend. Finally it was time to say goodbye.

"Why!" exclaimed the surprised George, "I'm not going any place. It's the other George in our Sunday school class who is moving away."

Peter laughed. "I guess if we'd think every day was the last day we could be friends with people, we'd be lots nicer to them."

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



MISS MAXINE WOODS

dians as a summer missionary.

Miss Woods is grateful to God and to Arkansas Baptists for the wonderful experiences of the last two years. As B. S. U. Director at Arkansas Tech, she has been challenged and rewarded as she has seen students whose lives have been transformed by the power of God. Every college campus is a mission field, and she leaves this field only to prepare further for another.

B. S. U. Department
Tom Logue, Director

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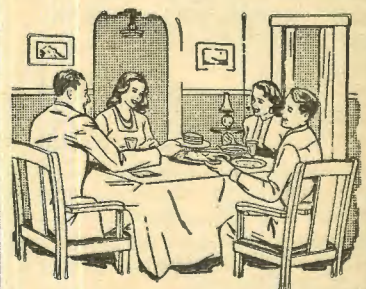
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Struggle for Survival

By BURTON A. MILEY

Vivid imagination permits one to live in the environment and under the same circumstances as those of earlier times. Can you imagine going to bed every night trembling at the prospect that robbers might swoop down before the morning to plunder, burn and murder? Not one of the family is safe. No resources are secure. No treasure can be counted for permanent. No definite plan for the future can be made. No peace is felt. Traders could never bring goods into the community without fear of loss by bandits. Men lost hope because of existing circumstances.

These conditions existed because there were no walls around the city of Jerusalem. The walls about the city was the protection against robbers and bands of vagrants who made their dens in almost every cave or valley. Jesus said thieves fell upon a man between Jerusalem and Jericho. Fear prompted the Psalmist to write "Yea, though I walk through the valley of the shadow of death." The condition was common throughout all the land of Palestine. Today it is difficult to imagine the existence of bands of robbers because of the integrated law enforcement system. At the time of today's lesson no integrated law enforcement system existed, and some of the clans of robbers were large and organized to the point that it took a small army to break them up. A small village or a city with no protective wall was easy prey to them.

Jerusalem had had no walls since Nebuchadnezzar had torn them down years before. The temple had been built for approximately seventy years but no walls had been raised around the city. Men struggled without great hope. They faced a future without security.

NEHEMIAH INFORMED

A group of Jews from the region of Jerusalem went to Persia to the captives who remained there to seek help for the distressed city. They bore news to the Jewish brethren in Persia of the sad fate and pitiable plight of the folks in Jerusalem. This news reached a young man's ear by the name of Nehemiah who was cupbearer for his king. This position of trust served to see that no poison reached the king through his food. A cupbearer was to help cheer the king. The news of desolate conditions existing in Jerusalem registered in Nehemiah's heart and showed on his face. This the king noticed and asked the reason. Nehemiah told him of the sad condition of the city of his fathers. An unusual request was made. He requested the king, who seemed sympathetic, to commis-

Sunday School Lesson

September 11, 1955

Nehemiah 4:6-9, 15,
21-23; 12:27, 43

sion him to go and build walls about the city and to help lift Jerusalem. This request was gladly and readily granted. A military escort and letters to governors through whose provinces the entourage would pass were given to Nehemiah. His trip to Jerusalem was begun.



PRAY about
YOUR
CHURCH PLEDGE

NEHEMIAH REVIEWED THE TASK

Nehemiah arrived at Jerusalem. After resting three days without telling anyone of his purpose, he set forth to get first hand information. The journey around the walls was not undertaken in daylight which would arouse suspicions and questionings. It was undertaken at midnight with a small company. Nehemiah found the conditions so bad and rubbish strewn that he was unable to ride his mount amidst the disorder. He walked. It looked hopeless to try and raise the walls back to protective strength. Though the difficulties were great the energy must be exercised to correct the situation. Nehemiah planned his strategy. He motivated the leaders to commit themselves to the task. He pointed to the fact that reproach to the Jewish nation would be removed by rebuilding the walls. He found a responsive cord in their hearts. "They said, let us rise up and build. So they strengthened their hands for this good work" (2:18). The work was of such proportions that it could never be done except by the co-operation of all. "The people had a mind to work."

