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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, OCTOBER 20, 1955

NUMBER 41



Luoma Photos

United Nations Day, October 24

See page three

We Don't Want Dog Racing in Arkansas

Editorial in Arkansas Gazette, October 8

The delegation of West Memphis women who called on Governor Faubus to protest the proposed dog track in their town provided further evidence that there is a popular uprising in Crittenden County against this unsavory project.

Nor do these ladies stand alone. They have support in every corner of Arkansas, for the good reason that the West Memphis track is by no means a purely local matter. The good name of the state as a whole is at stake here.

This is why we have said repeatedly that a "local option" election, even if it is possible to hold one, has little meaning in this instance. The Racing Commission has the clear legal right to reject any application for a racing franchise on the ground that its granting would not be in the public interest. This is a condition that obviously obtains in the present case.

In the first place dog racing is the lowest form of legalized gambling. Its appeal is to the small bettors, who can least afford the losses. The personnel it would bring in to handle the meets are hardly desirable citizens for any community. And for every dollar such a track would bring to West Memphis several would be taken out of the community by the out-of-state owners of the track.

Moreover, West Memphis is not and never will be a resort city. The clear purpose of the track there is to circumvent the laws of Tennessee which prohibit pari mutuel gambling. The franchise is simply a device to bring a track to Memphis in defiance of our neighboring state's wishes.

Beyond all this, the handling of the dog track franchise application by the Arkansas Racing Commission has already assumed the proportions of a first class scandal. The disclosure of a secret "letter of assurance" to the track promoters which was used as the basis of their stock issue, led to the resignation of the Commission chairman. Now it has been revealed that the Commission held another secret session in West Memphis to clear the way for the application, and used an employe of the track to circulate the minutes of the meeting.

Governor Faubus has indicated that he would be bound by the result of a special election if one is held, and that no franchise will be issued without such a popular vote. We think the governor should go the necessary next step and simply take the position that while he holds office there will be no dog racing at West Memphis or nowhere else in Arkansas. And if the Racing Commission isn't willing to go along with him, we need a new Commission.

—Arkansas Gazette.

Minister, Church Members Arrested For Conducting Worship in Home

BOSTON, July 22, 1955—(BP)—Rev. John Clarke, a Baptist minister, and two of his members were arrested for conducting an illegal worship service in a private home yesterday. They have been ordered to pay fines totaling fifty-five pounds, or "to be well whipped."

The three Baptists also are charged with disturbing a worship service of the Puritan church which they were forced to attend following their arrest.

The religious extremists, who hold the view that all men should be allowed to worship as they choose, are charged with conducting services in the home of William Witter, an aged blind man who lives near Lynn, Massachusetts. Witter reportedly is a member of the Baptist church at Newport, Massachusetts, where Clarke is pastor.

The trio arrived at Witter's home on Saturday and authorities, evidently anticipating the illegal service, sent law enforcement officers to the home Sunday morning. Two constables actually interrupted the meeting to serve warrants.

The minister and his fellow Baptists, Obadiah Holmes and John Crandall, were taken to a tavern and held there until yesterday afternoon when they were taken to the service of the Puritan church. Worship was disrupted when officers had to force the Baptists to remove their hats during prayer.

"Our conduct was an act of protest," Clarke explained from a prison cell today. "We do not recognize the meetings of the state church as a true worship service. Furthermore, we were forced to attend the meeting against our will, and we are convinced

that we were taken there in order that authorities might find a trumped-up charge to lodge against us."

During the trial today the group was further accused of spreading the Baptist doctrine against infant baptism. Such heresy in effect is a capital offense, the court charged, because Baptists become "soul murderers" in denouncing the baptism of infants and condemning them to hell.

Massachusetts Governor John Endicott appeared in the courtroom to pronounce the verdict, which read:

"You deserve to die, but this we agree upon, that Reverend Clarke shall pay twenty pounds fine, Obadiah Holmes thirty pounds fine, and John Crandall five pounds. You will remain in prison until your fines are paid or security given for them, or else all of you are to be well whipped."

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Southern Baptist Convention

17th Century Baptist Press.

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First 'Baptist Hour' From Texas Studios

The first Baptist Hour produced and distributed under one roof from Fort Worth, Texas, was aired October 2 over 400 radio stations throughout the United States and foreign countries, it was announced by Rev. Paul Stevens, director of the Radio and Television Commission of the Southern Baptist Convention.

Dr. Roy O. McClain is the preacher for the series of sermons that comprise the last quarter of 1955. The new Baptist Hour Choir, selected in Fort Worth, under the direction of R. Paul Green is presented in the series.

The Weight Of Fear

A Devotion by the Editor

"But when he saw the wind boisterous, he was afraid."

Fear is a millstone about one's neck. Fear will inevitably drag one down beneath the waves. Are the feet heavy, the steps lagging, the progress slow? Then look for fear hiding away somewhere in the heart. Do you sink beneath the waves of trial, or fall under the burdens of life, or quail before the towering tasks? Then fear has done its work and left you enervated and weak.

Fear is always the result of taking our eyes off Jesus. Unless our vision is filled with Jesus, it will be filled with the dangers and worries of life. Trouble and care and worry will take the place of radiant hope and triumphant faith.

John Wesley was walking one day with a troubled man who expressed his doubt of the goodness of God. "I don't know what I shall do with all this worry and trouble," he said. At that moment Wesley noticed a cow looking over a stone wall. "Do you know," he asked, "why that cow is looking over that wall?" "No," replied the man. "I will tell you," said Wesley, "because she cannot see through it. That is what you must do with your wall of trouble, look over it and above it to God."

Men can't fear and look at God. Men can't fall and look at Him. Men can't fall and look at Him. But fear is a killer. It will kill faith, hope, energy, and life itself, when we fail to trust God.

Jesus walks on the troubled waters of the world and above the waves, and He bids us come to Him. So long as we keep our eyes on Him, we also can walk upon the troubled waters of the world. "I don't know what's in the future," said a Salvation Army lassie, "but I know the Lord is in the future and I am in the Lord."

Genuine faith will look to Jesus and will rebound. It will not be content to remain submerged beneath the waves of sin or of trouble or of burdens. It will look up into the Master's face and gain reassurance and courage.

"And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me" (Matthew 14:29-30).

ARKANSAS BAPTIST

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From The Editor's Desk

Revival of Interest in the Christian Religion

It must be admitted that statistically there is a revival of interest in the Christian religion throughout the world in general and throughout the United States in particular.

The Press

Church membership in this country has greatly increased during the past ten years. During the same period Sunday school enrollment has grown at a gratifying rate. Other church organizations have expanded both their enrollment and their activities. Church attendance is up and church building is keeping pace with the growing membership and the expanding programs of the churches.

The increased membership and expanding programs of the churches of the United States are matched by increased contributions. These contributions total billions of dollars. Southern Baptists alone in 1954 gave more than a quarter of a billion dollars through their churches. It is significant to note that these contributions are voluntary and include no government subsidies which churches in other countries receive.

The daily press and the popular magazines are devoting considerable space to the discussion of this revival phenomenon. The Christian religion has at last become news which merits space in these secular publications. In the widespread discussion of the current revival of religious interest, the question is frequently raised concerning the genuineness of this revival interest. Is the revival boom genuine or must we expect a bust? is the general theme of much of the discussion which one hears and reads.

Escapism and Fringe Cults

In our judgment, there is a hard core of genuine revival in the present upsurge of religious interest. It may be freely admitted that there is a lot of froth in the current revival movement. People are inclined to join a going concern or a popular movement. It is, possibly, too much to expect that every person, who has been influenced by the current revival spirit to join in the movement, has been deeply affected spiritually and would remain true in times of stress and adversity. But because some would fall away does not discredit the whole movement nor justify us in concluding that we are in for an eventual bust.

There may be a considerable element of escapism in the current revival of religious interest. People who are unwilling to submit to the inexorable demands of Jesus seek an escape by way of a cheap substitute. Sensing the need for a spiritual refuge in this atomic age, they may seek for some shelter that will promise them protection without making any demands for a changed life.

They are not sure what they are trying to escape from nor do they care much what is offered as protection so long as it promises them a sense of escape and a sense of security. Undoubtedly, such persons have swelled the rolls of our churches and Sunday schools.

Then, there are the fringe cults which make capital the popular movement in Christianity and appeal both to the camp followers and to those who are seeking escape. Anybody with the craziest religious ideas, if he can shout loud enough and long enough, will eventually find the following. The current prosperity has worked to the advantage of these fringe cults and the religious racketeers who prey upon the credulity of people and take advantage of them to increase their prestige or enrich their coffers or both.

Element of Genuine Revival

But in spite of all the froth that is stirred up by the current religious revival, in spite of all the hangers-on who have joined the popular movement, and in spite of all the unfortunate fringe effects of the current revival of religious interest, there is a genuine spirit of revival in American Christianity today, there is a deepened and broadened spiritual interest. It is unthinkable that the fringe effects described above could maintain the appearance of a religious revival by themselves and without the support of a genuine revival of religious interest. If the current revival of religious interest is only froth it will soon disappear. If, however, this revival of religious interest is sustained by a profound spiritual experience that changes the life and character of people, it will endure.

Next week we will discuss some factors that have contributed to a religious reawakening and the current revival of interest in Christianity.

United Nations Day

October 24 is designated for the observance of the tenth anniversary of the United Nations. Plans for United Nations Day in Arkansas include a luncheon at the Hotel Marion on Monday, October 24, at which Congressman Brooks Hays will be the speaker and a big rally in the Robinson Auditorium that evening at which Senator J. William Fulbright will be the speaker. Senator Fulbright was appointed by President Eisenhower as a delegate to the United Nations last year and Congressman Hays has been appointed to the United Nations this year.

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Never did truth win her battles on any land or in the midst of any people where truth was compromised.

—Geo. W. Truett.

A Pattern Begins To Appear

A pattern for race tracks in Arkansas begins to appear. Following the visit of a group of mothers from West Memphis to Governor Faubus' office last week, the Governor is reported as telling reporters "for the first time that Southland spokesmen and proponents weren't the only people who had made proposals about racing to him."

The Governor is quoted as saying, "There are people who are interested in a track in Benton County, one near Bull Shoals, the one at Texarkana, and one in the Southeast part of the state."

The Pattern

The pattern begins to look like this: Since Arkansas has loose racing laws and since every state touching Arkansas has strong racing laws and forbid pari mutuel betting, Arkansas is to be made an oasis of the racing and gambling interests in the Southwest where racing and pari mutuel betting is outlawed in other states.

From the statement of Governor Faubus concerning the proposals to establish race tracks in Benton County, and near Bull Shoals, at Texarkana, and the Southeast, and also at West Memphis, it is as clear as crystal that the racing and gambling interests intend to ring Arkansas with a series of racing tracks and then draw patronage from the states surrounding Arkansas which outlaw racing. There is Missouri, Oklahoma, Texas, Louisiana, Mississippi, and Tennessee. Arkansas is to be made the dumping ground for the moral and spiritual pollution that goes with racing and pari mutuel betting. The good name of Arkansas would be dragged through the slime and filth of the gutter if this racing pattern ever materializes.

Respect For Honor

We want to believe that Governor Faubus and the Racing Commission will respect the honor and good name of Arkansas sufficiently to turn down any and all applications for racing permits in Arkansas. We want to believe that there are enough good people in Arkansas who will come to the support of these areas where Governor Faubus says people are interested in establishing race tracks. The people of Arkansas should rise up in righteous indignation against this obvious intent to make Arkansas the racing and gambling mecca of the Southwest.

We print on page two an editorial which appeared in the *Arkansas Gazette*, October 8, If you haven't already read that editorial, please do so now.

Again, we urge every citizen of Arkansas to write Governor Faubus and the Racing Commission and register with them your protest against the granting of any racing franchise to any group anywhere in the state of Arkansas.

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Earnestness is always simple, direct, unaffected; and if there is but one earnest man in the world, the preacher ought to be that man.

—J. B. Grambrell.

Kingdom Progress

George W. Cummins Becomes Chaplains' Comm. Associate



George W. Cummins, Superintendent of Western Missions for the Home Mission Board, has been named associate to Dr. Alfred Carpenter, Director of the Chaplains Commission of the Board.

Cummins' work will deal primarily with "contacting our chaplains in the United States and abroad and assisting them in their work," according to Dr. Carpenter. He will assume the new responsibilities about November 1.

