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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, FEBRUARY 12, 1948

NUMBER 7

"No Night There"

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

"And the gates of it shall not be shut at all by day: for there shall be no night there.

"And they shall bring the glory and honour of the nations into it.

"And there shall be in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Revelation 21:22-27

Church Union Again

By JOHN W. BRADBERRY

According to Dr. E. Stanley Jones, "there is a growing conviction that the next step within the Christian Church is to unite." He proposes a plan something like a tree with branches. The stem would be known as "The United Church of America . . . It would have branches—"The Lutheran Branch . . ." "The Baptist Branch," "The Episcopal Branch," "The Nazarene Branch," and so forth. They would no longer be churches — they would be branches of the One Church." For one enterprising so great an undertaking, we would think that Dr. Jones would at least inform himself concerning the policy of so large a constituency as the Baptists. There are more than 35,000 Baptist churches in this country, all of them independent. We do not believe that Dr. Jones expects that there shall be that many branches.

Being a Methodist and accustomed to centralized church government, he must be thinking that Baptists are like Methodists and must obey what a conference or house of bishops decrees. This will not work, for Baptists have no authorities sitting over their churches, deciding what is good for them. Their largest assemblies are national conventions, but these are purely advisory in nature. A local Baptist church is as complete an autonomous entity as is a corporate denomination such as the Methodist, Presbyterian, Episcopal, and all such. It cannot and will not be bound by decisions by external bodies unless it voluntarily so decides. How can anyone make a "branch" in Dr. Jones' idea out of 35,000 such independent units?

But the climax of Dr. Jones' proposal is to be found in that "The General Assembly (after the tree with its branches is set up) would be the sovereign body in The Church of Christ in America. There the whole church would speak and act." This, of course, means that millions of Protestant and Free Church Christians would be represented by a powerful hierarchy, calling itself a General Assembly, speaking *ex cathedra* on every religious and public question. How long would it take astute politicians to covet control of and to manipulate such a choice opportunity? Has Dr. Jones forgotten what happened to Methodist action in the 1920's in Washington?

Incidentally, how on earth would all this mean more souls won to Christ and more devout church members and more unity in theological affirmation of the Christian faith? Organizational diversity is not the chief ailment of the Christian church in America, but failure to go to work for Christ in redeeming love. And thinking with ecclesiastical machinery for purposes of centralization is not going to cure that kind of an ailment.

—Watchman Examiner.

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When we sit at the feet of Jesus the fear and dread of Sinai disappear, for we receive a reassuring word from the great Teacher, a monosyllabic word—LOVE. With a heart full of love for both God and man we return to Sinai and, behold, the clouds have disappeared, the rumbling thunder has ceased, the grim aspect has given place to gracious and benevolent purpose, and we take courage and hope as we face the greatest of all standards of life with zest and the spirit to win.

A GLARING ERROR

By M. E. DODD

I had a letter from a brother in the North asking what would be necessary for him and his church to affiliate with the Southern Baptist Convention. He sent me a letter which had been written to him by a prominent Southern Baptist leader, advising him and his church to "join the nearest District Association and this will automatically put you into the Southern Baptist Convention."

Another brother in California writes that the Baptist Convention of that State was constituted with so many Baptist Churches as members.

It would appear from these cases and others which are occurring, that we need to help all of our people to get their thinking straight on how Baptists relate themselves directly to each other, and how they work together without any sort of interventions.

"Evangelical Action"—Journal of an organization of Evangelical Churches in America, contained an article recently which said:

"The Broadway Baptist Church in Indianapolis has severed its connection with the Northern Convention and has been received into the Long Run Association of Kentucky. This action admits the Church to the Southern Baptist Convention."

I wrote them as follows, which they published under the heading "We Stand Corrected:"

"May I respectfully call attention to the—to Baptists—glaring error in this story:

'1. No church is a member of the Southern Baptist Convention, not even those which are located in the South. Each church sends messengers to sit in council with the messengers from other churches and these "messengers of the churches, the glory of Christ," (II Cor. 8:23) constitute the Convention.