The scope of the task can best be understood when one remembers that no modern machinery was in existence. All stones for rebuilding of the wall had to be taken out of the rubbish by hand, lifted to place, and set with mortar that was brought in baskets on the backs of donkeys. The rubbish about the walls was so strewn and deep that the task appeared impossible. Rubbish plus Nehemiah equalled a strong wall. Many times problems plus a personality devoted to God equal a strength never known before.

THE WORK GOES FORWARD

For fifty-two hectic days the work continued in progressive manner. Men showed fortitude. They worked with one hand and bore a spear for instant combat with the other. Long hours were neither object nor handicap. Builders worked from dawn of morning till starlight appeared at night. Nehemiah set the example. He never faltered and asked no concession and took no favor in the task. He did not put off his clothes except for washing. Laborers who were recruited from outside of Jerusalem stayed in the city at night to bolster the protective force. Literally these men were on twenty-four hour duty. The result was security instead of fear. Jerusalem was again a walled city.

Opposition registered itself during building operations. Neighboring governors registered strong protest. They tried to entice Nehemiah to come away from the job. They were ready for war and murder. Nehemiah was too smart for his enemies and the work went on. Fifty-two days from the beginning, the wall was finished. The people were able to enter the city behind locked gates and to rest in peace. Hope welled within their hearts again. Nehemiah had done a wonderful job in making it possible for his fellowmen to have survival. It must not be thought that all Jews were extremely poverty stricken. But the line was a sharp demarcation. The middle class had been eliminated and there were the

few rich, made so by greed and oppression, and the many poor. Class hatred and prejudice had grown to rupturous proportions. The finished walls were the occasion of a great celebration. People rejoiced at the accomplishment of this young leader and entered their city with a new sense of security.

PRACTICAL LESSONS

Cooperation is essential. Cooperation is operating together. Community life is built on cooperation. One who operates a clothing store depends upon another for groceries. The boot maker cooperates with the candleman. Community life is established and the needs for each citizen is met. Life whether in family circles, religious expression or physical realms is lived by cooperation. Happy is the man who has learned to cooperate with God. Any task is too big for one man — survival depends on cooperation.

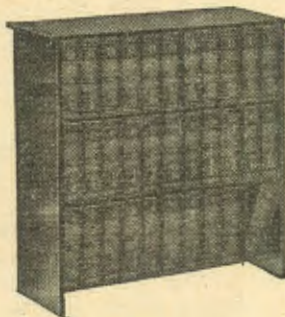
Opposition is likely. Nehemiah fought the outside enemies of his neighboring states. He fought inside enemies of indifference and reluctance. Jealousy, suspicion, greed, misrepresentation and mockery called no punches in their campaigns. Nehemiah overcame organized opposition by organized noble efforts.

A Christian's Usefulness will largely depend on how he handles his opposition. Nehemiah did three things which greatly helped. First, he took others into his confidence and secured their help.

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

The Cooperative Program —God's Plan

The first job in an interview is not to sell the prospect on the idea of buying, but to sell him on the idea of listening.

So pull up a chair and listen. The Cooperative Program is the story of 8,000,000 Baptists working together in their own way for the glory of God. In our state it is the story of 274,000 Arkansas Baptists working together through their 1,140 churches and through their 45 associations. It is the story of an every-day effort to win and enlist in Christian service the masses who are lost.

This program of preaching the Gospel is as "big" as the world. It is unthinkable that God has no plan for financing this gigantic business. God had a plan in creation. He had a plan of REDEMPTION ready when man sinned. He had a plan for building the ark. He had a plan for building the tabernacle and everything in it. He had a plan for His church. Surely, God has a plan for financing His work.

Tithing is a part of this plan. It is a fair plan because it automatically regulates one's giving according to his ability. "According to that a man hath, and not according to that he hath not; it makes it possible to say of one who has it in his heart to give, but has no income, "if there be first a willing mind, it is accepted." Also God has made a plan for those who have larger incomes to prove the sincerity of their love. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (II Cor. 8:8). Also,



A GOOD STEWARD?

IS THE MAN
IN
your
MIRROR

He has given everyone the opportunity to acknowledge their ownership of the other nine-tenths, and that there may be equality. "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality" (II Cor. 8:14).

Stewardship promotion in the churches is presenting the Bible plan. Its influence upon the individual members will enable our denomination to do more the next year than ever before.