The new associate is a former Navy chaplain, serving in this capacity for nine years. He saw service as a chaplain both in World War II and during the Korean conflict. He holds 13 campaign ribbons and decorations. Cummins was awarded the bronze star medal for meritorious achievement as senior chaplain of the Marine Aircraft Group 12 in Korea.

A native of Kentucky, he graduated from Georgetown College, and Southern Baptist Seminary, Louisville. Cummins was pastor of the Beechmont Baptist Church, Louisville, from 1945 to 1948, when he was recalled to active service as a Navy chaplain.

He is married and has two children.

Southwestern Counts 1872 As Cuban Student Enrolls

Total enrollment at Southwestern Baptist Theological Seminary this fall hit 1872 with the arrival of Miss Nellie Rosales of Cuba.

Miss Rosales is one of the Seminary's 31 foreign students, representing 14 countries. Students have registered from 34 states and the District of Columbia. Texas leads with 905 students enrolled and Oklahoma and Arkansas are second and third in that order.

In the three schools of instruction the Seminary has 1217 in the school of theology, 115 in the school of sacred music and 606 in the school of Religious education.

Sixty-six students are working toward combination degrees in two of the schools.

Miss Rosales has entered the school of religious education and plans to be a youth director in Cuba when she graduates from the Seminary.

Foreign countries represented are: Argentina, Australia, Brazil, Canada, Colombia, Cuba, Formosa, Jamaica, Japan, Korea, Mexico, Netherlands, West Indies, South Africa, and Southern Rhodesia.

Another Dormitory For Ouachita

Ouachita College board of trustees awarded the contract for a new dormitory to Petersen, Garbi and Joseph of Little Rock, it was announced by Dr. Ralph Phelps, president.

Recommendation to accept the bid was made by the building committee of the trustee board and was submitted at the quarterly meeting by Chairman Marvin Green of Stephens, Ark. The committee studied the bids of 15 firms before accepting the low bid of \$270,650. R. Bruce Anderson of Little Rock is the architect.

"We were very pleased at both the number of bids sent us and the prices quoted on the building," Dr. Phelps stated.

Construction began Oct. 17 with completion of the three-story structure expected by August, 1956.

Location of the men's residence will be on the site formerly occupied by historic old Wallis Hall which was razed last year. The dormitory will be constructed along modern lines in the shape of an L adjacent to the west bank of the scenic Ouachita river, which meanders past the campus.

One hundred men and a resident counsellor will occupy the building thus easing an acute housing shortage created by a large enrollment this semester. Heating for the building will be by hot water from a central plant which can be converted to air conditioning at relatively low cost, it was stated. There will be six tile shower rooms, a lounge and patio overlooking the river featured in the building.

State Missionary Reed With Dierks Church

Jesse Reed, state missionary, was the evangelist in a revival meeting at First Church, Dierks, October 2-9. There were 5 additions to the church, 3 on profession of faith and baptism and 2 by letter. Sunday school attendance records were broken on two consecutive Sundays.

Tent Revival Nets 18 Additions

Dr. I. L. Yearby, secretary of evangelism for the Arkansas Baptist State Convention, assisted Pastor Andy Heskett in a tent revival meeting sponsored by First Church, Corning, and its city mission September 18-28. The meeting resulted in 18 additions to the church, 10 on profession of faith and baptism, 7 by letter, and one by statement.

Books Received

"Saved and Certain"

By T. G. Davis

Broadman

"Never A Dull Moment"

By Eugenia Price

Zondervan

Price, \$2.00

"The Douglass Sunday School Lessons, 1956"

By Earl L. Douglass

Macmillan

Price, \$2.95

"Expository Outlines on the Whole Bible"

Volume XVIII, Galatians-Ephesians

Zondervan

Price, \$3.95

Subscription Analysis Arkansas Baptist

New Budgets:

Acorn Church, Mena, Ouachita Association.

First Church, Jennie, Delta Association.
Grace Church, W. Memphis, Tri-County Association

New Club:

Harmony Church, El Dorado, Liberty Association.

Caroline Association

15 church budgets; 3 clubs; 8 churches with neither.

Carroll County

3 budgets; 2 clubs; one church with neither.

Centennial

9 budgets; no clubs; 2 churches with neither.

Central

22 budgets; one club; 12 with neither.

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

Surveys Sunday Laws

A survey of the Sunday laws, now on the statute books of the 48 states of our nation, is currently being made by the Lord's Day Alliance of the United States. Melvin M. Forney, general secretary of the Alliance, said that this survey was undertaken because of the tremendous interest being shown in every section of our country, relative to the proper observance of the Lord's Day.

Letters were sent to the attorney generals of the states, asking them to furnish the Alliance with the laws of their commonwealth relating to Sunday. A questionnaire, prepared by the Lord's Day Alliance, accompanied the letter. After the returns from the states are received in the headquarters office of the Alliance, a report will be made to bring up to date the status of the Sunday laws in the 48 states. This will be the first time in recent years that such a compilation of Sunday laws has been made.

According to the Alliance spokesman, communities in over 20 states are currently engaged in campaigns to close stores on Sunday and to return the Lord's Day to the Church. This trend, toward a better observance of the Christian Sabbath, is gaining momentum rapidly. The Alliance office, according to Mr. Forney, is besieged with requests, from every section of the nation, for literature and helps on the proper observance of Sunday. Forney predicts that if the present trend continues, it will not be long before there will be a tremendous public opinion to close business houses on Sunday and to give the Day to the Church for worship and the propagation of the Gospel.

Travels to Europe

L. R. Elliott, librarian of Southwestern Baptist Theological Seminary, left recently on a trip to Europe. He planned to establish working agreements between the seminary library and libraries of European universities. Countries visited included England, Scotland, and Belgium.

Death Claims C. G. Davis

C. G. Davis died Monday night of a sudden heart attack. Davis, age 55, was a member of the Executive Board of the Arkansas Baptist State Convention and superintendent of missions in Harmony Association. Mr. Davis had formerly served as superintendent of city missions in Little Rock for four years. He had held pastorates at First Church, Walnut Ridge, First Church, Waldron, Immanuel Church, Texarkana, formerly College Hill Church. He had been prominent in Baptist work in the state, having served as a member of the board of trustees of Arkansas Baptist Hospital in Little Rock and a member of the board of trustees of Botoms Baptist Orphanage, in Monticello.

Davis was a native of Vilonia, and a graduate of Ouachita College. He attended Southwestern Seminary, Fort Worth, Texas.

Survivors include his wife; a son, Rev. Floyd G. Davis of Fort Worth; a daughter, Mrs. Alta Jean Good of England; his mother, Mrs. M. L. Davis of Little Rock; two sisters, Mrs. V. B. Baty of Little Rock and Mrs. Hermon Voegel of Hot Springs, and four grandchildren.

Calls For Crusade Against Death and Crime Caused By Liquor

Declaring that "Alcoholics are multiplying twenty times faster than A. A. or all other rehabilitation groups can salvage these victims," Dr. Carl S. Winters, Pastor of First Baptist Church, Oak Park, Illinois, and a distinguished spokesman for social reform, told the first Fall Conference of the Illinois Temperance Council Sept. 27 in the Chicago Room at the Central YMCA, Chicago, that "America is in danger of moral bankruptcy and the undermining of American standards and ideals, unless an effective unification of church attitudes and programs is soon achieved." Dr. Winters urged that every church in every community become a center of constructive study and civic action on the relative values, alcohol, moderation and abstinence.

"It is high time," Dr. Winters declared, "that scientific researchers, social workers, religious leaders and institutions, and law makers join hands in a basic program which will be soundly scientific, basically religious and socially effective to turn back the liquor tide. . . This must be a combined operation because the largeness of our task demands the unity of our team."

"The most serious facts about this problem," he continued, are

"1. Alcoholism is a major factor in the death-dealing, life-crippling, mass-murder on our highways . . .

"2. Alcoholism is a major factor in our broken homes and our divorce-ridden society.

"3. Alcoholism is a major factor in juvenile delinquency, the crimson parade of crime, and bar-room politics.

"4. Alcoholism is a major factor in corrupting the tastes, undermining the standards, and breaking down the ideals of multitudes of Americans, which in turn renders them incapable of making the wise choices and standing for the high principles which have made America great.

"Many magnificent individuals and institutions like our psychiatrists, ministers, our churches, rescue missions and Alcoholics Anonymous, clinics, have done fine work, but the alarming fact of this growing evil makes it obvious that our present effort is not enough."

Auto Wreck Kills Mrs. W. E. Holcomb

Mrs. W. E. Holcomb, wife of a former president of Mississippi Baptist Convention, died recently in an automobile wreck near Gulfport, Miss.

Holcomb, a layman and member of First Baptist Church in Jackson, Miss., was slightly injured in the accident. He is a brother of T. L. Holcomb, executive secretary of Southern Baptist Foundation.

—Baptist Press.

Texas Hospital Adopts 'Courtesy Card' System

Baptist Memorial Hospital in San Antonio, Texas, has inaugurated a hospital "courtesy card" system which its administrator, F. R. Higginbotham, says is the first such system in the state.

The "courtesy card" will be issued to persons after their applications are processed in the same way any other "courtesy card" applications are handled.

The new system will enable San Antonio residents using the hospital to receive hospitalization without delay, while routine arrangements are being made for entry into the hospital. It will also keep them from having to make an entrance deposit, Higginbotham said.

Baptist hospitals in Arkansas, Tennessee, and possibly other states use a similar "courtesy card" system. "Courtesy cards" in the hospital field are an innovation of the last four or five years. Only a small number of hospitals have adopted the system to date.

—Baptist Press.

Young People in the Sunday School

A. V. Washburn, Author

The recent surge of emphasis on Young People's work in our Sunday schools has brought rapid expansion. There have been pressing demands for a book which would give up-to-date treatment of how to deal with this age group. Mr. Washburn has given us such a book.

Reaching young people, and meeting their needs is strategic for the future, important for today. Have we been selling them short? How can we challenge the possibilities of this virile age group? How can we help them meet the problems of transition—both inward and outward? How can we lead young people to personal experience with the Saviour, with the Holy Spirit, with God the Father? How can each individual be led to right attitudes toward himself, the church, others, home marriage, and society?

Through the study of current experiences in many churches Mr. Washburn shows how young people can be reached and enlisted. He shows how Southern Baptists are meeting the needs of these young people who are in the armed services, those who are married, the college students away from home, the seventeen- and eighteen-year-olds, and the older young people.

Out of wide experience in the field of Young People's work, plus rich comprehension of the over-all program of the Sunday school, Mr. Washburn has given us a strong, practical discussion of "know how" permeated with a warm spiritual appeal. The book is designed for study by young people themselves along with their leaders. Pastors and general officers will find here very timely help in strengthening what has, until recently, been a weak spot in the ministry of many of our Sunday schools.

Order from the Baptist Book Store.

The Editor Reports

By JOHN McNAB

(Condensed from the PRESBYTERIAN RECORD)

Has it never occurred to you that a Church paper with its informative and inspiring articles can set the pattern of Christian thinking for our congregations? Any worthwhile religious journal aims at two things: it seeks to confront men, women, and children with the living Christ and also to make those who have accepted Him more intelligent and consecrated Christians.

. . . An official journal, like our own, will seek to promote the causes that our boards plan for the advancement of the whole Church. It will bring to our members a deeper understanding of church projects but its ultimate goal must ever be the enrichment and deepening of faith.

Our real purpose is to serve the Church and to serve it to the utmost. There may be serious limitations on both budget and staff, nevertheless, we do not consider these things should be made an excuse for a poor paper. . .

Its high purpose can only be attained by the most cordial co-operation of each congregation. The General Assembly noted with satisfaction the continuing increase in circulation through the operation of the Every Home Plan. There are now 62,400 subscribers, and as congregations concentrate on "Record Week" . . . it is hoped that many more churches will enroll their members in this forward movement.

Some people wonder if the adoption of the Plan is worthwhile. Testimony from congregation. . . is that both young and old take a greater interest in church activities and in stewardship, and that the regular reading of *The Record* creates a deeper loyalty.

There is no finer Presbyterian than an informed Presbyterian. Knowledge of what his Church is doing creates enthusiasm and this will help plug the leakage created by change of address and the entry into a new environment. . .

This is an age of propaganda. Jehovah's Witnesses pour forth millions of pieces of literature yearly. The false "isms" concentrate on the printed page. Surely The Presbyterian Church in Canada with its high educational standards for clergy and laity will not allow these cults. . . to outdo its own zeal and aggressiveness in the spread of the printed page.