'2. "Messengers of the Churches" are not under the necessity of going through one Baptist body, like the Long Run Association, in order to become a member of another Baptist body, as for example, the Southern Baptist Convention. Nor do the messengers of the churches automatically "become members" of one Baptist body by voluntarily uniting with another body.

"The primary principle of Baptists is the right of direct approach to God and to each other. Baptist Churches send their messengers directly to the District Association or to the State Convention or to the National Convention without going through any other intervening body.

'3. The constitution of the Southern Baptist Convention provides that it "shall consist of messengers who are members of a Missionary Baptist church cooperating with the Convention by contributing to the work of the Convention during the fiscal year preceding the annual meeting"

"Thus, any Missionary Baptist Church anywhere may cooperate in the work of the Southern Baptist Convention by complying with this requirement and may send Messengers to council with messengers from other churches in the annual session of the Convention on the work of the Convention."

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To share the blessings of God with others is a basic law of life; to appropriate the blessings of God for selfish ends is to defeat the purposes of grace, it is a violation of the rules of spiritual life and, instead of bringing a blessing, it brings a curse upon oneself.

MORAL PERPLEXITY

A Devotion by the Editor

"My God, My God, Why?"

Someone has said, "There should be some understandable relation between what happens to us and the love and goodness of God."

"Why?" Jesus asked. Every day we hear men and women asking "why?" It is not a wicked question nor a question of unbelief unless we make it so. It is, in fact, a question of faith. If there were no faith, the question would never be asked.

Recognizing this relation between what happens to us and the love and goodness of God, we should strive to discover the meaning of all that happens to us in the light of God's love and goodness. We may cultivate such an attitude that our "whys" will not be asked in a peeved or cross manner nor yet with a note of despair in them, but with an honest inquiry from hearts that may at the time be hurting, yet trusting.

Someone has remarked, "you may think you see farthest in the day time, but you don't. At midnight you see the stars. You would be dreadfully short-sighted if you had to live always in the daylight."

It has been said, "in the long last God must do something for those who believe in Him, or else in the end they would stop believing." God will do something for us, in fact, is doing for us all the while, if only we had the vision to see it.

There arises this big question, what are we expecting God to do for us who believe? There are the self-seeking and the materially practical who make very definite demands upon God—they ask for sunshine or rain, good harvests, health, happiness, and so on. When they are disappointed in these things, it becomes difficult for their faith to survive.

There are the most spiritually sensitive who ask for forgiveness and the assurance of God's daily presence to keep and to cheer them. There are those of pioneering faith who ask for the reclamation of the world and human society, and are willing to hurl themselves against the prevailing order of things to bring about the desired change.

*"With reason's eye we seek out God,
And catch sweet glimpses of His face,
But when we cannot see, faith comes
And trusts Him where it cannot trace."*

"My God, my God, why hast thou forsaken me?" (Mat. 27:46)

ARKANSAS BAPTIST

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Across the Editor's Desk

The Right of Personal And Private Ownership

The right and privilege of personal and private possessions is assumed throughout the scriptures and is held inviolate by the inspired writers. The first principle involved in property rights is the recognition of and respect for the property rights of others. The commands "Thou shalt not steal," and "Thou shalt not covet," recognize the property rights of the individual.

Acquisition of Property

Someone has said that there are only three methods of acquiring possessions — one may acquire possession of property by his own industry and earning power; one may acquire possession of property by gift; one may acquire possession of property by theft.

One of the first lessons to be learned, and the earlier in life it is learned the better it will be for any one, is the difference between one's own possessions and that which belongs to another. A great many people seem not to have learned that difference.

Trades, Professions, Business

Much of the Bible deals, directly or indirectly, with this principle of personal and private ownership. Wages are recognized as a fair and legitimate return for labor or for services rendered. The rights of both employer and employee are clearly set forth. Some of the most scathing rebukes recorded in the Bible are administered to those who cheat the laborer out of his wages.

We read also of trades, professions, and business enterprises which are assumed to be the legitimate pursuits of men, and in which they have the right to engage without interference from any source. We read of herdsmen, husbandmen, farmers, smiths, wood workers, tent makers, merchants, mariners, physicians, teachers, and so on. All these had the inalienable right to make charge for their products or services. By these trades, professions, and businesses, men earned an income by which they supported themselves and their families. By their product and services they also contributed to the wealth and well-being of others.