The proposed budget is \$1,331,409.09 for 1956. This is an increase of approximately 11 percent over this year. So, the enlarged program of Arkansas Baptists waits on our stewardship. When the individual church member gives more the church is able to give more. What will your answer be to this challenge?—RD.

Stewardship Conference

On Tuesday, August 30, the associational moderators, vice-moderators, clerks and missionaries met in Little Rock at the Baptist Building for a Stewardship Conference.

The various phases of our Baptist work were discussed. The departmental secretaries discussed their work and how the associational officers can promote stewardship in their locality.

L. C. Tedford, pastor of Grace Church, North Little Rock, discussed the associational records and the make-up of the Annual Minutes. He stressed accuracy and efficiency.

J. W. Buckner, pastor of Temple Baptist Church of Crossett, led a discussion on "How to Conduct a Stewardship Revival."

Dr. Bridges, the General Executive Secretary, discussed "What You Can Do To Help Promote the 1956 Cooperative Program Budget in Your Association."

Dr. T. L. Harris, pastor of First Church, Camden, told the group how to formulate a budget and adequately present it to the people of the local church.

R. L. South, pastor of Park Hill Church, North Little Rock, and Andrew M. Hall, Pastor of First Church, Fayetteville, presented plans on "Getting the Church Budget Subscribed."

Lawson Hatfield, pastor of First Church, Fordyce, which is in a building program, challenged every church to give liberally

through the Cooperative Program even though building needs are pressing. (That church, though in a great building program, is giving this year 31 percent of all its receipts through the Cooperative Program.)

W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, and President of the State Convention, presented the advance plans for the annual Convention which convenes in November. He also discussed the subject, "Church Financial Records."

Plans for observing "Church and Denominational Night" were discussed.

Joe Cunningham, Visual Aid Consultant, Baptist Book Store presented the filmstrip, "The Best Minutes," and the film "Together We Build." These films have been prepared especially for Church and Denomination Night.

Realizing that "Missions wait on Stewardship," this meeting was a workshop which could bring the revival which we need in this generation. Horace Bushwell said, "One more revival is needed: The Revival of Stewardship." When this revival comes, Property Power will be linked with Man-Power. These linked with God-Power can encircle the globe with the Gospel.—RD

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You may be on top of the heap—but remember you're still part of it.

—Quote.

Testing

We stood yonder in a great automobile factory and saw one of their products being tested. The automobile was stationary on a platform with the wheels on high rollers. The motor had been running continuously for many months with all four wheels turning at a terrific rate of speed on huge rollers. The whole contraption was vibrating and shaking. The speedometer had about 300,000 miles on it and was still turning. The officials of the company explained that the car was being tested. The test was approving some parts, while showing the defects of other parts. This must be done in order for the customer to get the maximum from his automobile.

The most amazing thing about testing is this: Not only are automobiles and gadgets tested so that the owner may receive maximum service, we as Christians are tested so that our owner, God, may receive maximum service from us.

In the New Testament we find that Christians are tested in two different and distinct ways. At the Judgment seat of Christ, the Christian will be judged or tested. Some think that this judgment will be a test in order to see whether the child of God will retain or loose salvation, but this is not true. In the New Testament the word used is "Dokimazo," which is translated, "approve" or "sanction." In Luke 14:19, the man who bought some oxen went to test them. The word is translated, "prove." He did not go to point out their defects, but to discover or reveal their good points. So, the judgment of the Christian is not to find evil or faults but to reveal and approve those works wrought by the Holy Spirit in the individual's life. God provides us with power to do good works, because the Holy Spirit will produce good works in all those who are in the will of God. All works not done in the power of the Holy Spirit will be burned.

Another word was used in the beginning, "Peirazo" to test us. This had the meaning — to search, to pierce, to solicit. Then gradually the word came to mean "to try" or "to test." This refers to any test which might bring out the good or the bad, the power or the weakness in an individual. In Acts 16:7 Paul and Silas were tested — "After they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not." The Lord wanted them to become foreign missionaries, but Paul was tempted to make a turn and preach in Asia Minor and perhaps his home town of Tarsus. They fell back upon the strength and power of the Holy Spirit and "the Spirit suffered them not." So, the best way for us to pass every Christian test is to rely upon the power of God. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted (or solicited by Satan) above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" I Cor. 10:13.—RD

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Remember, a statue has never been set up to a critic.

—Ladies' Home Journal.