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### October 30, 1947

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, OCTOBER 30, 1947

NUMBER 43



— Religious News Service Photo.

## Ten Commandments For Teachers

1. Thou shalt have no selfish pleasure before thy duty to thy Sunday School class.
2. Thou shalt not make unto thee any personal engagement, nor any trifling excuse for being away from the class on Sunday. Thou shalt not bow down thyself to questionable amusement nor to any conduct unworthy of the emulation of thy pupils.
3. Thou shalt not take the responsibility of a Sunday School class in vain, for the Lord will not hold him or her guiltless who taketh lightly a God-given task.
4. Remember the Sunday School class to keep it whole.
5. Honor thy calling and thy class that thy days may be long in the success which the Lord thy God shall give thee.
6. Thou shalt not kill thy pupils's interest by thine irregular attendance.
7. Thou shalt be pure in thy faith in the word of God and in thy interpretation of it in word and deed.
8. Thou shalt not steal the time of thy class and the peace of mind of thy superintendent by being tardy.
9. Thou shalt not bear false witness by failing to practice what thou teachest.
10. Thou shalt not covet superficial success, but only that which results from careful and prayerful preparation and effort.



# CHRISTIAN HORIZONS

*"Blessed is the man whose skylight is undimmed  
by the dust of doubt or sin of disobedience."*

**Obligation:** Warning the church against watering down its message to meet the "temper of the day," Dr. Cyril Foster Garbett, archbishop of York, in an address to churchmen said: "We must resist the dangerous temptation to accommodate the church's moral teachings to the needs of the time. The more such concessions are made, the greater will be the departure of the church from historic Christianity. It will have been false to its creed. A reduced Christianity watered down in the hope that it may be more congenial to the spirit of the time will have no influence and will give no help."

"An age of crisis needs the help of the Word of God. Man knows he cannot save himself. Pious exhortations and moral precepts addressed to men in a world which is crashing round them are as useless as rose water sprinkled on a house on fire."

Dr. Barbett stressed, however, that uncompromising adherence to the Gospel must not prevent the church from stating its faith in intelligible terms and adapting its organization to modern conditions. He said the church's theological vocabulary is an unknown language to the man in the street, and that if its teaching is to be understood the church must translate its technical vocabulary into popular language.

**Courage Needed:** "Because we have not developed moral character to match our scientific knowledge, we are in danger of destroying the human family with the very power that should be our greatest material benefactor," Dr. Harold W. Tribble declared at ceremonies marking his induction as the new president of Andover Newton Theological School, Boston, Mass.

"Fear is the dominant motive of our day," said Dr. Tribble. "Business and labor are afraid of each other. Nations are afraid of each other. Governments are afraid of the people. The need of the hour is for courage based upon true knowledge. The truth that our generation needs to learn is that in Christ the universe is a harmonious whole."

**Courage:** Courage is not the absence of fear, it is the mastery of it.—John Sutherland Bonnell.

**Relief:** Congregational Christian churches are seeking to raise \$6,114,000 before December 31, 1948, for world relief.

**Churches in Will:** A Hendersonville, N. C., Jewish merchant left \$100 for every church in his county in his will.

**Woman President:** Mrs. R. W. Hollinger of Los Angeles was elected the first woman president of the Southern California Baptist Convention at the group's 65th annual meeting in Bakersfield, Calif. Delegates urged support of a \$500,000 fund being sought to fight for community control of liquor in the state, and

to carry on an anti-liquor educational campaign. World-wide evangelism was stressed at the meeting under the theme, "Spiritual Power in Personal Witness."

**Comic Strips:** Introduction of American comic strips in South African newspapers and the importation of "comic books" was criticized in a report presented to the annual assembly of the Presbyterian Church in South Africa at Durban. Describing the comic books as written in decadent English, the report asserted they "glorify bully-worship, lust for violence, and the triumph of the strong over the weak." "In these books," the report charged, "there are no gentlemen and no taboos."

**Advertising:** Cooperating with the United Advertising Corporation of Newark, N. J., the American Lutheran Publicity Bureau in New York City will sponsor 150 standard-size highway posters during the months of November and December. The posters will be displayed on the most frequently-traveled roads in the state of New Jersey.

Two posters printed in colors will be used in the campaign. One features a "Go to Church" message with an illustration of the Good Shepherd and the 23rd Psalm. The second, stressing that "17,000,000 Children are Without Religious Instruction of Any Kind" makes a plea for parents to send their children to a Sunday School.

More than 150 Lutheran churches in New Jersey will cooperate in displaying the highway advertising.

**Improvement Wanted:** A survey conducted by America's Town Meeting of the Air disclosed that most people are concerned about what they can do to improve race and religious relationships in America. According to George V. Denny, Jr., moderator of the program, a series of 20 questions was submitted to Town Meeting audiences in 18 major cities. Each participant was asked to check the topic he would prefer to hear discussed over the air. The question of how to improve race and religious relationships topped the list in most of the 18 cities, Denny said. It never ranked lower than third in any community in the survey, he added.

**Tell Them:** A plea to church goers to listen to current religious radio programs and to express their appreciation of the broadcasts to the transmitting stations, was voiced by a group of denominational and interdenominational church executives meeting recently in Bronxville, N. Y.

The church leaders, who met to lay plans for the formation of a Protestant Radio Commission, singled out "The Greatest Story Ever Told," broadcast over the American Broadcasting Company network on Sundays at 5:30 p. m., CST, for special mention. They also urged pastors and Sunday School superintendents to bring the program to the attention of their congregations and pupils.

## Love's Appeal to Sinning Man

*A Devotion by the Editor*

"Friend (My Companion), wherefore art thou come?"

This question addressed to Judas is love's last appeal to a sinning man, who had been a companion of Jesus. "It is not too late even now for you to change your purpose" is Christ's appeal to Judas.

In that word of address, "my companion" Jesus appealed to all the associations, fellowship, and memories of the past in order to halt Judas in his mad purpose. And by the question, "Wherefore art thou come?" Jesus sought to deter him by a glimpse of the black deed he was about to commit.

Jesus knew that if Judas carried through to completion his contemplated deed of betrayal, there would be no further hope for this man whom He had loved and with whom He had been so closely associated. This was the last chance for Judas, not because God's love would be withdrawn, but, because this deed would finally and forever destroy the power of Judas to respond to the love and appeal of God through Jesus Christ. So we have in these words of Jesus love's last appeal to this sinning man who was in the act of the basest deed that he could commit.

One of the greatest mysteries of life is love — not the love which is apparent in fair weather, but the love which is more apparent in foul weather. It is not strange that love should be lavished upon the lovely, but that love should be extended to the unlovely. It is not strange that love should be bestowed upon the worthy, but that love should be given to the unworthy.

Love looks beneath the unlovely and unworthy exterior in search of the noble possibilities which are hidden by a soiled and deformed surface.

The appeal of love declares that there is something better in us than we are allowing to come to the surface of our lives. Love's appeal is that we give expression to the purest and best that is in us. When our best powers are given opportunities of expression, they will overcome and crowd out of our lives the unholy and foul tendencies which find expression in far too many of us.

"And forthwith he came to Jesus and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come?" (Matt. 26:49-50a).

## ARKANSAS BAPTIST

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# Across the Editor's Desk

## War of Ideas

Russia has now openly and boldly declared what has been known to be her purpose all along: world revolution. Only the wishful thinkers were fooled by the Moscow announcement in 1943 that the old Comintern was abolished; it was abolished only in name. This fact becomes clear in the light of communistic activities since the war, and in the further light of the recent manifesto setting up a new communist organization to oppose the western democracies and to further promote the communist revolution.

Since the United States represents the most virile democracy in the world and is the most vigorous champion of democratic principles, Russia's attack is leveled against this nation. Russia has declared an ideological war on the United States. Let us hope and pray that it does not become a shooting war.

There are only two methods short of a shooting war by which the United States can meet the challenge of Russia. These two methods must go hand in hand; they are complements of each other.

It is necessary immediately to relieve, so far as we are able, the hunger and privation of western Europe and assist in the rehabilitation of those nations which have shown a willingness to cooperate in the Marshall Plan. An economically healthy Europe will be able to resist the communist movement from within and strengthen its political structures against communist infiltration.

Communism thrives on hunger, want, confusion, bewilderment, and hopelessness. It hovers like a vulture over Europe today, waiting for the demise of the last faint hopes of free men. It won't hesitate to deliver the last fatal blow to kill off any remaining opponents who stand in its way. Communism will have much less chance in a Europe restored to economic self-respect.

It is rather widely agreed that if communism sweeps over Europe and reaches the English Channel, there will be a shooting war. To prevent this eventuality, there must be maintained on the continent of Europe a powerful democratic front. Communism cannot live in a politically and economically healthy society. It is a disease which preys upon the weakened tissues of human society.

However, it will be impossible for the United States to give the necessary assistance to the democratic elements in Europe unless she allows democracy full freedom of action at home. Regimentation and government monopoly will play into the hands of communism by weakening the processes of democracy. The government should be the arbiter, and not the master of the people.

Assiduous effort should be made to expel from all government positions those persons who have the slightest communist leanings. The government cannot meet the challenge of communism without when it is harboring communists within.

Labor unions and all other organizations and institutions designed to better the lot of their members should make sure that communism is not influencing their policies and determining their decisions and courses of action. All organizations in a free and democratic society should themselves operate solely upon democratic principles.

Russia has declared economic and political war on the United States. The only way to keep this war within the economic and political areas, is to make democracy work. The nations which are in the greatest danger of the communistic invasion, are those nations which have resorted to socialization as a substitute for democracy. If the United States falls for this delusion, the only eventual alternative will be a shooting war with Russia.

However, that need not be inevitable. It can be avoided by keeping democracy strong at home and strengthening democratic elements abroad with economic and other assistance.

The disease germs of communism will find it increasingly difficult to invade a healthy democratic society.

## Foreign Missions

We call attention to an article in last week's Arkansas Baptist by Dr. M. Theron Rankin, executive secretary of our Foreign Mission Board. If you have not read this article, we would suggest that you immediately find your last week's issue of the Arkansas Baptist, turn to page seven, and read it. If you have already read the article, read it again.

Shall Southern Baptists "freeze" their foreign mission program on the basis of its present operation, in order that certain capital funds may be built up? Or shall we make it possible for our Foreign Mission Board to expand its program of world-wide missions to partially meet the crying needs of every mission field where we are now engaged in mission work?