Real Property

Possessions, however, reached beyond earned income and personal property, and included real property. No such thing as state ownership of land is recognized in the Bible. As between man and man, and as between the citizen and the state, the individual owned the land. We have a remarkable example of this in the division of Palestine among the twelve tribes of Israel, which constituted twelve federated states. Within the survey of each tribe the land was apportioned to the individual families. And a very remarkable and far-sighted provision was made. If for

any reason a man got into debt and mortgaged or sold his property to meet his obligations, at the end of seven years the property reverted to the original owner. This ruling defeated the conniving purposes of greedy men who would take advantage of the misfortunes of others to gain control of wide areas and enslave the rightful owners.

So the Bible clearly assumes that men have a right to their wages, they have a right to make a charge for their services, they have a right to put a price upon the products of their toil, they have a right to possess a real property and establish their homes.

Dignity of Individual

This right recognizes the dignity and worth of the individual. The Bible gives no countenance to the theory that men should be herded together like cattle or regemented by an all-powerful state. The state brings down upon itself the vengeance of the divine God when it violates the person, the liberties, the holdings, or the home of the individual.

Revolutions have been staged and wars have been waged to recover the rights of the individual, when powerful states have oppressed the people and robbed them of their personal rights. Government exists to protect the people in their rights of ownership as well as other rights. Government is the arbiter among the people, not their master. It has no right to rob the people of their property either by confiscation or excessive taxation. Neither does it have the right in the field of business and ownership to compete with private enterprise.

State socialism is not only foreign to the teaching of the Bible, it is in direct conflict with it, and should be opposed by every means at the disposal of the citizens of any nation.

God honors the individual, respects his right of possession; and therefore, holds him responsible for his conduct. Should the state presume to deny the individual rights which God has granted him?

Basis of Unity Found in Bible

We call attention to an article by J. W. Bradberry, editor, Watchman-Examiner, New York, also to a letter from E. P. Aldridge, Sunday School Board, Nashville, Tenn., both in this issue.

From these two items you will be able to gain a clear idea of the present unionizing movement and meet it in your community.

We have said before that union without unity is not only ineffective, but hurtful. Baptists can and will unite with other Christians anywhere and at anytime on the teachings of the Bible, but they cannot unite on the basis of ecclesiasticism.

Illusory Beauty

We are near enough the recent siege of snow and sleet for it to be fresh in our memory. Perhaps we looked upon some forest that was covered with ice. The morning sun arose and shed its light upon that glistening sea of ice. The forest became transformed into a vision of jeweled grandeur and magnificence. It looked as if the forest had caught up the light of the sun and was sending it back in sparkling, dancing, laughing rays of matchless beauty. One stood amazed, transfixed before such a vision of transparent beauty. We have observed people looking upon such a vision and exclaiming about its beauty.

But listen! There are crackling, splitting noises throughout the forest! It is the sound of limbs breaking from giant trees, torn from their trunks and falling under the weight of that apparent beauty and grandeur. Occasionally there is a louder crash and a heavy thud—some great tree of the forest has yielded to the burden of ice which appeared so playful and innocent in the light of the morning sun.

To contemplate this scene sends a shiver through our beings for we know that death is stalking the forest under the deceptive sheen of a beauty which is an illusion, sinister, relentless, cruel.

Go through the forest next spring, if you want to know the real story of that icy morning! The ground is littered with boughs that will never bud again; great trees lie prone, never again to lift their heads to greet the sunlight. All that saved any part of the forest was that same sun, with which that death dealing blanket of ice played so gleefully. But ice can't play with the sun and survive, it must relax its hold and vanish into mist.

There you have a parable of the play and counter play of sin and grace upon human life.

Human beings become enamored with the delights of sin, even as they bask in the light of divine providence and grace. They are thrilled by the sights and scenes which hold them transfixed by a sinister mesmerism; they exclaim at the illusory beauty and charm which is dealing out death to the souls of men.

Like the floor of the forest, the whole earth is littered with the human derelicts who have been torn from the virtues and graces which make life strong and fruitful under the beneficent influence of God's redeeming grace.