Every congregation, every minister. . . can promote the all-over reading of *The Record*, even the people who have been lukewarm, by the adoption of the Every Home Plan. . . Should not each congregation also appoint someone with writing ability and news instinct to keep the pages of our Church journal bristling with the achievements of the local congregation in these days of Presbyterian expansion?

Minister Licensed

T. J. Bullion was licensed to preach by Calvary Church, Osceola, September 2. He has enrolled in Ouachita College, Arkadelphia, as a ministerial student. He was recently married to Miss Joyce Staggs of Keiser.

Wouldn't it be wonderful if when we were asked an embarrassing question at home we could answer, "No comment," like the big shots in Washington do?

—Quote.

Christian Horizons

By Religious News Service

Senate Group Cancels Religious Liberty Hearings

The Senate Judiciary subcommittee on constitutional rights called off public hearings on freedom of religion.

Sen. Thomas C. Hennings, Jr. (D.-Mo.), chairman of the subcommittee, said his group will secure all the information it needs from 10,000 questionnaires it has distributed to religious leaders.

"No oral witnesses" will be heard, he said.

The Missouri Senator said, "we have requested the staff to prepare and submit a report on the information received in response to the questionnaire on the religious clause of the Bill of Rights."

He added that a deadline of Oct. 22 was set for the staff to tabulate replies that are to be counted.

Public hearings on freedom of religion were originally scheduled to open an investigation of constitutional rights, including freedom of speech, press and assembly.

It became apparent, however, that a lively controversy over separation of Church and State was likely to break out among witnesses from various religious groups, and the hearings were "postponed" shortly before they were to open on Oct. 3.

Galveston Clergy, Chamber To Renew Fight on Vice

Clergymen and Chamber of Commerce leaders pledged at a joint meeting to renew their fight on organized vice in the island resort city of Galveston, Texas. They acted after hearing a report that a recently-ordered crackdown on brothels and gambling houses is being widely ignored.

E. J. Pennington, Sr., president of the Chamber of Commerce, said the meeting agreed on a single campaign under the direction of the chamber.

George Scotchmer of First Presbyterian Church, president of the Galveston Ministerial Association, said his group will support the chamber but also continue its own efforts to form a citizens' committee as a "watchdog" over law enforcement.

Action of the two groups was responsible for the close-down ultimatum issued late in August by city officials.

Report 141,733 More Liquor Places Than Houses of Worship

There are now 141,733 more bars, cocktail lounges and liquor stores in the United States than churches, synagogues and temples of all religious groups, the Methodist Board of Temperance reported.

Church building, despite its record level, is "running a losing race with saloon building," the board said.

It called attention to a report by the Internal Revenue Service that as of June 30 there were 277,466 retail liquor and 164,323 retail beer dealers holding federal licenses, a total of 441,789 establishments dispensing alcoholic beverages.

On the other hand the number of houses of worship in the country totals 300,056, the board said.

September Church Building Reached New High

Church construction set another new monthly record—\$70,000,000—in September, the Departments of Commerce and Labor reported.

The development was unexpected because building usually drops off in September due to inclement weather in northern states. In the same month last year, \$58,000,000 worth of new construction was started.

The record month pushed total construction by U. S. churches to \$539,000,000 for the first nine months of 1955, an increase of \$121,000,000 over last year's level.

An estimate of \$600,000,000 for church building made by government economists for this year apparently will be exceeded by a considerable margin.

National Council Board Defines Church-State Separation

Separation of Church and State does not imply that either should be indifferent to the interests of the other, the General Board of the National Council of Churches declared.

The board approved a statement on religious and civil liberties which declared:

"The National Council of Churches holds the first clause of the First Amendment to the United States Constitution to mean that the Church and State shall be separate and independent as institutions, but to imply neither that the State is indifferent to religious interests nor that the Church is indifferent to civic and political issues."

Argentine Government Restores Subsidies to Catholic Schools

Roman Catholic schools will again receive State subsidies under a decree issued by the new provisional government of President Eduardo Lonardi.

The decree ordered resumption of government subsidies and grants to private educational establishments. All such financial aid had been abolished by deposed President Juan D. Peron's regime. The majority of private schools in this country are run by Catholic religious orders.

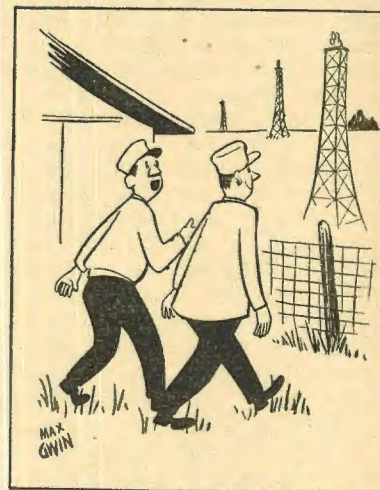
Meanwhile, Foreign Minister Mario Amadeo revealed that the new government plans to restore to the calendar five Catholic religious holidays which the Peron regime removed from the list of those observed nationally. They are Epiphany, Corpus Christi Day, Assumption Day, All Saints Day, and Immaculate Conception Day.

Disciples Gained 140,000 In Year of Evangelism

Membership in the Disciples of Christ increased by nearly 140,000 during its 1953-54 "Year of Evangelism." It was the denomination's most successful year of evangelistic activity.

The report was made at a Disciples Area Assembly, one of 12 being held this fall across the country in place of the usual General Assembly of the International Convention of the Disciples of Christ.

A Smile or Two



I've been rotating my crops. First corn, soybeans, and then oil wells.

A young mother was bathing her baby and a neighbor's little girl was holding a doll minus an arm and a leg.

"How long have you had your baby?" asked the little visitor.

"Three months," replied the mother. And the little girl said:

"My but you've kept her nice."

The third grade was learning the letters of the alphabet.

"What comes after T?" the teacher asked. Ella quickly replied, "V."

"Yes," said the old man, "I have had some terrible disappointments but none stands out over the years like the one that came to me as a boy."

"And what was it?"

"When I crawled under a tent to see a circus—and discovered it was a revival meeting."

During a dust storm at one of the Army camps, a recruit sought shelter in the cook's tent. After a moment, he remarked to the cook: "If you put the lid on the kettle, you wouldn't get so much dust in the soup."

"See here, my lad," said the cook, "Your duty is to serve your country."

"Yes," said the recruit, "but not to eat it."

Uncle Henpeck: "You boys of today want too much money. Do you know what I was getting when I married your aunt?"

Nephew: "No, and I'll bet you didn't either."

Mrs. Brown: How children's tastes do change.

Mrs. White: Yes, when my two were small, Johnny just loved soldiers and Mary was crazy for brightly colored dolls. Now Mary is crazy about soldiers, and John runs after every painted doll he sees.

Hurried Traveler: "I want to catch a late train to New York."

Information Clerk: "Take No. 9—that's usually as late as any."

A deer hunter arrived for his first season at a Wisconsin lodge and began unpacking his large assortment of equipment. Attached to one of the guns was a drawing of a deer and below it a message from his wife: "Here's what one looks like."

News From Baptist Press



Arkansas Contribution To Cooperative Program

The September financial report released by Routh showed that the Convention received \$941,289 during the month on its Cooperative Program budget and an additional \$121,050 in designated offerings.

The September, 1955, total of \$1,062,340 exceeded the total of \$902,359 for the same month in 1954 and the \$771,801 received in September, 1953.

Arkansas sent in a total of \$35,128 which includes \$34,954 through the Cooperative Program and \$174 in designated offerings.

Routh said all states but Kentucky and Virginia have already sent in more money this year through the Cooperative Program than they did in 1954.

Arkansas, through September, is 2.73 per cent above its Cooperative Program contributions at the same period last year, compared with an overall Convention increase of 7.92 per cent.

Says Liquor Necessary To Be a 'Good Host'

The president of American Airlines told men at First Baptist Church in Dallas that his airline must provide liquor on its flights to be a "good host."

Airlines President C. P. Smith presented his views to a men's Sunday school class which had sent American Airlines a resolution deploring the serving of liquor on its planes.

The class described the practice of serving alcoholic beverages as "evil," and asked that American Airlines discontinue this practice.

Replied Smith: "... the good host will provide for those guests who want (liquor) as a part of their meal service. It is our intention that the airline will be a good host. . . ."

Children's Home Drops Individual Sponsors

Georgia Baptist Children's Home has discontinued its policy of individual sponsorship of children.

The policy allowed Sunday school classes and friends of the children's home to provide special favors to individual children they sponsored.

John C. Warr, general manager of the home, explained that children who were not sponsored by anyone, "built up and held resentment when they were not chosen." It caused problems between those receiving special favors and those not receiving them.

"We hope that all sponsoring groups and individuals will direct their help through the churches to our general operational fund or send it directly to the home," Warr continued.

Dormitory Blaze

Fire of undetermined origin damaged nine rooms in Mary Erin Porter Hall of Mercer University in Macon, Ga. None of the girls living there was reported injured. The fire occurred on the opening day of the new school year.

Church to Disband

Cooper Street Baptist Church in Atlanta, Ga., will disband and give its property, worth about \$25,000, to the Atlanta Baptist Association. The association will assume \$5,000 liabilities of the disbanding congregation.

Quarles New Chairman Of Program Committee

Chester L. Quarles, executive secretary of Mississippi Baptist Convention, has been appointed chairman of the future program committee of the Southern Baptist Promotion Conference.

He succeeds T. B. Lackey, executive secretary of the Oklahoma convention, who was chairman for several years.

Committee appointments were made by J. Norris Palmer, pastor of First Baptist Church here and chairman of the Promotion Committee.

Other members of the future program committee include Forrest Freezor, Dallas, Tex.; Earl Harding, Jefferson City, Mo.; Searcy S. Garrison, Atlanta, Ga.; Frank Norfleet, Paducah, Ky.; J. Carroll Chadwick, Center, Tex.; Archie Ellis, Columbia, S. C.; W. L. Howse, Nashville, Tenn., and Duke K. McCall, Louisville, Ky.

McCall Asks Taverns Be Closed on S-D Day

A Baptist educator suggested that stores selling liquor close their doors for a 30-hour period to reduce traffic accidents on Safe-Driving (S-D) Day. S-D is scheduled Dec. 1.

The suggestion came from Duke K. McCall, president of Southern Baptist Theological Seminary and also president of the National Temperance League.

Speaking for the temperance group, McCall wrote President Eisenhower whose Committee on Traffic Safety is making plans for the nationwide observance of S-D Day. The goal of S-D Day is to be traffic accident-free.

Since "alcohol is directly involved in at least 20 per cent of the Highway deaths (and) is continual deadly threat to highway safety, we therefore suggest . . . your Committee on Traffic Safety call on all . . . alcoholic beverage outlets to close from 6 p.m., Nov. 30, through midnight, Dec. 1," McCall wrote.

"We sincerely believe that no single step can be taken which will do more to make S-D Day a day free from accidents," he continued.

Something New—Services 3 Times Sunday Mornings

First Baptist Church in suburban Arlington of Jacksonville, Fla., is trying a new plan—holding three worship services every Sunday morning and a double Sunday school.

Pastor R. Grady Snowden said that in addition to worship hours at 8:30 and 11 a.m., one will be held from 9:45 to 10:45. The 9:45 service will be primarily for junior, intermediate, and young people's departments.

The pastor will preach at the 11 o'clock service and will alternate between the two earlier services each Sunday, with the third being conducted by an associate.

This unique arrangement is necessary, according to Snowden, to allow for Sunday school expansion. He expects average Sunday school attendance to increase by at least 200.

First Nebraska Church

The First Southern Baptist Church, formed recently in Lincoln, is the first Nebraska church to affiliate with the Southern Baptist Convention. The 34 charter members petitioned for membership in the Southern Baptist state convention in Kansas.

Denominational Calendar

25: State Planning Meeting for Associational Training Union Officers, Little Rock

District W.M.U. Meetings begin

30-Nov. 6: Christian Stewardship week

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Counselor's Corner

By DR. R. LOFTON HUDSON

Community Drives

Question: Our city has a Community Chest drive each year. A great many of the organizations which receive money from it are sponsored by religious denominations other than Baptists.

My question is: Should we give to this drive or should we make our offering to our own agencies. We tithe, but because of limited income we can give little as offerings.

Answer: Unfortunately many religious agencies try to get their hands into the community kitty. This is not right. Get your friends to join you in writing protests to the powers that be.

Christians have certain civic responsibilities over and above their church giving. We are a part of Caesar's community as well as of God's.

On the other hand, it seems to me that your tithe should go into the Lord's treasury, each Lord's Day. This goes for some offerings also. This ought to come first.