It will be a tragedy of major proportions, if Southern Baptists do not greatly increase their allocation to the Foreign Mission Board. The needs of the world were never so great, the heart cry of the people of the earth was never so pleading, the open doors to mission fields were never so wide as at present.

Southern Baptists, numbering more than 6,000,000 and giving a total of \$115,000,000

annually, should be shamed and humiliated by the small amount provided for foreign missions. What answer shall we give the young men and women who are offering their lives for foreign mission work, if we do not increase the allocation to the foreign mission work, instead of decreasing that allocation.

We quote a brief paragraph from an editorial appearing in the August 28 issue of the Arkansas Baptist:

"Consider the disparity between the amount spent at home and the amount provided for the evangelization of the rest of the world (\$107,930,156 for home, \$3,382,708 for world-wide missions!) Can we claim to be carrying out our Lord's commissions when we spend 32 times as much at home as we provide for preaching the gospel to the rest of the world. Are we answering the Macedonian call of the world when we keep 97 per cent of our total contributions in the home land and use only three per cent to evangelize the rest of the world?"

The Executive Committee of the Southern Baptist Convention should think twice before it lends its endorsement to any plan which is intended to reduce or "freeze" our foreign mission program at the present scale of operation.

We must greatly increase our foreign mission work, else we stand convicted before a Christless world, and before our Lord, of base selfishness and a willful deafness to the crying needs of a world lost in sin.

We are now in the midst of a South-wide stewardship and tithing campaign. We are appealing to our Baptist people throughout the South to honor the Lord with their substance by bringing their tithes into His storehouse. For what purpose are we making this appeal? Shall the Executive Committee of the Southern Baptist Convention, or the Convention itself, stifle this stewardship and tithing movement by restricting or pegging our foreign mission program on its present basis of operation?

Southern Baptists will respond with ever increasing gifts if we have the vision, the courage, and the faith to launch a great and challenging program of foreign missions. We must place the emphasis here or we misplace the emphasis.

## The Storehouse

We call attention to a timely article on page six by J. G. Cothran, pastor, First Church, Arkadelphia.

Brother Cothran reasons that the tithes and offerings of our Baptist people should be channeled through the churches. This is the only method provided by which the individual may share in the whole program of Southern Baptists. The Cooperative Program is a plan which enables every member of every Baptist church in the South to have a part in every Christian enterprise promoted by the denomination.



# NOTES OF ADVANCE

That the Sunday School is the soul-winning organization of the church was proved at First Church, McGehee, in fall revival services which resulted in 41 additions, 32 for baptism, and 50 rededications. The Sunday School promoted the visitation and prayer services. Each department met at 7 each evening for a 30-minute session before the evening hour. There was a continuous chain of prayer for several days of the revival. Arkansan D. Wade Armstrong, pastor, First Church, Irvington, Ky., and graduate student in Southern Seminary, did the preaching. Associate Pastor Ed Vallowe, First Church, West Memphis, directed the music. All previous attendance records in Sunday School and Training Union were broken. Theme of the revival was "Christ Is All." Theo T. James is pastor.

\* \* \*

Mrs. William L. Fish, secretary and treasurer of First Church, Marion, for 20 years, died recently.

\* \* \*

J. B. Ritchie has left the pastorate of Wesson Church, Liberty Association, after four years and nine months leadership. During that time the Wesson membership increased from 21 to 70. He led the church to operate on a financial budget, and during his pastorate the building was re-covered and redecorated, a fan and a Butane gas system installed, and concrete steps and walk built.

\* \* \*

Report comes from Arkansan Ford F. Gauntt, now pastor of Calvary Church, Muskogee, Okla. During the little more than two years under his leadership the church has had 271 additions. Sunday School attendance has increased more than 225 per cent and five new departments have been organized. A mission Sunday School has been started. Gifts to the Cooperative Program have increased more than 200 per cent with the church now giving 10 per cent of all undesignated money to missions.

\* \* \*

J. C. Simmons, L. K. Tarkington, Dale Marshall, J. B. Smith, Vance Tucker, and Charles Templeton are the six deacons ordained by First Church, Cabot, at recent services. The presbytery consisted of visiting ministers and deacons from the other churches in Caroline Association. Pastor Dale McCoy was moderator; Jake W. Lowman, clerk; Pastor Ernest Baker, Des Arc, asked the questions; Pastor C. H. Dunaway, Oak Grove Church, presented the charge; Pastor Guy Magee, Carlisle, prayed; and Pastor W. R. Vestal, Searcy, delivered the ordination sermon. The church will soon begin construction of a new Sunday School building of 10 rooms, pastor's study, kitchen, dining room, and two assembly rooms.

## PASTORAL CHANGES

W. A. Crow from First Church, Fontana, Calif., to First Church, South Fort Smith.

Roy Bunch from Harvey's Chapel, Hot Springs, to First Church, Black Oak.

Daniel Hughes from New Hope Church, Mt. Zion Association, to First Church, Bay.

## URGENT NEED

From the Baptist Relief Center, New Orleans, comes this telegram:

"Duffle bags and barracks bags desperately needed in world relief program. Urgently request veterans to contribute theirs immediately. Send with or without clothing therein to Baptist Relief Center, 740 Esplanade Avenue, New Orleans, La."

—Charles R. Gage.

Calvary Church, Batesville, had 10 additions in revival services in which Pastor E. E. Grier, First Church, Harrison, did the preaching and Lucien Coleman, Little Rock, directed the music and worked with the young people. Byron King is pastor.

\* \* \*

College Hill Church, Texarkana, counted 55 additions in a recent revival in which Pastor C. G. Davis did the preaching and Frank Adams directed the music. The church has had 70 additions during the last two months since Pastor Davis has been on the field. Sunday School, Training Union, and preaching hour attendance have increased. The "Prove Me" plan was adopted and approximately 100 signed tithers cards.

\* \* \*

W. C. Halsell is leaving the pastorate of Bethel Mission of the Immanuel Church, Little Rock, to become full-time pastor of First Church, Douglassville. He will move on the field and live in the church's parsonage.

\* \* \*

Arkansan Leland Hall has resigned the pastorate of Covert Avenue Church, Evansville, Ind., to go to Bellfield Church, Henderson, Ky. He will be graduated from Southern Baptist Seminary next May.

\* \* \*

First Church, Pea Ridge, has received 10 new members during the two months Pastor P. J. Beach has been on the field. Attendance at all services has increased. The church entertained Pastor and Mrs. Beach with an old-fashioned pounding following mid-week prayer service on October 15.

\* \* \*

First Church, Geyer Springs, Pulaski County Association, has completed a training course under the direction of Mrs. George Cornell. Teachers were: Tommy Conger, Pastor E. D. Estes, and W. A. Jeffries, adults; Lee Lewis and Mrs. Cornell, young people; Mrs. Estes, John J. Hinkson and Miss Bonnie Skiles, intermediates; Miss Ruth Skiles and Rev. and Mrs. C. D. Denham, juniors.

\* \* \*

The Ouachita College Million Dollar Campaign has received a check for \$200 from Rev. and Mrs. John A. Abernathy, missionaries to China. An accompanying letter said: "May the Lord bless it as He did the widow's mite to His name and glory. Our salary as missionaries is only a little more than half of what it costs to live in China at this time. Fortunately our Foreign Mission Board understands and makes up the deficit at the end of each month."

## They Tithe

Pastor Ralph H. Reasor, First Church, Smackover, reports that offerings have noticeably increased the first three Sundays of October. The church has 124 signed tither's cards.

\* \* \*

The October 12 offering at First Church, Carlisle, was up more than \$100. The church has 126 tithers.

\* \* \*

Cards arrive at the paper office daily from churches wishing to add to the number of tithers previously reported. New Providence Church, Mississippi County Association, reports 12 additional tithers, bringing the total to 62. The church has a resident membership of 179. First Church, Arkadelphia, moves the total from 339 to 392 and reports that cards are still coming in.

\* \* \*

Pastor Ray Branscum, South Highland Church, Little Rock, writes: "I can report that 105 of our people have pledged to tithe their income. Most of these agreed to do it indefinitely. Among the tithers are 90 per cent of the Sunday School officers and teachers."

\* \* \*

Pastor Keith F. Babb, Immanuel Church, Warren, reports that all Sunday School teachers, assistant teachers, Training Union leaders and church officers and seven of the nine deacons are tithing. The church has a total of 58 tithers.

\* \* \*

Tithing makes a difference at Immanuel Church, Little Rock, where 1,330 members have signed tither's cards. Offering the first three Sundays of 1946 totaled \$7,079.29 compared with a total of \$9,271.54 for the first three Sundays of 1947. These figures do not include the special gift of \$5,300 to Ouachita College, which brings total gifts for the three Sundays this year to \$14,571.54.

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Dr. M. E. Dodd, world-famous pastor of First Church, Shreveport, La., and Mrs. Dodd recently completed a globe-circling tour in which he realized a life-long ambition to preach the gospel on every continent, and in every country where Baptists are doing missionary work.

## Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents Pastor Ralph Douglas, First Church, Helena, next Sunday.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

KFFA—Helena, 7:45 a. m.  
 KLCN—Blytheville, 8:00 a. m.  
 KCLA—Pine Bluff, 8:30 a. m.  
 KHOZ—Harrison, 8:45 a. m.  
 KTFS—Texarkana, 8:45 a. m.  
 KARK—Little Rock, 10:30 a. m.  
 KELD—El Dorado, 12:15 p. m.  
 KFPW—Ft. Smith, 12:45 p. m.  
 KWFC—Hot Springs, 1:45 p. m.  
 KGHI—Little Rock, 1:45 p. m.  
 KUOA—Siloam Springs, 4:15 p. m.



IT HAS BEEN SAID THAT we have suffered loss, as Baptists, by following the examples of other denominations. It would almost seem to some observers that we are ashamed of our peculiar sentiments and take pleasure in testifying that between us and the various Christian sects there are no real points of difference. Were that to be true, then our forefathers committed unpardonable error in instituting Baptist churches and in propagating at the risk of their lives those tenets which made of them a distinctive group. This we think would be a poor way for us to pay our debt to the fathers.

It must, therefore, be true that the points of difference are important, and that our whole history is, in the highest degree, honorable to us as a Christian group. If any group has "occasion to glory," we have more. If any man among us does not feel grateful satisfaction over the sentiments which have distinguished us, and in the manner in which we have maintained them, there must exist

would account for the earnest conflict among Baptists when truth appears to them to be corrupted or implemented by false policies and practices.

