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### September 29, 1955

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "September 29, 1955" (1955). *Arkansas Baptist Newsmagazine, 1955-1959*. 235.

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, SEPTEMBER 29, 1955

NUMBER 38



Luoma Photos

## Teen Agers

See Page Two



## HAVING THE WORST TIME OF THEIR LIVES

By all odds, the young years should be the best. By all traffic statistics, they're the worst.

*The facts: young people—15 to 25—have, proportionately, more accidents, kill more people, are themselves killed and crippled more than any other age group up to 65.*

This is a national tragedy that the youngsters can do most to erase.

How? By matching grown-up activities with grown-up attitudes. By learning early to be expert drivers. By policing their own. By making known to "cowboys" that show-off driving is resented, not admired.

Level-headed young people—the vast majority—are doing just this in many communities.



An official public service message prepared by The Advertising Council in cooperation with the National Safety Council.



**DRIVE CAREFULLY**  
**THE LIFE YOU SAVE**  
**MAY BE YOUR OWN**

## Teen Agers

*By the Editor*

There is nothing more encouraging and inspiring than the groups of teen agers in our Baptist Training Unions and Sunday schools and the worship services of our churches. There are literally hundreds of thousands of such teen agers in our Southern Baptist churches. There are many more throughout the country who are devoting themselves to the higher principles and ideals of life. The hope of our churches in the future and the hope of our nation depends upon these young people.

But it is heart-rending to read in the daily press of reckless automobile driving which results in the death of many teen agers and the maiming of many others. Such tragedies are the results of irresponsibility and are wholly inexcusable.

Worse still, the crime wave throughout the nation is taking an ever-increasing toll of

the teen agers of this generation. Boys and girls in their teens are turning in greater numbers to crime.

The tragedies on the highways which are taking their toll of our young people and the increasing numbers who are turning to crime should alert our churches and every other agency committed to the welfare and training of youth to the perils which they face. Every effort should be made to give our youth the training and ideals, the self-control which will prepare them for useful citizenship in the nation and useful Christians in the churches.

We honor the young people of our land and wish for them the wholesome pleasures of life. We would not rob the young people of a single wholesome pleasure or satisfaction of life, but we would warn them against

the pitfalls and dangers which will rob them of the wholesome pleasures and satisfactions to which they have a right.

## ARKANSAS BAPTIST

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

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

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

Published weekly except on July 4 and December 25.

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

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

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

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

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

## From The Editor's Desk

### An Investigation To Be Watched Carefully

A subcommittee of the Senate judiciary committee will conduct hearings on the question of separation of church and state beginning October 3. Senator Thomas C. Hennings Jr., of Missouri, is chairman of this subcommittee. The staff director of hearings is Mr. Lon Hocker, an attorney of St. Louis.

The committee seems to have determined upon rules for the conduct of the hearings. It also sent out a questionnaire to obtain "a cross section of informed opinion."

#### Sectarian Controversy Assured

We quote the three key questions of this questionnaire:

"Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?

"Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a nondiscriminatory basis?

"Do you consider that the U. S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the federal government?"

The *Christian Century* discussing this questionnaire editorially in the September 7 issue of that publication says, "This questionnaire. . . is essentially a Protestant versus Catholic questionnaire. For example, that question as to whether the First Amendment forbids government aids to churches 'on a nondiscriminatory basis' is the heart of the Roman Catholic contention of reversal of past decisions of the Supreme Court. If the subcommittee thinks the time has come when that interpretation of the opening portion of the Bill of Rights needs to be debated with a view to congressional action, well and good. But the subcommittee should not kid itself that this can be done without sectarian controversy."

The subcommittee counsel, Mr. Hocker, is quoted as saying that "in a sensitive matter such as religion, we do not wish to make the hearings a forum. . . for sectarian controversy." The *Christian Century* goes on to say, "What they (the subcommittee) are asking for, and will get, is a renewed debate between Roman Catholics and non-Roman Catholics on the separation of church and state plus an invited surge of Roman Catholic criticism of the Supreme Court." "For every reason," continues the *Christian Century* editorial, "this will be lamentable. For one thing, it will obscure the announced over-all purpose of the subcommittee's investigation. After a free-for-all sectarian fight over the first part of the First Amendment and re-

cent decisions of the Supreme Court, the remaining hearings on other constitutional rights will command little attention."

#### Catholics Would Change Constitution

The Roman Catholic hierarchy has in recent years given a new interpretation to the First Amendment of the Constitution which we interpret as guaranteeing the separation of church and state. The Roman hierarchy claims that the framers of the Constitution never intended that government should not support any religion but that it should not make any religion supreme over other religions, but that the way was left open by the framers of the Constitution for the government to support all religions or all churches or all denominations on a nondiscriminatory basis.

For answer to that Roman Catholic contention, we refer you to an editorial we take from the *Religious Herald* of Virginia by Dr. Reuben E. Alley. The editorial is printed on page eight and we hope that you will read what Dr. Alley says, for he gives a complete and devastating reputation to the Catholic contention that under the present Constitution the federal government may support all religions if it does so without discriminating against any.

The Roman hierarchy does not believe in separation of church and state and has made bold to say so on frequent occasions and on recent dates. In fact, the Roman Catholic hierarchy contends that the state should be subject and subservient to the Roman Catholic Church.

We think it is unfortunate that this Senate subcommittee is opening up for public debate this question which was settled in the beginning of our country by the writers and signers of the Constitution of our United States. We don't know what reports we will get in the daily press of the proceedings of these hearings, but we advise you to read every item that you see in the daily press and at the same time the *Arkansas Baptist* will follow the proceedings very carefully and closely and make an attempt to pass on to our readers the happenings, the dangers, and the safeguards, if any, to our precious principle of religious liberty and separation of church and state.

#### Protest Weakened

Our Methodist friends have joined other evangelical denominations in protesting grants of federal tax money to finance sectarian projects. This has been notably true with relation to the Catholic hierarchy's demands for financial support for their parochial school system.

However, the Methodist protest against federal grants for sectarian religious projects is greatly weakened by their acceptance of federal grants for the construction of hospitals. We note with a considerable degree of dis-

### May We Ask The Bishop A Question

It is reported by Religious News Service that Auxiliary Bishop Fulton J. Sheen of New York predicted that "tyranny and persecution" will cease in Russia and its satellites at a "day not far distant."

Bishop Sheen is director of the Society for the Propagation of the Faith. He said he was convinced that "the good people behind the Iron Curtain will reveal to us then that an evil philosophy was never a part of their hearts."

The question we would ask of Bishop Sheen is this: When will the tyranny and persecution of non-Catholics cease behind the curtain of theological dogmatism in Italy, Spain, South America, and other countries where Roman Catholicism is strong enough to get away with such tyranny and persecution?

Non-Catholics are arrested and imprisoned in Italy. Signs identifying church buildings are torn down and the harassment of evangelical Christians never ceases.

The restrictions are drawn even tighter in Spain where the Catholic Church dominates the government, education, and religion. Arrest and imprisonment has been the experience of evangelical ministers and church members. No signs may identify places of worship and no public gatherings are allowed.

The news coming from South American countries reporting Catholic persecution of Protestants and Baptists is well known to Bishop Sheen as well as to the nation as a whole. Rioting mobs have been led by Catholic priests. Churches have been destroyed; congregations broken up, stoned, and persons injured or killed.

We should like for the Bishop to give us some assurance that "tyranny and persecution" will cease in these Catholic countries.

—000—

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

*Psalms 25:5*

appointment that our Methodist friends are accepting a federal grant of \$626,655 under the Hill-Burton Act for the construction of a \$2,096,000 unit of a new Methodist hospital of Southern California near Arcadia. It is begging the question to say that the hospital will be a non-profit and "non-denominational" institution and that its facilities will be used "by people of all religions, all races and all colors." Hospitals as a rule serve people of all religions, all races and all colors.

Baptists have persistently refused to accept such federal grants for hospital construction. Their protest against federal grants for sectarian institutions remains the strongest in the country. We could wish that our Methodist friends had kept their record clear on this matter. It is an element of inconsistency when a religious body protests grants of federal funds for one religious purpose and to one sectarian body and then accepts federal grants for another sectarian project.

# Kingdom Progress

## Seven Year Record For Attendance



Mrs. Ed Williams and her daughter, Jo Lee, of First Church, Wilson, have a perfect attendance record in Sunday school for seven years.

Pastor G. William Smith of First Church, Wilson, reports a successful church music school under the direction of LeRoy McClard, secretary of the State Music Department. The school resulted in the organization of a Junior Choir and the strengthening of the adult and youth choirs.

Pastor Smith also reports that Nelson Tull, Brotherhood secretary of Arkansas, led the Wilson church recently in a revival meeting which resulted in 17 uniting with the church on profession of faith and baptism and 5 by letter.

### Zimmerman Returns From Alaska

Dr. H. A. Zimmerman who has been in Alaska for sometime has returned to Arkansas. He was formerly district missionary in Arkansas and is well known throughout the state. He is available for the pastorate or revival meetings or such service as the brethren may desire of him. He may be contacted at 309 Hardin Street, Arkadelphia.

### Mission Pastor

Wesley Womack has recently accepted the call of the First Church, Star City, to be acting pastor of their Northside Mission.

Mr. Womack surrendered to the ministry early this summer, and was licensed to preach by Immanuel Church, Pine Bluff, Theo James, pastor.

Mr. Womack has been preaching at the Mission since his surrender to the ministry and has enrolled as a ministerial student at Ouachita College, Arkadelphia, this semester.

The Mission has a Sunday school average attendance of 65. A Training Union was organized recently and a record attendance was reached Sunday evening, September 11, when 46 were present.

Arthur H. Hottel is pastor of the Star City church.

### Hogan to Marshall

Sunday night, September 5, Joseph A. Hogan offered his resignation as pastor of North Crossett Church to assume the pastorate of First Church, Marshall. He began his new duties September 18. He served the North Crossett Church for 37 months. He also served as clerk of Ashley County Association.

## 425 Churches Have ARKANSAS BAPTIST in Budget

### Who will make it 426?

Arkansas Valley Association has 13 churches with budget subscriptions; one church with a club subscription; and 12 churches with neither budget nor club subscriptions.

Ashley County Association has four churches with budget subscriptions; three churches with club subscriptions; and 13 churches with neither budget nor club subscription.

Bartholomew Association has three churches with budget subscriptions; three churches with club subscriptions; and 20 churches with neither budget nor club subscriptions.

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

### Meeks Goes to Immanuel, El Dorado

Allen H. Meeks began his work as music and education director with Immanuel Church, El Dorado, August 15. He went to the El Dorado church from First Church, Searcy.

Mr. Meeks has the Dip. S. M. and A. R. E. degrees from Southwestern Seminary, Fort Worth, Texas.

He is a native of Pine Bluff. Mrs. Meeks is the former Miss Ruth Ellen Haygood of Star City. They have three children.

### Second, Searcy, Has Revival

State Missionary Jesse S. Reed was with Second Church, Searcy, in a revival recently, which resulted in 8 additions to the church, 3 on profession of faith and baptism, 5 by letter, and 2 other professions. R. M. Chambers of Hot Springs was in charge of the music.