Then, if you are able, you should give to the Community Chest, Red Cross, and other drives. Each one must give as he feels that he can. But I would make my major offerings to those causes which carry out their work in the name of Christ.

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

Graham Will Speak To '56 Convention

Evangelist Billy Graham will speak next year in connection with the annual session of the Southern Baptist Convention in Kansas City, Mo.

Graham's appearance was announced by C. C. Warren, of Charlotte, N. C., president of the Convention.

He told a local group making plans for the Convention session that Graham will speak the night of May 30, which is the first night of the Convention.

According to arrangements, Convention delegates will be seated before the public at large is admitted to the Convention hall that night. Graham's sermon subject is "America for Christ."

1956 Summer Courses In Teaching to Read

Carver School of Missions and Social Work in Louisville, Ky., will offer courses next summer in how to teach people to read.

Classes will be taught by Richard W. Cortright, technical consultant for World Literacy, Inc., of New York City.

According to estimates, three out of every five persons in the world are illiterate. Many Christian missionaries and other religious workers will be serving among these people and will want to take the Carver courses, school officials believe.

A Pilot's Letter-To-The-Editor

Published in the *Christian Science Monitor*
and Reprinted from *The Voice*

I started with my company over eighteen years ago, being in passenger work for about four years before becoming a pilot and have served as captain for the past twelve years. It has been incredible to see the change that has taken place over the years, especially so in the last three years, regarding the liquor problem. Time was when a passenger was not allowed to board if an agent could detect the odor of liquor. Now if that type of passenger isn't already under the influence of liquor when he comes aboard, he is given the ingredients to make him so!

I first became aware of the situation on my airline in April of 1954 and immediately wrote the president of the Air Line Pilots Association, with copies to the Chairman of the Civil Aeronautics Board and the Chairman of the Civil Aeronautics Administration. In my letter I stressed the fact that, in my opinion, safety was being compromised if we exposed ourselves to a potential situation where a "man of distinction" could go "berserk" in the airplane.

Pilots' Request Ignored

The Air Line Pilots Association passed a resolution at their biannual convention in October, 1954, condemning the airlines' present practices regarding liquor. The Stewardestes and Stewards Association took similar action at a later date.

The Civil Aeronautics Board has the authority to stop this situation immediately but to date has taken no action except to pass the responsibility for behavior of passengers to the pilots. The Ohio legislature recently passed a state law making it illegal for the airlines to serve or sell liquor in Ohio. California just passed a law making it legal.

For the safety of the passengers there is a regulation requiring that the door to the cockpit be unlocked during takeoff and landing. This is in case of emergency (the front cargo loading door becomes available for exit

by the passengers if needed). This is a good rule, but I had two cases last fall when I had to order an obviously intoxicated passenger from the cockpit at night during final approach to landing!

We are faced with a serious problem with many airlines serving free liquor, some charging. The "Champagne Flights" and the "Cocktail Hour" are being used forcefully in the airline advertising. The passenger reads the ads, buys his ticket, and brings along his own bottle to supplement the ration given by the airline. Can we expect two stewardesses, sometimes one, to minister carefully to the needs of 50 to 90 people on an hour and a half to seven hours flight and still keep an eye on those that are imbibing? Practical experience has proven to me they can't and should not be expected to do it.

Pilot—Not Police

Should one of us "up front" be expected to leave his post and come to the cabin to subdue the one getting out of hand? Chances are we will all be at our busiest at the time this happens. What to do? Dump gasoline and make an unscheduled landing with the resultant interruption to the rest of the passengers? There is no place to lock him up or conceal him. The rest of the passengers become in reality a "captive audience."

I heard of an incident on one of the airlines two years ago where an intoxicated passenger came forward, gained access to the cockpit, and took a hefty swing at the captain. Fortunately, the individual was subdued before any damage was done. Picture, if you will, an instrument approach in rather inclement weather, possible emergency in existence, and add one "out of hand" intoxicated passenger—an unexplained accident in Wyoming? Several other unexplained accidents?

Let's revive the old rule: "No liquor on the airlines!"

Public Relations Will Spread The Southern Baptist Message

(Condensed from *Baptist and Reflector*)

By JAMES W. CARTY, JR.

Church Editor, Nashville, Tennessee

Effective public relations will help Southern Baptist churches interpret and spread their religious programs and spiritual life.

Baptist churches and individual Christians are vital and dynamic. They need to share their Christianity with the public.

Fortunately, church leaders increasingly are becoming aware of this need. Their hunger for knowledge in this field is expressed in various ways.

Annual Writers' Conferences

One evidence is the great interest in annual writers' conferences at Baptist assemblies.

Another sign is purchase of recent books in this field, such as *Practical Church Publicity*, written by Richmond O. Brown, department of advertising, Baptist Sunday School Board.

Church leaders can learn practical technique from articles and books on journalism, psychology, sociology, and semantics.

Let The People Know

By letting the American people know what Baptist churches are doing, church leaders provide information about the contribution of religion to the United States.

Each Christian and every Christian group has public relations, whether conscious of it or not. These relations may be planned or unplanned, effective or ineffective in advancing the Kingdom of God.

Development will be haphazard if churchmen refuse to acknowledge the need for a planned public-relations program and fail to develop an effective program.

The Best Kind of Program

The best public relations program is having a vital church filled with genuine Christians.

Interpretation of a church program should be based on factual information, integrity, and honesty.

Churches need to send regular releases once a week or more frequently to daily and weekly secular newspapers and frequently to church periodicals.

A publication may not use every item submitted, but congregations still should send them regularly. Getting the name of your church in print from time to time keeps your organization before the public. It also shows your varied, rich program of activities.

Events Are Newsworthy

The calling of a pastor, the election of officers are of major importance. Also significant are growth in membership and budget, financial drives, plays, cantatas, special programs at Easter, Christmas, and Thanksgiving, new insights presented in sermons, and installations and ordination services.

Call your church editor and make friends with him. Do your share in bettering the co-operation of press and pulpit.

to unfavorable analysis the developments which occur in another Christian communion. Only when such developments affect the very core of the Christian religion, especially the doctrine so foundational in New Testament Christianity, of the perfect Saviourhood and the complete Lordship of Jesus Christ, can such a course be justified." The Christian world owes a debt to the Presbyterians for this straightforward exposition of a growing heresy.

—*The Watchman-Examiner.*

Emphasis on Virgin Mary

By JOHN W. BRADBURY

Last year in Detroit, the 166th General Assembly of the Presbyterian Church in the U. S. A. charged a commission to study the significance of the Roman Catholic Church's observance of the Marian Year "in relation to Christ's place in the Christian religion and to the unity of the church which he has founded." The commission reported to the 167th General Assembly in Los Angeles this year. It issued a statement criticizing the Roman Catholic Church's exaltation of the figure of the virgin mother. It asserted that an increasing emphasis by the Catholic church on the role of the Virgin Mary has "widened the breach" between that faith and "all other Christian communions." The statement added that the devotion of Roman Catholicism to Mary "now equals, and even exceeds, the devotion to Christ himself."

High lights of the commission's report were read from the convention platform by Dr. John Alexander MacKay, president of Princeton Theological Seminary. The statement declared that "the festivals in honor of the Virgin Mary which marked the Marian Year of 1954 set in bold relief the status now accorded to the mother of our Lord in the Roman communion. In the celebration of

that year, the progressive trend to exalt the figure of the virgin mother to the office of associate partner in the work of redemption reached its culminating part. Mary of Nazareth has become coredemptrix with her Son. . ."

The statement added, "Today the Roman communion stands alone, in proud, yet tragic, isolation from all other Christian churches . . . The glory of Christ's headship in his church, his undying concern for the members of his body and for all human beings, is both tarnished and challenged by the new status accorded to the Virgin. The meaning of Christ's kingship for life and history becomes emptied of all true significance . . . The Fatima cult provides a moving, pictorial, and allegedly historical basis for the idea, so insidiously inculcated, that the Virgin Mary is that member of the celestial family who is most sympathetically and potently related to the problems of our disordered world. Because of that and in virtue of her God-given office as mediatrix, she is the one most capable of achieving the solution of man's problems today."

The statement further observed that "nothing is more distasteful than to subject

Escape to Freedom

By JOHN J. HURT, JR.

Somewhere in Germany—The suffering in years gone by and anxiety concerning the future is etched forever in the faces of the thousands who flee each month to the freedom of West Germany.

The skin on their frail bodies is drawn taut by meager diet in the lands of the Soviet Union and its satellites. They walk with stooped shoulders. Yet, they are quick to express joy in the liberation that came as they crossed the border from long years of slavery.

Some came legally, having bought their freedom by years of work and the hoarding of meager wages. Some slipped from Soviet domination at Berlin while thousands more risked their lives by making the dash in rural areas.

Statistics Lacking

Statistics are lacking on the total who flee each month into West Germany but their number is legion. It is known that almost 60,000 East Germans sought refuge in West Berlin during the first six months of the year.

Once across the border, whether it be from Soviet rule or Yugoslavia, they enter a reception camp operated by the Republic of West Germany. After an average stay of about a month, they go to a transient camp where they are housed and fed until given a permanent location.

Life in these camps is not ideal but it is surprisingly good. The camps are run with the usual German efficiency, the housing is good but limited, and the meals probably are above the German average.

These and other opinions are ours after spending a day in three of the camps and tasting the food in two of them. Their locations must not be revealed, as agreed to get visiting privileges, nor may names of people be used although they are a part of our notes.

Typical Camp

Typical of the camps is one which quartered German troops before and during World War II. Its stone buildings make a square with community life, for the refugees, confined largely to the grounds in the center. However, they are free to come and go in the nearby town.

A Protestant pastor from a nearby city ministers to the spiritual needs, alternating with others on a three-month basis.

What is the religious attitude of the people?

"The need here is much bigger than in my parish at home," he replied through an interpreter. "The people come to my room until late at night for consultation and comforting." He added that anxiety was basic in most problems.

The pastor went on to explain that many of the children in the camp "haven't even seen a pastor for 10 years." He added that they did not know the Lord's Prayer nor the Ten Commandments. "People who haven't had a pastor are the ones who feel the greatest need."

This particular visiting minister said his religious program was "Christ-centered" but somewhat non-denominational. His little chapel will probably seat 300 on the crude benches, many without back rests, but he reported it is packed every Sunday with people standing. There is an attendance

of about 50 each morning at a devotional period.

The pastor, through the camp manager and trained workers, sponsors a kindergarten where 72 children are enrolled.

Reception Center

The fear and anxiety is not written as deeply into the faces of the people in the transient camps as it is in the reception center. The reception center is the stopping place for 30 days after a temporary period of interrogation when they first cross the border. The transient camp offers more security in that it probably will be their home for a year while employment is found for permanent residence. Germany's economy is absorbing the people at a surprisingly rapid rate. In fact, housing is the time factor for many of them.

There is a code of honesty in the reception center which baffles an outsider. The people who buy their freedom cross the border with only the personal belongings they can carry, usually in big wooden boxes, and with no money. These possessions are stacked in a warehouse where the manager said they were safe as if under lock and key. The three camp managers reported little or no trouble with discipline.

Good Diet

Meals are served through a central dining room, although the food can be carried back to the room where several families may be living. In one camp, the rule was 10 people to a room because of overcrowding although in most instances it was one family to a room.

For lunch on the day of our unannounced visit, noodle soup with liberal portions of meat was the main diet. With it went a loaf of bread of which the Europeans are so fond.

The three camp managers reported the people "very religious." This could be borne out in trips through Germany where military chaplains and local Baptist pastors told of many churches started by refugee Baptists.

The Germans, with their genius for organization, apparently are doing a masterful job in operating the camps. They are overcrowded but that is a handicap that cannot be overcome. The people cannot be turned back.

All the transient camps, where the average stay is a year, had schools for the children and some offer special study for the adults. The teachers in some cases are themselves refugees and others were recruited in the nearby area. The neatness of the school rooms and the work on the blackboards along with other displays were most impressive.

Refuse to Talk

Few of the refugees would talk through an interpreter concerning their experiences behind the Iron Curtain. Their silence was to protect relatives and friends left behind and probably also to expedite the release of other native Germans.

One young mother, haggard almost beyond description, said her 11 years were not "too bad for I was lucky." She was taken from her family in 1944 and worked as a lumber jack in Russia for three years. She admitted working eight hours a day, with only two meals, and only when questioned again by

A Great Book By A Great Man

What other kind of man can write such a book? Other kind have thought that they could do so and have even put forth strong claims that they had done so. But we will leave this point to the verdict of history and turn our attention to the man and to his book in mind here. The man is Dr. Elton Trueblood of Earlham College, Richmond, Indiana, and the book in mind is made up of Dr. Trueblood's six lectures at Brown University in 1954. The title of the book is **Declaration of Freedom**. It is published by Harpers, New York, and sells for \$1.50.

