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Arkansas Baptist Newsmagazine, 1955-1959

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9-15-1955

### September 15, 1955

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, SEPTEMBER 15, 1955

NUMBER 36



Luoma Photo

*A Familiar Scene On The College Campus*

See Page Three

## Baptist Vauntage

By E. S. JAMES

A woman was heard to say that she had always been true to her husband, and she seemed quite pleased about it. A husband boasted that he had always supported his family, and he spoke as though it were an unusual thing for a man to do. A child testified that he always obeyed his parents, and he spoke as though it were an unusual thing for a child to do. A preacher went out and won a number of persons to Christ, and he immediately related it as though he had done the unusual thing. A church gave a sizable portion of its money to missionary and benevolent work and then wanted it publicized to all the world.

Southern Baptists are growing more rapidly now than any other Christian group. They are winning many souls. They are giving millions of dollars through the churches. They have come to be recognized as a mighty force in the national life, and some of them are very free to boast about all this.

Now what is there about any of these things that would give ground for boasting? Jesus said the faithful servant had done only that which he was supposed to do. Which one of the above has gone beyond the realm of duty? Is a faithful wife, a working husband, an obedient child, a soul-winning preacher, or a giving Baptist justified in bragging? Not one nor all of us can find ground for exaltation over accomplishments of the past. In fact, few of us are doing half as well as we should.

To be sure Baptist bodies are growing. They should grow since they have access to all the elements that enter into spiritual development. To be sure they are giving much money. They ought to give much. They make a lot of money. Certainly, they are winning many souls. They could not be excused if they did not. There are 8,000,000 of them who should be engaged in that business. Yes, they are building some great institutions, but why should they not build them

to be great. Those institutions have helped to make Baptists a great people. Could we not learn just to be grateful without the spirit of vauntage?



Baptists do give money, but they do not begin to give like the Adventists. They give of their time, but they do not give time like the Mormons. They attend the services with reasonable regularity, but they are not nearly as faithful in attendance as members of the non-progressive branch of the Disciples (sometimes called the Church of Christ). They are erecting some lovely church buildings, but they are not as pretty as Methodist meeting houses. They are a zealous people, but their zeal does not match that of some of the Holiness groups.

The editor does not believe there is any religious group on earth that is comparable to Baptists, but he believes Baptists are not half as great as they could have been if they had utilized every opportunity God has given them. They have much room for gratitude, but not yet do they have ground for vauntage.

—Baptist Standard.

## Preacher Named First President Of Harvard

CAMBRIDGE, Mass., August 27, 1640 (BP) — Henry Dunster, a minister of very liberal religious and political views, has been named president of struggling Harvard College, it was announced here today.

A brilliant scholar, Dunster is the first official president of the school. He succeeds Nathaniel Eaton, a professor who was the former head of Harvard. Eaton was dismissed recently for his extreme measures in enforcing discipline.

"Henry Dunster is fitted of the Lord for the work," a college spokesman said in announcing the appointment. "He is an orthodox preacher of the truths of Christ, very persuasive in his messages. He also is very able in Greek, Hebrew, and Latin."

The new president received degrees from Cambridge in England and was ordained shortly after graduation. He has renounced the Church of England, however, and has voiced opposition to all state churches.

"The Lord has made me bid adieu to all worldly treasures," Dunster said at the time he denounced the national church. "I first suspected, and then came to hate the corruptions of the Church."

Politically Dunster also is far left of center. He reportedly is opposed to strong royal authority, believing in representative government and democratic institutions.

The newcomer was called to Harvard almost as soon as he landed in this country from England. Dunster had just bought a home in the near-by village of Boston when he was contacted by school officials. Although well qualified in every way for the position, his proficiency in foreign languages probably was the strongest factor in his favor.

School authorities hope that Dunster's unusual scholarship and administrative ability will lead Harvard out of the pedagogical wilderness. The president will not become wealthy at the task, however. No provision has been made for his salary except for the allotment of a few taxes which he must collect himself. He also must make arrangements for a home on the campus.

Dunster was born November 26, 1609, the son of Henry Dunster of Bury, Lancashire, England. Although the family was not wealthy, his parents managed to send Henry to Magdalen College, Cambridge, where he received his master's degree in 1634.

He became a salesman, school teacher, and finally curate of Bury. He soon found life under the tyranny of the high church intolerable, however, and began to make plans to migrate to America.

—17th Century Baptist Press.

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## The Example of Others

A Devotion By The Editor

"Remember Lot's wife."

The first thing we remember about Lot's wife is that she turned to a "pillar of salt."

To remember only this destiny of her life is to miss the point of the injunction. Something in her life was responsible for this tragic end of life which might have been glorified with the faithful.

Remember the superior advantages which Lot's wife enjoyed. She had the advantage of sharing the benefits of God's choice of Abraham. She might have been left in Chaldea. It was out of the graciousness of God and by the kindness of Abraham that she was allowed to share in the blessings of God's choice.

She had the advantage of God's revelation as given to Abraham. While others were left in ignorance, she shared the light of God's revelation. She had the advantage of religious associates who were committed to the revelation and direction of God.

But set over against all these superior advantages, we must remember that this woman neglected her opportunities.

She neglected her opportunities to train her own children. When the day of doom was announced, none of her children, except the two daughters who yet remained in the home, believed the report, nor would they leave the city.

She neglected her opportunities to teach others about God. Not a single neighbor was rescued from the burning city. She had not taught them about God.

She had neglected the opportunities to build up her own spiritual strength which would enable her to meet the tests and stand the trials which were to come.

Remember also her test of faith. The test came in the natural order of events. It was a test that determined which of two masters received her devotion. It was a test that revealed her lack of preparation beforehand. It was a test which, alas, she was not able to meet. She has become a warning to all future generations.

"But his wife looked back from behind him, and she became a pillar of salt" Genesis 19:26. "Remember Lot's wife" Luke 17:32.

## SABBATH

Our great grandfathers called it the holy Sabbath; our grandfathers, the Sabbath; our fathers, Sunday, but today we call it the week end. We have substituted a holiday for the holy day.

—Wesleyan Methodist

## ARKANSAS BAPTIST

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## From The Editor's Desk

### The College Campus

The college campus is unique in the American educational system. It forms an essential link in the educational career of young people.

Young people in college begin to face the responsibilities of life. Normally, through high school our young people feel the security of home and life-long friends and companions. These close and intimate ties are suspended when the young man or young woman leaves home for college. The first reaction may be a sense of loneliness, even homesickness. Soon the college student realizes that he or she must become adjusted to a new environment and to a new dependence upon self. There is a growing sense of responsibility which prepares the college student for the responsibilities of life.

It would not be a college without text books, assignments, classrooms, classes, lectures, tests, and examinations. But these constitute only half of college life. It is a very essential half to be sure. The student who does not give attention to his assignments, his recitations, to his tests and examinations, is not worthy of the expense of keeping him in college, nor is he worthy of the time the faculty spends trying to teach him.

#### The Other Side

The other side of college life consists of the extra curricular activities outside the classrooms and the text book assignments.

These activities go a long way toward helping to prepare the student for adjustment in a complex society. The various student activities, clubs, associations, and organized groups are as important in the college education of the student as are the text book assignments. Athletics, debating societies, literary societies, ministerial societies, and other such groups provide valuable training in adjustments, team work and many other functions which are so essential in the society which the college student will meet when he has completed his educational career.

There is another phase of campus life which is as important as any we have already mentioned, and that is the informal mixing and mingling together on the college campus. In this informal mingling good fellowship develops among the student body, friendships ripen and crystalize, romances blossom, and the choice of business or professional careers are settled.

More and more of our young people are going to college. Each year sees an increase in college matriculation. This is a hopeful sign. We hope for these college young people those campus associations and friendships and activities which shall match in their importance in the life of the students, the classroom assignments, recitations and examinations. We would say to the college student, take full advantage of both sides of college life if you want a well-rounded, evenly balanced college education.

### The Cheapest Thing On Earth

What is the cheapest thing on earth? What is it that costs no money and brings no valuable return to its user? What is it that cheapens character, degrades human relationships, poisons conversations, blights personality, and dishonors God?

The most worthless and the cheapest thing on earth is profanity.

"How Dirty Is Your Tongue," is the heading of an editorial which appears in the **Butcher Workman**. This is the official publication of the Amalgamated Meat Cutters and Butcher Workmen Union (AFL), which has 300,000 members.

According to a release by the Union, Earl W. Jimerson and Patrick E. Gorman, president and secretary-treasurer, respectively, have asked all Union members to "join all the brigades who are now making an effort to have ourselves understood without the use of profanity."

The use of profanity marks a man as uncouth, uncultured, morally unsanitary, and un-Christian. It matters not what a person's cultural or Christian background may be. The use of profanity marks him as uncultured and un-Christian. The use of profanity marks a person as uneducated, no matter how many degrees follow his name. The use of profanity says that a man doesn't

have the vocabulary to adequately express himself, so he substitutes profanity for a more appropriate word in order to impress his hearer.

Curse words don't live by themselves. There is a whole family of related words which come from the same cesspool of vulgarity. Almost invariably the mouth that spews curse words that take the name of God in vain also spews out other and varied vulgarities that would not bear repeating here.

He who disregards God to the extent that he can use His name in a curse word will disregard his fellowman and abuse human relationships.

"How dirty is your tongue?" Well, suppose you check up on yourself and take stock of your language. It may be that you will discover that you need to clean house. You may need to wash your mouth, yea, your soul with the grace of God and with the blood of the Lord Jesus Christ for "His blood cleanseth us from all unrighteousness." It is unthinkable that one who has been cleansed by the blood of Jesus should turn about and take that Holy Name in vain, trample it under foot, and in the mire of the gutter, make it a name despised and dishonored.

### A Significant Declaration

The Baptist World Congress, meeting recently in London, made a declaration on religious liberty. The declaration follows the historic pattern of religious liberty for which Baptists have contended through the years. The declaration reads as follows:

"We declare:

"I. That the right to be free is a gift from God to all men of whatever race. A person is not physically born into a religious faith, but must of his own free will enter upon his inheritance as a child of God.

"II. That a man's right to choose or change his faith must be preserved, as well as his liberty to dissent or to make objection because of conscience's sake.

"III. That toleration is not enough; that freedom to worship is not enough. As Baptists we seek not to be tolerated, but to be accepted everywhere as equals in Christ, with all the privileges and responsibilities of loyal citizens. What we desire for ourselves we would secure for others, both for Christian believers and non-believers.

"IV. That real religious liberty guarantees not only freedom to worship privately and publicly, but the right to teach, preach, publish, and advocate, openly and without hindrance, the gospel of Christ, or other religious convictions.

"V. That our churches must be free from the interference of the state, that all our churches should, as far as their principles permit, abide by the laws of the state and loyally co-operate with the civil authorities in helping to create a community in which freedom of the press, speech and assembly and social righteousness, will be assured."