Allen McCurry is pastor of this church which is two and a half years old.

### Missourian Enters Ouachita

Pastor John Colbert resigned the pastorate of the Little Zion Baptist Church of Howell County Association, Missouri, to enter Ouachita College. He has accepted the pastorate of the Richwoods Church, Red River Association.

The executive board of the Howell County Association commends Pastor Colbert to the Baptist fellowship of Arkansas.

## Open Letter to Pastors

You may or may not be aware of the recent victory for Christ here in Fort Smith over the folks who support illegal gambling. Contrary to many reports, none of the pastors concerned were interested in publicity for themselves, but were concerned with the laws of the sovereign State of Arkansas being enforced by proper authorities who have sworn to uphold the laws as set forth by our Legislature and interpreted by our courts.

During the several conferences attended by the pastors and local authorities and leaders, it was constantly pointed out that this type of gambling was "allowed" in all of the other cities and sections of Arkansas, and that none of the pastors in those areas protested. It was also pointed out that this same type of gambling had been an established precedent in Fort Smith for years.

We feel that a new precedent has now been established here in Municipal Court by Judge Pitts and in this city by the law enforcement agencies, which can be used by other "custodians of righteousness" in other communities.

We pastors in Fort Smith want to know. Do we stand alone on this issue, as intimated in these conferences, or, have we been used of God to lead the way to removing the smell of vice, immorality, and gambling from our communities and state.

The laws of Arkansas are strict on gambling, and can be enforced. We believe that our officers of the law will co-operate with the "watchmen on the wall" when a concerted effort is made by pastors.

A copy of the Arkansas laws pertaining to gambling can be secured by writing to Rev. Mason Bonderant, Pastor of Trinity Baptist Church, Ft. Smith, Arkansas.

"I can do all things through Christ which strengtheneth me."

Yours in His Service,  
Wm. B. Williams, Pastor,  
Calvary Church, Ft. Smith

### Planning to Build? Conference in Ft. Worth

The annual conference on Church Architecture and Equipment will be held at Southwestern Seminary on November 1 and 2, 1955. More than a score of dealers in all types of church furniture and equipment will have displays during the two-day period.

Mr. W. A. Harrell, Secretary of the Department of Church Architecture at the Baptist Sunday School Board, will be present with several members of his staff. They will meet some of the classes and will be available with church building committees.

On Tuesday evening, November 1, there will be a general meeting with Mr. Harrell in charge. Representatives from many of the dealers will have the opportunity to give brief explanations of their product and allow questions from the audience.

The two-day display will be in Price Hall on the Seminary campus.

Church building committees desiring appointment with Mr. Harrell and his staff should contact Dr. J. D. Heacock, Box 6173 Fort Worth 15, Texas.

### Non-Resident Church Members

Missionary Claude Crigler of White River Association reports that the program of their workers conference, meeting with the Norfolk Church, September 12, was devoted to a discussion of non-resident church members Pastors Dark, Harrington, and Bryant of Cotter, Flippin, and Yellville Churches, respectively, led the discussion.

**Music Professor at Ouachita**

Ouachita College has added another member to its faculty. Dr. J. T. H. Mize became chairman of the Division of Fine Arts and a professor of music on Sept. 26.

Born and reared in Texas, Dr. Mize comes to Arkansas after having taught in Texas, Mississippi, New York, New Jersey, Virginia, and Indiana.

Dr. Mize studied at the University of Southern California, the Julliard Institute of Musical Art in New York City, l'Academie Sainte Cecile in Rome, and the Sorbonne in Paris. He holds five earned degrees: B. M. and B. A., Baylor University; M. A., Texas A. & M. College; M. A., Columbia University; and Ed. D., New York University. He also has done post-doctoral work at Wofford College, at the Jordan Conservatory of Music, and at Butler University.

Dr. Mize has served as lecturer, teacher, conductor and consultant. He is the author of three books and several compositions.

He will be accompanied to Arkadelphia by Mrs. Mize, who was manager of the Fort Harrison Branch Banks of the Merchants National Bank and Trust Company of Indianapolis, and is an accomplished soprano soloist. They have a daughter and son, graduates of Texas University and Duke University.

**Book Review**

**Religion in the Appalachian Mountains**  
A Symposium; Edited by W. D. Weatherford  
Price \$2

One reviewer says, "Here is a little book that no religious leader, especially those of the South, can afford to overlook. An informative, stimulating, and constructive study of religious conditions and church work in the 226 mountain counties of the Southeastern states, it will be interesting and valuable reading for all ministers and denominational leaders, particularly for those responsible for work in those areas.

"The study opens with an interesting background story of the Scotch-Irish and European immigrants who early came to America and ultimately to the Southern Highlands, in search of land and religious liberty."

Southern Baptists are the most numerous single denomination in the mountain country. There are still two million unchurched people in the area and in many mountain counties less than 15 per cent of the people have any church affiliation. In 1950 the Southern Baptist Convention projected a new mountain mission program, which seeks to promote in every mountain county the organizations of all the Baptist forces for an effective local approach to the need. This plan is now in operation in a number of places, with very encouraging results.

Mention is made of other denominations and the contributions they have made to this mountain section — Presbyterians, Methodists, Disciples of Christ. Also note is taken of the scores of smaller denominations and sects.

Among the practical suggestions for improvement, the editor of the volume emphasizes the need of better preparation of preachers, scholarships for ministerial students, and summer schools for preachers.

—Editor

**Hospital Campaign On**

Civic and religious leaders have launched a campaign to raise \$236,800 to expand and modernize Miami Baptist Hospital. Leaders hope to secure \$140,000 for an addition and the balance for needed improvements.

—Baptist Press

**Baptist Tourists Serve Mission Cause**

By O. K. AND MARJORIE MOORE ARMSTRONG

Not every Southern Baptist who applied for a passport in 1955 went to London. Some of them chose to go west this year.

On a good will mission and research trip to coastal Asia, primarily to present a set of electronic chimes to the people of Hiroshima on August 6, we have encountered several interesting tourists from the Southern Baptist Convention.

At Amagi Baptist Assembly in Japan, it was the "Short sisters"—Missionary Jaxie Short, on vacation from Hong Kong, and her sister Eunice, of Oklahoma Baptist University staff, who invested her summer quarter in a tour of the Orient.

The next day in Tokyo, we encountered two fellow Missourians just in from Manila. Jeanne and Audrey Salzer, of Slater, Mo., public school teachers from Tucson, Ariz., were going around the world. Asked if they had saved up that much money as teachers, Jeanne said:

"Of course not! But we just decided that, if we waited until we could afford it, we'd be dead before we went anywhere. Last year we lost both our parents. With our small inheritance, we asked for a year's leave of absence to see the world. Then we wrote the Foreign Mission Board for the names and telephone numbers of our missionaries in every city on our itinerary. We call one the minute we check in at a hotel."

The Salzer sisters left the United States of America June 9. They expect to spend Christmas in Bethlehem and get home in July, 1956.

During their week in Tokyo, they visited all eight Baptist churches and the Jordan Press. They went from there to Kyoto to visit the recently dedicated Baptist Hospital.

**Bennett to Beech St., Texarkana**

Harold C. Bennett began his ministry at Beech Street Church, Texarkana, Sunday, September 18.

Mr. Bennett is a native of Asheville, North Carolina. He is a graduate of Wake Forrest College, North Carolina, and Southern Seminary, Louisville, Kentucky. He has held pastorates in North Carolina and Kentucky, and for the past two and a half years has served as assistant to Pastor James W. Middleton at First Baptist Church, Shreveport, Louisiana.

Mrs. Bennett is a native of Illinois. They have two boys, Jess, six years of age, and Scott, seven months.

**Minister Ordained**

First Church, Shirley, Stone-Van Buren-Searcy Association, recently ordained Royce D. Privvett to the gospel ministry. Pastor H. B. Mifflin served the ordaining council as moderator; Garner Johnson served as clerk; R. D. Harris, pastor of Mountain View Church, conducted the examination; Lonnie Lasater, Nashville pastor, delivered the message and the charge; Pastor R. A. Bone of First Church, Clinton, offered the ordination prayer.

Mr. Privvett is pastor of a mission which is being sponsored by First Church, in Dexter, Mo., while attending Southern College at Walnut Ridge.

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**CHRISTIANITY**

The world is waiting for Christianity to demonstrate that it possesses what it professes.

—Marion F. Moorhead,  
Missionary to Japan

Most ardent missionary visitors during 1955 were "the deacons." Arriving in Tokyo on a July Sunday morning, they recognized Missionary D. Curtis Askew in Haneda Airport, where he had gone to pick up a fellow missionary. The deacons recognized him as one who had spoken in their church in Baton Rouge, La., during his furlough.

A simple desire to know the mission enterprise firsthand prompted the three Baptist laymen to spend the summer traveling. Their pastor, the Rev. Corky Farris, of Goodwood Baptist Church, Baton Rouge, had to cancel plans to accompany them, but his deacons refused to postpone their trip.

Oscar Bozeman, Hardy Meredith, and Byron Vernon, enthusiastic laymen of a two-year-old church with a membership of 400, are leaders in the Baptist Brotherhood. Bozeman is associational Brotherhood president. Meredith, a regular navy man, works for an oil company, while Vernon is a grocer.

Absolutely tireless sight-seers, they accompanied missionaries on all types of excursions. Their chief interest, however, was modern rather than ancient temples, miracles of reconstruction and spiritual rehabilitation rather than war ruins and monuments to national heroes.

"We are convinced that our Southern Baptist mission program depends on the laymen," said Bozeman. "It takes money and business experience to keep a big enterprise like this going. Doors are wide open now. They won't be always. We believe that, after seeing for ourselves what the missionaries are doing, we can tell the folks at home about it. It might get the laymen steamed up so they will support missions better."

**Nashville Hospital Plans New Buildings**

Trustees of Baptist Hospital in Nashville, Tenn., has approved a \$9 million expansion program.

New buildings proposed include a 12-story hospital wing with 343 beds, a block-long professional building, a hotel, and doctors' apartments.

With the building of the new wing, the hospital, supported by Tennessee Baptists, will have 500 air-conditioned rooms, according to the trustees.

Hospital officials expect to begin construction next September and to complete the program within three to five years.

**Texas Program Gives News About Religion**

A weekly, 15-minute recorded news program keeps many Texans abreast of the latest religious news, particularly Southern Baptist news.

The program, prepared by the public relations department of the Texas convention, is heard over 32 stations throughout the state. It is called "Religion in the News."

—Baptist Press

**Former Pastor Honored**

The Highland Park Baptist Church of Texarkana, Texas, honored former pastor L. E. Holt by naming him pastor emeritus on Sunday, September 11. Mr. Holt had served the church as pastor for 12 years. He is now doing supply work and conducting evangelistic meetings.

★ ★ ★ **Christian Horizons** ★ ★ ★

*By Religious News Service*

### Says POAU Plans Indiana School Suits

Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said that his organization still intends to file lawsuits seeking to end the situation in "half a dozen" Indiana communities where "parochial schools" are supported by public taxes.

Dr. Archer made the assertion while he was at DePauw University to conduct a workshop at the annual institute of Indiana Methodist Men.