Dr. Trueblood has ten previous books to his credit, most of which I have read with great pleasure and with unspeakable profit. He taught in our state—at Guilford College—in his early days of teaching. I have met him and heard him speak on two occasions. And these experiences combine to make me feel that he is the right man in the right place in being on leave of absence from his class room to serve as Chief of Religious Information in the United States Information Agency and as Religious Advisor for the Voice of America. Those who are in touch at all with the trend of Dr. Trueblood's thinking know full well that he believes, and believes strongly and deeply, that the human race is divided today into two fairly equal camps, and that these two camps are in a life and death struggle for supremacy in the earth. This fight too, is a fight of ideas rather than muscle. **Declaration of Freedom** is a strong, clear, and appealing discussion of this critical issue that is on in the world. The essence of this fight is the struggle between dialectic materialism and those who claim that man is a free spirit in a world that is being guided and controlled by a personal God—a God of free Spirit dealing with spirits made in his image and after his likeness. As I have often said, I say again, "Would that every person in our land might do with this book what the angel of the Lord told Ezekiel to do with the little book that was shown him—'Eat it' (Ezek. 2:8 - 3:3)."

—W. R. Cullom

Wake Forest, N. C.

the interpreter said she had to walk eight miles to work, starting at 4 a.m.

She met the young man who now is her husband in a labor camp in another country, which must be unidentified, and now in West Germany hopes "to start life anew."

When will this flow of humanity across the border to freedom end? One camp manager raised his hands in a hopeless gesture and said simply, "I don't know."

Apparently they are a higher class of people than the average. Their faces indicate this. Yet, they know little of modern life. Both adults and children flocked around the little German car in which we were traveling, having a special interest in the blinker turn signal on the car.

Those with any mechanical or professional skill will go quickly into the German economy. Others as laborers will have work in rebuilding a battered Germany as soon as housing on the outside can be found.

The problem now for all of them, the managers explained, is getting settled in a new life they seek so desperately. Most of the troubles in the camp are caused by the enforced idleness.

People of all nationalities in this part of the world want to turn their backs on war and find security. It is doubly true in the refugee camps.

—The Christian Index.

When Should I Tithe — Before Income Tax or After?

By W. D. KENDALL

Secretary, Advertising Department

Baptist Sunday School Board

EDITOR'S NOTE: Mr. Kendall presents some very fascinating statistics. The Baptist Press has double-checked all figures with the government's department of internal revenue.

Should I tithe on my income before income tax is taken out or afterward?

This question perplexed me once and led me to find out the facts on both sides of the question. It also puzzles many other Christians.

Let me show you what I discovered. The government, through its tax laws, makes it easier for you to be generous to your church without a proportionate reduction in your personal spending money.

Say you make \$4,000 a year. Did you realize that by tithing before income tax, you can give \$77 more to your church, yet reduce your personal spending money only \$60?

If your income is \$10,000 a year and you tithe on the full amount, you can give \$238 more to the cause of Christ but your spending money is reduced by only \$157.

If you're a top money-maker, your church benefits all the more. Here's the figuring on a \$100,000 annual income with the tithe given on the total. By giving up \$835 of your spending money during the year, your church can be \$6,421 better off.

WON'T FEEL THE LOSS

Here is what that means. If the man making \$4,000 a year tithes before taxes are taken out, he can give \$77 more a year to his church but only \$60 of that amount comes out of his own pocket money. He doesn't feel the loss of the other \$17 since he would have had to pay it to the government had he not given it to the church instead.

Look what a difference it makes in the case of a high-salaried person.

By tithing the full \$100,000, he gives the church \$10,000. If he waits to let the government tax him first, then the 10 per cent tithe on what's left will be only \$3,579.

The man who tithes on the full \$100,000 has an income after tithes and taxes of \$31,380. If he does the opposite and pays taxes before he tithes, his income remaining after tithe and taxes is \$32,215 for the year, a difference of just \$835.

Figures like these make it obvious how a little sacrifice means much financially to the cause of Christ. (If you want to check the figures in detail, take a look at the accompanying chart.)

This is a very generous attitude on the part of the government toward religious and charitable institutions. Under new income tax laws effective in 1954, the amount deductible for donations to churches and groups of churches rose from a former 20 per cent allowance to a new 30 per cent allowance.

THE MONEY YOU SEE

Some Christians have the attitude, "If I don't ever see the money the government takes in withholding tax, it isn't mine!" This means they try to tithe only on their "take home" pay.

This sounds very reasonable at first. However, a thorough study reveals there are at least four strong reasons for tithing before taxes.

1. This plan produces far more

	Tithe on Income After Tax	Tithe on Income Before Tax
Taxable Income before Contributions	\$100,000	\$100,000
Contributions	3,579	10,000
Taxable Income	96,421	90,000
Tax	64,206	58,620
Net Income before Contributions	35,794	41,380
Net Income after Contributions	32,215	31,380
Taxable Income before Contributions	\$10,000	\$10,000
Contributions	762	1,000
Taxable Income	9,238	9,000
Tax	2,381	2,300
Net Income before Contributions	7,619	7,700
Net Income after Contributions	6,857	6,700
Taxable Income before Contributions	\$4,000	\$4,000
Contributions	323	400
Taxable Income	3,677	3,600
Tax	769	752
Net Income before Contributions	3,231	3,248
Net Income after Contributions	2,908	2,848

Please note the great difference in the amount which the church gets as compared to the amount the individual has left in the two methods of figuring. These figures are based on taxes for a single person, who is not head of a household. However, the pattern is similar for someone who is head of a household.

Stepping Stones

CHAPLAIN W. W. HAMILTON, *Southern Baptist Hospital*
New Orleans, La.

The first distinct and lasting memory the writer has of his father was when he was being helped across some stepping stones on the way to Sunday school. In the town where the little fellow was growing up the muddy streets were crossed by means of stones set on edge, and his legs were unequal to the spaces between them. The father held the hand of the child, and saw him safely across.

Through the years that experience has reminded him of the strong and unflinching care of our heavenly Father's hand, and of the statement by Jesus that no one can take us away from him. To do so Satan would have to undo the hand of God and undo the work of the Saviour, and how impossible are both of these. It is good to recall that when needed the father was there, and that the lad's feet were being guided and helped toward the church and his heart toward worship and the Saviour.

Tennyson, the beloved poet-laureate said, "I hold it truth, with him who sings

To one clear harp in divers tones,
That man may rise on stepping stones
Of their dead selves to higher things."

Emmerson wrote, "Wisdom is not found with those who dwell at ease; rather nature, when she adds brains, adds difficulty." Someone observed that, "Difficulties strengthen the mind as labor does the body." In listening to the voice of a well known singer, one of the company present said, "That singer needs to journey through deep waters. His voice lacks the soulfulness which can come only from a great sor-

row." Beecher said, "Difficulties are God's errands and when we are sent upon them, we should esteem it proof of God's confidence, as a compliment from God."

In the Bible we are said to be blessed when through divine grace we master the stepping stones of temptation. We shall remember the joy of victory and not forget the hand of the Father. Our stumbling blocks, our struggles, our sickness can be so overcome as to lift us above ourselves to higher and better things.

Mr. Robert A. Vogeler, who was kept in prison so long by the Hungarian government, said that among the few articles he was permitted to have was a Bible, and it was to him a priceless possession, giving him strength and assurance as day by day it became the lamp and light for the many dark times. His grateful testimony was that truly God's faithfulness was unflinching, enabling him in his weakness to accomplish that which seemed impossible.

The Negro, who could only with difficulty spell his way along in reading the Bible said, "When I is so upset by trials, I goes to de Bible, and I never goes far before I finds dem words, 'It came to pass.' Our childish feet may have difficulty in keeping out of the mud at the crossings of life, but our Father's hand will enable us to make good use of the stepping stones, and continue on our divinely provided way.

—OOO—

"The greatest menace today is not the denial of the power of prayer but rather our gross neglect of prayer."

—Copied

for missions and church budgets.
2. There is scarcely any difference as far as the individual is concerned.

By tithing before deductions, the individual's gifts to his church are increased anywhere from 20 per cent (for someone making \$4,000 a year) to almost three times as great (for someone making \$100,000 a year).

3. Consider carefully what real income is. The money taken out in income taxes and for other things like retirement and insurance before "take home" pay is just as much "money" as that "taken home."

The "take home" pay purchases benefits like housing, clothing, food, and recreation; income tax deductions buy the benefits of government. Health and retirement deductions buy protection.

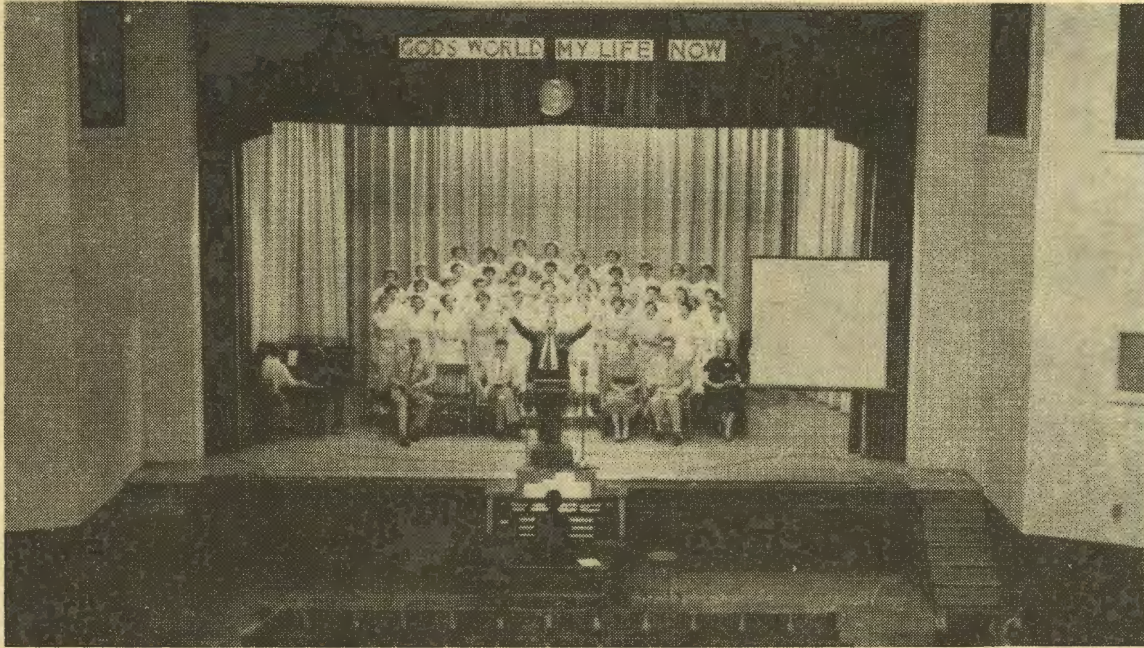
4. It obeys the Bible teaching "Bring ye all the tithe."

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After Glow At Arkadelphia

90 Decisions at B.S.U. Convention



The Arkansas Baptist Student Convention, meeting in Arkadelphia for its 1955 convention, closed its last two sessions with impressive decision services which saw ninety students making commitments of life to Jesus Christ. For some it was the decision to accept Christ as Saviour; for many it was the personal surren-

der to God's will for their lives. One of the highlights of the convention was the music. Richard Essman, student at Arkansas State College, aided Mr. Dick Baker of Ft. Worth in leading the convention music. Three choirs presented special music: the Arkansas Baptist Hospital Choir, the Ouachita Baptist Choir, and

a state BSU Choir which Mr. Baker began while he was at the convention. The key note messages of the convention were brought by Dr. James Coggins, Dr. B. L. Bridges, Dr. Robert G. Lee, and Dr. Ralph A. Phelps. Each message was a clear presentation of the claim of Christ on the life of today's stu-

dent. These addresses, with the opening meditation periods arranged by Miss Fay Wellborn and Mr. Randy Quick of Ouachita, discussed the main theme of the convention, "God's World . . . My Life . . . Now."