The late Dr. E. Y. Mullins, in his book, **Axioms of Religion**, sets forth the basis for the Baptist position on religious liberty:

1. The Theological Axiom: The Holy and Loving God has a Right to Be Sovereign
2. The Religious Axiom: All Men Have an Equal Right to Access to God
3. The Ecclesiastical Axiom: All Believers Have a Right to Equal Privileges in the Church
4. The Moral Axiom: To Be Responsible, the Soul Must Be Free
5. The Religio-Civic Axiom: A Free Church in a Free State
6. The Social Axiom: Love Your Neighbor as Yourself

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#### Discipline

Discipline is not as simple nor as easy as it might appear. A little girl said to her father. "I don't think mama knows much about bringing up children." The father asked, "Why?" The little girl replied, "Well, she makes me go to bed when I'm not sleepy and makes me get up when I am sleepy."

—Perry F. Webb.

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Man is the animal that intends to shoot himself out into interplanetary space, after having given up on the problem of an efficient way to get himself 5 miles or so to work and back each day.

—Quote.

# Kingdom Progress

## Conducts Revival In Arkansas



DR. O. W. YATES

Dr. O. W. Yates was with Marion Church in a revival campaign August 15-25. There were 7 additions to the church on profession of faith and baptism, and 2 by letter.

Dr. Yates has been pastor of the Rosemont Baptist Church, Lexington, Kentucky, for the past 3½ years. He taught Bible and Greek in Baptist colleges for 28 years. He served as head of the Bible Department of Ouachita College for 12 of the 28 years.

Freeman McMennis is pastor of the Marion Church.

## Collins Church Receives 12

The Collins Church had the services of Pastor William West of Piney Church, Hot Springs, in a revival meeting August 22-28. There were 10 additions to the church on profession of faith and baptism and two by letter. A Sunday School goal of 100 was reached; a Training Union goal of 101 was surpassed when 115 were present.

Mr. West joined the Collins Church in 1939 and served as Sunday school superintendent and in other positions before entering the ministry in 1949. He has been with Piney Church for 19 months.

Gus Douglas is pastor of the Collins Church.

## Revival At First Church, Grubbs

A revival meeting was conducted for the First Church, Grubbs, by Walter L. Phillips, pastor of Fairfax Baptist Church, Bakersfield, California, August 7-21. There were eight additions to the church on profession of faith and baptism.

The Grubbs church is the home church of Pastor Phillips, who is a graduate of Southern Baptist College, Walnut Ridge, Union University, Jackson, Tennessee, and Golden Gates Seminary of California. Among those baptized was the evangelist's father, Emmett Phillips, a brother, Lewis Phillips, and the brother's wife, Mrs. Naomi Phillips.

The First Southern Baptist Church, Colorado Springs, Colorado, was organized three years and seven months ago with thirteen

## Minister Ordained

Allen Denton was ordained to the gospel ministry by the Second Church, Little Rock, Sunday evening, September 4. Dr. Dale Cowling, pastor of the church, served as moderator of the presbytery; Deacon R. E. Halley served as clerk. Editor B. H. Duncan conducted the examination. Deacon Paul Barnard presented the Bible. Pastor W. M. Pratt of the West Side Church, El Dorado, and father-in-law of the candidate, delivered the ordination sermon. George Hink, assistant pastor of Second Church, offered the ordination prayer.

Mr. Denton entered the Navy in 1945 as apprentice seaman. He rose to the rank of lieutenant. He was a combat pilot. He was released from the Navy in 1952 and entered Baylor University, Waco, Texas, completing the AB degree in two years. He is now entering his second year in the Southwestern Seminary, Fort Worth, Texas. Mr. Denton is the son of Mrs. Laverne Denton of Little Rock. He attended grade and high school in Little Rock and is a graduate of Little Rock Junior College. Mrs. Denton is the former Miss June Pratt.

## Holcomb Goes To First Church, Dell

Jesse D. Holcomb resigned the pastorate of Weiner Church, Trinity Association, to assume the pastorate of First Church, Dell.

Mr. Holcomb was pastor of Weiner Church two years and eight months. Under his leadership there were 67 additions to the church on profession of faith and baptism. Gifts to all causes increased. A building program was launched which included completed redecoration of the building. Also, a new organ was purchased.

Mr. Holcomb has served as moderator of Trinity Association for the past two years. He served as Sunday school superintendent for one year.

The Holcombs have two daughters, Glenda, 17 years of age, and Jeannette, 14 years of age.

## Book Review

*Living Stories of Famous Hymns*  
By Ernest K. Emurian

Publisher: W. A. Wilde Company Price, \$2.

The stories of 50 famous and familiar hymns are told in this book. The reader will thrill to the experiences that produced the great hymns that we know best.

Our greatest hymns grew out of the personal experience of the author. Sometimes it was a tragic experience. At other times it was a transition experience. Frequently, it was the dawn of a new light when faith took hold of the promises of God.

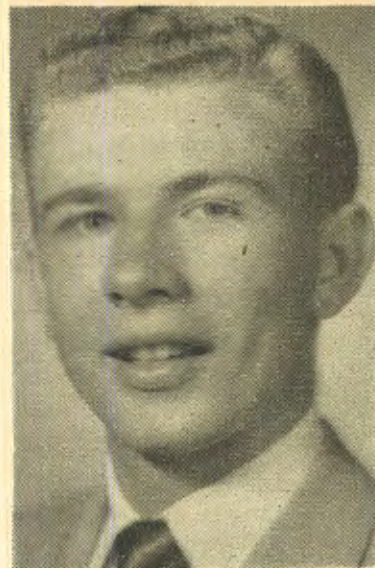
The stories of these hymns are brief, usually not more than 2½ pages in length. The personal touch is felt in every story. It will enrich your knowledge and appreciation of our great hymns to read these stories of their origin and of their authors.

—Editor.

members. During that time 1,383 members have been received, and during the eleven months of the present associational year, 461 members—181 for baptism—have been received.

—Survey Bulletin.

## Minister Ordained



DERREL WATKINS

Derrel Watkins was ordained to the gospel ministry by Central Church, Bald Knob, recently.

Pastor Bill Lewis served as moderator of the ordaining council and conducted the examination. Deacon Curly Robinson served as clerk. Pastor Hermon Williams of Crosby Church delivered the sermon.

## 'Martin Luther' Film Banned In Brazil

"Martin Luther" has been banned from theatrical showings in Brazil, it was announced Sept. 7, at the quarterly meeting of the Board of Directors of Lutheran Church Productions, Inc., sponsors of the feature-length motion picture.

This is the fifth foreign country to ban this documentary film on the Protestant Reformation, Robert E. A. Lee, executive secretary of Lutheran Church Productions, said. Previously, the governments of the Philippines, Peru, Egypt and the Province of Quebec would not permit theatrical showings.

At the same time, Mr. Lee told the meeting that "reception to our plan of selling 16-mm. prints of this film to churches, schools, libraries and others, has exceeded our expectations. Several hundred orders for prints were received prior to the official announcement of the sales plan on Sept. 1, and many leaders of the church film distribution industry have praised this unprecedented action."

The Brazilian ban was imposed by the government's Chief of the Censorship Service of Public Entertainments who cited a law which states that a license to exhibit will be denied whenever the showing will be "offensive to community or religion."

Although a like ban in Quebec resulted in 11 Montreal-area churches showing the film simultaneously to more than 25,000 in capacity-filled churches last summer, Mr. Lee remarked that "if additional attempts to secure permission for theatre showings fail, we will then have to turn to other means of getting this important motion picture to the people of Brazil."

## Ogden Has Revival

Spoodie Fike, a preaching deacon from Ft. Worth, Texas, was the evangelist in a revival meeting at Ogden Church, August 7-14. Pastor J. A. Brookshier was in charge of the music. There were 10 additions to the church on profession of faith and baptism, and seven by letter.

### Southern Seminary Opened Tuesday, September 13

Classes began at the Southern Seminary in Louisville, Kentucky, on Tuesday, September 13.

Convocation at 10:00 a.m. marked the opening of the Seminary's ninety-sixth year. The school began in Greenville, S.C., in 1859.

Dr. J. Estill Jones, assistant professor of New Testament, delivered his inaugural address, "Now Faith is Hope" at the convocation service. Faculty members elected within the past year signed the Seminary's historic Abstract of Principles.

In signing the Abstract of Principles, professors agree to teach "in accordance with, and not contrary to" the doctrinal principles outlined by the Seminary's founders in 1858.

Registration of students for the new school year began on Friday, September 9, and continued through Monday, September 12.

Enrolment for the 1955-56 school year is expected to be above last year's 1626.

### New Orleans Seminary Improves Cafeteria Service

The New Orleans Seminary has signed a contract with Morrison's Cafeteria food service for the operation of the school cafeteria. In announcing this practical step, President Roland Q. Leavell said, "Our students will enjoy the benefits of professional food serving." Also Morrison's management plans to employ student helpers. This will be to the advantage of students working their way through school.

Anticipated increased patronage, combined with savings resulting from Morrison's mass purchasing power, should result in lowered cost of meals. President Leavell remarked, "This is just another step in the direction of stabilizing the seminary." The seminary cafeteria is open to faculty and staff members, as well as to friends and visitors.

### Forrest City, First, Receives 24

First Church, Forrest City, and Pastor T. K. Rucker had the services of Dr. I. L. Yearby, secretary of the State Evangelism Department, in a revival meeting recently. Bailey Forester of Dallas, Texas, was in charge of the music. There were 24 additions to the church, 10 on profession of faith and baptism and 14 by letter.

### Benton, First, Licenses Three

Three young men were licensed to preach, Sunday night, September 4, by First Church, Benton, Dr. Bernes K. Selph, pastor. They were Jerry Stewart, a second year student in Ouachita; Howard Nix, first year student at Ouachita; and James Fitzsimmons, who plans to enter college later.

### Facts Of Interest

Representative Thomas J. Lane has said that he would seek a Federal ban on what he called the growing practice of serving liquor aboard commercial airlines. He called on airlines to be "co-operative by discontinuing the practice at once," pending Congressional action on his proposed bill.

The accidental death rate in 1954 was 55.8 to 100,000 persons—a 7 per cent decrease from the 1953 rate and the lowest on record.

Two Swedish scientists have reported that plant types which fit the definition of "new species" have been made by atomic bombardment of plants in an experimental garden. Features marking the plants as "new species" are inability to cross-fertilize with parent stock, drastic changes in shape and structure, altered response to environment, and differences in genetic structure.

—Survey Bulletin.

### POAU Head Describes Church State Clash

One major denomination in America clashes with the United States Constitution and American courts of law in its beliefs about separation of church and state.

Glen L. Archer, director of Protestants and Other Americans United for Separation of Church and State, identified the denomination as the Roman Catholic Church in an address to the Promotion Joint-Conference of the Southern Baptist Executive Committee in Nashville.

Catholics, Archer reported, are working to upset the decisions of the Supreme Court of the United States. The Supreme Court declared there shall be no established church in the nation and that no American shall pay a tax to support either his own creed or someone else's.

### Files Test Suits

The Organization of which Archer is director, commonly called POAU, files law suits where and when it feels there has been a violation of the principle of church and state. Archer said the POAU wins its suits to force compliance with the Constitution.

From the Protestant point of view the Catholics do not stop with attempts to evade the interpretation of the Constitution separating church and state; they also violate the spirit and intent of the first amendment, according to Archer.