The use of public funds to support schools in which teachers are Roman Catholic religious was one of the topics discussed at the workshop.

Dr. Archer specifically mentioned Knox and Dubois counties as Indiana areas where public schools are allegedly under parochial control.

John A. Teder of Jasper, Dubois county school superintendent, told the *Indianapolis News* that Jasper and about half a dozen small towns in the county, all heavily Catholic, have schools in which nuns teach and are paid by the township.

### Negro Baptists Urged To Pursue Goodwill

Dr. J. H. Jackson, Chicago, president of the National Baptist Convention U. S. A., Inc., urged Negroes to keep in mind the value of goodwill in their quest for equality.

Addressing 7,000 delegates to the convention's annual meeting in Memphis, Dr. Jackson said Negroes should not come "to believe that the day for goodwill among the races has passed."

Let us not put confidence in organized capital or organized protest in an effort to build better human relations," he told the Negro body.

"Let us not become bitter as we face the hard struggle of practical application of the Supreme Court's school segregation decision. In our haste to achieve the goals we desire, let us always remember the creative value of goodwill.

The delegates approved a report that called on Dr. Jackson to "seek an audience with governors of Southern states affected by the Supreme Court's desegregation of schools order and solicit a Christian and brotherly approach toward attaining the democratic ideals of equality."

### Survey Shows Religious Affiliations of Governors

Nearly half the nation's 48 state governors are either Methodists or Episcopalians, according to a survey.

The study was made by *The Bond*, publication of Lutheran Brotherhood, life insurance society. It was believed to be the first complete survey of governors' denominational affiliations ever made.

These are the affiliations as learned by *The Bond*.

Methodist, 12; Protestant Episcopal, 10; Baptist, 7; Presbyterian, 5; Lutheran, 4; Congregational, 3; Roman Catholic, 3; Christian, 1; Jewish, 1; "Protestant," 1; and "no permanent affiliation," 1.

### Atlanta Churchmen Rebuffed On Brewery Location

Carling Brewing Co., Inc. won a state permit to construct a brewery in Atlanta, Ga., despite protests by church and temperance leaders to Georgia Revenue Commissioner T. V. Williams at a three-hour hearing.

Temperance forces immediately announced a campaign of stump speeches over the state and a fight to repeal a Georgia law passed this year which they said "encourages" the beer industry.

Among those who will head the campaign are the Methodist Bishop Arthur J. Moore of Atlanta; Dr. Louie D. Newton, pastor of Atlanta's Druid Hills Baptist Church; Dr. Searcy Garrison, secretary of the Georgia Baptist Convention, and Mrs. Luther Dent, president of the State Woman's Christian Temperance Union.

Commissioner Williams rejected the protests on the grounds that he was not authorized to judge the issue but could only administer the laws as passed by the legislature.

### Village Pastors' Fight Threatens Pari-mutuel Betting

Efforts by two local ministers to prevent the establishment of a race track in Milan, Ill., have assumed statewide proportions threatening the foundations of legal horse betting in Illinois.

The clergymen are Ralph E. Lemon, Presbyterian, and Ben A. Garris, Methodist, pastors of the only two Protestant churches in this Rock Island County village of 1,500.

Their fight against the track has been taken up by the Rock Island County Council of Churches and the Illinois Council of Churches.

The Illinois Council, with headquarters in Springfield, adopted a resolution opposing pari-mutuel betting. It asked its Christian Social Action Committee to consider the launching of a campaign to have the state pari-mutuel law repealed.

### Asks Alabama Governor Apologize to Christians

James Swedenburg of Birmingham, executive secretary of the Alabama Temperance Alliance, called upon Gov. James E. Folsom to apologize to "the Christian people" of the state because a public building was used for a drinking party.

The Birmingham *Post-Herald* reported that State Conservation Director Bill Drinkard, a Folsom appointee, had given a party at Montgomery, Sept. 3, following adjournment of the state legislature. The paper said quantities of liquor and beer were served the legislators in a "victory celebration" by Folsom forces over passage of administration-sponsored legislation.

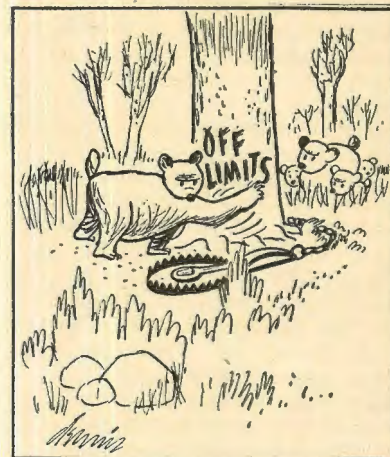
Pointing out that 47 of Alabama's 67 counties are dry under the state's local option law, Mr. Swedenburg said "Our Christian duty requires that we make this request of you."

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The U. S. is reaching the point where we do have "two cars in every garage"—neither one paid for.

—Quote.

# A Smile or Two



A famous evangelist was exhorting his hearers concerning the wrath to come.

"I warn you," he shouted, "there will be weeping, and wailing, and gnashing of teeth."

An elderly woman in the balcony stood up.

"Sir," she shouted, "I have no teeth."

"Madam," roared the evangelist, "teeth will be provided."

She: (tearfully saying goodbye to the resigning pastor) "I don't know what we will do when you leave, Dr. Jones.

Jones: "Oh, the church will soon get a better man than I am."

"She: "That's what everybody else is saying, but they keep getting worse and worse."

A woman had recently returned from a tour of Europe with her husband.

Eager to hear all about her experiences, a friend asked: "Did you include Rome in your itinerary?"

"I really don't know," she explained, "you see, my husband always bought the tickets."

A teacher was trying to impress her pupils with the importance of George Washington, and the reason for celebrating his birthday.

"Now," if the Southern states had succeeded in making the Confederacy an independent country, what would Washington be the father of?"

"Twins!" one bright little boy answered promptly.

A farmer rushed onto the road where a smashup had just occurred. He saw the driver on the ground, dazed.

Farmer: "What happened?"

Motorist: "Hit a cow."

Fearing that this might have been his cow, the farmer said: "Was it a Jersey cow?"

Motorist: "I didn't see its license."

The speaker was growing in eloquence. "As Daniel Webster says in his great dictionary . . ." he began.

"Hey!" came a voice from the audience, "It was Noah who wrote the dictionary."

"You are mistaken," friend," said the speaker, "Noah built the ark."

The young lover was obviously reeling out a heavy line trying to impress the beautiful young girl at his side. "Where did you get those eyes?"

The girl, unimpressed: "They came with my head."

## News From Baptist Press

### Hearings May Evaluate Church-State Rulings

A Baptist leader in Washington says that forthcoming hearings on religious liberty in America will actually evaluate decisions of the Supreme Court of the United States on the matter.

C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, voiced the opinion in the Committee's monthly newsletter to the six Baptist groups it represents.

He said the hearings, opening Oct. 3 under auspices of a subcommittee headed by Missouri's Sen. Hennings, has aroused questions in the minds of many as to what turn they will take.

Questions not fully answered are: (1) Who will the Senate subcommittee ask to testify? and (2) Will the hearings be free of a tangle of sectarian interests?

#### Prepared Questionnaire

Carlson said the Senate group has prepared a questionnaire which, among other questions, asks those filling it out if they believe the religious liberty clause in the Constitution should be binding both in cases involving the federal government and in cases involving local and state governments.

The Baptist leader sees a problem arising about procedure of the hearings, which later will take up other guarantees of freedom in the Bill of Rights.

"As planned, the hearings will. . . normally divorce discussions of freedom of speech, of press, of assembly, etc., from the considerations of freedom of religion," Carlson writes.

"Perhaps (it) is necessary, but it will sadly reduce the clarity of the picture, for freedom of religion is relatively meaningless unless it stands in the midst of the other civil liberties, such as assembly, speech, and press."

### Russian Baptists To Visit America

A small group of Baptists from Russia probably will visit the United States next year, Theodore F. Adams, president of the Baptist World Alliance, announced in Richmond.

"They are anxious to come and there is no question about their being able to get permission to come," Adams said. "We hope they can make their trip next spring or summer so they can attend the executive committee meeting of the Alliance."

The committee will meet in Washington, D. C., but no date for the meeting has been selected.

Adams and three other Baptist ministers from the United States made preliminary arrangements for the visit by Russian Baptists.

The four American ministers recently were guests of Russian Baptists on a two-week preaching tour in Baptist churches behind the Iron Curtain.

#### Other Americans May Go

Adams, pastor of First Baptist Church, Richmond, said he did not know who would come from Russia on the visit.

"Relations with Russian Baptists were so cordial on our visit there," Adams continued, "that I think it opened the way for more groups of Baptists from America to go to Russia."

In an interview with the *Baptist Press*, Adams said the four ministers, travelling in a single group, covered 3,500 miles in Russia during the two-week journey. They preached at 18 services in 15 churches with more than 15,000 persons in all attending the services.

They went to Moscow, Leningrad, the Uk-

raine, and Crimea on their preaching trip, he said.

One of the memorable things about the visit was invitations into Baptist homes for meals and for fellowship, according to Adams. "They were happy to entertain us."

#### Interested in Peace

Adams said Russian Baptists are particularly interested in knowing what Baptists in America "are doing for the cause of peace."

"Everything we (in America) can do for a just and righteous peace will help," he declared.

Russian Baptists are interested also in what their brethren in the United States are doing in the way of evangelism, "just like we are interested in what they are doing," Adams added.

The Alliance president said he hoped to enlist Baptists in Russia and every other country in a co-operative program of evangelism during the next nine years.

The most inspiring thing Adams found was the "attendance, spirit, devotion, and loyalty of Russian Baptists to their churches. It was thrilling," he said.

#### Three-Hour Services

Their services ran from two to three and one half hours long, with each of the American ministers speaking followed by a closing message by one of the Russian Baptist leaders touring with them.

"There were often as many people outside standing as there were inside the churches," he reported. Since there were no loud-speakers, those standing outside crowded around doors and windows to hear.

Summarizing, Adams said Baptists there are "doing a fine work for Christ" despite the fact they cannot hold Sunday schools, can't have youth work, can't have men's and women's organizations, and have no seminaries to train ministers."

### Georgia Paper Hits Catholic Politics

John J. Hurt, Jr., returned from a tour of several European countries this summer convinced that "Roman Catholicism is the one big political curse in Europe and is as great an evil as Communism."

Hurt, editor of the *Christian Index*, state Baptist weekly newspaper published in Atlanta, makes his remarks in an editorial in the paper.

He says Spain, "the nation allied closest to the Vatican," is a country "of dire poverty and of a people 20 and more years behind in their civilization." Many Baptist churches there have been closed by the government.

Baptists, Hurt continues, must not remain silent, feeling they must be tolerant of Roman Catholicism. However, Hurt emphasizes his statements are directed at political activity of Catholicism and not at Catholicism as a religion.

#### No Wonder They Are Still Happy

Mrs. L. H. Tapscott answered the phone recently in her Dallas home and heard a stranger remark:

"I don't know you, but I felt like I should certainly congratulate you after reading your husband's ad in this morning's paper."