In a word, we hope that we have followed more closely in the steps of the Master, excluding the errors derived from the traditions of the fathers, the decisions of councils, and enactments of state, and, cleaving more firmly to the simple teachings of Christ and His apostles, have been preserved unto this hour to bear a needed testimony. This is not stated in any spirit of arrogance or self-esteem, but in devout thankfulness to the great Teacher, who, we believe, has descended to make known to us the truth more perfectly.

### Holy Spirit Is Teacher

But it may be said, how can you ascribe this more perfect knowledge of the Word of God to yourselves? You have not numbered among you profound philosophers, learned

of the Word of God. They had no learned authorities to lead them astray. They mingled in no aristocratic circles, whose overwhelming public sentiment might crush the first buddings of earnest and honest inquiries. As little children, they took up the Bible, supposing it to mean just what it said, and willing to practice whatever it taught. Thus, they arrived at truth which escaped the notice of those whose cardinal fault appears to be a "pride of learning" which is too rationalistic to learn the secrets of the Most High.

Is not this just what we ought to expect? The Bible was given as a revelation, not merely to the learned or the philosophically wise, but to everyone born of woman. In it, God speaks to every individual of our race, as much as though that individual were the only being whom it addressed. Such communication must evidently be made as plain and simple as language can make it.

In the Bible, infinite wisdom has put forth its power to render the truth by which we must be saved easy to be understood. Such being the nature of the revelation, it is manifest that the best of all interpreters must be of a humble and childlike disposition. The mind which is most thoroughly purged of every desire to conform the Word of God to its preconceived opinions or biases will be, of all others, the most likely to discover the truth which the Holy Spirit intends to convey.

### Responsibility of Baptists

Such is clearly the teachings of our Saviour on this subject. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father; for so it seemed good in thy sight." We have all due respect for learning, and especially for philological learning. We do not lack reverence for the wise and good of our own and preceding ages.

But we would ask, in that age of robust scholars, which of them had so deep and thorough an understanding of the mind of the Spirit in the New Testament as John Bunyan? Shut up for 12 years in Bedford jail for the testimony of Jesus, his soul wrung with anguish by the tears of his starving wife and helpless babes, with no book but the Bible, but possessed of a ray of light from the throne of God which shone down on the sacred oracles, as he looked upon them, there was revealed to him mysteries which the learned could not see and which he has unfolded to the admiring gaze of all the coming ages.

If such be the law of the divine dispensation, is it not remarkable that the truth which is hidden from the wise and prudent has been revealed unto babes? And that this has been so would seem to be evident from the fact that the sentiments which we have maintained for generations, amid obloquy and contempt, are now admitted to be truths by the profoundest thinkers and the most learned Christian philosophers of the present age.

The Baptists were called into being to be the guide of the common people in the simple understanding of the Word of God. They are charged to preserve that simplicity from the corruptions which biased minds and hardened natures are inclined to inject into the body of Christ. In the dignity of this calling they have high responsibility.

# The Mission of Baptist Distinctives

By JOHN W. BRADBURY

Editor, *Watchman-Examiner*

something peculiar either in his head or his heart. Baptist distinctives have won immense credit, even among those of other denominations, and their merit is acknowledged with increasing sanction by those who cannot employ them.

### Holding to the Truth

What is the nature of the difference which distinguishes us from others? It is on this wise: it is evident that all disciples of Christ must hold essentially the same belief respecting the character of God, the obligations and character of man, and the way of salvation through the merits and atonement of the Redeemer. But it is also apparent that, holding these truths, men have adopted sentiments and policies at practical variance with them.

These sentiments, in process of time, may encroach upon and undermine the truth, so that it becomes more and more inoperative, until, at last, a church once spiritual and heavenly-minded becomes formal, ritualistic, and worldly. We are to judge of any denomination not merely by what it believes, but also by the contradictory elements which it has associated with its beliefs, and which, in the long run, may cause it to swerve from the simplicity of the truth as it is in Jesus.

We have in Roman Catholicism an illustration of this tragic departure from the truth while at the same time apparently adhering to the fundamental facts of historical faith. But in lesser degree, many Christian sects whose beliefs, according to their formularies, agree quite closely with our own, nevertheless have the misfortune to have followed corruptions of the simple truth as revealed in Jesus.

On the other hand, Baptists, by the grace of God, have been enabled to exclude from belief many of those invading principles which have exerted a deleterious influence on some of our other Christian brethren. That

philologists, acute logicians, or any of those gigantic intellects to whom we look up as the lights of the advancing ages. The answer must be that we have arrived at the simpler and clearer knowledge of divine truth for the very reason that we have no such authoritarian guides to follow.

Our Baptist fathers were, for the most part, plain unlearned men. Having nowhere else to look, they looked up in humility to the Holy Spirit to teach them the meaning

## The Larger Prayer

At first I prayed for sight:  
Could I but see the way,  
How gladly, swiftly would I walk  
To everlasting day!

And next I prayed for strength:  
That I might tread the road  
With firm, unflinching feet, and win  
The heaven's serene abode.

And then I asked for faith:  
Could I but trust my God,  
I'd live enfolded in His peace,  
Though foes were all abroad.

But now I pray for love:  
Deep love to God and man  
A living love that will not fail,  
However dark His plan.

And light and strength and faith  
Are opening everywhere,  
God waited for me till  
I prayed the larger prayer.

—EDITH D. CHENEY



# Channeling the Tithe Through the Church

By J. G. COTHRAN

First Church, Arkadelphia

Emphasis is being placed on paying the tithe, but little has been said about where to bring the tithe. Evidently we have assumed that it would be brought into the church.

Baptists have been rather slow in coming to a full understanding of the Bible doctrine of stewardship, though we have made great gains since the Cooperative Program was adopted in Houston, Tex., in 1926.

## "Bring Ye All The Tithes"

There are two popular conceptions about where the tithe should be distributed. There are those who hold the idea that the individual should distribute it. They say that the individual tither can give the tithe anywhere, at any time, to any religious cause.

The responsibility of the individual church member and that of the church are often confused in the minds of people. If the tithe is the Lord's and is holy unto the Lord, then should the individual or the church distribute it?

Can any person wisely distribute the tithe among all Southern Baptist agencies and causes? Could all church people safely follow this system and practice? What would the results be? It would wreck our program of cooperation.

Some people would put all the tithe into a few worthy causes and the others would go begging. Some radio preacher would get what some church people have to give. In other cases a local charity, benevolent, or educational institution would get a little, while all other causes would not share in the tithe. Such giving would lead to confusion. Such a practice would dishonor the church and would not promote in the most effective way the cause of Christ.

The individual Christian can serve the cause of Christ best through the church with his life, talents, money, and influences. The Christian who seeks to use his life and money

apart from the church to promote the Kingdom of God is not obeying the Lord.

## "Into the Storehouse"

It is the responsibility of the church to distribute the tithe. The tithe should be channeled through the church. Therefore, it is up to the church to budget the income of the church so as to include local and denominational work. There are several reasons for this practice.

First, the church is the divinely appointed agency for carrying on and carrying out the work of the Kingdom. Christ committed His

Lots of people believe in tithing all right, but they have changed Malachi 3:10 to read something like this: "Scatter ye therefore all your tithe to the four corners of the earth; to your old grandmother, to some religious radio program, to your favorite evangelist, to your step-nephew who is in college, to the poor and needy of your neighborhood, that YOUR name may be glorified and spoken of with praise among the people."

As we turn our tithe into the treasury of the church where we hold membership it will lose its identity, belong to Christ, and glorify His name as it is disbursed through various channels that are authorized by His church.

work to His church and not to some group of Christian people outside and apart from the church.

The Great Commission was given to the church and not to some institution and agency created by the church. God has provided for a world-wide mission program to be carried on in an organized and a cooperative way through His churches.

Tithes and offerings should be brought on the Lord's day to the Lord's house (not an almshouse or some other place) for the support of a world-wide mission program. How could the church carry out the Great Com-

mission apart from a definite Scriptural plan subscribed to by the members of the church.

Second, most church members are not wise enough, neither are they sufficiently informed, to divide the tithe among all needy objects in our Baptist program. No church can reach with his gifts "unto the uttermost part of the earth." When we put our gifts together in the church and along with other churches we can do this. The pooled wisdom of all is better than that of one person. The responsibility for an equitable distribution of the tithe rests upon the church.

Third, if the tithe is channeled through the church the donor can help carry the whole church and denominational program. This makes for unity in cooperation. This saves much waste of money.

Fourth, the best and safest thing to do with the tithe is to channel it through the church. This is also true of offerings. Persons giving large gifts can give them through the church to any cause which Baptists support. Of course, some of the things supported by some church people would not be included in a church budget. But many people would be saved from supporting non-church objects with the Lord's money.

Fifth, we should worship with our tithes and offerings. The Lord's day is designated for worship, and the church is designated as the place for public worship. The Bible speaks of bringing offerings when we worship. The New Testament storehouse is, in my belief, the church. In bringing our gifts to the church we should ask God's blessings upon them. We should think of the causes supported by the church—state missions, home missions, foreign missions — because of our gifts.

I am convinced that the Lord's money should be brought to His house for His work if His causes are to be cared for in the best way. In this way we can do more for missions, evangelism, enlistment, stewardship, benevolence, education, and relief. This has been proved in our denominational work.

STUTTGART, Germany — (BP) — Back and forth over war-devastated Germany I have gone, for several weeks, making a survey of relief needs of these defeated people, for the Committee of Relief Agencies. We Baptists have a big stake in this work, for we are making large gifts through Church World Service.

Here is one of the saddest situations in all the history of mankind. Books could be written about Germany's postwar misery. Every city in the land, except three or four university towns, lies in ruins, some of them almost wiped off the map in the "pattern bombing" that shattered and burned the buildings, block by block. About 30 per cent of all the people are homeless. All are living on a starvation diet. They go out in great swarms to the fields, to dig about in the hope of finding some roots or potatoes left from the harvest. Everywhere there is distress, sorrow, and despair.

The so-called "Morgenthau Plan" adopted by our government at the close of the war has imposed upon the German people intolerable restrictions. One of the worst features is the "denazification" program, which forces upon all the population the stigma of Hit-

## Germany In Desolation

By O. K. ARMSTRONG

Baptist Layman

ler's guilt. Unfortunately, the process has been turned over to former race "persecutees", who wreak vengeance upon the people in a manner to make a true American blush with shame.

Practically no industries are allowed, under the theory that "war material" might again be made, although obviously it would take a generation just to cart away the rubble. The result is that there are crowds of idle men and youths everywhere, with the vicious train that enforced idleness produces.