Saturday morning's early session brought help in the choice of vocation. In a panel lead by Miss Jane Ray Bean of the southwide student department, Dr. D. D. McBrien, President of Henderson State Teachers College, Dr. Orville Yeager of Ouachita, and Mrs. Clarence Anthony of Murfreesboro, gave many suggestions in helping one to find his own place in God's world. The panel was followed by ten seminars. These were led by Rev. Earnest Holloway, missionary to Japan; Dr. James Sawyer, dentist at Benton; Miss Elaine Stacey, youth director at Immanuel Baptist Church in Little Rock; Dr. Raymond Coppenger, Dr. C. A. Yoeman, Rev. G. T. Blackmon, Mr. James Edmonson, Mrs. O. L. Elledge of Ouachita Baptist College, and Dr. Clyde Hart and Mr. Nelson Tull of Little Rock.

Arkansas Baptist students will long remember the hospitality of Ouachita and the Baptist churches of Arkadelphia and the spiritual victories of their 1955 convention.

*B.S.U. Department
Tom Logue, Director*

Training Day For Associational Music Officers

Training day for Associational Music Officers has been set for November 11, 1955. This important event will be led by Cliff Holcomb, Field Promotion Director of the Church Music Department of the Southern Baptist Convention. We feel that this day of training is essential to the development of the Church Music Education Program of Arkansas Baptists.

Where Will Meeting Be Held?
The meeting will be held in the Chapel of the Immanuel Baptist Church, 1000 Bishop Street, Little Rock, Arkansas.

Time of Meeting
The meeting will begin at 10:00 a.m. and last until 2:30 p.m., November 11, 1955.

The New Plan Book
The new Associational Music Officers Plan Book will be presented free to each Association attending the meeting. You need this book. It will serve as an excellent guide to the Music Committee of your association.

TRUMANN FIRST CHURCH CHOIR ORGANIZES

As a result of the Music Study Course in the First Baptist Church of Trumann, the church choir has elected the following staff of officers:

President — Eugene Brown; Vice President — Mrs. Jerry Sims; Vice President — Mrs. Lloyd Martin; Secretary-Treasurer — Miss Thelma Freeman; Soprano Section — Mrs. H. R. Laughinghouse; Alto Section — Mrs. Terrell Young; Tenor Section — G. W. Walker; Bass Section — Charles Stephan; Organ — Mrs. Jules Martin; Piano —

Mrs. Charles Reed; and Director — Jules Martin.

Congratulations to this Church!

CALVARY CHURCH, TEXARKANA, TEACHES

CHOIR MEMBERS TO READ
Music Director, Bert Coble, teaches a thirty minute class in the "Fundamentals of Music" to his choir each rehearsal night. In a short period of time this choir will be able to read music and as a consequence will be able to render more effective service for the Master. This is the last requirement on the Standard of Excellence for this church.

DARDANELLE FIRST COMPLETES MUSIC STUDY COURSE

Even without a Pastor, Mrs. George Phillips, Music Director of the First Baptist Church, Dardanelle, led her church choir in a week of study in the book, PRACTICAL MUSIC LESSONS by McKinney and Harrison. Twenty-two were enrolled for the week of study.

CALVARY CHURCH, CAMDEN, IN MUSIC STUDY

With an average attendance of 44 and an enrollment of over 50

Calvary Church, Camden, completed a course in Music Fundamentals September 30, 1955. Rev. Garland Anderson is the pastor of this fine rural church and set the example for the class by attending every session and mastering the simple principles involved in reading music.

*Church Music Department
LeRoy McClard, Director*

—000—

All the worthwhile things of this life are difficult. Nothing comes easy but slumping.

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BOONEVILLE, ARKANSAS

Children's Page

Peppermint Sticks

By CARL W. STAHL

Benny had a friend. His friend was Jose the little Mexican boy. They were playing near the beet-worker's cabin Jose's family lived in. Jose's parents were pulling up long rows of beets, each day. The farm where they worked was near where Benny lived.

Benny and Jose pretended that they were hauling beets from the field. They had topped some real beets. With these in a wagon they pulled them to the shanty they called the sugar factory.

First Jose rode and Benny was the horse. Then Benny rode and Jose pulled.

After they had been playing awhile, Jose's mother came to the door.

"Maria!" she called. "Maria!" In a few seconds they saw Maria, Jose's young sister, come running as fast as she could in answer to her mother's call.

"Does she always run like that when your mother calls her?" asked Benny.

"Si (yes)," said Jose, "but today she has a special reason. Mother promised her a peppermint stick. That is the candy we like best."

Maria came out of the shanty. Her dark eyes sparkled. Her white teeth shone in a wide smile. In her hand she held a peppermint stick.

"Jose," she called. "Mother wants to give you a peppermint stick, too."

Jose ran into the house and soon came out with two peppermint sticks.

"For you," he said, holding out one of the sticks to Benny.

"Thank you." Benny took the



candy. "And thank your mother for me."

"I will," Jose promised.

In a little while Jose's mother again came to the door.

"Maria!" she called. "Maria!"

"What is it this time?" Benny asked, when he saw Maria leave her doll and run toward the shanty.

"She is to help with the dishes," Jose explained.

"Does she know that?"

"Si. Maria is Mother's little helper," Jose said. "We all run when she calls for she is our mother."

"I never thought of that before," said Benny. "From now on I'm going every time my mother calls me. I am going even when I know she wants me to work."

Jose nodded his head.

"That is good," he agreed.

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Butterflies

By GLADYS CLEONE CARPENTER

One of the most beautiful of all God's creations is a butterfly. And how strange to watch its life-history and to know that it was once a caterpillar. No, it never was a worm, for worms can't transform.

The swallowtails are a very attractive butterfly family. They are easily recognized because of a tail on each of the lower wings.

The tiger swallowtail is the lovely yellow and black one we often see.

Quite similar with more black and much bigger is the giant swallowtail.

Then we have a black one, a blue-green one and a gray and red striped called the zebra.

Among the thistle blossoms one may see a lovely orange spotted butterfly with rose on its underwings. This is the painted lady.

And there are any number more of flying beauties.

The life span of many butterflies ends with the warm days. But the mourning cloak folds its bark colored underwings beneath the bark of a tree and hibernates. Then in early spring it is one of the first butterflies to appear.

The monarch butterfly, the orange and black one so common everywhere especially on the milkweed, migrates going South in swarms as do the birds.

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LEFT OUT

By ELLEN BROWN

This little pig went to Sunday School;

This little pig stayed home;

This little pig stayed for church;

This little pig had none;

This little pig cried "Wee, wee, wee—

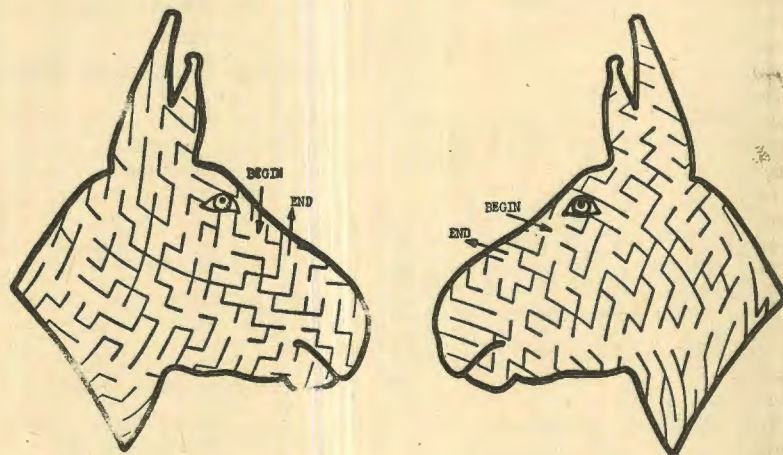
I wish I had gone."

Arkansans at Blue Mountain



Above are pictured the Arkansas girls now enrolled at Blue Mountain College, Blue Mountain, Miss. Front row, left to right: Ruth Johnston, Blytheville; Nancy Gwin, Lexa; Carolyn Lynch, Wilson; Betty Jon Compton, Hot Springs; Jo Ellen Wilbourn, Conway. Back row: Carolyn Wilson, Blytheville; Carolyn Benn, Hoxie; Dorothy Jo Shuffield, Hot Springs; Vera Haynes, Blytheville; Shirley Hall, Howell; and Martha Seaton, Little Rock.

Officers elected at the meeting of the Arkansas Club: President, Carolyn Lynch; Secretary, Jo Ellen Wilbourn; Treasurer, Nancy Gwin; Publicity Chairman, Vera Haynes.



This is a game for two to play. Each get a pencil and at the same time both of you start drawing a path from the arrow. Do not cross any inside lines. The first one to find the path to the arrow: END, wins.—Reuben S. DeLong.

BEYOND COUNTING

By KATHERINE EDLEMAN

As I look upward
Toward the skies
Stars . . . and more stars
Meet my eyes.
Dozens . . . hundreds . . .
Thousands—yes!
Just how many
None could guess.
Not one boy
Or girl so clever
As to count them
Ever . . . ever.

(Copyright 1955, all rights reserved)

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Time and again, when a preacher seems to flounder, a fervent prayer of a worshipper will restore the preacher.

—Truett

THAT SAFE FEELING

By ELSIE SIMON

Little kittens in the hay
On the farm of Mr. Gray,
Little kittens snug and warm,
Are very safe from winds and storm,
Just like a child all tucked in bed
Sleeping well with prayers all said.

—000—

There may be many who think that a church is a little piece of paradise fenced off. It is no such thing. It is a company of soldiers fighting for higher ground on the great battlefield of this world.

—J. B. Gambrell

Our Boys—

Periods of transition are hard. Changes cause confusion. Dis-association hurts. But the "strong hearted" are the victors and the future usually reveals the wisdom of the action.

For forty-seven years Woman's Missionary Union has fostered Royal Ambassador Chapters for the missionary education of boys. None would question the effectiveness of their efforts, but there came a growing conviction that a boys' organization should have man leadership and man promotion, so in 1954 a formal vote was taken by the Southern Baptist Convention calling for the transfer of the organization to the Brotherhood in 1957 and a joint promotion during the intervening years.

Arkansas pioneered in Woman's Missionary Union—Brotherhood joint sponsorship of the organization even before the action of the Convention. Feeling that a complete transfer of the work in our state could be effectively and profitably accomplished in 1956, the State WMU Executive Board asked the Brotherhood Department to assume the full leadership and promotion of RA work at the beginning of that year. This was done with the consciousness and assurance that Woman's Missionary Union would ever maintain her interest and love for the organization, would continue to lead where no Brotherhood existed or when solicited by the Brotherhood leaders or pastor. This is a test of the spirit of the WMU watchword, "Laborers together —". Our boys are priceless. Their training will ever be a major concern of every Christian woman and man. We will work together in providing t.

No Woman's Missionary Union will be considered full graded without a Royal Ambassador Chapter, and, of course, the same will be true of an A-1 Full-Graded Union.

Be sure your boys get to the RA Fellowship Supper, Immanuel Baptist Church, Little Rock, November 14th. Advance reservation must be made with the State Brotherhood Office, 301 Baptist Building, Little Rock.

District Meetings

West Central District, October 25, First Church, Van Buren; Northwest, October 26, First Church, Bentonville; North Central, October 27, First Church, Clinton; Central, October 28, Park Hill, No. Little Rock; Southwest, November 1, First Church, Hope; Southwest, November 2, First Church, Pine Bluff; East Central, November 3, First Church, Forrest City; Northeast, November 4, First Church, Jonesboro.

Miss Anne Wollerman, missionary from Brazil, will be guest missionary speaker.

GA Counselors, Please Note!

Some of the best missionary (and missionary means denominational) training our girls get is through the work required in Forward Steps of Girls' Auxiliary. Great care should be exercised at all times by Youth Director and Counselor about the quality of the work done. Knowledge gained is not the only goal. Appreciation for the Lord's work and workers is developed and will influence to a large degree the girl's dedication in life service. Therefore, leaders must challenge members of Girls' Auxiliary to do nothing less than their best. Haste has no place in work of queenly quality. It must be thoroughly, neatly and carefully done.

Some of the work required in the Advanced Steps must be sent to the State WMU Office for final approval, and should be sent **only** after having been checked carefully by the counselor and Reviewing Council. Regulations are in the **Manual** as well as published in other places. It is necessary that directions be followed. Work should be sent to WMU Office at least a month before the Coronation Service in which the girl wishes to be recognized. There are many reasons for this, and in the future the rule must be strictly adhered to. Thank you.

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W. M. U.

Nancy Cooper, Sec'y

—000—

In 1900, about 4 per cent of all college-age youths were in college, compared to 8 per cent in 1919. Now about 34 per cent of all youths in the 18-21 age bracket are in institutions of higher learning. If this same rate of increase should be maintained in the future, by 1965 the colleges would have about 5 million students.