Mrs. Tapscott didn't know what the caller was talking about until he called her attention to a personal item in the newspaper's classified advertising section. The item read:

"APPRECIATION OF WIFE: I am responsible for all debts and obligations of my wife, Viola V., both present and future, and am more than happy to be the provider for such a wife who married me 30 years ago to-

## Counselor's Corner

By DR. R. LOFTON HUDSON

### Lord's Supper Wine

**Question:** Has a Baptist church the right to change the wine of the communion to grape juice?

This came up in our deacon's meeting recently and some said that it made no difference whether it was wine, milk, or water, as long as we were "discerning Jesus Christ." Others argued that alcohol would awaken the taste for drink in our young people.

**Answer:** There is good evidence that Jesus and his disciples, together, drank four cups of red wine at the Passover. Unfermented grape juice was rare in those days because they did not have modern antiseptic means of preservation.

Wine was used by the Jews on festal occasions, when entertaining guests, celebrating a circumcision or an engagement or a wedding, or for medicine.

Whether to use wine, unfermented grape juice, or a thick boiled wine, mixed with water (as the ancient Jews did), has been a source of controversy since the early days of Christianity. Baptists have generally agreed that the drink should be "the fruit of the vine" and have not bothered about whether or not it is fermented. To argue about its alcohol content seems to most people to be beside the point.

If fermented grape juice might lead some to use alcoholic beverage, which I doubt, why not use grape juice (unfermented)? This is not a matter worth quarreling about.

Grape juice is squeezed from the fruit of the vine, as Jesus' life was taken from him. It retains the symbolic significance that was involved in the Passover. Is this not enough? Why should a Baptist church waste the Lord's time and energy debating non-essentials?

day, who has borne me four happy children, all of whom are Christians, and she has manifested continuously such love, patience, understanding, and helpfulness that these have been the happiest years of my life. On this, our 30th wedding anniversary, I wish publicly to express my gratitude. L. H. Tapscott."

Tapscott, department secretary for the Brotherhood of the Baptist General Convention of Texas, said later: "I just ran the ad on an impulse. Two or three times a year I like to pull a good surprise on my wife. We are just two ordinary people, who are still in love after 30 years."

### Opdyke Trust Fund Aids 115 Students

The Opdyke Trust Fund last year gave 115 students financial aid and the total amount provided was \$9,575.

The Trust Fund, established about 30 years ago by a New York woman, provides aid for the education of mountain people under jurisdiction of the Southern Baptist Convention.

The corpus of \$235,005 is invested by the Southern Baptist Foundation. It provided \$10,668 income last year, which was available for student assistance.

The report on the Opdyke Trust Fund came to the Southern Baptist Executive Committee at its September meeting.

### New Convention

According to present plans, the new state Baptist convention of Southern Baptists will begin its operation Jan. 1. It's to be organized at Denver in November and will include churches in Colorado and several neighbor states.



## Signs of Danger

By REUBEN E. ALLEY

Reports from Washington indicate that a subcommittee of the United States Senate proposes to assume functions which we had believed rested solely in the Supreme Court. Under the American system that Court is entrusted with the responsibility of interpreting the Constitution of the United States without reference to the opinions held by other citizens. Traditionally the Court renders its decisions without political pressure and apart from propaganda of special groups. Decisions by the Court upon questions related to the First Amendment are available. Whatever citizens think about the application of the Amendment, final authority of interpretation rests with the Supreme Court. What the Senate committee expects to accomplish by the hearings is uncertain. Possibly pressure has become sufficiently strong to cause Senators to think that the time has arrived to introduce an amendment that will alter the meaning of this first article of the Bill of Rights. If that be true, the Senate hearings which open on October 3 have tremendous significance for the American people.

### Erronious Interpretation

Two of the questions posed by the Senate committee have to do with a point which was debated at length when the various acts on religious liberty were passed in the eighteenth century. In recent years the Roman Catholic Church has vigorously contended that the section which reads "make no law respecting an establishment of religion" should be interpreted as a prohibition against the establishment of a single church but as a permission for the establishment of all churches. Members of the Catholic Church have said that the proponents of religious liberty, including Jefferson, meant it so. In effect the State would collect taxes for religion and distribute these funds among all the various churches. Leaving for the present a consideration of the difficulties that the Government would encounter in the administration of such a program, let us review history in order to show the fallacy of the claim that Jefferson and Madison did not mean to inaugurate a system to disestablish all religious bodies.

### Before Revolutionary War

Before the Revolutionary War the Anglican Church was "established" in every colony from Maryland to Georgia and in four counties of New York which represented one third of the population of that colony. The Congregational Church enjoyed special privileges in Massachusetts, Connecticut, and New Hampshire. Four colonies — Rhode Island, New Jersey, Pennsylvania, and Delaware — applied the principle of Church-State separation. A look at conditions in Virginia will illustrate what the "establishment" involved. All inhabitants were required to pay taxes for the support of the Anglican Church which received capital and operating funds from the colonial government. Dissenting churches, like the Presbyterian and Baptist, were tolerated. Before they could preach their ministers were required to secure a license which was sometimes refused. Violation meant imprisonment. In North Carolina as late as 1769 only Anglican clergymen could perform a marriage ceremony, though there were only six Anglican ministers in that colony with a population of 225,000.

### In Virginia

In 1776 the Virginia legislature enacted the Declaration of Rights which had been prepared by George Mason. Thomas Jefferson made an unsuccessful attempt to include in the document a prohibition against compulsory maintenance of any church. Approval of the Declaration caused a flood of petitions to the next session of the Virginia Assembly when it convened in October of the same year. A majority of people were demanding disestablishment of the Church. The Assembly appointed a committee on religion and later enlarged it to include all members of the House who desired to sit and vote with the committee. Jefferson was a member of the original committee. Pertinent to the issue is this comment found in *Notes on Virginia* by Jefferson: "Rulers can have authority over such natural rights, only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods, or no god. . . . It is error alone which needs the support of government. Truth can stand by itself."

Some members of the committee on religion wanted to abolish the establishment; some wanted a multiple establishment in which the police power of the state would compel each communicant to pay adequate amounts in taxes and tithes for the support of the church of his choice; some wanted a general collection by the government with an allocation to the respective churches. The legislature repealed laws which had made it a criminal offense (1) to hold dissenting religious opinions, (2) to fail to attend the church, and (3) to hold different modes of worship. Dissenters as well as members were freed from the compulsion of contributions to the Established Church. This last act caused agitation for a general assessment to raise money for distribution to all designated churches, but this was countered by an agitation to leave each religious group with the responsibility of securing voluntary contributions from its members. The issue was left for future decision.

### Jefferson

In 1779 Jefferson was Governor of Virginia. On June 12 of that year he handed to John Harvie for introduction in the Virginia Assembly a Bill for the Establishment of Religious Freedom. Opposition appeared immediately, not only among the Establishment but by the dissenting churches, except the Baptists. Dissenters were unwilling to cut themselves from the possibility of future state support, so they pled that all Christian churches should be considered as established and entitled to support. They also urged that toleration be extended only to those who believe in "one God, and a future state of rewards and punishments." They proposed that every freeholder and "possessor of tithables" be compelled to enroll and to declare to which of the established churches he chose to contribute.

After two readings, stiff opposition arose against the bill introduced by Harvie, but identified as the work of Jefferson. On October 25, the opposition introduced a bill through James Henry of Accomac as a counter measure to provide for multiple establishments. The issue was then clearly drawn in

## A Movie Which Will Raise Protest

By H. H. MCGINTY

Watch out for the release of a movie which will raise a protest throughout the land, and especially in Hollywood. It is a slur and insult upon the protestant ministry in general and upon evangelism in particular. It is unthinkable that Roman Catholics would ever tolerate such caricature of their priesthood.

Released under the title, "The Night of the Hunter," previews describe it as a nightmarish exercise in pity and terror. Another preview in a widely-read magazine says, "The garish plot has just about all it needs for a splendid series of chills." The story concerns a backwoods itinerant preacher who kills to get money with which to carry on his work of evangelism. Becoming acquainted with a widow who presumably was left some money by her deceased husband, he marries her in order to get control of the money. The two small children of the mother have hidden the money in obedience to their lost father's instructions. She has married the preacher because she believes it is best for her and the children.

The preacher is presented as a lunatic and a murderer. It is said that "On his right hand was tattooed the word LOVE, and the fingers of his left hand bore the word HATE. The hands fought each other, the fingers entwining. When he preached about lust and sin, the right hand was the winner, but as he wound his way along back, dusty roads, it was the left hand that dominated."

Many are sick and tired of seeing on television and on movie screens Roman Catholic priests who are glorified and emulated and protestant preachers who are ridiculed and caricatured. Nauseated in this manner, the multitudes should stay away from such pictures in such large numbers that their silent protest will be heard in unmistakable terms.

—*The Word and Way.*

the same form that the Roman Catholic Church now tries to revive it. Jefferson attempted to ward off the proposal for multiple establishment by proving that the churches could be supported by voluntary gifts. When opposition caused long delay in the Assembly, Jefferson entrusted the bill to the care of James Madison who successfully fought against the passage of the Henry bill for multiple establishment and finally, in 1779 while Jefferson was in France, won approval for the Act for the Establishment of Religious Freedom.

In the case of *Everson v. Board of Education* the Supreme Court rendered a five to four decision to support the conveyance of parochial school children in public owned buses. Justice Black voted with the majority; yet he wrote an opinion which seems completely contradictory to this decision. In that instance Justice Black included an opinion of the Supreme Court with respect to "establishment," multiple or otherwise. "Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . . In the words of Jefferson, the clause against the establishment of religion by law was intended to erect 'a wall of separation between church and state.'"

—*Religious Herald.*

# Soviet Journey —

## Baptists Visit Baptists

By ARNOLD T. OHRN,  
General Secretary,  
Baptist World Alliance

On August 4, 1955, a group of Baptist ministers met at the airport of Helsinki, Finland, and enplaned for Leningrad. Thus began a two weeks' odyssey that embraced thirteen Baptist churches in twelve cities and villages, and no less than seventeen religious services, besides sightseeing, social engagements, audiences with high officials, and conferences with Baptist leaders. On August 18 a Russian Aeroflot plane set us safely down at Helsinki again, somewhat breathless and travel-worn, but the richer for an unusual spiritual experience.

### How the Trip Originated

It really began in 1953, when Swedish Quakers and Baptists decided to invite fellow-believers in England and in the United States to meet religious leaders from the Soviet Union in Sweden in August 1954. Four Baptists crossed the Atlantic to take part: Theodore F. Adams, pastor of the First Baptist Church, Richmond, Virginia; V. Carney Hargroves, pastor of the Second Baptist Church, Germantown, Philadelphia, Pennsylvania; Joseph H. Jackson, pastor of Olivet Baptist Church, Chicago, Illinois; and the General Secretary of the Baptist World Alliance. The contacts made and the friendships born during that conference in Sweden led a few months later to an invitation to the above four to visit fellow-Baptists in Russia after the Jubilee Congress in London, as the guests of the All-Union Council of Evangelical Christian Baptists. The fact that one of the men invited was elected president of the Baptist World Alliance, added much to the value of the visit. Likewise the coincidence that both Dr. Hargroves and Dr. Jackson happened to be elected members of the BWA Executive Committee.