Archer described the political turmoil in Argentina as being caused by "two totalitarian powers locked in combat."

"We need Daniels in our day," Archer urged, to hold fast to the unique American belief in separation of church and state. "Do not be misled by false propaganda that Roman Catholics are the greatest bulwark against Communism," he remarked.

He said separation of church and state has given the United States more religious harmony than is found in other countries of the world.

—Baptist Press.

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Americans drank a million and a quarter fewer barrels of beer last year than the year before, but more Americans drank the smaller amount, according to the 1955 Almanac of the United States Brewers Foundation. It estimates that 3,691,400 more families drank beer at home than in 1949. Sales volume for 1954 was 83,305,402 barrels, against 84,559,162 barrels in 1953. The nearest rival in beer production to the United States was the United Kingdom with only 34,884,000 barrels.

—Survey Bulletin.

A \$1 million nonsectarian chapel to be known as the Shrine of the Ages Chapel will be constructed next year on the south rim of the Grand Canyon of Arizona. Separate altars will be provided for worshipers of the Roman Catholic, Protestant, and Jewish faiths. Hydraulic lifts in the chapel basement will, in a matter of minutes, raise the required altar to the auditorium level. Howard Pyle, former governor of Arizona, is chairman of the steering committee.

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### Editor is Director

Herrick Hall, editor of Good Tidings, District of Columbia Baptist paper, has been named director of research for the National Rehabilitation Association. The NRA is a joint project of the federal government and several American universities. It aids handicapped persons in finding work.

—Religious News Service.

### World Missions Program 'Staggers Imagination'

It's a lot easier these days to see the whole world in your mind's eye than it used to be.

And, according to Southern Baptist Convention President C. C. Warren, it's time to see the world in your mind's eye as ripe for telling its billions of people about Christ.

Warren has recently returned from a tour of several foreign countries, a tour he made after attending the Baptist World Congress in London.

"We ought to set apart a year to pray and read the Bible," Warren implored in an impromptu heart-to-heart talk to members of the Southern Baptist Convention Executive Committee.

"Then, we'll be ready for our World Missions Year," he remarked. The World Missions Year is set for 1957.

In Warren's opinion, winning the world for Christ "should be the greatest thing Southern Baptists have ever undertaken."

### Others Interested, Too

He echoed the words of Baker James Cauthen, executive secretary of the Foreign Mission Board, in saying "We've got to have 1,700 missionaries in a lot quicker time than 17 years!"

This world missions program "staggers the imagination," he said impassionately.

"I've talked with Theodore Adams (the new president of the Baptist World Alliance) and it's on his heart, too," Warren said.

"After I addressed the American Baptist Convention in its meeting in Atlantic City (N. J.) last June, scores of people came to me to say, 'Let's get together to win the world for Christ,'" Warren told the Executive Committee in urging renewed zeal in world missions.

### Over \$1 Million Given in August

Southern Baptists have again demonstrated their interest in missionary work around the world.

They showed it by doing something they'd never done before—by contributing more than \$1 million to denomination-wide work of the Southern Baptist Convention during the month of August through the Cooperative Program.

Porter Routh, executive secretary of the Convention's Executive Committee, said receipts through the Cooperative Program and from designated gifts for August, 1955, amounted to \$1,161,509. Of that, \$1,011,631 was through the Cooperative Program.

The Cooperative Program is the financial plan Southern Baptists use to support missionaries in the United States and overseas and to finance their educational and promotional work as well.

The figure announced by Routh does not include funds kept for use by Baptist groups in the 30 states and territories where Southern Baptists have affiliated churches. If these funds were also included, the figure would be far greater.

So far this year, Southern Baptists have given \$14,012,479 to denomination-wide work. This is almost 7 per cent more than the \$13,104,856 through August, 1954.

Arkansas gave \$35,846 during August, of which \$34,954 was through the Cooperative Program and \$892 through designated offerings.

—Baptist Press

# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Baptist Group Reports Membership Gain

Membership in the 726 congregations of the General Association of Regular Baptist Churches rose by 5,741 to a total of 124,039 in the year ended last May 1, the denomination's headquarters reported.

Missionary contributions in the period totaled \$2,778,884 or \$22.40 per capita, the report said. General current expense contributions amounted to \$5,493,655 and those to church building funds \$1,747,626 to make a total of \$10,020,167.

The Association was formed in 1932 by 22 Baptist churches that charged the Northern (now the American) Baptist Convention with being "dominated by theological liberalism."

## Rule Business Firms Must Respect Religious Holidays

A business firm must "accommodate itself to the reasonable needs of employees or prospective employees in connection with religious holiday observance," the New York State Commission Against Discrimination ruled.

The ruling was made by Commissioner Elmer A. Carter following investigation of a complaint filed by the American Jewish Congress on behalf of Harry Scheiner against the brokerage house of Hayden, Stone & Co.

The complaint, which alleged that Mr. Scheiner had been fired because he sought to leave work early in order to observe Passover, was dismissed by the commissioner on the grounds that he had failed to give the employer sufficient notice.

## Snake-Handling Cult Stages A Comeback

Kentucky's snake-handling religious cult, after eight years out of the public limelight, is staging a comeback with repercussions being felt throughout the state.

From the rugged mountains in the east—where the cult was born in remote hollows—to Paducah and Louisville in the west, leaders of various Holiness churches have been quick to deny any affiliation with the snake-handling group.

And in the state capitol at Frankfort, heart of the rich Blue Grass section, state officials are faced with the problem of arresting violators of a law forbidding snake-handling or of letting the cultists practice at will.

## New Indian Yearbook Gives New Regulations On Missionaries

India's new policy restricting foreign missionaries is set forth in the latest issue of the government yearbook.

The yearbook states that the issuance of visas to foreign missionaries will be governed by two considerations:

1. No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

2. While foreign missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the gospel. They

should, in addition, have suitable qualifications as educators or social workers.

Missionaries from British Commonwealth countries will hereafter be required to obtain Indian government endorsement of their passports for entry into India. This rule has been added to the passport regulations to ensure that missionaries from Commonwealth countries comply with the new measures.

## Life to Publish Special Issue On Christian Religion

Life Magazine will publish a special 120-page issue on Dec. 21 devoted entirely to the Christian religion.

Combining the publication's normally heavy Christmas and year-end issues with the final articles in its series on "The World's Great Religions," the magazine will be bound in a heavy-stock, semi-permanent cover to facilitate its library use as a reference source.

In preparation for nearly two years, Life's editors said, the issue "represents the most ambitious project ever undertaken by the magazine, drawing upon a vast treasury of paintings and photographs to document visually the basic teachings, tenets and development of Christianity."

In addition, they said, Life's cameras focused on "the visible evidences of Christianity as it is practiced in the world today, giving special emphasis to the genuine Christian revival in the United States."

Included in the issue will be 18 color pages on the life of Christ as interpreted by the world's greatest artists, an article tracing Christianity from the Ascension to the present, the story of the Bible in America, a color portfolio on modern church architecture in the U. S., and examination of the problems facing American Christianity, a report on Christianity in Europe, the story of famous hymns and choirs, and a photographic essay on Christmas and Easter in the Holy Land.

## Canadian Anglicans Change Name of Church

The Church of England in Canada has changed its name to the Anglican Church of Canada.

The new title was approved by the Church's 19th Triennial General Synod in Edmonton, Alberta.

Previous synods had rejected proposals to call the Church the "Anglican Church in Canada" and the "Episcopal Church of Canada."

## Approve Unitarian-Universalist Merger Commission

Appointment of a merger commission to effect eventual union of the American Unitarian Association and the Universalist Church of America was overwhelmingly voted by the Council of Liberal Churches at its first biennial convention in Detroit.

The Council itself was created by a vote of the conventions of the two denominations in August, 1953, as a major step toward "federal union" of the two Churches. It has already effected unification of Universalist and Unitarian departments of Christian education and public relations.

# A Smile or Two



"Up until now, I've always been ashamed of the fact that my old man couldn't read."

Anne had been reciting Mother Goose for her aunt and mother. Later, she turned to her mother and asked with a baffled air, "Why did Mary's lamb have white fleas?"

There's no confirmation of the rumor that Superman has been seen wearing a Davy Crockett hat.

—Franklin P. Jones.

Aunt Hetty: "Sakes alive! I don't believe no woman could ever have been so fat."

Uncle Hiram: "What y' readin' now, Hetty?"

Aunt Hetty: "Why this paper tells about an Englishwoman that lost two thousand pounds."

"This is a holdup!" said the thug. "Give me your money or else."

"Or else what?" demanded the victim.

"Don't confuse me," begged the thug. "This is my 1st job."

—Quote.

A Post Office counter clerk was giving an inquirer detailed instructions about getting to a certain street when another member of the public impatiently butted in. "All you need do," said she, "is to get a number 73 bus outside here. It will take you right to that street."

"Thank you, ma'am," came the reply, "but I can't get my wagon on a number 73 bus."

Some people succeed because they find greener pastures; others because they find greener people.

—Quote.

A small boy came home from his first day at Sunday School and began emptying his pockets of money — nickles, dimes, quarters — while his parents gasped. Finally his mother asked:

"Where did you get all that money?"

And the youngster replied:

"At Sunday School. They have bowls of it."

When your husband puts a job off, Here's the way to bring him to it— Just suggest it takes an expert, And you doubt that he can do it.

—Supervision.

It isn't travel that broadens one — it's all that rich foreign food.

—Town Journal.

# News From Baptist Press

## Religious Liberty Violations Should Be Reported At Once

Knowledge of specific instances of the violation of the principle of separation of church and state is needed at once by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

If you know of any violations write Carlson at 1628 Sixteenth St. N. W., Washington, D. C. He must have the information in preparation for a hearing before the Senate Subcommittee on Constitutional Rights to be conducted early this fall. The Subcommittee under the chairmanship of Senator Thomas C. Hennings, Jr. of Missouri has scheduled hearings on the First Amendment of the Constitution, dealing with religious liberty, for October 3.

It is not yet known just what kind of testimony the Subcommittee will call for, though from an announcement by Senator Hennings it is expected to be confined to the more legal angles with most of the testimony coming from constitutional lawyers and other highly qualified experts in the field.

Serving with Carlson as spokesman for Southern Baptist viewpoints and observations will be Walter Pope Binns, Liberty, Mo.

## Record Enrolment For Wake Forest Seminary

A new enrolment record was set at Southeastern Baptist Theological Seminary when 401 students matriculated during the first two days of registration for the fall semester.

This year there are 118 seniors, 139 mid- dlers, 128 juniors, and 16 graduate students. North Carolina leads all other states with 165 men, South Carolina second with 77, and Virginia third with 48. There are also 29 from Georgia, 23 from Florida, and 15 from Tennessee.

## Home Mission Board Fills Three Offices

Three men have been elected to administrative positions with the Southern Baptist Home Mission Board.

Eual F. Lawson, Missouri state secretary of evangelism, is the newly-elected associate in the Board's department of evangelism, Dallas, Tex.

He will succeed C. E. Autrey, who is now professor of evangelism at Southwestern Baptist Theological Seminary. Lawson will take up his new duties in October.