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Clipped from an 1896 Sears, Roebuck catalogue: "Coffee, 12 cents a pound; five-pound tub of apple butter, 40 cents; five-gallon jug of maple syrup, 67 cents; forty jug of maple syrup, 67 cents; forty-nine pound sack of flour, \$1.00; Prince Albert suit, \$13.95; derbies, 98 cents; four-wheel bug-gy, \$39.00."

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Life is an Art, not a Science. It is mastered by experiments and patience.

Young People in the Sunday School

A new book just off the press, written by Mr. A. V. Washburn, Secretary of Teaching and Training in the Sunday School Department of the Baptist Sunday School Board, is aimed at one of the most urgent needs before the churches — the winning and enlistment of multitudes of our Young People.

Mr. Washburn, shows out of the experience of many churches, that Young People will respond to a Christ-centered program of Bible study and service.

It is recommended that this book be taught in all the group training schools held in October, November, or early in 1956. It is also urged that a time be found in February when the pastor and other leaders can study the book with the Young People and their officers and teachers, and put into practice the ideas presented. An unlimited effort is needed in the churches to match the needs of our Young People.

October Emphasis

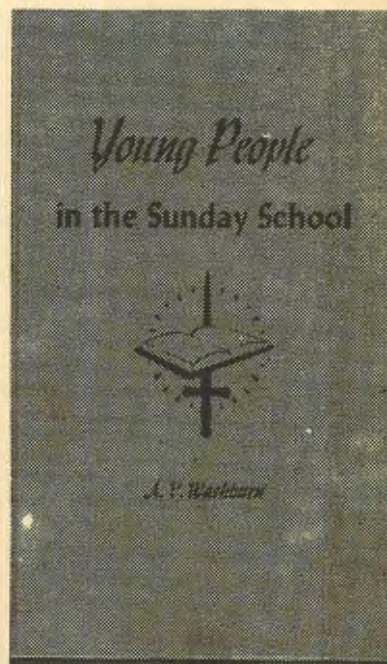
Sunday School Training Courses
Church Sunday School Planning Meetings

State Mission Day in the Sunday School and Offering, October 23 (as promoted by the states)

Wanted! Vacation Bible School Reports

To date, 594 official Vacation Bible School Reports are in the files. According to information in hand, 117 schools have not reported. Please check to see if one of these is your school.

Our Goal, 1000 Vacation Bible Schools in Arkansas in 1955.



Our Aim, A Report from every school held.

Blanks for reporting your school will be furnished upon request. A postal card directed to Dr. Edgar Williamson, 314 Baptist Building, Little Rock, will bring these blanks to you posthaste. Let's make it a 100 percent record of schools reported.

You will want your school to appear in the Southwide annual summary of Vacation Bible Schools. To be included — it is needed NOW.

—Sunday School Dept.

Edgar Williamson, Sec'y



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Belton, Texas

That You May Know

IMMANUEL BAPTIST CHURCH

Jay D. Tolleson, Pastor

El Dorado, Ark., Sept. 15, 1955

Dear Executive Board Member:

As Chairman of the annual Thanksgiving Offering for our Children's Home, I wanted to write you a personal letter. I know it was no small task to work out the budget to be recommended to the Convention for all of our work next year, and in studying this proposed budget for 1956 I notice that you are suggesting the same amount for next year as has been used the last two years, for the Home.

Now I know that you had much to consider but I wonder if you took into consideration the fact that the Orphanage is nearly twice the size it was two years ago? In 1953 we had room for 72 children. In 1954 we added two buildings caring for 40 more children and in 1955 we added another building, making room for 28 more children, which gives us a total of 140 children now, against 72 in 1953, or a total family capacity of 170, to live on the same amount that was provided them when the family was half its present size.

I know that you brethren did your best to keep the total budget down, even though it is some 11% higher than this year. I understand, however, that when you decided not to give the Orphanage any increase that you did give a rising vote, that you as a Board would get behind the Thanksgiving Offering and encourage all the churches to include this Offering as a part of Arkansas Baptist Program.

I will admit that you have really made the work of my Committee a heavier responsibility than ever, but we feel that if you and all of our church leaders will get behind this Thanksgiving Offering, the Orphanage can be cared for and not hurt anyone or any other program.

The amount in the budget is barely enough to operate 4 months or about 1/3 of our needs. May we depend upon you to present and back the Offering in your church; do your best to get all the churches in your Association to emphasize it, and then help us pray for victory? We believe this to be a part of Christ's program, and it is a part of Arkansas Baptists' Program. Many needy children are depending upon us. Please write and tell me that we can count on you to do your best to help us. God will surely bless you for your efforts. Blessings upon you and your work.

Jay D. Tolleson, Chairman,

Thanksgiving Offering Committee

BOTTOMS BAPTIST ORPHANAGE

Arkansas Baptists' Home for Children

H. C. Seefeldt, Superintendent

C. H. Seaton, Field Representative

We Share Because We Care

MONTICELLO, ARKANSAS

Sept. 19, 1955.

Dear Pastor:

I know that you are a busy pastor, but I also know you are interested in the whole program of Arkansas Baptists.

I am enclosing a copy of a letter written by Bro. Jay D. Tolleson, Pastor, Immanuel Baptist Church, El Dorado, and Chairman of our Thanksgiving Offering Committee, to the Executive Board members which, with his permission, I would like for you to read.

The Executive Board is proposing a budget for next year that is 11% over this year, and they felt that it should not be made any larger. We are to receive the same amount next year as we received this year and last year, in spite of our population being practically doubled. So instead of giving the Orphanage a larger amount, they voted to get behind the Thanksgiving Offering, to make up the other 2/3 of our support. I remind you that after we have all done our best in raising the Cooperative Program, which I think we are well able to do, the Orphanage will still only receive 1/3 of its support through this channel, and the balance has to come through the Thanksgiving Offering and other sources.

We feel confident that when our Pastors and leaders have this information, that the Thanksgiving Offering will be presented as a vital part of Arkansas Baptists' Program of work. We have found that when the Thanksgiving Offering is presented, and the people are informed, they will respond.

Since it was not thought wise to make the budget larger, will you not see that this Thanksgiving Offering is so presented that the Orphanage will be cared for? May we depend upon you and your church?

Faithfully yours,

H. C. Seefeldt, Supt.

How '55 Convention Budget Funds Spent

The Southern Baptist Convention's Cooperative Program budget for operating expenses and capital needs for 1955 was met recently.

Here's where the money you gave through the Cooperative Program went under that budget. (These figures do not include the additional funds which the Foreign and Home Mission Boards will receive through December 31 under the Advance Cooperative Program.)

The percentages, of course, are based on the budget. They will be different after Advance funds have been distributed.

	1955 Total	Per Cent
Foreign Mission Board	\$3,475,000.00	38.19
Home Mission Board	1,149,800.00	12.64
Relief and Annuity Board	791,900.00	8.70
Southern Seminary	552,783.67	6.07
Southwestern Seminary	602,783.67	6.62
New Orleans Seminary	586,519.33	6.45
Golden Gate Seminary	404,200.00	4.44
Southeastern Seminary	786,013.33	8.64
Radio Commission	212,000.00	2.33
American Seminary	102,000.00	1.12
Carver School	61,000.00	.67
Woman's Missionary Union	—	—
Southern Baptist Hospital	160,000.00	1.76
Brotherhood Commission	71,000.00	.78
Public Affairs Committee	15,000.00	.16
Baptist World Alliance	30,000.00	.33
Southern Baptist Foundation	25,000.00	.27
Education Commission	32,000.00	.35
Historical Commission	26,000.00	.29
Christian Life Commission	17,000.00	.19
TOTALS	\$9,100,000.00	100.00
*SBC Budget	100,000.00	
	\$9,200,000.00	

*All over \$9,200,000 to go 75% to Foreign Mission Board and 25% to Home Mission Board. The \$100,000 SBC budget expenses of holding the annual convention at Miami, publishing the Convention Annual, etc.

Like Motel? Kansas City Has These to Offer You For 1956 Convention!

Here are the names of motels in Kansas City, if you are planning to attend the 1956 Southern Baptist Convention and prefer to stay in motor courts.

"Those who desire reservations should send in a \$5 deposit along with their request for reservations," according to Conrad R. Willard, local Baptist minister who is general chairman of arrangements.

"This is a general practice on motels and it is the only way they can assure a reservation. Individuals may make reservations directly to the motor court of their choice" instead of going through the Chamber of Commerce as with hotel reservations, he added.

The list of motels:

Ace of the Hi-way Court	8216 - 17 Highway
Annette Modern Cabins	81 and 61 Highway
Arrow Court	Highway 24 and 71 Cutoff
B-B Lodge	Highway 40 and Blue Ridge Cutoff
Capital Serv. Sta. & Cabins	116 and 71 Highway
Clay Motel	4018 N. Oak
Collins Court	9501 E. New 40 Highway
Crown Motor Court	4340 State, Kansas City, Kans.
Davidson Courts	115 and 71 Highway
El Cabanas	1/2 Mile East of City Limits on No. 50
Ficklin Tourist Court	3647 State, Kansas City, Kans.
Flamingo Tourist Court	U. S. Highway 69, Liberty, Mo.
Four-Acre Motel	8220 So. 71 Highway
Hi-way Motel	71 Highway and Bannister
Holiday Inn Hotel East, Inc.	Rt. 5, Independence, Mo.
Gables Motel	6831 State-Kansas City, Kans.
Johnson Motel Tourist Courts	107 St. & 71 Highway
Kozy Court	36 Terr. & New 40 Highway
Leeds Motel Courts	3707 Raytown Road
Moonlight Motel	24 Highway & 71 Bypass
Putthoff's Modern Cottages	40 Highway & Blue Ridge
Rainbow Auto Court	5912 E. 50 Highway
Royal Auto Court	7831 - 69 Highway
Skyline Court	3531 N. Oak, North Kansas City
Sky-Vu Motel	8300 E. New 40 Highway
U. Smile Sta. No. 1	Old 40 Highway & Raytown Road
U. Smile Motel	50 Highway at 58th Street
U. Smile Court	8100 E. 40 Highway
Waight's Tourist Camp	79 & 50 Highway
West Haven Motor Court	5250 State, Kansas City, Kans.
Wornall Motel Tourist Court	8215 Wornall
Young's Motel	5024 Merriam Dr., Kans. City, Kans.

Jesus' Struggle In The Wilderness

By BURTON A. MILEY

Sunday School Lesson

October 23, 1955

Luke 4:1-15

Verses one and fourteen pictured Jesus going into and returning from the wilderness. He was led into the wilderness by the Spirit and returned from it in the Spirit's power. Thank God that He returned from the wilderness with the Spirit's power upon Him instead of the Satanic power in Him.

The temptations are related to the revelation at Jordan. Jesus heard for the first time the official heavenly sanction of His Sonship when He was baptized. He wondered what all it implied and what He must do to fulfill that heavenly Sonship. The Spirit led Him apart to the wilderness for a period of meditation, thought, and prayer upon the work of His Messiahship. He fasted in unbroken devotion unto God. Satan, the adversary, the devil, the slanderer of all men, entered the picture at the close of this forty-day period.

The temptations of Jesus were not sham battles. They were as real as any that come to a twentieth-century follower of Christ. Jesus used the same resources to overcome His temptation that are available today. These resources were Scripture and loyal devotion to God. The Scripture that Jesus used is registered in Deuteronomy 8:2,3. Consider the message of Cor. 10:13.

It was not unusual for self-dedication to be followed by supreme testing. This experience has been registered in the hearts of the noble the same as in the common. If the reader will review his history, he will remember that when he was closest to God in intention, temptation came with alarming appeal.

The Economic Messiah

The devil tempted Jesus by calling His attention to the marvelous power registered within Him as Son of God. Jesus was hungry, but He had grown up among the poor people. The land of His birth was poor and the problem of bread was perennial. The later prophets pictured release from dire need of bread as one of the signs of God's Messianic period.

The man who had heard the voice, "Thou art my beloved Son in whom I am well pleased" would not have been tempted to make bread out of a stone for His own hunger. The temptation is of broader scope than personal satisfaction. The temptation has to do with His full Messianic work. Therefore, if He would use His power to make those hillside stones bread, the population would immediately rise to proclaim Him. He would have the following that His mission demanded. Analysis prove that He would have gained this following

through misuse of His powers at the suggestion of His arch enemy, Satan.