Christian people should demand that our

policies be changed, and the German people, themselves the victims of war just as are the peoples of Poland, Russia, and everywhere else, be given a chance to work again, to feed themselves and to rebuild a peaceful nation.

I am convinced that vengeance is never profitable; always it is destructive. Always it lays the basis for future conflicts. And no people can degrade another people without themselves being degraded.

Dr. Lewis, Dr. Bell, and others who have studied the Baptist situation in Germany unanimously recommended that we extend to our brethren here the hand of helpfulness—quickly, before it is too late. To avoid starvation during the coming winter months, large gifts of food must be had. Clothing of all kinds is imperative. Medicines, particularly for the aged and the young, are urgently needed. Then we must map a long-range program to help rebuild the churches and establish worship again.

One Baptist pastor, who lost half his family, his home and his church house in the bombing, said to me, "We still have faith in American Baptists; in their sense of justice and brotherly love."



# Southern Baptists and Foreign Missions

**M. THERON RANKIN**  
Executive Secretary

**E. C. ROUTH**  
Editor, The Commission

The Foreign Mission Board at its semi-annual meeting held October 14-15 appointed seven new missionaries. Two of these missionaries, Dr. and Mrs. William Donald Moore, will go to China; two, Mr. and Mrs. Alvin Hatton, to Brazil; two, Mr. and Mrs. Hiram Duffer, Jr., to Mexico; and one, Miss Ethel Guest, to Nigeria, West Africa. The Board now has 623 missionaries in active service. The Board adopted for 1948 an operating budget of \$2,582,000.

\* \* \*

Dr. George W. Sadler went on to Nigeria, West Africa, from the Baptist World Congress at Copenhagen. After spending several weeks in Nigeria he returned to Europe to visit Spain and Italy, with the remote possibility of getting into one of the Balkan states. Concerning the glorious missionary prospects of Spain, Dr. Sadler cabled: "Greetings to staff and Board. Tell them opportunities in Nigeria unlimited. Outlook in Spain never brighter. Passage impossible until November. To Rome fourteenth."

\* \* \*

The Board commissioned Miss Doris Knight, already in China, to work in the far north-west province of Kansu. Dr. Abraham Hsu is rendering glorious service as a physician among the people of that province.

\* \* \*

Miss Hattie Stallings, China, was retired October 1. She is at Terrell, Tex.

\* \* \*

All the members of the staff of the Foreign Mission Board were re-elected for another year. The announcement was made that Miss Gene Newton, assistant to the executive secretary, who has been with the Foreign Mission Board for 12 years, will terminate her service with the Board at the end of this year. She is to be married to Pastor Eugene West, Dudley Street Church, Boston, Mass. She will be greatly missed in the work of the Foreign Mission Board as she had an intimate acquaintance with every detail of our world mission program.

\* \* \*

Already the Board has a request for 224 new missionaries to be appointed to various fields next year. Dr. Rankin said that at least 125 volunteers will be equipped and ready for appointment next year, but if the financial provision for foreign missions is not increased it will be impossible to send out more than 80 new missionaries. Are Southern Baptists willing for these other 45 to remain here when we face the most urgent missionary needs and opportunities Southern Baptists have ever known?

\* \* \*

Dr. Frank K. Means, formerly professor of missions at Southwestern Baptist Theological Seminary, has already taken up his new work with the Foreign Mission Board as secretary of missionary education and promotion. Plans are being developed for the correlation in that department of all activities in the Board relating to missionary education and for strengthening the interest of Southern Baptists in world missions.

Southern Baptists are interested in ministering to the needs of our fellow-Baptists in war-stricken countries. In a recent joint meeting of the relief committee of the Baptist World Alliance and the relief committee of the Foreign Mission Board the following slogan was adopted: "Clothes for a million people; a million dollars for food." The clothing is to be collected by November 30 and the cash for food by January 31, 1948—the food to be secured and delivered not later than June 30, 1948.

\* \* \*

Because of current interest in Europe and the Southern Baptist desire for information

## FACE THESE FACTS

The number of applicants for appointment for life time service abroad next year is 172

The number of appointments which the Foreign Mission Board can make under the present financial program is only 80

If Southern Baptists will provide the Foreign Mission Board with 50 per cent of a Southwide budget of \$5 million by 1949, the Board will be able, beginning in 1948 to appoint each year a minimum of 100

Do we dare to tell them we don't have the money?

M. T. R.

about the Baptist World Congress, its purposes and prospects, a recording was made of the address delivered by Dr. Rankin at the closing meeting of the Foreign Mission Conference at Ridgecrest in August. These recordings are of commercial type such as can be used with any phonograph or record player, and are now in the Foreign Mission Board's library for adult missionary programs in church groups and societies. This message from Dr. Rankin will be of genuine interest and helpfulness. Order from the Department of Literature and Exhibits, Foreign Mission Board, Box 5148, Richmond, Va.

At the recent meeting of the Foreign Mission Board the resignations of Dr. and Mrs. Hundley Wiley were accepted. They went out to China in 1921. Dr. Wiley is now a member of the faculty of the University of Richmond.

\* \* \*

Recent arrivals from the mission fields are: Miss Frances Hammett of Nigeria, now at Greer, S. C.; Rev. and Mrs. R. E. Beddoe from China, now at 4721 Sherman, Galveston, Tex. The Beddoes were retired September 1.

\* \* \*

Recent departures to the mission fields are: Miss Antonina Canzoneri and Rev. and Mrs. C. F. Whirley, to Nigeria by boat from New Orleans, September 16; Miss Onis Vineyard to Brazil by boat from New Orleans, September 16; The Misses Frances Talley and Floryne Miller, to Japan from San Francisco, September 19; Rev. and Mrs. H. E. Turlington, Rev. and Mrs. Victor L. Frank, Rev. and Mrs. Charles P. Cowherd, Rev. and Mrs. W. A. Solesbee, Rev. and Mrs. Max E. Pettit, Dr. and Mrs. S. G. Rankin, Dr. Jeanette Beall, Miss Everley Hayes, Miss Fern Harrington, Miss Cleo Morrison, and Miss Bonnie Jean Ray to China by boat from San Francisco, September 19; Rev. and Mrs. Ben R. Lawton to Italy by boat, September 25; Dr. and Mrs. J. Franklin Fowler to Paraguay October 10; Rev. and Mrs. Alfred L. Gillespie and Rev. and Mrs. W. R. Medling from San Francisco to Japan, October 10; Rev. and Mrs. C. W. Dickson from Miami to Brazil by plane October 7; Miss Mary Ellen Yancy to Nigeria, October 15; Mrs. T. B. Hawkins to Brazil, September 23; The Maxfield Garrotts to Japan from Hawaii by boat, September 26; Rev. R. E. Johnson to Brazil, October 9.

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## Half of Arizona Baptists Pledge To Tithe a Year

PHOENIX, Ariz.—(BP)—More than half the Southern Baptists in Arizona will be tithers before the current stewardship campaign is completed.

Such is the prediction of Dr. Willis J. Ray, state secretary in this western frontier area.

And not only are the people tithing, says Dr. Ray, but they are giving to church building programs and to the proposed Arizona Baptist college over and above the tithe. One pastor reports that half of his membership have pledged 35 per cent of their income to the Lord.

The approximately 8,000 Baptists in the state have pledged and given in cash \$53,000 for the proposed Baptist college. Most of the churches are in their own individual building programs, but even with these local expenses most of the churches are increasing their Co-operative Program gifts 5 to 10 per cent over 1947.

"One reason the tithers campaign is so successful in Arizona," Dr. Ray explains, "is that for some months Roy F. Sutton, field worker under the Home Mission Board, serving as secretary of promotion and enlistment, has been urging our people to live a 'Heaven Plus' life. He has not only been emphasizing Scriptural tithing but Scriptural stewardship in all phases of life."

Most of the 4,000 tithers in the state have pledged to test the tithe for a full year rather than just three months.



**Wouldn't you give  
One Day's Pay  
to keep a  
from be**

★

**OF COURSE YOU WOULD . . .**

**AND HERE'S YOUR CHANCE TO DO JUST THAT!**

If you knew of a child growing up in a broken home—without the love or care of a mother or father, deserted, unwanted—and you knew that by giving just ONE DAY of your pay you could prevent this child from becoming a juvenile delinquent—wouldn't you do it? To a Christian, there can be only one answer.

That is exactly what one day's pay will do at Arkansas Baptist Children's Center. Under our present program, we can offer our assistance only to a very small percentage of the many children who need us, and we take this means of asking that you help us extend it to many more. So won't you do your part—give us just ONE DAY'S PAY—to provide 366 DAYS of service to the children who will need us in 1948?

**THANKSGIVING**

★ **ARKANSAS BAPTIST CHILDREN'S CENTER** ★ (FORMERLY



**just**

**child**

**coming**

**venile Delinquent?**



20,000 PARTIALLY OR WHOLLY DEPENDENT CHILDREN  
AND THE LOVE AND CARE WE CAN GIVE THEM ONLY IF YOU..

**KEEP THEM IN YOUR HEART --**

**ONE DAY'S PAY -- YOUR PART!**

**NG OFFERING**

**(TOMS BAPTIST ORPHANAGE) ★ MONTICELLO, ARKANSAS ★**



## Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention  
209 Radio Center Building, Little Rock

Mrs. J. E. SHORT  
President

Miss LAVERNE ASHBY  
Young People's Secretary

Mrs. C. H. RAY  
Executive Secretary and Treasurer

ALVIN HATTON  
Royal Ambassador Secretary

## Southwide RA Secretary To Speak At State Wide Fellowship Supper

J. I. Bishop, the Southwide Royal Ambassador secretary, will speak at the annual fellowship supper at Immanuel Church, Little Rock, Tuesday, November 18. He will also have charge of the Recognition Service which will be held at the same time. Tickets are now on sale at the state office for 75 cents each. All boys, regardless of age or rank, are eligible to attend, as well as pastors, parents, and others interested in Royal Ambassador work.



Mr. Bishop

Those boys who have passed a rank within the past year should send their names, addresses, and rank (along with 75 cents for the supper) to the RA secretary, 209 Radio Center, Little Rock.

### Mission Study Institute

Red River Associational WMU held a mission study institute at Prescott on October 9. Excellent teachers, informative sound films, and an interested audience made this a most profitable meeting. The series of books on world evangelism were presented by Mrs. Harold Williams, Gurdon; Mrs. J. R. Grant, Mrs. S. W. Eubanks, Mrs. J. W. Bethea, all of Arkadelphia; and Mrs. L. W. Buchanon of Prescott. Mrs. J. Lee Porter of Arkadelphia is the associational mission study chairman and was in charge of the meeting.