### The Itinerary

The first stop was the beautiful city on the Neva river, once called Petrograd, and before that St. Petersburg, with a large and thriving Baptist Church. From there we went by night train to Moscow. From Moscow on, airplanes were used wherever possible, otherwise automobiles. The third stop was Kiev, ancient capital of the Ukraine. Odessa on the Black Sea was next, then Simferopol in the heart of the Crimea. The trip over the mountains to famous Yalta on the Soviet Riviera had to be made in cars over a narrow winding road. A special police escort on a motor-cycle went ahead and ensured our safety by either stopping cars and trucks in the most dangerous curves, or waving all other traffic off to the side of the road. Cars were likewise used to Bakchisarai, Saki, and Eupatoria, Simferopol remaining our basis. From there we flew to Kharkov, and thence returned to Moscow. On the entire journey we were accompanied by Jakov Zhidkov, president, Alexander Karev, general secretary of the All-Union Council, and a skilled interpreter, Mrs. Novikova.

### Russian Hospitality

From the moment we touched Soviet soil at Leningrad until the day we left that city for the Western world we were overwhelmed with the heartiest hospitality. Deputations met us with flowers in every city; we were

entertained lavishly in hotels and private homes; we were embraced in Russian fashion at every meeting, and loaded with love gifts in town after town. Nowhere, inside or outside of Baptist circles, did we ever meet with anything but friendliness. This was true also of our visits with the Minister of Cults and his colleagues, and with the Metropolitan of Moscow.

### The Purpose of the Trip

Ours was a journey with strictly limited objectives: to visit as many of our co-believers as possible, to foster Baptist fellowship, and, incidentally, to contribute our bit towards building bridges between East and West. We did not visit Russia in order to study the political or economic aspects of life in the Soviet Union. Two weeks, mainly spent in cultivating Christian brotherhood together with the great companies of believers we met in our churches, did not qualify us for answering questions in areas with which we had neither time nor occasion to occupy ourselves. But in the field of religion we saw and experienced as much as could possibly be pressed into the small measure of time at our disposal.

### Baptist Life in the Soviet Union

In January of 1952 Martin Niemoller visited Moscow and preached in the Baptist church. A year later, in India, the present writer heard him say: "I am sometimes asked if I believe Christ has a living church in Russia. When I am asked that question my thoughts go back to that Sunday night in the Baptist church in Moscow. If ever I stood face to face with a living church, it was there, and if that was not a living church of Christ, I do not know where to find one."

It was impossible not to be reminded of these words again and again during our journey. The genuineness, spontaneity and intense vitality of Christian life in the churches we met was beyond any possible doubt. You sensed it in the very spirit of the congregation before the service had begun. It throbbed in the wonderful singing, which seemed to burst from the very hearts of the people. You could feel the spiritual pulse-beat of the great audiences, as one voice, and then another, lifted them to God's throne in prayer. It was beautifully revealed in the mutual love of Christian to Christian, so evident to us all. It was shown in the eager and spontaneous giving, from people who certainly were not overburdened with worldly goods. And it was abundantly evidenced by their great thirst for the word of God.

### Love of God's Word

Not all believers own Bibles or New Testaments, and the lack is keenly felt. It is a cause of much rejoicing that the Baptist Union has been given permission to publish a new edition of the Russian Bible. As matters stand many of our people borrow Bibles and snatch such hours of day or night as may be available in order to feast on the precious words of our Lord, or even to copy great portions in longhand.

Exposition of the Scriptures from the pulpit plays an exceedingly important role in every service, and two or three sermons in

one meeting are more the rule than the exception. When the four preachers from abroad had given four addresses in a row—all of them through the interpreter—people sometimes asked for more, and when one or two Russian speeches had been added for good measure, they still had to be asked to go home. This happened time and again in churches where more people were standing than sitting, squeezed together in one solid mass of perspiring humanity for three hours, or more, oblivious to all the wearying discomfort of the hot nights, eagerly drinking in every word that was spoken.

### Religious Toleration

It is clear that the Soviet system of the present day admits of a large measure of religious tolerance. No religion, and no denomination, receives financial support from the State, a principle with which we Baptists have no quarrel. Our people unquestionably enjoy freedom of worship within the approximately 5,400 buildings registered for that purpose with the authorities, and no one interferes with the preaching of the Gospel in these places of worship. Most of the buildings in question belong to the State; a modest ground rental and the cost of repairs are provided by the local church. In some places small churches are able to rent a room from a farmer or some other house owner. Owing to the enormous devastations during the war and to the rapid growth of the population, there is great scarcity of building materials and of skilled labour. Such a situation does not make it easier for the churches to contend with their particular "housing shortage." Everywhere we saw the same lack of adequate facilities for the growing and multiplying churches.

### The People of God

A phrase repeatedly suggested itself as we experienced the impact of spiritual life in Baptist churches: "These are God's people." As in New Testament days you will not find many wise according to this world, or well born, or highly placed, but you will find simple folk in great numbers, like the "common people who heard Him gladly." You will find brotherly love abounding. You will find fervency in prayer and a wonderful wholeheartedness in the following of Christ.

Under the stress of circumstances so different from those we have known, the half-million Baptist church members have in a sense become a spiritual elite. They constitute the vital core of a much larger army of believers, many of them under eighteen and therefore too young to receive baptism under the present rules, many others on probation for a year or longer before being admitted to baptism, others again residing in places where they are too few to be registered as an organized church. On the fringes of this greater group are to be found increasing numbers of churchgoers, of seekers, of sympathizers—no one knows how many. One need not marvel at the words of a non-Baptist visitor to the Soviet Union who declared that in his opinion the Baptist movement in that great land constitutes the greatest hope he can see for the spiritual future of the Russian people.

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### Women Get Honorary Degrees

Two outstanding Texas women will be granted honorary doctor degrees by Mary Hardin-Baylor College.

Honorary doctor of literature degrees will be given to Mrs. R. L. Mathis, president of the Texas Baptist Woman's Missionary Union, and Mrs. Oveta Culp Hobby, former secretary of health, education and public welfare of the United States. Mrs. Hobby is a former student of Mary Hardin-Baylor.

# Children's Page

## Guessing Party

By ELLEN BROWN

"Let's have a new kind of party this time!" Angela said.

"What kind would be different?" asked Mark. He turned the pages of his book. There were stories in it about Jacob's dream, David and the giant, Ruth and Naomi.

"I know!" cried Mark, in great excitement.

Everyone listened, for Mark was always thinking up ideas that were great fun.

"Let's have a guessing party! Everyone bring something that reminds him of a Bible story. Then we'll all guess which story he is thinking about!"

"I've been to costume parties—that's like Halloween," one girl said.

"Oh, I don't mean to dress like them. Just bring something that reminds you of them, like a slingshot for David because he used one to fight the giant."

"That's a good idea!" Mrs. Haywood agreed. The afternoon for the party, one boy brought a tiny toy ladder. Everyone guessed that he was thinking of Jacob and his ladder that reached up into the sky.

One girl brought a song of praise. Everyone guessed that she was thinking of David and his happy songs.

Another girl brought a tiny bundle of grass about two inches long. That meant that she was thinking of Ruth and Naomi, but no one guessed it right away.

A boy had made several tiny lions of clay. The boys and girls knew that one, too — they reminded him of Daniel in the lions' den.

A girl brought a very bright coat, and of course she was thinking of Joseph and his coat of many colors.

Someone had a tiny pillow, and it was a long time before anyone guessed that it reminded him of Moses following a pillar of cloud by day and of fire by night.

Another child brought a tiny rooster. Mrs. Haywood held the rooster up for all to see. No one could guess.

"What Bible story is about a cock crowing?" she asked.

"It's the one about Peter!" the boys and girls answered at once.

"You people know your Bible so well, you've guessed every one of them!" Mrs. Haywood said proudly, as she looked at the objects on the table beside her.

"Let's leave them all here!" she suggested. She took the tiny animals and placed them neatly. By each one the boys and girls printed the name of the story it reminded them of. They looked very nice and neat.

"This is the best party we've ever had!" said the children happily. "Let's have another one like it."

"That's what we'll do," said the others.

Then they had cookies and ice cream.

"I'll tell you," said Mrs. Haywood, while they were eating, "each Sunday let's bring something to remind us of the Bible story for that day. We can add to our collection until we have a whole picture book of them."

"Good!" the boys and girls said happily. And that is what they did.

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### WHAT FARMERS DO

By ELLEN BROWN

Fill in the rhyme.  
The farmer's working down the row;  
He cleans the weeds out with a

\_\_\_\_\_.  
The cows need hay and chickens seed;  
Each animal must have his \_\_\_\_\_.  
If with his crop he's had good luck,

He goes to market in a \_\_\_\_\_.  
He plows and plants; he's never through  
Because he's making food for

\_\_\_\_\_.  
ANS: 'hoe' 'feed' 'truck' 'you'  
(Baptist Press Syndicate, all rights reserved, used by author's permission.)

### Alligators

By GLADYS CLEONE CARPENTER

The average Florida tourist cannot go into the swamp lands to see alligators. But he may see hundreds of them in the "alligator farms" established for his benefit.

Or he may take sight-seeing cruises along streams and see the gators sunning themselves on the banks.

Alligators appear very sluggish, but can travel rapidly when they desire. On land they run on their toes.

Alligators have nests and caves. The nest is dug on land near water in a spot where the sun can reach it. Here about three dozen or more eggs are laid. They are as large around as a hen's egg but much longer. The eggs are covered with a mound of trash and dead leaves.

The baby gators are about eight inches long when hatched and are brown and black.

The large caves are made below the surface of the water. Prey caught in the water is sometimes pulled into the cave. If the gator is not hungry he stores the food for cold or rainy days.

Florida alligators are not so huge as they were at the time of

## Just Ahead For Men and Boys

Brotherhood Convention Night is just ahead. So is the annual Supper. Both of these are scheduled for November 14, at Immanuel Baptist Church, Little Rock. This year, Immanuel Church is Host church to the Arkansas Baptist State Convention which begins its annual meeting on November 15.

There will be room in the Immanuel dining-room for about 300 boys and their counselors. The Fellowship Supper will be served at five-twenty, and followed by the Fellowship program which will last until six-fifty. Following the Fellowship Supper the boys and their counselors will be honored guests at the Brotherhood Night service which will begin at seven o'clock in the auditorium above.

A good meal and an excellent program await those who come to the Fellowship Supper. The cost of tickets, and details concerning reservations, will go out shortly from the Brotherhood office to every R. A. counselor in the state.

Work to get your boys to the Fellowship Supper!

The Brotherhood Convention Night meeting, beginning in the Main Auditorium at seven o'clock, will be in charge of James A. Linder, President of the Arkansas Baptist Brotherhood Convention. Every element of a good men's meeting will be woven into the program. The main speaker will be Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans, Louisiana. Dr. Grey is well known to Arkansas Baptists, and is a very popular and able speaker. As pastor of a great church for many years, as Baptist-Hour radio speaker, and as a former president of the Southern Baptist Convention, Dr. Grey has been loved and appreciated by Southern Baptists for a long time. He is a man of great influence in Baptist circles around the world; and we are grateful to God that he is to bring the message on Brotherhood Night.