J. T. Gillespie, superintendent of city missions in Miami, Fla., will become director of rural church work October 1. Gillespie is a former rural worker for the Board.

Leland Waters, now director of city missions and juvenile delinquency program for the Board, on January 1 will become executive assistant. Waters will serve principally in the church building loan department.

## Texas Baptistry Artist Treks To Jordon River

A Texas artist made the long journey to Jerusalem to look at the Jordon River to learn how to paint it better. She is Mrs. Mary Cree Cosby of Bowie, Tex., who has painted nearly a thousand baptismal scenes for Southern Baptist churches. She was not disappointed in what she saw. She said, "The river looked so much like I painted it. I was pleased to know this." For future use she made sketches, took photographs and bought pictures from local vendors. She feels now that her paintings will be more truly representative.

## Man Does Secondhand Preaching While Delivering Newspapers

If you cannot preach in a pulpit, then preach where you can. This is the way Grady Graham feels about his call to the ministry. Because of his late start and heavy family responsibilities he was often frustrated in his preaching efforts until he saw an opportunity in the paper route he carried each morning.

He buys back copies of the two-color bulletins from the Baptist Bulletin Service in Nashville, Tenn., mimeographs his messages on the two blank pages and inserts them in the papers he delivers. In this way he does what he calls "secondhanded preaching," not only to the Baptists but to others as well. His preaching has helped his business. He has ordered more bulletins because he now has more subscribers.

## Alabama Convention In Special Session

The Alabama Baptist state convention has been called into special session to empower trustees of Howard college to borrow money for school construction.

State Convention President Henry L. Lyon reported Howard wants to borrow money from the Housing and Home Finance Agency and needs convention authorization for the loan and for putting up any securities against the loan.

Howard College, a senior Southern Baptist college, is building a new campus just south of Birmingham.

## 'Grandma' Church Is 200 Years Old

One of the Southern Baptist Convention's "great-great-grandmother" churches observed her 200th anniversary Aug. 28.

She's the Sandy Creek Baptist Church, in Randolph County, N. C. Though small in membership, don't count her out when it comes to her importance in Southern Baptist history.

Historians say she's been the "mother" of many other Southern Baptist churches since the day back in 1755 she was founded under leadership of Shubel Stearns.

Her present membership is 50 with 81 enrolled in Sunday school. The present pastor is D. O. Wright, of Randleman, who preaches twice a month at Sandy Creek.

"Great-great-grandma" has a record of evangelism and missions. Perhaps that's why she started her 201st year with a revival that opened on anniversary Sunday.

## Receives \$15,000

The Georgia Baptist Foundation recently received \$15,000 from the estate of Dr. B. F. Watkins, of Jackson, Ga. Income from the fund will go to the state children's home, state Baptist colleges, and several Southern Baptist Convention agencies.

## Unusual Background

Ralph V. Reed, new minister of music and education at First Baptist Church, Donelson, Tenn., certainly can claim an unusual background for a man of his present occupation. He was an agent of the Federal Bureau of Investigation (FBI) before entering full-time Baptist religious work.

—Religious News Service.

No position is so desperate that prayer cannot conquer.

—The Defender.



## Denominational Calendar

### Church Music Month Baptist Foundation Month

- Sept. 16-18 Ark. State Teachers College, B.S.U. Retreat at Petit Jean
- 19 W.M.U. Season of Prayer for State Missions
- 19-23 S. S. Preparation Week
- 23-25 Ark. Baptist Hospital, B.S.U. Retreat, Ferncliff

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## Counselor's Corner

By DR. R. LOFTON HUDSON

### What Is Tithing?

**Question:** Would you please explain tithing? When one works for a salary, should he tithe before his income tax and pension fund is taken out? Or just what he actually draws, his net income?

I am a new Christian and have asked several that should know but they don't seem to be sure.

**Answer:** Personally, I am on a salary and I tithe my total income, without taking out anything. Most tithers whom I know do the same.

There are some, however, who tithe their take-home pay. They feel that this meets the Scriptural requirement. Only God is capable of judging in this matter.

Look at it this way. The tithe is the minimum. Giving ought to go much beyond this if possible. If I were you I would see how much I could give to the Lord's cause, not how little in order to meet the requirements.

But whatever you do, tithe as you see it. Pray about it, read your Bible, and talk to some of the best Christians you know. Then do as you understand the will of God. His Spirit will help you to know if you will let Him remove all covetousness from your heart.

You are starting the Christian life right, so far as the money question is concerned. Keep it up.

## Book Review

### The Dying Thief A Living Evangel

By Carey Daniel

Pastor, First Baptist Church,  
West Dallas, Texas

The book consists of twelve short chapters and deals almost exclusively with the experience of the conversion of the thief on the cross. The author maintains that the thief on the cross demonstrates what "saving faith" really is. It further shows that the salvation of the thief on the cross is demonstration of salvation "by grace through faith plus nothing."

The words of Jesus, "This day shalt thou be with me in paradise," is taken by the author to prove false both the theory of soul sleeping and perogatory. Popular excuses for not becoming Christians, such as there are too many hypocrites in the church, are dissolved by the experience of the thief on the cross.

The author takes up one by one the sayings of Jesus on the cross and claims that all seven sayings were for the thief. He devotes one chapter to the unsaved thief.

For suggestive sermonic material, the pastor will find the book helpful.

The price of the book is \$1.



## Bible Institute Question Should Be Examined Thoroughly

By FLOYD LOONEY

The question as to whether Southern Baptists shall enter the field of Bible institutes needs thorough and careful study. The Committee on Theological Education headed by Dr. J. W. Storer is under obligation to give the question careful study. The apparent minority of Southern Baptists who sincerely believe that the Convention should support the Bible school ministry financially are entitled to a hearing. At the same time the committee, and all Southern Baptists for that matter, should be careful lest they substitute sentiment for common sense and unsubstantiated claims for facts.

### Loss of Loyalty Feared

It is alleged that Southern Baptists have hundreds of preachers who have not been through high school and many more who have not been to college who feel called to preach, but because of circumstances beyond their control cannot attend high school, college, or seminary. In almost convincing eloquence some brothers plead that the Bible institute is the answer. These preachers, they insist, are good men, valuable assets to the denomination providing they can receive the helpful, though limited training offered by various Bible institutes. Some even insist that if we do not provide Bible institutes for them they will go to offbrand schools where they will be alienated from the denomination to which they have hitherto been loyal.

### A Forward Look Is Necessary

Granting that Bible institutes have made a worthy contribution to ministerial education, it should be observed that fewer and

fewer men are reaching maturity without high school and college training. At the same time we should take a look into the future in an effort to ascertain what per cent of older men called to the ministry will have neither high school nor college training.

### Age Not A Problem

Another thing that should be taken into consideration is the fact that in days gone by older men were a bit embarrassed to enter high school with the teenagers. Today, night classes and special schools have been provided for many GIs who did not finish high school. As for college, any man, regardless of his age, is perfectly at home in the average college class. Today people of all ages go to college, and after all, why not? The old story that a preacher is embarrassed to go to school with the kids doesn't have the appeal that it had a few years ago. As for the expense, one can go to college about as inexpensively as he can go to a Bible institute. In short, we should determine two things: first, how many preachers are there who could benefit more by studying in a Bible school than they could in high school, college or one of our seminaries, and in the second place we should make a survey to determine in what section of the nation most such preachers are found. Such a survey would enable us to determine where a Bible school should be located, if indeed at all.

### A Waning Movement Unpopular

There is one knotty little problem in connection with the whole Bible school proposal that few Baptists seem to have discov-

ered, and that is that Southern Baptist educators as well as other ambitious Americans are not inclined to join themselves to a waning movement. For instance, the success of a Bible school administrator would be determined in some degree by his ability to do away with the necessity of the thing which he is promoting. In other words, he will discover many students who should be persuaded that they can best serve the Lord by going to college or seminary. If he is an honest Baptist statesman he will be sending away his most promising students. In the meantime he will be encouraging all Baptist young people to go to college and the seminary, if they expect to do Christian work. The views of the Bible school enthusiasts to the contrary, most capable Baptist educators are not inclined to join themselves to a diminishing movement.

### Responsibilities Should Be Understood

It is a known fact that at least two Bible schools have been offered to Southern Baptists and that the offers were accompanied by memorials from the respective state conventions where the schools are located. While it is true that some of the seminaries were started by state groups and later turned over to the Southern Baptist Convention, it is well to note that Southern Baptists in every field of activity need to study carefully the question of what responsibilities belong to state conventions and what enterprises should be fostered by the Southern Baptist Convention. Responsibilities of each should be clear.

So far most Southern Baptists have indicated that they favor states operating Bible schools where there is an apparent need for them, thus freeing the Southern Baptist Convention to develop and maintain the highest standards of theological education by strengthening its present seminaries and building others as the need arises.

—The California Southern Baptist.

## The Church Will Stand

By JOHN J. HURT, JR.

President Juan Peron's massive following in Argentina and the Roman Catholic Church are writing another chapter of violence in the bloody history of strife between Church and State.

Baptists and others long accustomed to persecution under the governments of dictators condemn the tactics. They deplore these efforts to suppress the Roman Catholic Church.

Baptists are a freedom loving people. They have called through the years for man's right to worship, in error or in truth, as his own conscience dictates.

Baptists can hope that the Roman Catholic Church, shackled now by government decree in Argentina, may better understand the evils of tyranny in other lands where only non-Catholic must suffer. A stroke of the pen in the Vatican, a mere whisper to those in authority, would give non-Catholics freedom of worship in many nations. Spain and Italy are the best examples, as are many of the Latin American countries, of Catholic imposed religious enslavement.

The Roman Catholic Church does not fight the Peron dictatorship with clean hands. The Church backed a dictatorship in 1944 when Roman Catholic teaching was made mandatory in state schools. It backed Peron in 1946. He paid off in 1949 with a constitution that gave Catholic almost a monopoly in freedom and paid priests from state funds.

Even now with the evils of State-Church marriage in the headlines, the Vatican push-

es ahead with its religious tyranny. The archbishop in Guatemala City has demanded that the new Guatemalan constitution give Roman Catholicism a pre-eminent position over other religions and provide for compulsory Catholic education in all schools.

The Roman Catholic hierarchy in Austria demands recognition of the 1933 concordat between that country and the Vatican with its provision for State support of Catholic schools. In Montreal, public showing of the "Martin Luther" film was banned because it is objectionable to Catholics. Protestants interpreted the prohibition as not applying to private screenings in their churches. Now, these churches are threatened with prosecution.

Francis Cardinal Spellman in New York has called for special prayer on July 3 for "suffering peoples" behind the Iron and Bamboo Curtains and in Argentina "where persecution has now broken out." Baptists and others can join in this prayer BUT—

The prayers should include the "suffering" non-Catholics in Spain, in Italy and many another country. Baptists will remember that their Second Baptist Church in Madrid still is closed by government decree because Catholics so ordered.

Peron will not wipe out the Roman Catholic Church in Argentina. Neither will the Roman Catholic Church in Spain and elsewhere wipe out the Christian Church. Tyranny does not survive. Christianity does.

—The Christian Index.