Jesus realized that man's most urgent need was deeper than the physical necessities. It would have been good to feed the people. However, that was not the highest good of Jesus' life. He would choose no short cut. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). Man was not to live by bread alone, but by every word from God. This was the principle of life for all men. Someone has said that people live today in the greatest age of production ever known. This is a day of surplus. The government has stored cotton, poultry, potatoes and dairy products in unprecedented amounts. Yet, in the midst of all this, men show that weakness of their philosophy of life. Man needs a faith to live by. While potatoes were being destroyed, juvenile delinquency rose. When per capita income was ascending, criminal waves were increasing. The high standard of living in America has found registration of highest numbers in illness or some form of frustration. Man will not live by bread alone. Jesus came to supply the essential.

The Political Messiah

Round one resulted in the defeat of Satan. He did less with the Son of God in the wilderness than He did with Adam in Eden. Satan is not easily discouraged. His second approach was through political power. The Messiah came as King of the Jews. Would not that King enjoy the prestige and position of having the superior kingdom among all nations? Therefore, if the Son of God would worship the devil, political Messiahship would immediately come to Him.

The general thought of all Jewish people was that the Messiah would be a man who would win political divorce from Rome. They expected this of Jesus until the very last days of His life. An earthly king had to appeal to the masses. Jesus did not choose the political way for His power. Political conquest meant war. Jesus could not see where the ravages of war would fit into His plan. Hate, murder, looting and rape are inseparable from war. The end would not justify the means. He said unto the devil, "Thou shalt worship the Lord thy God and him only shalt thou serve."

And thus ended the second temptation which was to political Messiahship.

The end justifies the means is a philosophy of life. Many are willing for any means so long as respectable motive can be assigned to the work. Sad to say even gambling is condoned by some churches for by its profits a church house can be built. Some churches turn to dancing and other doubtful, world-flavored programs in order to hold young people. Their philosophy is that the end justifies the means. One needs to be close to the Lord and far from the devil to meet this vital philosophy of life. Man shall not worship others than the Lord God.

The Miracle, Sensational Messiah

The devil has failed twice. His third temptation actually acknowledged his first two failures. He approached Christ with a new atmosphere. "Now you did not choose to be an economic or political Messiah, therefore, you actually are the Son of God. I shall accept that. All the people shall want a sign that you are the Messiah. I offer this suggestion that you cast yourself down from the pinnacle of the temple. I quote scripture that you will be borne up by God. For it is written, He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Psalm 91:11) Now prove to the people by this sensational deliverance that you are the Messiah." This was the most subtle of the three temptations. This was offered as the best way to get a quick hearing for His message and win allegiance to His cause. The answer was, "No." Jesus never performed marvelous cures to attract attention. Every miracle or sensational act of His ministry was an act of compassion. He tried to keep His acts of healing secret (Luke 8:56). "Thou shall not tempt the Lord thy God." An over-zealous faith is more likely to be guilty of the sin of presumption than little faith.

This was not the end of the devil's dealings with Christ. He had to face the devil through the remaining days of His ministry. This struggle gave Jesus a signal victory. The devil stung with the throes of defeat.

Figures to Inspire

SUNDAY, OCTOBER 9

* Indicates Missions Included.

	S.S.	T.U.	Add.
Alma, First	219	110	
Benton, First	*763	*240	1
Berryville, First	224	125	1
Booneville, First	*494	*142	2
Camden, First	*706	*293	1
Clarksville, First	400	115	2
Conway, First	526	141	3
Cullendale, First	417	194	
DeQueen, First	304	104	
El Dorado, First	*1129	*396	*6
El Dorado, Immanuel	687	348	4
El Dorado, Second	534	277	1
El Dorado, West Side	361	129	
Fayetteville, First	*759	*258	21
Forrest City, First	580	196	2
Fort Smith, Bailey Hill	220	141	
Fort Smith, First	*1437	*632	19
Fort Smith, Immanuel	415	174	3
Fort Smith, Spradling	282	141	1
Fort Smith, Temple	244	153	
Fort Smith, Towson Avenue	200	125	
Fort Smith, Trinity	388	147	1
Gurdon, Beech Street	238	128	
Hamburg, First	377	132	
Helena, West	445	160	1
Hot Springs, Central	396	151	
Hot Springs, First	369	122	
Hot Springs, Park Place	465	175	
Jacksonville, First	*464		4
Jonesboro, Central	437	177	2
Little Rock, Immanuel	*1604	*472	*17
Little Rock, Pulaski Heights	637	173	1
Little Rock, Rosedale	197	74	1
Little Rock, Second	*1097	*372	3
Little Rock, South Highland	526	182	1
Little Rock, Tabernacle	671	201	2
Magnolia, Central	*823	*277	
Malvern, First	586	156	2
Monticello, First	464	279	4
McGehee, First	488	257	1
Nashville, First	318	131	3
No. Little Rock, Baring Cross	*1102	*332	4
No. Little Rock, First Hill	281	86	
No. Little Rock, Park Hill	500	164	8
No. Little Rock, Pike Avenue	276	132	5
Paragould, East Side	288	183	
Paragould, First	*659	*322	2
Paris, First	366	124	
Piggott, First	335	174	3
Pine Bluff, Immanuel	605	230	8
Pine Bluff, South Side	691	244	3
Rogers, First	382	136	
Rogers, Immanuel	117	50	2
Rogers, Sunnyside	141	73	
Searcy, First	364	101	
Siloam Springs, First	368	194	
Smackover, First	358	190	
Smackover, Joyce City	163	136	5
Springdale, Caudle Avenue	192	113	
Springdale, First	520	236	
Star City, First	*318	*165	
Texarkana, Immanuel	254	118	
Warren, First	550	181	

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

"Thou Art the One"

During the war between Israel and Syria, Ahab the King and God's prophet, stood on the battlements of this great city. They looked across the valley and could see the encircling hosts with their flags waving in the breeze. They heard the last roll call before the battle. The war horses were neighing and the soldiers were shouting. The sun was reflected by helmet, lance, shield and spear.

The prophet of God turned to the King and said, "Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day." The king said, "By whom?" The prophet answered, "Even by the young men of the princes of the provinces." The king asked one more question, "Who shall order the battle?" Then God's prophet said, "Thou" (I King 20:13-14).

Around this world the light of hope no longer burns in the heart of some people, and the refreshing spring of determination has gone dry. These people have lost confidence in themselves and are now pathetic victims of disparagement.

They need Jesus Christ "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." But "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

Who shall order this Program, or who shall lead out in the battle? Thou! Thou! Thou!

You can become that preacher by giving to your local church and then helping your church give to all mission causes through the Cooperative Program.

We fear that the Cooperative Program has become a "far-fetched" impersonal idea in the minds of some Baptists. They think of giving to the Cooperative Program instead of giving to Missions through the Cooperative Program.

We need to think of the Cooperative Program as a professor standing day after day teaching students, who in turn go out to do evangelistic preaching. Instead of thinking in terms of giving to a Program, think of paying the salaries of 3,430 teachers in 58 of our colleges and seminaries who teach young men and young women how to become better servants in the Kingdom of God.

Think of the Cooperative Program as God's plan for you to become a foreign missionary carrying the gospel to the ends of the earth.

Though you have never taught a Sunday school lesson in your life, you can become a teacher as a missionary stands before a Sunday school class in some remote section of our homeland.

The Cooperative Program is God's plan for you to become a skilled doctor in a foreign land performing a meticulous operation on an impoverished sick native.

Though your voice is weak and tremble you can become a great preacher standing as a missionary sending forth the "Good-News" which is still the power of God unto salvation to them that believe.

You and you and you are the Cooperative Program. "Thou art the one."—R. D.

Look at Jasper

The Baptist Church in Jasper has been receiving \$60 a month from the State Board to be applied on the pastor's salary. Now they say we will try to finance our own work. The church at Jasper has adopted a budget of more than \$5,200 for the year which is about \$1,000 more than it was this year. The report of the Committee that was adopted by the church went on to say that "Your committee recommends this increase of approximately \$1,000 over last year, because of the feeling in our hearts that we should be helping others rather than asking them to help us. (See Matthew 28:19-20). Last year when we mentioned the need to do more for our Lord on our own field and around the world, you responded in a wonderful way, and now that the Lord has blessed us tremendously, surely we will not fail to trust Him even further. Will we?—B. L. B.

Blytheville, First, and Missions

What would you guess about the attitude of the great First Baptist Church in Blytheville towards missions? Well here it is. They have voted to increase their Cooperative Program gifts from \$20,000 to \$25,000 for 1956. This 25 percent increase is noticeable indeed. Remember that this church has a new building and a big debt also. Dr. Charles Frank Pitts has recently come to the church as its pastor and there have been many, many additions to the church since his coming. The church is happy and is optimistic in its attitude and purposes. This noticeable increase for the Cooperative Program will help immensely. Could we ask you to "go thou and do likewise?"—B. L. B.

Dr. Jones and Unionism

Dr. E. Stanley Jones is touring the country again in the interest of "Church Union." This seems to be an obsession with Dr. Jones. He was for a while a Methodist Foreign Missionary. Our Baptist leaders will beware of this movement. Baptists, of course, would be glad for all churches to unite on the New Testament, but this is not the program that Dr. Jones is advocating. Baptists in the South have repeatedly turned thumbs down on this "United Church Movement."

The last conference the writer had with Dr. George W. Truett was regarding this particular matter. Dr. Stanley Jones had succeeded in getting Dr. Truett to go with him to a series of conferences. Dr. Truett was delivering his own message. Dr. Jones began to urge the question of a "United Church." Dr. Truett protested to Dr. Jones. Dr. Truett told the writer that he finally told Dr. Jones that of course he (Dr. Jones) could have those conferences without him (Dr. Truett) and that he was insisting that Dr. Jones desist in the matter of urging "Church Unity" in those conferences or to relieve him (Dr. Truett) of participation in the conferences. Dr. Jones agreed to desist and Dr. Truett went on and finished his ministry in the conferences.

Dr. Jones spoke at the First Methodist Church in Little Rock recently in his "Crusade for a United Church," but our Baptist leaders are wise to the insidious approaches of the proponents of this movement.—B. L. B.

Now for Home and Foreign Missions

We have reached the goal of \$9,200,000 for operating and capital needs in Southern Baptist Convention work for 1955. All the Cooperative Program money for the Southern Baptist Convention agencies received during October, November, and December will go for Home and Foreign Missions. Foreign Missions will get three-fourths of it and Home Missions will get one-fourth. This is a wonderful record of giving for Southern Baptists.—B. L. B.

Anniversary of T. W. Hayes

On the 9th of October the writer had the privilege of participating in an anniversary celebration at Pickles Gap in Faulkner County. This church is located near Conway. It was organized in 1878 and was then called the Sulphur Springs Church. In 1935 T. W. Hayes became pastor of Pickles Gap Church; so this celebration was on the 20th anniversary of his pastorate there. It was also his 46th wedding anniversary and his 31st ordination anniversary in the Gospel Ministry. When Brother Hayes became pastor they paid him \$10 per month for one-fourth time. They probably had a budget of \$150 a year. Pastor Hayes led the church in the erection of a splendid new building but now they are preparing for an annex to take care of their crowds. The present building was completed in 1945 and the pastor was engaged for halftime. Then in 1952 the church employed him as full time pastor. The budget this year was \$5,266. Brother Hayes has had very fruitful ministry there and is much beloved by his people.—B. L. B.

Missionary C. G. Davis Dies

As we write this article word comes from Pine Bluff that Missionary C. G. Davis passed away last night, October 10th. We do not have the details of his death. It was more or less unexpected we understand. Brother Davis was a hard working man and was at heart one of the most consistent evangelists that has blessed our ranks. We extend sympathy to his loved ones and assure them of our prayers.—B. L. B.

Piggott Increases Cooperative Gifts

The First Baptist Church in Piggott, E. Clay Polk, pastor, will increase its gifts for the Cooperative Program in 1956. The church will give 30 percent of all undesignated receipts for the Cooperative Program. The First Baptist Church in Piggott reflects a most surprising advance in its mission conscience from year to year. The past five years have witnessed a revolutionary spirit in this great church.—B. L. B.

Ernest Cox Comes Back

In 1953 Ernest Cox went to Branson, Missouri, to be in the pastorate there. Since November 16, 1953, eighty-nine members have been received into that church.

The First Baptist Church, Blue Eye, Missouri, which church is actually located in Arkansas and affiliated with the Arkansas Convention, has extended a call to Brother Cox and he has taken up his work in Blue Eye. Welcome back to Arkansas, Brother Cox.—B. L. B.