Look at your state map and you will discover that all roads lead to Little Rock. Many, many, Baptist men and boys will be driving in to the Capitol City on Brotherhood Night. Many of these men will need to drive back home

explorers. The Seminole Indians understand well how to hunt them. Hunters are paid by the foot for alligators.

### A RULE TO FOLLOW

By ELSIE SIMON

I come straight home from school each day  
The way a child should do,  
Now that's a little rule that you Should always follow too.  
I tell my mother if I go  
Away from home to play,  
For Mother always wants to know  
My whereabouts all day!

that night, some even to the far corners of the state. But they've done it before, for years and years — on Brotherhood Night!

Publicity on Brotherhood Night will go out shortly from the Brotherhood Office in Little Rock.

Begin planning now to come to the Brotherhood Night program, and work to see that other men from your church shall be informed about the meeting and encouraged to come, that your church shall be well represented there.

Remember the Date: November 14.

Remember the Place: Immanuel Baptist Church, Little Rock.

Remember the Time: 7:00 P.M.

Remember the Purpose: That God's men shall face anew those sacred relationships and privileges which are theirs as Christian men; that they shall be charged anew with their responsibilities, and faced with the challenge of doing well those things which God has saved them to do. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

### New Royal Ambassador Ranking System

The Revised Royal Ambassador Ranking System, sent to Brotherhood Offices throughout the Southern Baptist Convention from the Brotherhood Commission, is ready for distribution to any one upon request. Write the Brotherhood Department, 302 Baptist Building, Little Rock, and one or more copies will be sent you free.

### Two Evangelistic Tracts

Several times we have offered, through this column, to send a free copy of each of two evangelistic tracts to anybody who makes request. The response has been gratifying.

The tracts are:

#### 1. "Essential Steps in Personal Soul-Winning"

This tract is for Christians. It sets forth a method in personal soul-winning, following through on five simple and logical steps. It will work if it is worked!

#### 2. "Have You Been Saved?"

This tract is for lost people, and is one way of presenting the material in the first tract. The tract may be given to a lost person; or a Christian may use it in presenting Christ to one who is lost.

Drop a card to the Brotherhood Department, 302 Baptist Building, Little Rock, and request one of each of the above tracts. They will be mailed to you immediately, and absolutely free!

Brotherhood Dept.,  
Nelson Tull, Sec'y.

## Foreign Missions Board Reports To The People

### FOREIGN BOARD ENCOURAGED BY CONVENTION UNDERGIRDING

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, told the Board in its September meeting that God is moving in the hearts of Southern Baptists. "Never before has there been such widespread undergirding of the whole mission task by the entire constituency of the Convention," he said.

"The Convention is focusing all of its efforts upon an advance in world missions. This means not only advance in foreign missions but in every aspect of our world task. It is obvious that any advance must come to its culmination in a larger outreach in giving the gospel to the world beyond the borders of our own country."

Dr. Cauthen was referring specifically to the special emphasis to be given to world missions during 1956 and 1957 by the entire Convention. "It could well be that this emphasis will enable the Foreign Mission Board to arrive at its minimum objective of 1,750 missionaries at a far earlier date than heretofore has been anticipated," he said.

"These developments bring to us at the Foreign Mission Board a twofold sense. On the one hand there is a sense of rich opportunity. We also sense a very great responsibility which comes to us now in light of these developments. This calls us to new depths of prayer and challenges us to exert courage and wisdom and look to God for his constant guidance."

### RELIEF FUNDS INCREASE

Treasurer Everett L. Deane reported receipt of \$9,856 for world relief during August, the largest amount in any one month since January, 1954. However, the total of \$34,891 for the first eight months of this year is \$3,543 less than in 1954.

Continuing calls for relief of need in destitute areas of the world make it imperative that Southern Baptist churches and individuals continue to make available money for relief of the world's suffering.

Money for relief should be sent to the Southern Baptist Relief Committee, care of the Foreign Mission Board, Box 5148, Richmond 20, Va.

### LATIN AMERICA REQUESTS 248 NEW MISSIONARIES

Southern Baptist missionaries resident within a given area are organized into a democratic organization called a Mission. Although each Mission is governed by the actions and policies of the Foreign Mission Board, it has a great deal of initiative in projecting its own program. Once each year the members of the Mission

came together to think, plan, and pray about their work.

Dr. Frank K. Means, secretary for Latin America, said the requests for funds for field operations for next year from the 17 Missions in Latin America are \$186,447.33 in excess of the total amount approved for the 1955 budget. "It is our hope that the Board's receipts from the 'Advance' section of the Cooperative Program will be sufficient to underwrite at least a part of the items which cannot be included in the budget," Dr. Means said.

The Latin American requests for capital needs for 1956 add up to \$2,189,757.50. Requests for new missionaries total 248 (98 couples and 52 single women). "There have been no appointments to 11 of our 17 Missions in Latin America within the last 12 months," Dr. Means said.

"The reports from the Missions tell a thrilling story of continued advance," he said. "They also reflect unselfish devotion to the cause of Christ on the part of the missionaries and an equal degree of devotion on the part of the nationals. In the state of Guerrero, Mexico, for example, Baptists will endeavor during the coming year to win one for every baptized believer who is a member of one of the churches. A country church in North Brazil has established a preaching point in a near-by town, thus reversing the usual process. A man in North Brazil reportedly walked 175 miles to attend the Baptist encampment at Corrente. A series of Sunday School Training Schools have just been concluded in Rosario, Argentina. The three directors of the campaign were Argentines. Some 40 churches — almost a fourth of the Argentina Baptist churches—were represented."

### HONG KONG-MACAO MISSION NEEDS TRAINED SPECIALISTS

The report of Dr. Winston Crawley, secretary for the Orient, one of a series describing the several fields in the Orient where Southern Baptists have mission work, dealt with the Hong Kong-Macao Mission.

Hong Kong and Macao are two small colonial outposts on the south coast of China. Since the closing of mainland China to outsiders, these two colonies have assumed magnified importance.

Hong Kong is a British colony and a major commercial center, with about 2,500,000 people. Macao is a Portuguese colony of historical interest, with a population of about 350,000.

Dr. Crawley's report said: "Over 90 per cent of the people in both colonies are Chinese. Perhaps about 700,000 are recent refugees from the Communists in mainland China and present a constant and compelling relief appeal.

"Baptist work in Hong Kong

has a long history. Over a century ago, the Rev. and Mrs. J. Lewis Shuck began work there . . . With the closing of mainland China, Southern Baptist missionaries were again located in Hong Kong, beginning in 1949. We now have 22 missionaries assigned to Hong Kong-Macao Mission. The work has grown rapidly, with statistics at the end of 1954 as follows: 13 churches, 21 chapels, and a total membership of almost 8,000.

"An important aspect of Baptist work in Hong Kong is educational. The Pooi Ching and Pooi To schools are outgrowths of similar schools in Canton. They have approximately 4,000 and 1,400 students respectively.

"The Baptist Press is a major publication undertaking, provid-

ing Baptist literature in Chinese for Formosa and the various Chinese population groups in all Southeast Asia as well as for Hong Kong and Macao.

"Medical work is soon to begin formally, with plans already well under way for a Baptist clinic and with a missionary doctor.

"Because of the relatively small area of the Hong Kong-Macao field, and the relative strength of the Chinese churches, the primary need for missionary reinforcements there is for well-trained specialists. The urgent immediate call is for men qualified to serve as publication worker with the Baptist Press, teacher and religious counselor at one of the schools, or teacher of religious education and music in the seminary."

## What OTHERS Say About Open Windows



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## The Primacy of Evangelism

Evangelism has forever been, and will forever be, God's great First for His people and His churches.

The final statement of Jesus Christ to His disciples, the ultimate mandate the Lord laid upon the lives of His followers for all time, is, "to preach the gospel to every creature and make disciples of all the nations."

Evangelism is not optional, it is obligatory. Every Christian and every church is divinely obligated by our Lord and Master to be witnesses unto Christ to all people, and to make the winning of the lost to Christ their supreme business. The authority and finality of the scriptures makes evangelism primal. The command of Jesus Christ, and His Lordship over every Christian's life, makes evangelism primal. The work and ministry of the Holy Spirit, who empowers Christians for witnessing, makes evangelism primal.

Evangelism, as we understand it, is one person, who is a Christian, leading another person, who is not a Christian, to Jesus Christ, who is Saviour and Lord. The Bible speaks of two methods of doing this, Acts 20:20. "Publicly" — that is, preaching the Gospel to the masses in regular services each Sunday or in special meetings. The other method is, "from house to house" — that is, personal and visitation evangelism. Southern Baptists are committed to employ both methods to reach and win the lost to Christ.

### Our Total Task of Evangelism

In the light of the Great Commission to disciple all the nations, the total task of evangelism is with 30,000 churches and 8,000,000 members, should be doing a better job of winning the lost than they are, and doing it much faster.

In 1954, the churches in the Convention in our homeland, baptized 396,757. The churches and missionaries on the foreign fields baptized 20,326. This makes a total of 417,083 people won to

Christ and baptized during the year.

The total world population is 2,500,000,000. Of this world population of two and one-half billions of people, two-thirds — or 1,666,666,666 — are lost. Last year Southern Baptists won and baptized a total considerably less than one-half million. If we could reach, win and baptize 500,000 annually, and if no one was to be born and no one was to die, it would take Southern Baptists 3,333 years to win the present population, who are lost, to Christ. This is positively astounding to think about. Of course, people will continue to be born and continue to die. We must do a better job of evangelizing the lost than we are doing now and we must do it faster.

As we come to the close of 1955, the total population of the United States is 165,000,000 plus. Estimates of the Census Bureau declare that by 1960 the population will be 176,000,000; by 1965, it will be 190,000,000; by 1970, it will be 200,000,000. In other words the population of the United States will be 200,000,000 in fifteen more years.

At the present time, according to the latest statistics, there are approximately 97,000,000 people in the nation who are members of some church. It is certain that not all of these are actually saved — that is, born again. A conservative estimate of the saved would be 75,000,000. These figures, if correct, would mean that there are more than 90,000,000 living now, in the United States, who are lost. We believe that there are more than this figure indicates. Two-thirds, or 110,000,000, of the total population of the United States are unsaved. Applying our same formula, this means that if no one was born and no one was to die and we could continue to win and baptize at the rate we did in '54 (396,757), it would take 277 years to win the lost. These facts give us a conception of our total task of evangelism. We must become more effective in winning lost people to Christ and we must win them faster than we are now winning them.

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

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## Fruits of State Missions

A few years ago a Baptist church was organized in Gillett. Financial aid has been given both on the church house and pastor's salary. The church now has 107 resident members; 153 enrolled in Sunday School and 102 in Training Union. They have baptized 16 people this year; received 13 by letter, and are contributing approximately \$25 per month to the Cooperative Program.

The Mountainburg Church was organized two years ago and now has 65 in Sunday school, 31 in Training Union, and have baptized 6 people this year. They are contributing about \$15 per month to the Cooperative Program.