## Criticism

By LEE GALLMAN

Criticism without sufficient evidence gives evidence of improper training. Usually this critic calls names and makes identification which he cannot substantiate. Often he does not even know the meaning of the terms used. Quite often the terms "modernist," "skeptical," "liberal," or "evolutionist," are so used.

Hearsay evidence so used is not permitted in legal courts; it should not be permitted in the courts of conversation. Nothing so types a man as unreliable as to see him shown up publicly as one who passes judgment upon insufficient evidence. It is not a pretty sight to see one called down publicly. Some of our finest thinkers have been hurt by men whose quick, sharp, acid tongues got ahead of their investigation. Often a method of teaching has been mistaken as unbelief.

When does one possess sufficient evidence for criticism? When he knows that the evidence is complete and reliable, and when he stands in a position to competently adjudge this evidence; then one may have reason to criticize.

I heard five accusers disagree about the teachings of a professor recently. One said he did not believe in verbal inspiration. Four stated that they had heard him declare that he does believe this. Another stated that he watered down the atonement and two stated that he did not accept the virgin birth. In such a confusion of tongues, one would do well to refrain from the acceptance of any judgment. The individual in question is an individualist, but he surely is not a liberal.

## Work Was His Life

By H. H. SMITH, Sr.

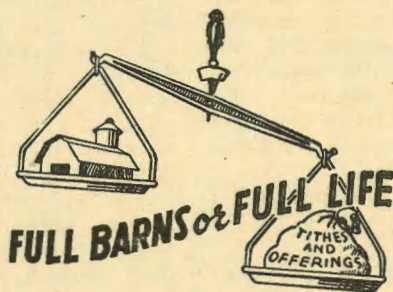
Everybody around this town knew "Eddie" — that was his first name — nobody seemed to know his last name. But never mind the name, it was the man that counted. He was a "son of Africa," dwarfed in body and mind. He was very short and in his old age rather stout. His age was not known, but the oldest citizens of the town thought he was not less than 75 — that was a few years before he died. Perhaps he would be classed as "decidedly feeble-minded."

The unusual thing about Eddie was that, while he worked every day, and long hours, he was not a "hired man." He had a self-imposed task — to keep the town clean by raking trash and leaves and burning them, and in return he asked for no pay. At meal-time he would go to a porch of some nearby home, take his seat and quietly wait for someone to bring him his meal. He didn't seem to think that the world owed him anything, but that he owed the world something. One day he was heard to say, "This would be a filthy town if it weren't for me." He felt that his work counted for something. That was an incentive to work, no doubt, but I believe he worked for the "sheer love of working." He reminds us of the old colored woman who was heard cheerfully singing at the wash-tub, and someone said, "Aunt Mary, you seem to be happy at your work this morning." "Yes, ma'am, I is happy, I'se got de spirit o' washin' dis mornin'," was her reply.

Eddie did indeed seem to work for the sheer love of working. Once, on a moonlight night, about nine o'clock, I saw him at work on the street, with his rake and broom, and I said, "Eddie, you've done enough today, go home and go to bed." "Yas, sir," he said, took up his tools and went home.

Verily work was his life. When he passed on, a reporter for the local paper wrote an interesting account of this unique man and said that Eddie would not be happy in the world beyond unless he was given work to do, and no doubt there would be some kind of employment for him — that maybe the

harps and trumpets would need to be polished and the arch angels' robes laundered.



Why was Eddie that way? Was it because God made him that way? Was he just an unspoiled child of Nature? Shouldn't we all find enjoyment in our work? Isn't God the Father the Great Worker? Remember that Jesus said, "My Father is working still, and I am working" (John 5:17-RSV).

### Dignity of Work

Henry Van Dyke's familiar lines emphasize the dignity of work:

"This is the gospel of labor,  
Ring it out, ye bells of the kirk,  
The Lord of love came down from above  
To live with the men who work."

The Man of Galilee not only "lived with the men who work," He was a fellow-worker. Working at a carpenter's shop in Nazareth, He has forever dignified work. Among the Jews, the boys were all compelled to learn trades, and, as a young man, Jesus appears to have worked in Joseph's carpenter shop at Nazareth. He probably made ox-yokes and wooden plows used at that day. Knowing that He was serving His fellowmen as He worked at the carpenter's bench, He could not think of going about His work other than in a cheerful, happy manner. In the same spirit we should approach our work, whatever it may be, and thank God for it.

## A Questionable Picture

By LEON MACON

A moving picture which is being independently produced by Charles Laughton and Paul Gregory, under the auspices of United Artists, will soon be released on the public. This picture will present a Protestant preacher as a lunatic and murderer. According to some who have seen a preview of this picture it is a reflection upon the ministry and particularly upon evangelism. The name of this picture is "The Night of the Hunter." The star in this picture is Robert Mitchum who was arrested and jailed some years ago for marijuana addiction. His role in moving pictures is usually that of a criminal. Reviews of this moving picture state that it is night-marish and filled with pity and terror. The plot deals with an itinerant preacher who kills to get money to carry on his evangelistic work. Two small children are pictured as hiding the money in obedience to their lost father's instructions and the mother who thought she would be bettering herself by marrying a preacher. This is a horror picture built around the life of a double personality preacher.

We who adhere to non-Catholic beliefs have been too patient with the moving picture world. No Catholic priest would ever be pictured in such a role in the movies for the Catholics would not tolerate this type of satire upon their priesthood. We should make it known to our movie houses that we would prefer not having this type of picture coming into our communities, and surely such a movie would do no good for the American public. It is a horror picture aimed at producing chills in the individual. Too often Protestant preachers are pictured in compromising roles and depicted as being foolish and corrupt. As long as we tolerate such treatment of our ministry and patronize this type of pictures we can expect to have this type of slander continuously hurled at the public.

We are living in a day when the ministry should be extolled according to its true values and not used as a means to create horror in the hearts of people through moving pictures.

—The Alabama Baptist.

## A Dangerous Example

By H. H. MCGINTY

What is happening to the age-old conviction that right is right, truth is truth, and that "honesty is the best policy?"

As William Cullen Bryant expressed it:  
"Truth, crushed to earth, shall rise again;  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among her worshippers."

—The Battlefield.

But it seems that the National Labor Relations Board thinks differently. According to news reports, the board has ruled that lies are legitimate propaganda provided they do not unduly influence the hearer.

The ruling, it seems, applies to the means which labor organizations may use in presenting matters which require a vote of their constituencies.

We cannot believe that labor organizations, or others, would willfully resort to lies, be they ever so small. But it does sound strange that the NLRB should condone the use of falsehood, no matter how innocent it may appear to be. We hope this is misinterpretation.

Who can determine what is a little lie and what is a big one? Who knows which may have the most hurtful influence? Cannot the bite of a small snake be as poisonous as that of a large one?

All of this belongs to a pattern which appears to be quite prevalent. We are told that small-time gambling is all right. So some churches and other organizations are seeking to repeal laws against bingo and other forms of gambling because, they say, they are harmless.

Social drinking is all right, it is contended; it is only when it gets out of hand that it becomes harmful.

But who knows that a little lie may not become a big one? Or a little gambling may not produce a gambler? Or a little social drinking may not generate an alcoholic.

We hope the NLRB will see its error. We pray that we may never lose the conviction that you cannot afford to compromise with falsehood or dishonesty.

—The Word and Way.

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## Proposed Ban On High Altitude Drinks

Rep. Thomas Lane's proposed ban on liquor service abroad commercial air lines has met with overwhelmingly favorable response, according to his office staff. Mail and telephone calls have been running 98 per cent in favor of Mr. Lane's recent request for Civil Aeronautics Board action to outlaw "the dangerous custom" of serving alcoholic beverages to passengers "in the wild blue yonder."

In a statement released to the press August 21, the Massachusetts Democrat termed the practice of serving liquor aloft "a contradiction of all other safety measures . . . a thoughtless invitation to a new kind of disaster." Unless the airlines "cooperate by discontinuing the practice at once" or the CAB takes action, the congressman plans to introduce legislation which would make it a federal offense to serve alcohol in the air.

Mr. Lane said the Air Line Pilots Association and the Steward and Stewardesses Association have brought the subject up at their national conventions.

"Each has called upon the CAB to forbid the serving of alcoholic beverages on planes because it is a potential nuisance to passengers and crews alike and is a threat to the safety of all," he added.

—Clipsheet.

## Sorry, No Mission Work Among Mexicans This Year

For a number of years we have been securing some Spanish speaking preachers to work among the Mexicans while they are in our state as cotton pickers. Last year 494 were won to Christ, many of whom were baptized in our churches. All of them had to return to Old Mexico according to agreements with their government. The names of all converts were sent to the Foreign Mission Board, and they in turn sent them to the nearest Baptist missionaries in Mexico.

We had planned to continue this mission work with the Mexicans this fall. In fact two men were secured who were willing to spend several weeks in our state. Dr. Bridges informs us, however, that the Department of Missions is too near in the red for us to be able to finance the program again this fall. We don't have the funds. We are wondering, however, if some of the churches and associations where the Mexicans will be concentrated will not be able to sponsor this work. We may be able to help in securing proper literature, but will not be able to help finance the program. Anyway, let's try to win as many of them to Christ as possible.

### ARKANSAS BAPTISTS AND FOREIGN MISSIONS

Did you know that Arkansas Baptists last year gave only 68 cents per member to Foreign Missions through the Cooperative Program? This is a poor record and we should never take pride in the fact that other states did less. The fact is there were only five of our 23 states that had a better record than Arkansas. They are, Maryland, South Carolina, Oklahoma, Virginia, and Florida. That means that we had a better record than Missouri, Louisiana, Texas, Tennessee, Mississippi, North Carolina, Georgia, Kentucky, Alabama, and a number of other states. We might also keep in mind that the per capita income for Arkansas Baptists is far below that of the other states mentioned. Yet, our per capita gifts to Foreign Missions, while unusually low, exceeds the majority of the southern states.

### A Mission Program Must Be Rural and Urban

Our mission program is both rural and urban. And they are both important if we are to have continued growth through the years to come. To neglect either would be a fatal mistake on the part of Baptists. We can and must do both. The rural home is the seed bed of America. The increase of our population is due to the high birth rate in rural homes. A few years ago a Catholic survey gave a graphic picture of the difference in birth rate in country and city. They

said if we begin with ten persons in a rural community and ten persons in a city community and follow for four generations, we have these results: 22 persons from 10 in the country; 3½ persons from 10 in the city. This does not mean, however, that those born in the country remain there. The cities and larger towns do not increase their population by birth rate, but rather by rural people moving into these larger areas.

We must keep a strong mission program in the country where babies are born; where the family is a working unit; where the church is the heart of community life. We must keep the churches strong and establish churches in areas where there are none. We cannot afford to turn the country areas over to the other religious groups. If we do, we will find our denomination beginning to decrease in its number and in its spiritual power. Where do the town and city churches get their most loyal and devoted members? Do they win them to Christ and baptize them, or do they not receive them by letter from some rural church? Very few of our larger churches baptize enough people each year to maintain their present membership. If it were not for the people who move in from other areas, they would not show an increase in membership. If we do not keep a mission program in the country, we will discover that when the people move into our larger towns that they will not come as Baptists. We reach them in the country, and we reap the fruits of their service in our towns and cities.