### One Hundred Per Cent Reporting

Mrs. J. F. Bow, superintendent of Boone-Carroll Associational WMU, writes that every society sent a report for the third quarter and that every society reported community missions activities. She also reports a new organization and bright prospects for several other organizations. Miss Nancy Cooper, field representative of the Home Mission Board, gave the closing message at the general associational meeting of this association which was a blessing to all.

### The Quarterly Review

The Quarterly Review for October, November and December deals

with race relations and is available from the Order Department of the Sunday School Board, 161 Eighth Ave., N., Nashville 3, Tenn., for only 25 cents. This issue contains an article on "Christian Love and Race Relations" by Dr. George Kelsey, delivered at the Southern Baptist Convention, and other valuable information. Dr. Porter Routh is the editor of the Quarterly Review which is a survey of Southern Baptist progress.

### Dixie Jackson Offering

There has been a total of \$10,-265.61 received for the Dixie Jackson Offering for State Missions as of October 22. One missionary society reports an increase in gifts over last year of more than 10 per cent. This should be the goal of every WMU organization. Many other organizations have had a like increase over the past year.

A check for \$8,000 was remitted several days ago to Dr. B. L. Bridges, general secretary, for State Mission Work. We hope to be able to report a total of at least \$15,000 by the time the offering is completed. Glean and reglean for this offering and remit same to the state WMU treasurer as promptly as possible.



Pastor Harold B. Tillman, First Church, Conway, and family admire the new Chrysler given them by members of the congregation.

## GI's Sponsor German Sunday School

By MELBA MARSHALL  
Baptist Press

The scene is a very familiar one—a room full of bright-faced children singing "Jesus Loves Me," or learning memory verses from a New Testament, or reverently bowing their heads in prayer, or listening intently as the teacher tells them a story from a Southern Baptist Sunday School quarterly.

It appears to be just another class in one of our Southland's churches. But the words of their songs and memory verses are in a different language, an interpreter is necessary for the teacher to be understood, their meeting place is a chaplain center instead of a church.

It is the "Deutsche Suntag Schule," the first Sunday school of record to be started by GI's in Germany.

Heretofore denied a religious education, the children of Wiesbaden, Germany, eagerly attend this Bible school each Sunday. From a small group the first few weeks, the attendance has grown by word of mouth to an average of 250 to 300. Army truck loads of neat, well-scrubbed children, ages five to 16, are brought into Wiesbaden from neighboring villages. None have been begged to come. They come because they like it.

The school was originated in an effort to give the German children something better to do than loaf on the streets. Miss Linnea Bloom of Iron Point, Mich., and Miss Ellen Heliste of Detroit are given credit for the original idea. A group of American WAC's and GI's, and civilians serving as teachers and officers are respon-

sible for its success. At present 12 Americans are assisting in the school.

The school is divided into three classes, but there are plans for dividing it into smaller groups to assist in further personalizing the teaching. Literature used includes pictures and Primary Teacher quarterlies published by the Sunday School Board of the Southern Baptist Convention.

Pfc. Herman D. Stout, chaplain's assistant, translates the lessons into German, condenses them to a few paragraphs, and prints them on the picture cards. Other literature is also translated into German for the children's reading. Each child is presented with a Testament or Bible.

"We cannot begin to tell of our appreciation to you, our Baptist brethren of the Southern Baptist Convention, for your aid in God's work here in Germany," wrote Pfc. Stout with the last order. Herman and his twin brother, Herbert, of Hobbs, N. M., have played a large part in the success of the school.

The songs which the children like to sing are those that have always been the favorites in American Sunday Schools; "Jesus Loves the Little Children," "Into My Heart," "In My Heart There Rings a Melody," and "Jesus Loves Me."

Hearing of the success of this first Suntag Schule, other soldiers are organizing more schools. And these schools will touch indirectly many more lives, for the children carry to their homes the songs and stories they have learned. "Train up a child in the way he should go: and when he is old"—we shall have a better Germany.



# Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER  
*Sunday School Superintendent*  
 RALPH W. DAVIS  
*Training Union Director*  
 Radio Center Building, Little Rock

T. D. McCULLOCH  
*Student Union Secretary*  
 MRS. B. W. NININGER  
*Church Music Director*



## Figures to Inspire

October 19, 1947

CHURCH	S.S.	T.U.	Add.
Little Rock, Immanuel	1132	377	7
Including Missions	1641	682	9
Fort Smith, First	1112	404	26
El Dorado, First	838	228	4
Pine Bluff, First	738	212	4
Including Missions	805	253	
Fayetteville, First	599	175	9
Including Missions	632		
Benton, First	595	150	
Including Missions	637		
Fort Smith, Immanuel	583	162	1
Hot Springs, Second	564	178	1
Camden, First	525	150	
Hope, First	497	96	
Arkadelphia, First	482	233	10
McGehee, First	471	163	1
Little Rock, Tabernacle	470	111	6
Pine Bluff, Immanuel	451	194	
Magnolia, Central	451	149	6
Hot Springs, Park			
Place	451	146	
Little Rock,			
Gaines Street	418	266	2
Hot Springs, Central	412	105	4
Including Missions	469		
Forrest City, First	393	181	8
Malvern, First	379	57	3
Conway, First	378	85	
Springdale, First	375	182	1
Including Missions	523		
Fordyce, First	375	130	
Stuttgart, First	364	150	
Including Missions	401		
Bauxite, First	358	123	
Searcy, First	351	93	
Fort Smith, Calvary	341	100	3
Hamburg, First	339	192	
Siloam Springs, First	332	175	
Fort Smith, Grand			
Avenue	325	116	3
Rogers, First	321	126	
Hot Springs, First	317	94	
Cullendale	308	111	
Little Rock, South			
Highland	271	92	4
El Dorado, Immanuel	270	109	2
Including Missions	315		
Smackover, First	258	61	
El Dorado, West Side	255	94	
Monticello, First	251	126	7
Jacksonville, First	247	108	4
Stamps, First	243	96	
Norphet, First	238	145	1
Greenwood, First	218	71	
Fort Smith, Oak			
Grove	202	78	5
Texarkana, Calvary	195		7
Pine Bluff, Calvary	171	95	
Monticello, Second	167	104	2
Fort Smith, Bailey			
Hill	165	82	1
South Fort Smith, First	129	55	
Eureka Springs, First	115	48	
Warren, Immanuel	94	74	1
Van Buren, Oak Grove	94	71	
Monticello, North Side	84	59	2
Texarkana, Trinity	46	37	

## 650 Registered State Sunday School Convention; New Officers Elected

A most successful State Sunday School Convention, the first of this type of meeting to be held in Arkansas for the past 10 years, was entertained by First Church, Little Rock, October 20-21.

Capacity crowds attended the general sessions. A total of 650 were officially registered for the two-day meeting with every association in the state represented. An unusually large number came from every section of the state.

Dr. Robert G. Lee, pastor of Bellevue Church, Memphis, Tenn., brought the inspirational messages; department and general conferences were in charge of Southwide workers from the Baptist Sunday School Board, Nashville, Tenn. Special music was furnished by Dr. Homer Rodeheaver, internationally known song leader, and the Ouachita College quartette, sextette, and octette under the direction of Miss Maxie Cleere.

Officers of the State Sunday School Convention are: president, Frank Shamburger, Little Rock; secretary, Miss Eugenia Davie, Searcy; vice presidents, Northwest District, Gray Evans, Berryville; North Central District, Dewey Stark, Mountain Home; Northeast District, Harry Hunt, Pocahtontas; West Central District, Thomas B. Chaney, Fort Smith; Central District, George Stewart, North Little Rock; East Central District, Aubrey Halsell, West Memphis; Southeast District, J. T. Elliff, Fordyce; Southwest District, Mrs. Grace Moseley, Texarkana.

### Successful Training Schools

Boone-Carroll and Central Associations have completed simultaneous Sunday School training schools. Interest in each of these schools was exceedingly high. Sunday Schools were enlisted in these training efforts that had not had a study course in years. Many of the larger churches reported the greatest interest ever experienced in teacher and officer training.

Associations that are having association-wide training schools are increasing their number of workers in training from 100 to 400 per cent. Pastor B. L. Dorman, Alpena Pass, is associational Sunday

### Poster Contest

The state Poster Contest will be held in connection with the State Training Union Convention, March 19-20, 1948, in Immanuel Church, Fort Smith. The posters will be divided into three divisions as follows:

#### Division I

Competing poster must advertise the coming State Training Union Convention, giving the place and date of meeting, and must have been displayed in the local church at least three Sundays before the Convention.

#### Division II

Posters that have been used to promote special occasions in the local Training Union, such as enlargement campaign, study courses, church and Training Union visitation, associational meetings, tithing, or any work in which your organization may participate at any time during the year. Posters must have been up in the church building at least three Sundays.

#### Division III

Posters in this division must promote or call attention to some regular phase of the Training Union, Adult Union, Young People's Union, Intermediate Union, Junior union, or Story Hour work. Suggestions for such posters may be found each month in the Training Union Magazine.

#### Other Information

These posters will be placed in the Exhibit Room and will be submitted according to age groups; that is, junior, intermediate, young people, adults. They will be graded on originality, legibility, and appropriateness to the occasion. A

School superintendent for Boone-Carroll Association; and G. E. Laferty is the missionary. H. A. Kelley is the superintendent in the Central Association, and S. A. Wiles is missionary.

Why not plan a similar week of training for your association? Your state Sunday School superintendent will be glad to help you arrange and promote it.

committee will judge the posters, and during the business session of the Convention special recognition will be given to the individuals having submitted the best posters in each of the three divisions. Begin now to make, use, and keep your posters and bring them to the Convention next March.

### Central Association Has First Music Festival

Under the leadership of the Associational Missionary, S. A. Wiles and a committee composed of Robert McMillian, Ray McClung, Norman Sutton, and Jack Rowe, the first of a series of church music conferences and quarterly festivals was held in the auditorium of Second Church, Hot Springs. More than 500 people attended, and joined enthusiastically in the program of congregational singing and special numbers by choir groups.

Supper was served by the women of the church for the conference of pastors and music directors, led by the state director, Mrs. B. W. Nininger. At this conference plans were made for a training program throughout the association in church music, and Mr. Ray McClung was elected associational music director.