Bronway Heights Church of Texarkana was started as a little mission in an old bus body. The Department of Missions gave some aid in erecting a small mission building, and supplemented pastor's salary. During the last four months they have baptized 27 people although they have only 68 resident members. Their contribution to the Cooperative Program averages about \$12 per month.

Memorial Church, Waldo, has baptized 10 people during the past three months, and now reports a membership of 101. The church is giving \$52 per month to the Cooperative Program. The Department of Missions gave \$500 on their building, and supplemented for two years the pastor's salary.

Pleasant Valley Church in Little Red River Association, which has been inactive for a number of years, was revived this year through the efforts of associational missionary Tom Poole. The Missions Department agreed to give \$50 per month on a pastor's salary for half time. In a recent revival 10 people were baptized, thus a dead church is now reaping fruits for the Master. It is giving \$5 per month to the Cooperative Program.

A few years ago the Baptist church was inactive in Jasper. There was no building, no pastor, and no regular services. Through the support of a mission program, the church has become active and now has a beautiful building, and reports 113 enrolled in Sunday school. They have baptized 5 people this year and had 7 to join by letter. The church gives about \$30 per month to the Cooperative Program.

Parthenon in Newton County has had the help of the Missions Department in erecting a church house (they never had one of their own), and also aid on pastor's salary. Believe it or not, they now have 109 in Sunday school, 55 in Training Union, had 14 professions of faith and 3 additions by letter this year. They give approximately \$12 per month to the Cooperative Program.

A mission was established a few months ago near Blevins, known as Marlbrook. It was established

by J. P. Frazier, a student at Ouachita College. M. E. Young is the pastor. The Missions Department is helping to pay the pastor's salary to preach in this mission. There have been 19 professions of faith; 15 baptized, and 9 joined by letter. The Sunday school attendance averages above 50.

Third Street Church of Arkadelphia was started as a mission in the edge of Arkadelphia, about three years ago by a rural church. The Missions Department has given supplementary aid on pastor's salary from the time of its organization as a church. There have been approximately 100 people baptized. This year, there have been 18 baptized and 30 additions by letter. The present membership is 175. The church contributes more than \$30 per month to the Cooperative Program.

Faith Church in Trinity Association is a new church, to which the Department of Missions is giving \$40 per month on pastor's salary. Twenty-seven people have been baptized by the church this year, and 11 people have been received by letter. The present membership is 76. The church gives \$4 per month to the Cooperative Program.

It was two years ago that Rivervale Church in Trinity Association was organized by one of our state missionaries. The church now has 147 enrolled in Sunday school, 86 in Training Union, and has baptized this year 31 people and received 4 by letter. They give \$5 per month to the Cooperative Program.

These are a few examples of the fruits of missions from some of the churches receiving aid on pastor's salary.

Out of the past we have some interesting examples: Dr. Jesse Mercer of Georgia sent \$2,500 to the Home Mission Society to be used in sending missionaries to preach in Texas. The Texas Baptists are now planning to project a \$9,000,000 budget for 1956, and propose to raise \$200,000,000 as endowment for their schools.

A group of women in Providence, Rhode Island, paid the salary for six years — through the Home Mission Society — of a missionary to preach in Arkansas. Now we have a budget of over \$1,000,000.

The Home Mission Society made a loan of \$2,500 to First Church Little Rock, on their building; and supplemented the pastor's salary in Second Church during their early days. These two churches have budgets well over \$100,000.

Our State Convention gave financial aid to First Church, Camden, in its beginning days. State Missions also helped in establishing Baptist churches in Pine Bluff, Batesville, Searcy, and other places.

*C. W. Caldwell, Supt.,  
Missions Dept.*

## "Buildings For Tomorrow With Today's Dollars"

The above is the title of a piece of literature put out by an investment house. In it they outline a plan whereby a person by investing \$100 per month would in ten years have a total of \$12,000. Then they point out by reinvesting all dividends and profits over the same period the total value to the investor would be more than \$17,000. Thus they argue that tomorrow may be made far more tolerable by the careful use of today's dollars.

We hear much about saving the dollars we get today and investing them for the needs of tomorrow. On every hand we hear of this or that kind of savings account or investment. Our national government is continually urging us to make regular purchases of Savings Bonds for some particular needs in the days ahead. We are told to buy bonds with today's dollars to build a fund for educating children, or for buying a home, or for going into some kind of business, for being prepared for sickness or other adversity, or some other economic need the future may present. And this seems wise and proper. Certainly there can be no harm in our being provident and looking out for the material needs of the future. One may expect the time to come when he cannot earn, when he will need that which he has al-

ready laid by in store. And how much of the economic misery of the world, both of individuals and of whole nations, could be avoided if people would only save a few of today's dollars for tomorrow's inevitable needs.

### Beware of Covetousness

What we have said thus far would seem to apply only to material needs. And that is just what we are prone to do — to save and lay up for ourselves, forgetful of the material and spiritual needs of a sin-sick world. This kind of saving, this saving and laying by in store for ourselves, "For me and my wife, my son John and his wife, us four and no more" would appear to be included in the stern warning of Jesus against covetousness. Such saving and accumulation of property may become our "treasures," the kind that Jesus warned that moth and rust would corrupt. If then our saving and investing becomes purely personal and possibly selfish, if we are laying up the wrong kind of treasure, surely we need to stop and examine our motives and purposes, and try to make personal to ourselves that other statement of Jesus, "Lay up for yourselves treasures in heaven — where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is

there will your heart be also" (Mat. 6:20-21).

Saving and investing for ourselves, we believe, is not incompatible with saving and investing for the Lord. The two certainly can and should be carried on together. When the Lord is a partner in our savings program and in our right handling of today's dollars, surely we can with justifiable assurance look for His approval and blessing and expect Him to give us the will and open the way for us to have and to use more dollars for Him. So coming back to our subject, "Building for Tomorrow with Today's Dollars," the point we want to make is that we have the great privilege and opportunity to use today's dollars for Kingdom uses tomorrow. This we certainly ought to do, for today there are more dollars than we have ever had or made before. How it does seem we ought to "make hay while the sunshines" by making

investments in the Lord's enterprises with today's dollars.

### Safe and Adequate Plan

This is where the Baptist Foundation comes into the picture. The Foundation offers a definite opportunity and plan whereby your dollars of today may go on working out your sacred interest and purpose for tomorrow and the coming tomorrows. The Foundation offers the means for safe and profitable custody and administration of your dollars of today. By gifts now, or by legacies in your will you may commit to the Foundation your gifts or properties, confidently assured that they will be protected and managed as a sacred trust for the sole benefit of the Lord's work. By such means as those provided by the Foundation, lives of individual Christians may go on in world-wide witness.

W. A. Jackson, Secretary,  
Baptist Foundation

## Have YOU Included the Orphanage In Your Fall Report?

**Remember the THANKSGIVING OFFERING** Is 2/3 of the Orphanage support. This is a supplement to the Cooperative Program and keeps the budget from being too high.

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(See September 8 issue of ARKANSAS BAPTIST)

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**Under the Olive Tree**—by Jane Carroll McRae Youngsters will thrill to this story of Rifka, a little Moslem girl who learns about Christ at a mission hospital. 35c

### FOR 17 TO 24 YEAR-OLDS

**Among the Minarets**—by John Marion This book acquaints you with the Moslem religion and what Southern Baptists are doing to spread their religion to the people who believe "there is no God but Allah." 60c

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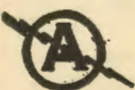
If the groups that want the government to build more and more electric power projects have their way, your children some day may have to help pay many more millions of other people's electric bills.

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## Hope Association Training Union Officers



The officers of Hope Associational Training Union look on as the director, C. E. McGlothlin, signs the Quarterly Report and application for Standard for Associational Training Union. They are (seated from left to right) Mrs. Wallace Ely, M. T. McGregor, C. E. McGlothlin, Mrs. C. E. McGlothlin, Mrs. B. C. Cooper, W. C. Roberts; (standing) Wallace Ely, Hubert Thrash, C. R. Burgess, Mrs. M. T. McGregor, Mrs. Leo Hughes, C. L. Byrd, Burton Sutterfield and F. T. Deahl.

Officers not shown are Pastor A. D. Corder, Mrs. A. D. Corder, Miss Shirley Tolleson, M. L. Lewis, Mrs. Grace Mosley and Charles Taylor.

### GETTING READY FOR YOUR TASK

If you had never sold insurance a day in your life, and you were planning to begin work next Monday morning as an insurance agent, what would you do? You would read all the material that you could get on the subject, and you would have conferences with people who know the work.

If you had never served as an Intermediate Leader or a Junior Sponsor, or the Bible Readers' Leader of an Adult Union, or a Training Union Director, and you were elected to such a position to begin the first Sunday in October, **What Would You Do?** Of course, you would get the manual for that department and read all you could about that work. Such manuals as the **Intermediate Leadership Manual**, **Adult Union Manual**, **Building a Church Training Program**, etc., will be of great help to Training Union workers.

Of course, you would have conferences with such people as your

pastor, Training Union director, and department director. You would attend a clinic if at all possible. You would attend study courses and enlargement campaigns. You would write to the Training Union Department, 306 Baptist Building, Little Rock, for free helps and standards. You would read the Training Union Magazine.

If it makes good sense for an insurance worker to learn more about his business, doesn't it also make good sense for a church worker to learn more about the Lord's business?

*Training Union Dept.  
Ralph W. Davis, Secretary  
Robert A. Dowdy, Associate*

—000—

Principles. Much is said about what Americans stand for. Equally important are the things Americans won't stand for!

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# The Birth of Jesus

By BURTON A. MILEY

Lessons for the next nine months are based on materials that Luke wrote. Six months will be given to Luke's portrayal of Jesus. Three months will be devoted to the study of the early church as Luke records it in Acts. A constant, careful reading of this material will raise the lesson value to every individual.

There was a gospel-matter, or gospel-history, before there were any gospel books written. At first the record of the Saviour's deeds, words, death and resurrection existed in the minds and memory of those who had been associated with Him. These deeds and teachings were repeated to others. This oral gospel was accepted from these eye-witnesses and in turn passed on by those who had heard but had no direct contact with Jesus. Time revealed the need to record what the eye-witnesses had seen and preached. There was ever the danger of loss from the true content of the gospel as it was repeated and further repeated. The Bible contains assembled records by four about the life and words of Jesus. Three of these men wrote from a common view point and their works are known as the Synoptic gospels. The fourth gospel, that of John, contains the independent, personal narration by one who was nearest and deepest in the heart of Jesus.

These gospels were written and have been preserved in a providential manner. Two of the writers had been in close, personal, contact with Jesus. They were apostles, Matthew and John. Mark and Luke, the others, received their information from those who had been in contact with Jesus, but they themselves were not numbered among the apostles. Matthew and Luke each give an account of the birth of Jesus with related events. John and Mark failed to give any record of the birth of Jesus. The four books are not arranged in the order of their writing. Mark is conceded to be the oldest and John the last written.