We stated above that the high birth rate is in the country homes, but that those born do not always remain in the country. Our towns and cities are growing at a tremendous rate because people are moving out of rural areas. It is necessary, therefore, that we have a mission program that meets these people as they make the transfer from rural to urban life. The industrialization of many of our towns is causing great growth in population. There is a need of more churches and new mission stations in these fast growing centers. Often times the old established churches are unable to do anything about meeting this challenge. Some of them are willing, but don't know how to undertake it. Others are willing, but will need some help in getting the work started.

A few years ago the Department of Missions had three men working in rural areas. It was finally decided that one of the three should major on establishing mission stations and organizing churches in the larger towns and cities. Dr. L. B. Golden was

## In Case You Miss Your Associational Meeting

Those who attend the Association meetings this fall will have opportunity to hear the various reports as they are presented and discussed. But the vast majority of the membership of the churches will not attend the Associations and consequently will not get the benefit of the reports and discussions as they are presented. We feel that such information should be given to the largest possible number of our people, for only as people are informed about our Baptist work will they have a real interest in it and will give their support and co-operation. So we are giving in the Foundation column of the *Arkansas Baptist* this week an outline of the information sent to the Associations to be used as the basis of reports on the Baptist Foundation.

### Suggested Material For Associational Report Arkansas Baptist Foundation

As a department of Arkansas Baptist work, the Foundation has several tasks to perform. One is to inform our people about the financial needs of Baptist causes and institutions. Some of those needs are these:

#### CHRISTIAN EDUCATION —

Funds for buildings and equipment, student aid and endowment, that more of our young people may attend a Christian college.

elect to lead in this type of mission work. He has helped to arouse interest in many of the town churches in meeting the challenge in their own fields. He has led in making surveys; helped in building programs, and served as pastor in beginning days of a number of missions.

He states that missions which have been established during the three years that he has been working with us now have 1,600 enrolled in Sunday School, 900 in Training Union, and have baptized over 500 people. Over \$200,000 has been invested in mission buildings.

We do not have financial figures from these missions, but it can be easily estimated that there is an income of at least \$1,000 per week. If only ten percent of their income goes into the Cooperative Program, there would be \$100 per week.

There are many places already selected where missions will be established in 1956. Yes, we must maintain a program that strengthens rural churches and establishes new ones; but we must also help in the larger towns and cities where people are beginning to congregate in great numbers!

Department of Missions  
C. W. Caldwell, Supt.

**ORPHANAGE** — Funds for buildings and equipment, to enable us to receive, care for and train more orphan children.

**BAPTIST ASSEMBLIES AND CAMPS** — Funds for enlargement of assembly and camp facilities, that more young people may be reached with this program.

**BAPTIST HOSPITAL** — Funds for more charity work.

**ALL MISSION WORK** — Association, State, Home and Foreign Missions. These all need funds for more missionaries to carry on our missionary and evangelistic work.

A second task of the Foundation is to help people see that through the Foundation they can make special gifts to help meet these needs.

A third work of the Foundation is to receive special gifts, large or small, whether in cash, stocks, bonds, insurance, or property of any kind and manage them according to the wishes of those making the gifts.

Through our Baptist Foundation generous people have the opportunity and a definite way by which they can dedicate their possessions to serve the Lord and help promote Kingdom work on out into the unlimited future. The Foundation is especially designed to receive bequests in wills and to guarantee their proper handling. Already our people are beginning to remember the Foundation in their wills, and this promises to be a source of much income for the Lord's work in the future. Our people are urged to let Christian causes and institutions share in the distribution of their estates through the Baptist Foundation.

Pastors and missionaries are again urged to tell the people about the work and program of the Foundation, for without their cooperation the Foundation can never do the work there is for it to do.

Requests for information about gifts or the making of wills should be sent to the Foundation Secretary, Baptist Building, Little Rock.

—W. A. Jackson, Secretary.

—000—

Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.

—Rev. Marvin B. Kober,  
Christian Advocate.

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# Children's Page

## Mr. Bimbo and His Brindle Cow



By ROSE ROSS

Mr. Bimbo and his brindle cow didn't always agree on everything. Especially on Mrs. Brindle's bad habit of climbing through the fence into someone else's lot. In fact, nearly every neighbor in Pickerpoff Town had chased Mrs. Brindle out of his garden. That didn't make for very good friendships. At least, not for the very best friendships.

"Dear me! Oh, dearie me!" cried Mr. Bimbo. "What shall I ever do? I've tried being nice, and I've tried being gruff and acting quite mad. What shall I ever do with Mrs. Brindle?"

"I'd give her a good spanking," said Young Sally Ann. "If she is bad, that's what she deserves."

"She is bad," said little Tim Brown. "Mrs. Brindle tramped across our potato patch and Papa said she ought to have a rope around her neck."

"She skedaddled right down our sweet corn row," said Beverly Sue. "Mother says she is the troubling-makingest cow in all Pickerpoff Town."

"Oh, my me!" groaned Mr. Bimbo. "Now I must do something. I s'pose I'll just have to take Mrs. Brindle off to the market this very morning. Much as I hate to part with her, I simply can't have her making trouble all over Pickerpoff Town."

"Do you want us to help you dress her for market?" asked Young Sally Ann.

"We can curry and comb and brush her for you," said little Tim Brown.

"And put a rose in her halter to make her look nice," said Beverly Sue.

"And polish her hoofs till they're shiny and bright," said kind Steven Lay. "We want to help you, Mr. Bimbo. We are sorry you must take Mrs. Brindle away."

"Well, there's no use to fumble and falter on such a sad matter," sighed Mr. Bimbo. "I'll be pleased if you'll help me dress Mrs. Brindle for market."

Tim Brown ran to fetch a pail of soapy water. Beverly Sue and kind Steven Lay got down the brushes and combs from the stall. Then they all set to work, getting Mrs. Brindle ready for her trip to market.

They combed and curried and brushed and brushed until Mrs. Brindle's tawny coat shone like the sun.

They shined her hoofs and polished her horns and tied a rose in her halter.

She looked stunning, indeed, when completely dressed up.

"Now, I must be on my way," said Mr. Bimbo. "Thank you kindly for helping me get Mrs. Brindle ready for market."

Mr. Bimbo took down his best straw hat from off the peg by the kitchen door and put it on his head. Then he and Mrs. Brindle started down the road, jig, jog, jig, to market.

The children followed after them.

Presently Steven Lay said, "I shall miss the warm sweet milk that Mrs. Brindle gave me each morning for my breakfast."

"I shall miss my ride on her back to the water tank," said Little Tim Brown.

"Mother and I shall miss the golden butter she gave for our cakes," said Beverly Sue.

"I shall miss her thick yellow cream for my red strawberries," said Young Sally Ann.

"I'm afraid we shall miss our friend very much," said kind Steven Lay. "Maybe she ought not to go to market. Maybe we should think of something else to do with her."

"Maybe we should," cried the others. "Maybe that would be better."

Mr. Bimbo stopped and ruffled his hair.

Mrs. Brindle lifted her head and mooed softly. She wasn't happy about going away from Pickerpoff.

"I think if we shared our good things with Mrs. Brindle she

might not crawl through the fence," said Little Tim Brown. "I could fetch her a carrot or two every day."

"We could give her turnips and red beet tops," said Young Sally Ann. "That ought to make her so happy that she wouldn't want to leave home."

"Please bring her back," cried the children to Mr. Bimbo.

"Please bring her back," cried the neighbors and friends. "We're used to Mrs. Brindle's visits and we would miss her, now. Please bring her back to Pickerpoff Town where she belongs."

Mr. Bimbo smiled and turned around. He led Mrs. Brindle back to her own neat meadow and put her inside.

"I'll fetch her a carrot right now," said Little Tim Brown. "Maybe she will understand that we would rather fetch them to her than have her go help herself."

The children brought Mrs. Brindle some vegetables from their gardens, each morning, after that; so she had no excuse for crawling through the fence. At least she never did do such a thing again. Never!

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### PET HOMES

By ELLEN BROWN

(Fill in the rhyme with the name of the pet that lives here.) If their cage were not wired so nice

They'd gnaw right through for they're white.....

This pet lives in a coup and pen Because it is a little .....

This pet lives in a clean round dish With water for it is a .....

You made a house for me of logs And gave me bones for I'm your .....

Ans: mice, hen, fish, dog. (Baptist Press Syndicate, all rights reserved, used by author's permission.)

000  
Carrying a considerable portion of it around on his shoulders, the American taxpayer doesn't think it's such a small world.

—Quote.

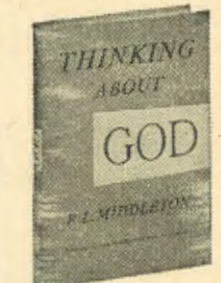
**MY STAR**  
By ILA LEWIS FUNDERBURGH  
Far and high in the night time sky  
Hangs a little star that's mine;  
Though it's high up and I'm low  
down,  
Our signal code works fine.

We wink and blink, we smile and wave  
Through my window pane each night;  
Oh I am proud and lucky too  
To have my own night light!  
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## It's Time To Elect Officers

Officers should be elected every three months in Junior Unions and every six months in the other unions—October 1 and April 1.

How should a union select its officers? Put each name on a slip of paper, have someone draw the names from a hat, with the first name becoming president, the second one vice-president, etc.? That would be the worst way imaginable. But another plan that is almost that bad is to have nominations from the floor.

The best plan is for the president to select a nominating committee of three of the best members. This nominating committee will carefully and prayerfully consider the duties of the officers and the qualifications of all the members. They will take plenty of time to select the following officers: president, vice-president, secretary, Bible readers leader, missionary leader, social leader, and a group captain for every six to eight members. The members of the nominating committee will often find that they are on the list of officers to be presented to the union because the nominating committee will consist of leading members of the union.

Immediately after the officers are selected the organization chart should be filled out. (Write to the state Training Union de-

partment for two or three group organization charts.) The nominating committee may fill out the chart as they select the officers. They should remember that every member of the union goes on the organization chart as a member of a group and a member of a committee. After the names of the officers are put on the organization chart, it is a simple matter to fill in the names of the other members and put them in the right groups and committees. Some unions may prefer to have the officers meet to fill out the organization chart during the week after the officers are presented to the union for election. Another plan is for the newly elected president and group captains to meet together and fill out the organization chart.

Only three things are necessary to get a union organized or re-organized. These three things are found under "Organization" in the standard of excellence:

### Officers, committees, groups.

Only two things are necessary to assure every union that they will be completely organized with officers, committees and groups: (1) nominating committee to select the officers, and (2) an organization chart to get the union divided into groups and committees.

Let us remember that the right way to do a thing is the easiest. There is never any need for associate group captains or associates for any other offices. Any associates that a union needs will be the other members of the committee. For example, one or two other members of the Bible Reading Committee would assist the Bible Readers Leader in doing the work of that committee.

In Junior or Intermediate Unions a leader or sponsor should always meet with the nominating committee. In a Young People's Union, the counselor should meet with the committee.