Following supper, Missionary Wiles introduced Mr. McClung, who presided over the festival program. Hymns and anthems were sung by choirs from Malvern, Benton, Shorewood Hills, Piney, Park Place, First and Second, Hot Springs; solos, girl's trios, quartettes, and sextettes from Central, Hot Springs; Bauxite; Malvern and Piney, Park Place, Hot Springs, were a delightful feature.

### Morrilton Music School

The following splendid report comes from Mrs. C. D. Sallee of Morrilton, who is directing a progressive program of music training in First Church there. Junior and Intermediate Choir Week was held September 1-5. Mrs. T. L. Davis, Mrs. C. D. Sallee, Jr., Jim Brewer and J. R. Halbrook, all members of the church, served as faculty.

Daily classes were conducted in breathing technique, vocal exercise, notation, hymn-singing, and the learning of new hymns and anthems. The juniors, with an en-

rollment of 24, met each morning. The intermediates with 18 enrolled met each evening.

A program on Sunday evening, September 7, climaxed the week's work. The junior choir sang, "Savior, Like a Shepherd Lead Us" by Sykes and "In Our Work and in Our Play," also by Sykes. The intermediates sang "Make a Joyful Noise" by Simper. The voices of both choirs were combined in singing "For the Beauty of the Earth" by Conrad Kocher, which was illustrated by beautiful colored slides thrown on a screen behind the robed choirs. These pictures were made and presented by Roy Cut-singer of the church.

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Success of the tithing campaign will create spiritual foundations at home for world missions; will rescue the Foreign Mission Board from impending retrenchment; will make possible the appointment of 150 volunteers in seminaries who will be ready for foreign service in 1948.—T. M. Rankin, Executive Secretary Foreign Mission Board.



## Churches Consolidate To Allow For Full-Time Program At Harmony Hill

It has happened in Arkansas! Two rural churches have united, establishing a central place of worship and have called a pastor for full-time. The churches were Pleasant Hill and Harmony in Red River Association. The name of the new church is Harmony Hill.

These churches were strictly rural, located about 20 miles south of Arkadelphia. The membership of both churches were practically the same, one having 52 members and the other 56. The people composing the membership had many things in common as to their vocations, culture, and religious interests. They were approximately six miles from each other. The community cemetery is located adjacent to the Pleasant Hill Church house. Naturally the people were acquainted and accustomed to being in services together.

Between the two churches was the community school. It has recently been consolidated with the high school at Gurdon and the two churches purchased the school house for their educational building. The Pleasant Hill Church building will be kept intact for funeral services.

In this move to unite the two churches, the people lived up to their names. Both a pleasant and a harmonious spirit have prevailed through all the steps taken. So now instead of having Pleasant Hill and Harmony Churches, there is the Harmony Hill Church. From all reports, the church is just what the name indicates.

A layman in the church in commenting upon the results of the union said: "Before we united, each church was struggling along with about 20 in the Harmony Church and approximately the same number in Pleasant Hill. Now that we are together our Sunday School runs approximately 75 and we have preaching services every Sunday."

No one can say that the two churches took a backward step. They have and are demonstrating what can likely be done in many other places where two or more churches are near each other with small membership and where transportation is not a serious problem.

### Romance of Bethel Church

Your superintendent had the privilege of preaching to the congregation of Bethel Church, 12 miles northwest of Prescott. It

The Place Where Arkansas People Meet  
ROSS AVENUE BAPTIST CHURCH  
Ross and Moser  
HOMER B. REYNOLDS, Pastor

## Department of MISSIONS

C. W. Caldwell, Supt.

was a surprise to learn that in that vast section between Prescott and Nashville, Hope and Murfreesboro, there is little Baptist work carried on in connection with our State Convention. Bethel Church was organized three years ago with six members and now has 28.

A beautiful tile church house has been constructed at the cost of \$3,200 and they only owe \$700 on it at present. The church is well organized. The Arkansas Baptist goes into every home. There is some talk of getting a bus to furnish transportation to the church services. The opportunities are unlimited and as soon as a regular pastor can be secured this church will go forward in a great way.

The story of the organization of this church is interesting indeed. Mr. and Mrs. E. E. Gustafson moved into the community in 1942. They built a beautiful country home across the highway from the community cemetery where there was once a Baptist church. The original Baptist church seemed to have gone out of existence around 1901.

Mrs. Gustafson invited the children of the community to her home for Sunday School. The first Sunday there were four present. Then the attendance began to increase until she had between 25 and 30. It was necessary to secure additional space, so an old abandoned school house was fixed up suitable for Sunday School and preaching services.

Mr. and Mrs. Gustafson then moved away for a short time, and when they returned the leaders of another denomination had practically taken over the building and services. Then it seemed necessary to organize a church, which was done with four members. The final result has been that the church now has a new building,

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## Fill It Up Or Give It Up!

A warehouse 10 times the size of the space opened a year ago in New Orleans will soon be rented for the Southern Baptist Service Center by the Relief Committee of the Foreign Mission Board, in response to the announcement that the Baptist World Alliance adopted a plan to collect clothes for a million people by November 30.

The committee approved the rental of larger quarters with a slogan offered by one member, Dr. Clyde V. Hickerson: "Fill it up or give it up." Only by the fulltime use of these facilities can the payment of the rent from relief funds be justified, in the opinion of the chairman, Howard Jenkins.

The Foreign Board's relief committee, in session at the home office October 10, took immediate action to enlarge the capacity of the center at 740 Esplanade Avenue, New Orleans 16, to serve the 10 Gulf Coast states for the expected total of 300,000 to 500,000 pounds of goods a month. Under the continued direction of the Rev. Clovis A. Brantley, who is available by

well organized Sunday School, and great prospects for future growth.

### Send Your Pictures

The Mission Department plans to have a splendid display of the missionary work done throughout the state. Pictures and posters along the lines of missions will be put up. If any church is carrying on mission services or is building a mission house of worship, and will send pictures of these in with proper comments, they too will be put on display. Your superintendent of missions will be happy to have every church carrying on a local mission program to send as many pictures as possible. Do this right away.

—000—

J. Lovell Murray once wrote for the Missionary Review of the World: "A hyphenated Christian is an abomination to the Lord. Divided allegiance is not provided for in His terms of discipleship. He asks us for the whole of life, even as He is giving to us His life without reserve. 'We are the Lord's,' cried the great Apostle, whether we live or die."

### New or Existing Church Buildings Financed

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courtesy of the Home Mission Board for part-time service in the relief effort, used clothing and bedding will be received, processed, and shipped to Baptists in Europe and Asia.

This center can provide the thousands of scantily-clad men, women, and children the clothing to survive the winter, if Southern Baptists will take the trouble to clean, mend, and ship prepaid, their extra coats, shirts, dresses, shoes, underwear, sheets, blankets, quilts, slip covers, and other materials from which clothing may be made. The Church World Service Centers of New Windsor, Md., Webster Groves, Mo., and Modesto, Calif., are prepared to receive clothing from Southern Baptists and ship them designated for Baptists overseas.

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# Board Expands Home Curriculum

By T. L. HOLCOMB

An expanded home curriculum for Christian family life education is being planned by the Sunday School Board under the direction of its department of Home Curriculum.

This enlarged curriculum will function through the existing organizations for which the Sunday School Board bears direct responsibility. No new organizational machinery is contemplated, but rather the plan is to make full use for Christian family life education of these organizations which are already operating effectively.

The home curriculum is an outgrowth of much effective work done for years by the Board, especially through the Training Union and Sunday School. The Training Union has pioneered in sponsoring Christian Home Week, now promoted jointly by the Training Union and Sunday School. Many lessons, programs, and some study courses on home life have been issued by these departments.

Now it is planned to add additional materials in what will ultimately be a comprehensive home curriculum making use of all the appropriate church organizations.

### Effective Material

The first tentative outline of such an integrated program for the promotion of Christian family life includes a long list of possible effective materials which should make up the comprehensive home curriculum, these materials being grouped under the church organizations in a logical manner with reference to the functions of those organizations.

Thus, for instance, the list includes lessons, departmental programs, and study course texts in the Sunday Schools; programs and study courses in the Training Union; books for general reading and for study; tracts on family life; Christian home films.

The Board's Home Curriculum Department, now two years old, was set up in 1945 because of the urgent need for a planned, aggressive, positive ministry aimed at building spiritual values into home life. Early activity of the department, which has been headed from the outset by Joe W. Burton, has been directed to the establishment of Home Life, a Christian family magazine, which in its first year has achieved a circulation of about 250,000.

Home Life will continue to be the major publication of the department, its popular style pages going out month by month to many thousands of homes as a constructive force contributing to Christian values in home living.

The next publication of the department, now planned for early

release, will be a handbook on "The Church and Family Life," written by Joe W. Burton. This manual will be a guide to pastors and other church workers. It will be a summary of suggested activities for the church in its home ministry.

The Board's plan of fostering Christian home life is based on the conviction that the most effective way of reaching the homes is through present church organizations. The church can use these organizations and their leadership to serve every home in the church membership and to reach the homes in the church's constituency. It is our further conviction that the energies of the denomination in the interest of Christian home life can best be channeled through these organizations.

The Board's Home Curriculum Department will therefore serve as a co-ordinating, cooperative agency. The department will initiate plans to collaborate with other departments of the Board and other agencies in the production and promotion of home curriculum materials.

Our Board is eager to serve the churches in this matter. We are aware of a major crisis threatening our homes — one so grave that it can be met only by using all of the church leadership which can be enlisted in this effort.

We would earnestly call upon our churches, their pastors and various leaders, upon our denominational leaders, and upon our colleges and seminaries to join us in a crusade for Christian homes, utilizing the material made available for this supremely important cause.

—000—

## Baptist Building Bought at Capitol

A new headquarters building for international, national and local Baptist groups to use for office space in Washington has been purchased at a cost of \$100,000, Dr. M. Chandler Stith, executive secretary of the District of Columbia Baptist Convention, and Dr. W. O. Lewis, executive secretary of the Baptist World Alliance, have announced.

The new building, which will be known as the "Baptist Building" is located at 1628 Sixteenth Street, N. W., near what is popularly known as the "Embassy District." It is just outside the downtown business area, but adjacent to many large hotels and easily accessible by bus or street car from any part of the city.

The building was purchased from St. John's Episcopal Church in Washington.