Luke was a physician. He was the first medical missionary that the Christian church knows. He was also a Gentile by birth and is possibly the only Gentile who was permitted to contribute a book to the Bible. Luke was a close companion and fellow worker with Paul. But perhaps his facts were obtained from James, the son of Mary and Joseph, or even from the mother herself. Being a physician, Luke gives some of the more tender touches of human interest that the other disciples did not record.

## TWO IMPORTANT FACTS

When Caesar Augustus was buried, men comforted themselves

with the fact that Augustus was a god and that gods do not die. This Roman idea deals with a man who became a god. The birth of the Lord Jesus Christ was exactly opposite in premise and thesis. His birth was God who became man. The world felt the throes of conflicting power between these two ideas when Christ Jesus was born in the heyday of Rome's power.

The man who sent out a decree that called Joseph and Mary to Bethlehem was the most powerful person on earth. He was the adopted son of Julius Caesar and steadily won his way to power on the Roman throne. Roman dominion extended over the Mediterranean world and reached across to the island of Britain and went eastward into Asia. When the Roman legions marched, men made way before them. Augustus, himself, was responsible for notable achievements. It is written that he found Rome brick and left it marble. His legions policed the territory and provinces to the extreme barbarian frontiers. He made the Italian roads a marvel of efficiency. He built new cities and amplified old ones at strategic points in the interior. These cities would dominate new roads and serve as centers of Roman influence. The name Roman meant wealth, power, and authority. One would never have suspected that one of common birth in a far corner of his territory would ever outstrip him in power and eternal worth. As a special, unconscious preparation for the coming of the One who was born in far-away Palestine, the Roman government had all of the territory under one government so that His apostles could travel everywhere. The door of every land was open for the gospel. Secondly, the world was at peace and the gospel could have free course. Thirdly, the Greek language was spoken everywhere. Fourthly, the Jews were scattered everywhere with their synagogues. This was the world into which Jesus was born.

Both of the parents of Jesus were poor. They, along with others, had to journey from Nazareth, their residence, down to Bethlehem, the town of their fathers, for registration. No one took particular notice of their coming into Bethlehem and none helped them to find normal lodging in the crowded city. Their

shelter for the night was a stable. Jesus was born and laid in the Manger. The town was not concerned. If there was any knowledge of the event in Herod's temple, it is not revealed. When the Wisemen came Herod had not heard about the birth of Jesus. In far away Rome, Caesar Augustus could not have known about it, or if by chance he had been told, he would have laughed at the possibility of an event so common affecting the great Roman Empire. The night of Jesus' birth saw something mightier than a proclamation by an emperor. A decree went out from Caesar Augustus but God sent forth His Son. Two thousand years later the resources of Caesar Augustus have fallen from his hands, but the power of Jesus has lived so that in men's hearts the power of light and love yet make them new and different.

## THE SHEPHERDS HEARD FIRST

Never has the world's pride been stripped away as it was before the immense simplicity of the birth of God's Son. The news of this birth was not given to the high and mighty in places of authority. There were no courts of imperial kings that rang with a message that another and superior king had been born. Stiff courtiers did not huddle to gossip and speculate on this item of news. It was to the shepherds out in the field that the news was first given. Probably these shepherds were best cultured in mind to receive it. Their flocks were designated for the altars of God in Jerusalem.

The simplicity with which Jesus began His life followed His ministry. It was to the simple people and in simple places that most of His ministry was performed. He entered the world through a little door and it was through little doors that He went in and out. The homes He knew best were little homes of the fishing people. He dealt with people in ordinary occupations and His parables were drawn from the observation of work in everyday life. A wonderful prayer would be "Lead me back to life's simplicities, to the fresh, sweet springs of honest thoughts and affections, and to those relationships with human hearts which alone can make life rich and great."

## PRACTICAL LESSONS

No room for his birth is typical of the people's spirit today. Can the people of Bethlehem be excused because they didn't know Mary and Joseph were coming? Was the "first come, first served" policy justified in housing guests for the registration? Can life be lived on "first come, first served" demands?

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Wisdom comes not from experience but from meditating on experience and assimilating it.

—Joy Elmer Morgan

## What Makes America Great?

By Charles A. Wells

Sometimes we feel that America is great and strong because of its wealth, other nations have been rich, and when they declined, their wealth only hastened their fall. Nations that have been supreme in military strength have, in the end, usually bled to death from their wounds. Scientific advancement in reality only adds to our wealth and armed might. The strength that makes a nation truly great is measured in the fibre of the people. We have seen this tested recently when so many citizens suffered great losses in floods and storms. In devastated areas, most families promptly made plans to build again — usually more substantially than before. Much of their courage came from the spirit of neighborly love and sharing, as food, goods and money came quickly to aid the stricken. One man who lost heavily was asked is he were going to move away. "Move away? Leave such neighbors and such a neighborhood?" he replied. "I should say not." That is national strength of a quality that cannot be forged into steel or counted as gold.

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## Christ The Answer

Someone has said, "Today our world is like a bubble blown with the air of hate and selfishness. There is nation against nation, brother against brother — Unless there are men and women with strong minds, open hearts, broad visions, and ready hands to open God's door around the globe, the air within this bubble will become so foul that gasses shall form and explode carrying our civilization back to the dark ages."

This feeling is so wide spread that world leaders have been burning mid-night oil looking for a solution to the problem. Economists are leaning heavily on the four-point program and its contemporary assets. The statesmen are depending on the United Nations, with its mutual agreements. The politicians are looking to centralized Governments with thin power. We are afraid that many of these world leaders are failing to see the impact of Jesus Christ and His Gospel on the situation.

When Jesus lay in His mother's arms, the world with its maladjustments of sin, sickness, hunger and slavery, was as restless as the babe. In the sunset of that dying era there slanted many rays of receding glory. Greece with her philosophy, Rome with her law, and Israel with her religion. War had long plagued the Graeco-Roman world and the gloom of sin with its degrading power had brought the shadows of a more terrible day.

Under the Caesars the world had achieved a form of political unity. Never had the people enjoyed so much prosperity. Moral corruption was wide spread. Debauchery was on all sides. In order to stem the tide of sin the political leaders turned to the government. Consequently, a strong centralized government developed. Soon the people realized that centralized government was not the answer. Confidence in man's ability and reason was shaken and there was turmoil. In the short span of a few years the greatest Empire in all the world was falling apart at the political, economic and social seams.

During this period of unrest, there were those who revolted against the excesses of the day, and turned to religion, hoping to find some power that would be able to lift them above themselves. There were many religions with their superstitions and heathen gods. On every side the people had enthroned their gods and some governmental leaders were hailed as incarnations of divinity. Statues of these leaders were erected and religious services instituted for them. Rejection of these political gods were looked upon as atheism and the refusal to join in emperor worship was treasonable.

The lecture halls were filled with people studying the different philosophies of the times. Stoicism with its high ethical system had become a powerful factor under the leadership of such men as Zeno, Clantes and Shrysippus. This philosophy looked to the universe as being curiously materialistic. Epicureanism brought indifference by advocating a passive life. The Epicureans believed that the undisturbed and unanxious life would finally bring mental bliss. So their

philosophy was to eat, drink and be merry. All of this appealed to the educated.

Then there came to the scene those whom historians called cynics. Their leadership and their philosophy appealed to the poor and uneducated. The producers of the movement harangued and denounced their audiences because of their wealth and fame. The leaders of the cynic movement were often men with low moral standards.

Not only were there old religions, old customs, out-moded traditions and philosophies of antiquity to combat, new movements sprang up to offer a panacea to the world's ills and drew people away from Jesus and His Gospel of salvation by grace. Formidable among these was neoplatonism, which was an admixture of philosophy and religion with a pantheistic interpretation of platonic thoughts. This system offered salvation by the soul rising to God through aceticism and mystic contemplation. This appealed to many governmental leaders and did much to retard the progress of Christianity.

"The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17-18). Jesus said to individuals, one by one, "Come ye after me — and straightway they forsook all and followed him." Jesus steadfastly refused to use political power of social pressure to carry out His aims. Never did the men of public affairs dream that in a few centuries Christianity would become conterminous with the Roman world, because they thought his preaching was a revival of Judaism. It would have been ridiculous to suggest that Christianity might become the professed faith of, not only the majority of the people, but the rulers of the Empire themselves.

Surely, the world leaders of that day did not dream that in 1955 Christianity would become world-wide in its scope. Little did those people think that the followers of Jesus Christ would be so numerous 2,000 years later.

Jesus Christ came to save from sin. His gospel is not a survival of the fittest, but a survival of the unfit. He came, not with a gun on His shoulder, but with a cross on His back. He reconciled law and love, justice and mercy, by sacrifice of Himself. He cleansed religion of its superstition, prejudice and pride. He made religion a reverent worship of God the Father by adopted sons and daughters.

These adopted sons and daughters believe and trust in the power of their Omnipotent Father. In Jesus Christ, they see God, not as an arbitrary despot, but a loving Father saving, keeping and leading individuals and nations toward His Sovereign will. These blood bought sons and daughters, called Christians, do not simply talk about the satanic problems which confront our world. They frankly admit the presence of the Devil, then combat him and his cohorts with the good news of Jesus Christ which is still "the power of God unto salvation to them that believe." This good news has blended

## Church and Denomination Night

Baptists are doing more missionary work, around the world, than ever before. Local churches have more members who are contributing more money to the local church than ever before in Baptist history. And yet there are millions of Baptist church members who are missing the joy of effective service in Kingdom work. Many of these members attend church with a degree of regularity. They bring token gifts, but are only nominal Christians. Many of them are good people, morally, but for some unknown reason, they are having no effective part in their local church program or in the great missionary work of the denomination.

This is our problem. It is the problem of every local church. Now that we have stated our problem and looked at it, the next thing to do is to ask — What can we do?

CHURCH AND DENOMINATION NIGHT may be the answer. At least it is a significant step in the right direction, and could be the solution to our problem.

Church and Denomination Night is to be a one night meeting in every church in the Southern Baptist Convention sometime during the months of September and October. September is just about gone, and if you have not observed this night, you still have the month of October left.

Many churches are using Wednesday evening to observe this night. They have a fellowship dinner followed by a speaker who gives the highlights of the history of the church. Another gives a short history of the church. Someone gives a short resume of the Cardinal Doctrines of our denomination. Then close with a Bible message on Stewardship.

Remember! Only one more month left. Plan now to observe CHURCH AND DENOMINATION NIGHT! —R. D.

ills into harmony wherever the people have repented of sin and surrendered to Him. Christians, yet human, have within themselves a life, a power, through Jesus Christ, which can work moral and spiritual transformation in our day.

The record of this witness must be reckoned with by our leaders if our world is to be the kind of a world they are striving to build. If these leaders take the position that Christianity is just another religion which has reached its apex, and its Gospel has no message for this hour, then you can write "Icabad" in emblazoned letters over the door of the United Nations Building and over the halls of national governments. But, if these leaders address themselves to the history of Christianity and find that the minority has again and again achieved the impossible when deeply committed to Jesus Christ, they will at least accord Him a place in their planning.

Yes, the clue to the bubble world, blown full of hate and selfishness, is to be found in Jesus Christ. This whole world is a perplexing paradoxical drama which will have as its "grand finale" a consummation of "all things in subjection under His feet." — R. D.