It is the business of every department director, or general Training Union director (if the Training Union is non-departmentalized) to see that every union in the department is completely organized with officers, committees and groups, and that each union has a nominating committee appointed during September to see that all of this is done.

*Training Union Dept.*

*Ralph W. Davis, Secretary*

*Robert A. Dowdy, Associate*

—000—

Nothing will pass muster with a simple-minded, straight-forward Baptist that does not have the substance, the tone, and the color of the New Testament.

—J. B. Gambrell.

## LOUISIANA BAPTIST LAYMEN SEE MISSION FIELDS IN ASIA

Three Louisiana Baptist laymen from the Goodwood Baptist Church in Baton Rouge toured Southern Baptist mission fields in Asia during August. The men are Byron Vernon, a grocery and trailer court owner; Hardy Meredith, a corporation employee; and Oscar Boazman, a building contractor.

All the men are deacons in the Goodwood Baptist Church where Corky Farris is pastor. Boazman is president of the Baton Rouge Association Brotherhood.

The trio flew to Japan, Korea, Formosa, Hong Kong, and the Philippines. Flying to the mission fields at their own expense, the men have deep convictions about the layman's part in overseas mission work.

In Tokyo, when asked about reactions to Japan, they replied, "If all the fields are like Japan, we have a terrific need everywhere. We need more missionaries and more money for missions."

—000—

So many converts, when they are baptized, are treated like Texas cattle—branded and turned loose.

—J. B. Gambrell

—000—

Despotism can no more exist in a nation until the liberty of the press be destroyed, than the night can happen before the sun is set.

—Colton

## Will it be just one-third a loaf?



Not if every church will remember the THANKSGIVING OFFERING for the ORPHANAGE and every member will give "ONE DAY'S PAY."

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Please make your plans now to have EVERY CHURCH in EVERY ASSOCIATION to have a part in the THANKSGIVING OFFERING.

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## BOTTOMS BAPTIST ORPHANAGE

*Be Thankful You Can Give*

H. C. SEEFELDT, Supt.

MONTICELLO, ARK.

C. H. SEATON, Field Rep.

## Southern Baptists and Evangelism

THE BEST AND MOST EFFECTIVE METHOD YET DISCOVERED IN EVANGELISM IS THE SIMULTANEOUS CRUSADE WITH EACH CHURCH IN EACH ASSOCIATION COOPERATING.

THE SIMULTANEOUS REVIVAL CRUSADE IS NO LONGER AN EXPERIMENT. ITS VALUE HAS BEEN DEMONSTRATED. IT WAITS ONLY TO BE UTILIZED.

THE SIMULTANEOUS EVANGELISTIC CRUSADE CAN BE REPEATED EACH YEAR IN EACH ASSOCIATION. THERE ARE ASSOCIATIONS IN OUR SOUTHERN BAPTIST CONVENTION THAT HAVE HAD FROM THREE TO TEN CONSECUTIVE ANNUAL SIMULTANEOUS CRUSADES, EACH ONE MORE EFFECTIVE AND FRUITFUL THAN THE PRECEDING YEARS.

EVERY ASSOCIATION IN THE STATE IS URGED TO PLAN NOW FOR AN ASSOCIATIONAL WIDE CRUSADE IN '56. "PLANNING AND PRAYER" MEANS THE DIFFERENCE BETWEEN SUCCESS AND FAILURE IN EVANGELISM.

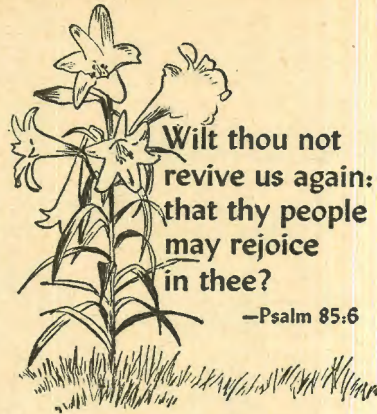
We use the term "evangelism" instead of "soul-winning" because Evangelism covers the Great Commission of Christ to His churches, while soul-winning cov-

ers only the first aspect of the commission "make disciples".

Southern Baptists have always been evangelistic in spirit, in purpose, and in practice. However, it was discovered a few years ago that many of our churches had almost quit trying to have revivals. It was also discovered that baptisms had dropped to the alarming rate of 1 to every 27 church members in the Southern Baptist Convention. This was very disturbing to our leaders and pastors.

The Convention, in session at Miami, Florida, in 1946, voted to appoint a committee composed of representatives from all the states to draft a Program of Evangelism to be presented to the Convention at its next session in St. Louis, Missouri, in 1947. The committee presented a program as instructed. The program was adopted. It is outlined in the book, "The Southern Baptist Program of Evangelism", by C. E. Matthews. (The book is now being revised, "1955")

This program calls for two revivals in each church every year. One is to be a Simultaneous Revival in cooperation with all other Baptist churches in the association, all doing the same thing at the same time. The other is to be a local church revival, at such



time and with such emphasis as the pastor and church may decide is needed. The Simultaneous Evangelistic Crusade has many advantages over other methods of evangelism.

Some of the advantages are: It is church centered. It will, if properly directed, command the attention of both saints and sinners. It fixes responsibility with individuals and churches. It leaves the prospects without an excuse. It gives every church, large or small, the same assistance and direction in leadership. It enables any association or state, regardless of size, to have at least one revival in every church and unchurched community every year. The association-

wide simultaneous crusade, properly conducted, is the answer to the problem of churches making an annual report of no baptisms. It crystallizes preparation. The simultaneous revival program is no longer an experiment. It has been proved. It waits only to be utilized.

The results in baptisms in Southern Baptist churches has been most heartening. There was an average gain in baptisms of 114,757 per year (1947-1953) over the seven years previous to the adoption of the Program. A total gain in baptisms in the seven years of the adopted program, over the seven years previous to its adoption, was 803,295. The ratio of baptisms to membership has come from 1 to every 27 members to, 1 to every 20 members. The ratio is much lower than that in many churches. This is positive, incontrovertible proof of the value of the Southern Baptist Program of Evangelism. This program gets results.

The vital essential in the performing of the Southern Baptist Program of Evangelism is planning for it. The basis for planning anything in life stems from a concept of its importance. If a thing is of no importance, then no plans need be made for it. If it is of vital importance, then it is foolish not to plan for it.

I. L. Yearby, Secy.  
Department of Evangelism

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### Plan To Observe Layman's Day!

Layman's Day is observed each year on the Second Sunday of October throughout the whole of the Southern Baptist Convention. It is a day when God's men are faced with their responsibilities and privileges as Christians faithfully to serve their Lord through their church and denomination.

It is well for the pastor NOT to turn his pulpit over to a layman on Layman's Day. Instead, the old slogan, "The Pastor in the Pulpit, and the Laymen in the Pew," should apply; and the pastor should present to his men the challenge of loyalty to their church and its whole program.

Every pastor in Arkansas has been mailed an attractive Layman's Day Poster, and asked to display it where all of his people can see it. With the poster there are also some materials suggesting how Layman's Day can be made most effective.

Use these suggestions for a greater Layman's Day!

\* \* \*

#### Royal Ambassador Focus Week

Royal Ambassador Focus Week is November 6-13.

Every church should observe Focus Week. Those churches with Royal Ambassador chapters should use this week to set forward all phases of Royal Ambassador work and to point every boy in the church towards this very fine organization for boys.

A Royal Ambassador Focus Week Poster has been mailed to every pastor in the state, along with the Layman's Day Poster mentioned above.

Put the two posters up side by side and let them speak their message.

\* \* \*

#### A Good Letter From A Pastor

Dear Brother Tull:

"Do you remember speaking to the Brotherhood at Mandeville, Arkansas, last July 19? I thought you might be interested to know of the progress that has been made since that time. I believe

that it will encourage other small country churches to organize their men into a Brotherhood organization.

"After you were here our men took on new energy and new life and began to do little jobs around the church. Then about two months ago they started talking about putting a well down and putting water into the church. This has been accomplished; it is paid for, and the money did not come out of the church treasury, but came from the Brotherhood. With this being completed and still with money ahead they are now planning to put a baptistry into the church, which the church has been seeking to do for some 10 years. Not only has the Brotherhood accomplished this but they have bought several dozen song books for the church. The fellowship among the men seems to be growing and they seem to be coming more concerned about personal soul-winning and working with boys. Pray with us that these last two things may be accomplished as they work toward improving their church for the Lord.

"This is just a way of saying thank you for the interest you took in the Brotherhood and the time that you spent in coming our way. Again, may God's blessings be upon you as you lead and direct the Brotherhood work of Arkansas."

Yours very truly,  
A. D. Corder, Pastor  
Mandeville Church

Nelson Tull  
Brotherhood Secretary.

—000—

Rev. and Mrs. Douglas E. Kendall, Southern Baptist missionary appointees for Indonesia, announce the birth of Glenn Edward on August 17. Their address is 924 East Seminary Drive, Fort Worth, Tex. Mrs. Kendall is a native of Batesville.

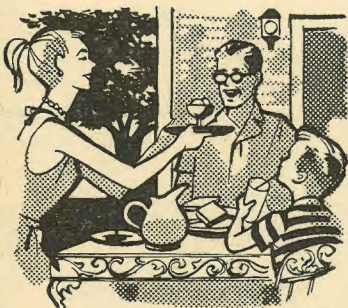
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"Cheerfulness and content are great beautifiers and are famous preservers of youthful looks."

—Charles Dickens.

If you have a bad habit that is throttling you, take hold now. You must conquer it some time, so why not start now.

## Summer meals are easy when you live electrically

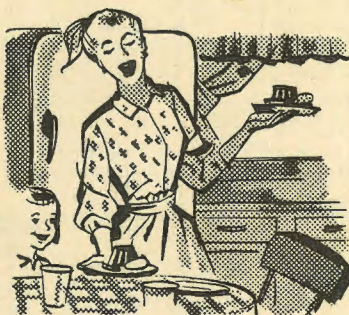


# 1

Picnic under the trees. From the freezer come all the fixin's from sandwiches to ice cream.

# 2

Salad suppers satisfy and they're ready and waiting in your electric refrigerator when you want them.

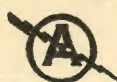


# 3

Hot dishes for dinner are handy from your automatic electric range that cooks while you're out.

Arkansas

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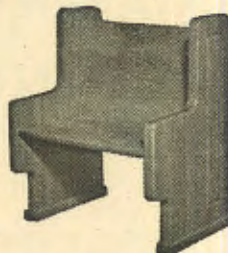
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# Malachi Calls For Righteous Living

By BURTON A. MILEY

## Sunday School Lesson

September 18, 1955

Malachi 3:1-6, 13-18

Is it possible to expect too much from God? Where is the medium between what one can rightfully expect and where presumption arises? Malachi was written after the temple had been rebuilt. Expectation had run high that the Messianic Era would follow the building of the temple. Several years had passed and the harsh, unromantic struggle for existence continued. The people were disappointed. Their expectations of a new and glorious era for their nation had not materialized. They were in a period of illusion, of disappointment, of decay. These conditions had an important play upon the attitude of the people. The people became skeptical, disappointed, and cynical toward God, who was pushed further back in the consciousness of the people. Standards of spiritual worth and moral conduct were left. Immorality became rampant. Temple taxes lagged in collection. The important institutions of religion were minimized. There was a strange mood in Israel at the time. The people thought God had let them down.