# I Tithe

By MRS. J. H. BRANDT  
Sunday School Worker  
First Church, Carlisle

I believe in tithing. In fact, I can't remember a time when I didn't believe in tithing. When I accepted the Bible as "a lamp unto my pathway," I accepted the plan of tithing as well as the plan of salvation. And it's just as much a part of my Christian life as prayer, or Bible reading, or any other one thing.

I find it a little hard to understand a Christian who does not believe in tithing. To me that person is like a banker who doesn't believe in bank deposits. And no matter how good a Christian he might be, even though he keeps all the other Biblical teachings and doesn't tithe, I believe that Christ could say to him as to the rich young ruler, "One thing thou lacketh."

Then, to me, the Christian who doesn't believe in tithing is like a farmer who doesn't believe that in order to harvest a crop first he must sow the seed. In this case "seed" represents tithes and offerings. And I believe just that: tithes and offerings. For just as surely as the Bible teaches us to tithe, it teaches us to bring an offering over and above our tithe.

Every Christian who sows these seed will surely reap the harvest of God's promised blessings. Just

# Our Cross

Christ never had a desk, or a budget, or an executive committee to present a program to His constituency. But He had a cross. There is nothing wrong with a desk or a budget or an executive committee, but there is always something wrong when there is no cross.

—Charles A. Wells.

what these blessings will be I can't say. They probably will vary in your life and mine. But any blessing of God is worth whatever of effort it takes on our part.

Whenever we hear a discussion on tithing we usually hear something about the material side of it. And I believe that God does bless tithers materially. I don't mean by that that I think He will make you rich or give you a dollar and a half for every dollar you give Him. For God permits us to have only what we have the ability to make and to use wisely.

But just as God promised the widow, who shared what little she had with the prophet, that never again would her meal and oil can be empty, just so He takes care of His own today. You'll find, I'm sure, few tithers who lack the necessities of life.

Let us give to God out of our little, and He will give to us out of His abundance.

## THESE CHURCHES REPORT TITHERS

Association	Church	Pastor	Tithers
Bartholomew	Warren, Immanuel	Keith F. Babb	58
Black River	Diaz	F. F. Weaver	5
Black River	Jacksonport	F. F. Weaver	8
Buckner	James Fork		2
Buckner	Rock Creek		2
Caddo River	Lower Big Fork	James H. Miller	3
Caddo River	Sulphur Springs	James H. Miller	3
Caroline	Cabot	Dale McCoy	50
Caroline	Lonoke	W. M. Pratt	100
Clear Creek	Kibler	H. G. Milam	25
Clear Creek	Mulberry	J. N. Vandiver	35
Dardanelle-Russellville	Dardanelle, First	J. A. O. Russell	45
Dardanelle-Russellville	Plumerville	L. L. Jordan	19
Delta	Watson	Sidney Oxendine	15
Gainesville	Rector, First	E. Clay Polk	43
Greene County	Standford	J. O. Miles	13
Hope	Texarkana, College Hill	C. G. Davis	100
Harmony	Plum Bayou	A. F. Robinson	6
Hope	Shiloh	George De Laughter	9
Independence	Moorefield, Rehobeth	Art Jones	32
Liberty	Smackover, First	Ralph H. Reasor	124
Little River	Liberty	H. H. Coble	6
Little River	Nashville, First	W. E. Perry	168
Little River	Wilton, First	Dean Newberry Jr.	10
Mt. Zion	Jonesboro, Central	Reese S. Howard	107
Mt. Zion	Jonesboro, Fisher Street	Frank Waite	50
Mt. Zion	Mt. Zion	J. O. Miles	20
Mt. Zion	Nettleton	G. W. Boyd	43
Ouachita	Ink, Concord	Charles M. Burgess	9
Pulaski	Jacksonville, First	H. W. Ryan	180
Pulaski	Little Rock, South Highland	Ray Branscum	105
Rocky Bayou	Calico Rock	O. C. Hicks	14
Rocky Bayou	Melbourne	O. C. Hicks	47
Tri-County	Wynne, First	W. R. Woodell	115



## How Should Sunday Schools Be Graded? . . .

# Sunday School Board Studies Grade Lines

(Periodically it has seemed necessary to restudy the Sunday School grade lines. At the suggestion of Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, and Dr. J. O. Williams, Secretary, Division of Education and Promotion, a restudy of the Sunday School grade lines was made by the Sunday School Department of the Baptist Sunday School Board. The report is given below.)

Grading has been a gradual development. It began with the grading of the primary group. In time, this led to all the department groupings.

The original grouping of nearly all denominations for juniors and intermediates was a four-year span, or 9-12 and 13-16, with different groupings in the denominations for young people.

Some 25 to 30 years ago many of the denominations changed this grouping for juniors to a three-year span (9-11), and for intermediates to a three-year span (12-14). A new department, the senior, was added with a three-year span (15-17).

This change was made, primarily, for two reasons: (1) to shorten the age span a year, and (2) to conform to a shifting in the grading among the public schools.

Southern Baptists did not make this change, but kept to the four years for both the junior and intermediate departments, primarily, we presume, because (1) an overwhelming number of the schools were rural and village; (2) the change in the public school systems of the Southern states was much slower developing than in the other sections where there were more funds and relatively fewer children.

Three suggested advantages have been advanced for use of the 3-3-3 plan: (1) it would align our Sunday School grading more closely with that of the public school system; (2) in some schools it would provide a shorter age span; (3) it would permit striking a bit closer to the individual needs through the Uniform Lessons.

### School Grading

Whatever hopes the denominations may have formerly had for correlating the department grading of the Sunday Schools with the grading of the public schools have proved futile. Each of the 48 states has its own system, many cities have theirs.

Furthermore, states and cities are constantly changing their systems. (Atlanta, Georgia, may serve as an illustration. In the fall of 1947 it put seven instead of six grades into its grammar schools. It put grades eight through 12 into

the high school, abolishing all junior and senior high schools, and making all high schools co-educational.)

There is, therefore, no way by which the Sunday School Board will ever be able to develop a system of grading that will harmonize with the public school systems of the 20 states within its territory.

There is undoubtedly a distinct advantage in grouping pupils into shorter age spans than four years. We can, however, develop a far more effective and efficient method to meet this need than by shifting to a 3-3-3 grading system. Several thousand churches have already gone beyond the advantages of the 3-3-3 plan by organizing two or more junior departments and two or more intermediate departments. Hundreds of churches have organized two departments for young people.

Many of our churches would find it advantageous to plan immediately for two junior, two intermediate, two young people's and two or more adult departments. Some churches might seem to profit temporarily from the 3-3-3 plan. However, with intensive effort, these schools could probably reach the dual-department ideal in a few years as several thousand schools have done during the past few years.

A two-year system of grading more nearly satisfies the educational and psychological needs of the pupils than a three-year system. We have already achieved it in thousands of the churches, and we are in position to achieve it in thousands of additional churches. A change to the 3-3-3 grouping would greatly embarrass several thousand churches that now have two junior groups and two intermediate groups. If these churches should adopt the 3-3-3 plan, it would mean a backward step.

On the other side of the picture, fully half of our present schools would find it difficult, if not impossible, to provide another age group now. The present grading for them is a difficult enough step to take. It would not be wise to confuse these churches now. We cannot afford to open the door for the exploitation of our country churches by non-denominational groups who want to capture our Southern Baptist rural constituency. To adopt a program requiring an additional department in the basic organization would tend to do just that.

### Must Consider Possibilities

Again, in determining our methods we are concerned with all the

pupils. Here the 3-3-3 plan presents some real difficulties. If the school is to remain practically static, with little or no conception of an enlargement program, perhaps the 3-3-3 plan would be satisfactory. But in the light of the fact that the so-called Protestant churches are reaching fewer than one-half of their possibilities, and many have severe decline in Sunday School enrollment, the static assumption is an assumption of defeat.

All our experiences indicate that a vigorous and vital enlargement program works, and that almost any church that really wants to can double its enrollment through a scientific program of Sunday School building. What happens when a three-year department reaches its maximum? It cannot be equally divided by years, nor is it usually practicable to start another parallel department of three years. The status quo tends to become permanent.

The primary secret of our growth in the past has been our accent on enlargement. The present grading system lends itself to expansion, and is far more flexible than the 3-3-3 plan. In these days of unprecedented opportunities we should make it easier to expand rather than more difficult. An all-out campaign for dual-departments would be the greatest stimulus for growth we could use. We are all agreed that all our plans should be made on the basis of possibilities rather than on the basis of present conditions.

Likewise, in all our work we are vitally interested in better teaching. Studies have revealed growing social changes centering in the 12th and 16th years, which must be taken into account in our Sunday School program. Dual-departments for juniors and intermediates would solve the "social" problems now encountered in the 12th and 16th years, and at the same time provide closer grouping for more effective teaching than would be possible under the 3-3-3 plan.

In the small school this would mean, as always, the combination of 9's and 10's, 11's and 12's; 13's with 14's, and 15's with 16's (assuming a non-department school). In the medium sized school, where the building provides for only one assembly room, all four years could meet together for assembly purposes, but the two years' division would be kept in mind for classroom and many other purposes.

All the considerations set forth here lead to the decision that the way of progress for Southern Baptists does not lie in the adoption

of a 3-3-3 system of grading, but in the improvement of the system that we now have. We can get a shorter age span, more congenial groupings, a better adapted literature or curriculum, and the general improvement of all our schools by keeping and adapting what we have.

### The Conclusion

To summarize, it seems to us on an educational, enlargement, and practical test and for the greatest immediate and ultimate spiritual gain the following course is best for us:

An all-out promotion of the dual and multiple - department idea based upon present grading lines, with a definite drive for a continuous increase in the number of classes.

We are in a period of change today. Changes that we are sure will help all our people should be made. The fact that people are in a mood for change counsels careful deliberation to guarantee that suggested changes be right. We must not allow the temper of the times to stampede us into unwise courses of action.

The Sunday School Board and the state Sunday School departments recognize now, as they have in the past, that our churches are sovereign; they are competent to determine for themselves this and all similar questions. We could not if we would, and we would not if we could, coerce the churches at any point. We offer the sovereign churches leadership as God may give us light and wisdom, disclaiming any desire or disposition to force upon them any given method or direct their policies save as we may be able to inform and persuade.

The Sunday School Board, along with the state Sunday School secretaries, has a responsibility—a trust of leadership—which must be accounted for not to a limited group, but to our entire constituency. The decisions made must be practical, sound, and attainable by all. This has guided us in the past and must guide us for the future. We must provide leadership, but not "leave the people."