Once a young man and his wife decided to tithe. Dutifully and mechanically they tithed their incomes. At the end of the year they met some reverses which were trying to their souls. The threads of life were tested. This young man approached his pastor and said: "I have tithed but what has it profited me?" He became cold and cynical in his attitude toward the church and God. He magnified his position as one unjustly gained. After all, he had tithed. His trouble was rooted in the same ground as the people in Malachi. The ways of life are many and varied. Obedience at one particular point is excellent exercise. However, full obedience may be woefully lacking. One may base his life's blessings upon what he "earns" by his exercise. His rewards fall short of his expectations and he wonders about God. Presumption upon the individual's part can be personal over-valuation of merit earned. Temple building or tithing fail to constitute a method to buy the favors of God.

Malachi exercised the true optimism of faith. Things did not look good in his day. People did not act right. Dark moments stared the whole nation in the face. But Malachi could see the possibility of revival. Return to God was within reach of people. While others thought of disappointment, decay, and unjust dealings, Malachi spoke the message of true faith.

### LEADERS FAIL

It had been thought that Zerubbabel, who came with Joshua

from Babylon to rebuild the temple, would become an exponent of the Messianic era. However, he actually was a very minor official in the Persian government. Nothing outstanding was accomplished under his leadership except the rebuilding of the temple. He was not able to give the people the economic blessings which they desired. The poverty of Jerusalem might have been weighed against the lush conditions of Babylon. The group at Jerusalem had not been augmented by further returns of people from Babylonian. Jerusalem as a city had never been rebuilt. People lived under the stress of heavy disappointment. Leaders were victims of cynicism and spiritual indifferences. They questioned whether God had kept His word, while others were possessed of their spirit. Low ideals among the priests prevailed in practice.

The book begins with the basic assertion that, despite all appearance to the contrary, God still loved His people (1:2). Proof was to be found in the dealings of God in contrasted relationship between Esau and Israel. Esau had never merited the favor of God. Israel, though he had been wicked in practice and faithless, did hold a true knowledge of God and of duty toward him. This retained knowledge was a sign of God's love. But the priests were not helping to further this love. Unworthy sacrifices which dishonored God were offered without scruples. God was presented with that which they never would have dared offer the Persian governor (1:8). They were sternly rebuked for these low ideals and called for correction.

Another basic element was divine judgment. God says that His messenger (John the Baptist) will come suddenly. The way of the Lord shall be prepared. He will come as a purger, and Judah will feel the invigorating influence of his reformation. Judgment will be against sorcerers, adulterers, false swearers, oppressors, and those that overrun the widow and the fatherless. The Lord had not changed. The change within the people had led them apart from God. It was revival within the people or chaos among the people. Stout words (3:13) against God were not overlooked.

### WHAT'S THE USE?

Two vital important questions were raised in the minds of these

people. The question betrayed their skepticism and brought rash dishonor to God. The first is an oft repeated question today. "What is the use?" Service to God is vain. Did we not build the temple, but where is the profit of the project?" The second question is also one of modern experience. "Are the godly any better off than others?" "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (1:15). Do you know people who have battled these same questions in their lives today? They are stock questions of skepticism born out of materialism.

But the godly encourage each other. "Then they that feared the Lord spake often one to another" (vs. 16). God remembered. So long as He does, there is going to be welfare and blessings. "God forsaken" is a clause lightly used, but have you ever pondered how serious it would be if God actually had forsaken? The closest equivalent to hell upon earth is the person whom God has forsaken and left to his own destruction. God said: "I will have remembrance of you, I'll make a book of remembrance." It changed the attitude of those who feared the Lord. They would be able to discern

between the righteous and the wicked. The group would know servants of God and sinners against God. Their questions were answered in their attitudes.

### PRACTICAL LESSONS

**Institutions of religion important.** Malachi bears record of this. People had bypassed the temple. Unworthy offerings had been brought and offered. Religion in spiritual worth and practice had been reduced because the institutions had been neglected. What a lesson for America today. What's the difference between offering a faulty sacrifice and conducting a "drive-in" church? When liquor, tobacco, cosmetic and entertainment bills are higher than contributions to God, where is the church left?

### Why do men fail religiously?

Mainly because "The law of truth is not in their mouths." The Jews had done well to build the temple, but the temple was not the final act in their obedience unto God. That which was beyond was neglected. A profession of personal saving faith is wonderful but Christian usefulness is dependent upon what happens afterwards. No one should interpret his first obedience to be his last.

### THE SUBVERSIVE

By CHARLES A. WELLS

It is not hard to understand why Jesus was liquidated by the Roman Empire. From the time of Jesus onward, the task of the Christian witness has been to challenge the injustices, the callous attitudes of men, the selfishness and greed which causes so much misery in the world. And it is the rare state or community where customs and laws do not gravitate towards protecting the powerful and privileged and condoning the evil in men.

Because of our detestation of communism, there has been a great urge towards conformity, that we must all think, speak and act after the accepted traditional patterns—or we are not "good" Americans. Because of this pressure for conformity, an atmosphere has been created that needs the Christian challenge.

If Jesus came and spoke in our communities in words that fitted our current scene, as He spoke to the conditions of that day — there would be riotous trouble. "The police, the FBI would all be called out! If you doubt it, read the Four Gospels again.

Is the church to die of the dry decay of conformity? Or will it serve the present age and perhaps suffer for that service?

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## Preserving Our Records

Do you ever feel bored when the church clerk is reading the minutes of the last business meeting?

Do you, at times, wonder what's the use of wasting time over making sure that the proceedings, which everyone present already knows, are properly recorded?

How you ever ask why clutter up the church records with minute details about odds and ends that seem so worthless and useless?

Someone has said that Baptists have been so busy making history that they did not have time to record it. Baptists have been busy making history alright, but that part about not having time to write it must be taken cum grano salis — (with a grain of salt). Every undertaking, in the church, should be recorded and every congregation should take time to see that the recordings are accurate.

The exact date of the arrival of the first Baptists in America is uncertain. There is a difference of opinion on which is the oldest Baptist church in America. Some believe that the First Baptist Church of Providence, Rhode Island, organized by Roger Williams, was the first church established by Baptists on our shores. There are others who contend that the Baptist Church at Newport, Rhode Island, which was organized by Dr. John Clarke, is the oldest. The founders of these two churches were men of unusual distinction. Dr. Clarke helped the Rhode Island colony obtain its charter in 1663, and Roger Williams is known as the father of religious liberty in America.

But the sad fact remains, the members of these early churches did not keep good records, and now our early beginnings are not clearly known.

The writer was pastor of a church that had its centennial celebration during his pastorate. A pageant depicting the progress of the church was presented. In order to get the historical facts of the church, more accurately, the writer of the pageant had to search the library of one of our seminaries. This seminary had all the associational minutes obtainable. These are examples of what goes on in the majority of our churches.

Every church should see to it that accurate records are made by the church clerk of all proceedings and undertakings, and that the records are preserved. In many instances the clerk must buy his own paper on which to write the minutes, and then when a new clerk is elected, the new clerk never sees the records of the preceding clerk. Consequently, we have more recorded Baptist church history in the attics of our homes than anywhere else.

See to it that your church provides adequate material for the recording of its history. That material should always be kept at the church. Some of our rural churches do not have large church offices, and some do not have an office of any kind, but surely these churches can provide a cabinet or lock box so that all church records can be stored in the church building.

I am sure that if this word had been said to the churches at Providence and Newport,

## Every Tenth Person In South — A Baptist

One hundred years ago there were approximately 700,000 Baptists in the United States, or one out of every 32 people. Fifty years ago Baptists numbered approximately 4,250,000, or one out of every 19 in the population. Today there is approximately one Baptist for every 10 persons in the Southern Baptist Convention territory.

Thus, you can see that Baptists have consistently made gains. This has been due to many factors. We do not and have not made any distinction between the clergy and laity that savors of sacerdotalism. We believe that the Bible teaches that all believers are priests before God through the one and only High Priest, Jesus Christ. This doctrine and democratic principle has been widely received wherever the Bible has been taught and the Gospel preached.

Our people have been consistent witnesses to the principles of religious freedom. At the very heart of every Baptist church is congregational polity which has helped us to withstand crises and schisms which stifled the progress of some groups who had centralized church governments.

Therefore, Baptists have been outspoken exponents of liberty, political, social, and religious. We believe in separation of church and state. By that we mean that the state has no right to interfere with the rights, practices or beliefs of individual church members or of congregations.

The Catholic encroachments on the first Amendment to our Constitution, which guar-

antees religious freedom has stirred freedom loving people, and especially Baptists, to fresh action. The Catholic Hierarchy has put forth much effort to obtain public school money to transport their children to parochial schools. There are laws in at least 16 states now which permit the use of public school money to transport children to Roman Catholic parochial schools. Our Baptist heritage and our love for religious liberty will not let us stand idly by, while the Catholics use our tax money to educate children in their Catholic Dogmas. (Make no mistake about it, the Catholic schools are to make more Catholics.)

The decentralized character of Baptist polity prohibits a strong denominational impact upon the law makers of our land. We do not believe in making "hustings" of our pulpits. So, it is for every individual Baptist to lift his voice in protest and bend every Christ-like effort to keep intact the laws of freedom.

Needless to say, Baptist emphasis on the Bible as our final authority and our stalwart stand on democratic principles have attracted the rank and file of men and women. We have been referred to as the "church of the common people." If by that, the historians mean that ours is a Gospel and plan for all people, we readily agree.

This we know, Baptists have constantly used the scriptures as the lone norm for faith and practice in the Christian life. They have done this at the expense of their personal safety.

Men like Peter Waldo, John Wickliff, John Huss and Balthasar Hubmaier challenged the practices of granting indulgences for sins yet uncommitted, worship of saints and conducting mass for the dead. For their efforts they were persecuted by the Catholic church whose priests said — *Nolumus Mutari* — (We do not want to change).

Baptists will always be the first people to defend the rights of any groups who try to worship according to the dictates of their conscience and will oppose vigorously the Catholic principle of intolerance.—R. D.

## You and the 1956 Cooperative Program Budget

The 11 percent increase in the proposed State Budget for next year means that Arkansas Baptists will enlarge their ministry over 10 percent.

When this budget is adopted, it means that you, as an individual, must give more to your local church and your church must in turn give more through the Cooperative Program if we are to reach our goal and fulfill more needs.

Every phase of your denominational work waits on your stewardship. When you fail to give, missions, evangelism, education and benevolences suffer. But, most of all individuals who need Christ and His salvation must suffer, not only in this life, but in the life to come.

When you make your pledge this year, let it be at least a tithe of your income, and then help lead your church to give more than ever before to "outside causes" through the Cooperative Program.—R. D.

Rhode Island, they would have considered it folly. They knew what was happening in their churches, so why be so meticulous about keeping records. But, if they had followed this policy, we would know more about our beginnings in America.

If you forget everything else in this article, remember these three little words, "Preserve Church Record."—R. D.