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# Standards of Conduct Must Conform to Christ's Demands

By R. PAUL CAUDILL

The New Testament is unyielding in its demand for Christian standards of conduct. In His memorable sermon on the mount Jesus said unto His disciples: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Jesus then goes on to illustrate what He has in mind by the verses that follow, reminding His followers that they should be "perfect" even as their heavenly Father "is perfect" (v. 48).

In like manner, the Apostle Paul in his letter to the Ephesians beseeches his fellow Christians "to walk worthily of the calling" wherewith they were called (Eph. 4:1), and that they "no longer walk as the Gentiles also walk, in the vanity of their mind" (Eph. 4:17).

In his letter to the 12 tribes which are "scattered abroad" James likewise cuts through to the heart of the matter in his plea for standards of conduct that are in keeping with the demands of Christ. "The sins he denounces are those to which Jews were especially tempted—love of money, oppression of the poor, profession without practice, and the like" (Dummelow).

### Unworthy Teachers

"Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble" (James 3:1f.). James is saying here, literally, "stop becoming many teachers." Evidently there were too many in James' day who were posing as teachers: "There is thus a clear complaint that too many of Jewish Christians were attempting to teach what they did not clearly comprehend" (Dr. A. T. Robertson). There was the need for teachers all right, just as there is today, but the need was for wise ones—not for foolish ones.

The office of the teacher is God-given: "And he gave some to be

### Sunday School Lesson

For November 2

James 3:1-8; 4:7-12

apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). We find "teachers" in the early church of Antioch (Acts 13.1). The Rabbi was the teacher (Matt. 23:7f.; John 1:38; 3:10; 20:16). There was much danger that many of the early Christians might be led to waver in the faith as they listened to the pronouncements of so many uninformed teachers. James sought to warn them against such a danger.

It is too bad that James is not here to speak a similar warning to the followers of Christ today as they tune their ears to the babble of voices that come from so many "teachers" — teachers who are often uninformed and who base their "teachings" upon charts and outlines that have been handed down like stale bread from the hands of others.

### A Restless Evil

In graphic words that defy contradiction and which even to this day need little of explanation, James points out how the tongue needs to be bridled: "Behold, the ships also, though they are so great and are given by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willet. So the tongue also is a little member, and boasteth great things . . . but the tongue can no man tame; it is a restless evil, it is full of deadly poison" (James 3:4ff.).

It is no uncommon thing for great power to be exercised by small things. This is seen in the horse's bridle and in the rudder of a ship. Even so the tongue, though small exceedingly, is "very

powerful, and generally for evil rather than for good."

In the days of James, as in our own day, often a forest fire was started by small sparks carelessly thrown about. In like manner, the tongue, though a very small member of the body, is able to stir up a world of iniquity. "For every kind of beasts and birds, of creeping things and things in the sea is tamed, and hath been tamed by mankind: but the tongue can no man tame" (James 3:7).

Were an individual to suppose, all at once, that he had become "infallible" let him be reminded of the words of James and know that should nothing else be likely to cause him to err he is still possessed with "the tongue" which is itself "a fire: the world of iniquity."

### Duty to God

Verses 7 through 10 constitute a ringing challenge to man with reference to his relationship to God. He is to be humble, sincere, and repentant. "Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double-minded. Humble yourselves in the sight of the Lord and he shall exalt you."

The word rendered "resists" (verse 7) means actually "to take a stand against." Only in this way can the devil be made to "flee" from one's presence. He cannot stand the kind of resistance that James is talking about. He will immediately seek more fertile soil and a kindlier clime.

In this way Jesus rid Himself of Satan during the temptation in the wilderness: "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil "leaveth him; and behold, angels came and ministered unto him" (Matt. 4:10f.).

But Christians must "draw nigh to God" if they are to know His presence. They must seek to have cleansed hands and hearts that

have been purified through fellowship with His Son.

### Duty to Man

While James would have the Christian to live in right relationship with God he would also remind him that he has a duty toward his fellowman. He is to live in love, and to refrain from "slander and fault finding" (Dummelow).

A Christian is to refrain from speaking against his brother. "When a man speaks against his brother he is practically condemning the law of Love, and thus arrogating to himself the office of a judge. In criticizing that law he is virtually criticizing the divine Lawgiver" (Dummelow).

There is hardly anything one might mention that would do more to promote love among Christians than the giving of heed to the words of James in the passage before us. Love for one's neighbor should be manifested in kind words. Words of sharp rebuke and captious criticism never make for fellowship, but rather for division.

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## Tithing Campaign Continues To Enlist

NASHVILLE, Tenn. — (BP)— "We may be a little late, but we want our church to do its best in getting every member to tithe," a Kentucky woman has written the Southern Baptist Convention Executive Committee.

Her church is at Mt. Salem, near Hustonville, Ky., and she explains: "As we have been without a pastor for a few months and have just called one, we would appreciate your mailing him literature on Tithers Enlistment Day. We may be a little late but we want our church to do its best in getting every member to tithe." The letter was signed by Mrs. B. C. Harris.

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# \* Executive Board — STATE CONVENTION \*

B. L. Bridges, General Secretary, 200 Radio Center, Little Rock, Ark.

## M. L. Voyles, 87, Trusted Baptist Leader And Remarkable Bible Scholar, Has Died

Rev. M. L. Voyles, 87, passed to his reward October 21. One by one our older, trusted leaders are crossing the river.

Brother Voyles was one of the sweetest spirits, and one of the greatest preachers that we have ever had in our generation. He held pastorates in many Arkansas towns and cities. His last pastorate was in Harrison, where he led the Baptist people in a remarkable undertaking as they built one of the best houses of worship that you can find in the average size town. Leaving Harrison, Brother Voyles retired. But he has done some preaching since then.

Brother Voyles was for a long time state missionary. We have known him to hold as many as 22 revivals in a year. He became a sort of measuring rod for our missionaries. He worked harder and more incessantly than most any other man. His labor was always blessed with good results.

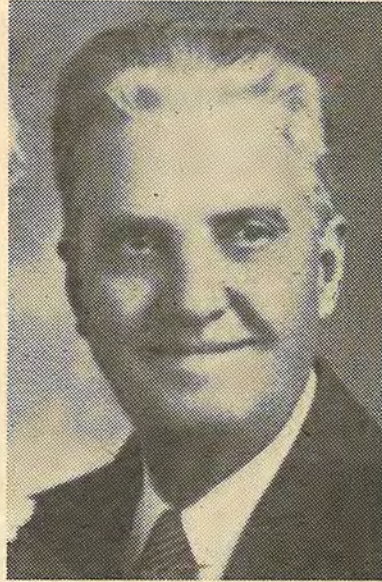
He knew his Bible. Much of the time he never had to use the printed page when reading the Bible. He was featured in "Believe It Or Not" because of his command of Scriptures. His continuous service week after week was an inspiration. As the Lord gave him great results he never stopped to talk about it. He hastened on to the next task.

Since his retirement, Brother Voyles has been missed in the wider circles, and now his kindly beaming eye will be missed by his close friends and loved ones, but we shall feel that he and other saints who have recently crossed the river are not far from us.

*"Them, in their perfect rest, unseen,  
No gulfs of space from us divide  
'Tis but the Lord that walks between—  
And they His other side."*

### Paul Aiken to Georgia

We have received word from Warren that Pastor Paul Aiken has left First Church there, and has gone to Atlanta to be pastor of Kirkwood Church there. It is unfortunate



Brother Voyles

indeed that Arkansas loses such great young men as Paul Aiken. He is a mighty preacher, and an aggressive leader. He has much interest in denominational causes as well as in his regular field.

Aiken was a leader in Warren. People of other denominations as well as the civic leaders of the city honored him and used him in the promotion of all good causes. We wish for him a happy and successful pastorate in Atlanta.

### Beebe is Going Forward

W. M. Burnett is the new pastor in Beebe. He and that intrepid missionary, R. T. Strange, have recently conducted a revival that resulted in many additions to the church.

It was the writer's privilege to speak to the people on tithing, and a number of people signified their purpose to be tithing stewards of the Lord.

It is a new day for the church in Beebe. The church has had week-end pastors in the past, and has been slow in its progress. It is following the leadership of Pastor Burnett, and we predict a rapid growth through the months ahead. Pastor Burnett is a consecrated preacher, and is a good leader.

### Pittard and England

W. B. Pittard, Jr., is leading the church in England in a signal manner. He has a fine group of deacons to back him up in a forward looking program. This young man is religiously ambitious. Last year, he and the England Church sponsored several missions in the delta section around the city of England. Pastor Pittard is also moderator of Caroline Association.

Mrs. Pittard is an unusually good help-meet. She is the daughter of our celebrated J. S. Compere, of Corning. Brother Compere recently supplied two Sundays at England, and the people are loud in their praise of his messages.

### McKay A Busy Man

Pastor M. Ray McKay of Second Church, Little Rock, is living a busy life. He is putting a great deal of emphasis on the spiritual opportunities and responsibilities of young people. We understand that he is soon to have a young people's revival. Of course, this does not mean that older people will be in anyway neglected, but special interest will be given to the young people.

All the organizations of the old Second Baptist Church are thoroughly alert. The deacons and other leaders of the church try to follow their chief. McKay has a fine spirit and a lovable personality. He and his church are getting ready to begin the erection of an enormous new church plant. McKay is a good business man as well as a good preacher. The church will be safe with his leadership in a program of expansion.

## SEND US YOUR CHECK, PLEASE

IF YOU HAVE NOT MADE A SUBSTANTIAL OFFERING FOR COOPERATIVE MISSIONS RECENTLY, WHY NOT SEND US A LARGE CHECK FOR THIS PURPOSE. MANY CHURCHES HAVE FUNDS IN THE TREASURY, AND WE HAVE CAUSES THAT ARE NEEDING YOUR FINANCIAL SUPPORT. WE HAVE RUN A LITTLE BEHIND THIS YEAR IN OUR RECEIPTS. WON'T YOU HELP US TO MAKE IT UP THIS MONTH?

YOUR TITHING CAMPAIGN HAS DOUBTLESS INCREASED YOUR BANK BALANCE. THE DENOMINATIONAL ORGANIZATIONS AND LEADERS HELPED YOU TO CARRY THROUGH ON THIS TITHING PROGRAM. WHY NOT TRY TO DO LIKE IMMANUEL CHURCH, EL DORADO, AND GIVE THE COOPERATIVE PROGRAM AT LEAST HALF OF THE INCREASE IN YOUR COLLECTIONS? YOUR CHECK WILL BE APPRECIATED.