Sin and wickedness dare to play with the gracious providence of God and take advantage of every resource and privilege which God has provided. But that same gracious providence has pronounced the doom of sin. Sin cannot play with the grace of God and survive. Those who yield to the warmth of the redeeming grace will feel the grip of sin relaxing and their souls being freed from its icy grasp.

The laws of God do not constitute an interference in human affairs, but the divine guidance to the highest good of life.

NOTES OF ADVANCE

Rev. T. S. Cowden, who has recently accepted the work in a pastoral field near Star City, which is composed of Yorktown, Crigler and Hickory Grove, reports that he is meeting with great success on this new field of service. He writes as follows: "We had our Missionary, Brother Davis, to assist us in a revival at Yorktown in December, and in addition to taking the religious survey, we had 3 additions, one by baptism, the first that church had received in almost 3 years, then in services at Hickory Grove yesterday I had 6 professions of faith, and at Crigler 3, a son, father and mother; making 10 saved in the 3 churches in 2 weeks. All of the churches have elected three or four deacons, and I am planning to ordain them all at one time."—*"Missionary Messenger,"* Dr. C. W. Caldwell, Editor.

Southern Baptist College of Walnut Ridge announces the addition of Mrs. Bryan McFarland to the faculty as the instructor of brass and woodwind instruments.

The Mt. Ida Church, D. B. Bledsoe, pastor, has adopted a budget of \$10,200 for 1948, this is an increase of 68 per cent over the 1947 budget. Pastor Bledsoe expresses appreciation for the splendid work of former pastors Clyde Hankins and A. L. McDaniel in laying the foundation for growth and progress. An enlarged program of work and enlistment, as well as the enlarged budget is planned for the new year.

Rev. W. F. Couch, pastor of the First Baptist Church of Marianna announces that Mrs. N. C. Hodge has accepted the position of church organist and assumed her new duties in January.

Marion Baptist Church, Norman E. Lerch, pastor announces that they have begun construction to rebuild their church which was destroyed by fire a year ago. Rev. Lerch says that the new building will be similar to the one that burned, because it will be possible to use the basement and walls of the old church. The estimated cost of the new building and fixtures is about \$40,000, most of that amount has already been raised by the church members.

Rev. C. H. Jones, pastor of the First Baptist church at Josephine, Texas, a graduate of the Oklahoma Baptist University and now a student in Southwestern Seminary, preached for the Charleston Baptist church on January 25th.

Rev. and Mrs. Sam T. Mayo, Home Missionaries have been sent to Arkansas to survey the territory and set up plans and programs to help the migrant laborers. They will be equipped with a trailer in order to live among the people. They will use mission stations, recreation halls, assembly rooms in which to carry on a program of spiritual help for those who are saved and to reach the unsaved.

This work will be carried on in the following places: Van Buren, Bald Knob, Corning and Springdale.

Church News Writing

Last summer and fall, when revival meetings and other campaigns were in full swing, we received so many news items that we ran about a month behind.

Now, however, very few news items are coming in from the pastors and churches. We are confident that there is an abundance of newsworthy achievements and events every week in the churches of Arkansas. We would love for you to tell us about them, and we in turn will tell Arkansas Baptists about them.

In the October 16 issue of the Arkansas Baptist, we published an article on "Church News Writing" by James L. Verhoeff, of Blytheville. This article may be secured in pamphlet form from Mr. Verhoeff. Every church should order a supply of this pamphlet and put a copy in the hands of every person in the church who is responsible for furnishing church news to local papers or other publications, including The Arkansas Baptist.

—Editor.

S. E. Gelvin, Leroy Taylor and James Parrish were ordained as deacons in the Baptist church at Parkin on January 25th. Rev. Seibert H. Haley is pastor.

Hardy Baptist church, under the leadership of rural evangelist, R. A. Hill, raised over \$3,000 in three minutes February 1st for their building fund. "The church members are on fire," Rev. Hill writes. "More pledges came in last night, and today the people are busy as bees driving for more funds. Many didn't think it was possible. The whole town is wondering how it could be done."

Brother Hill is giving much of his time to the Hardy church in leading them in this building campaign. He has drawn the plans for the building and construction will begin soon.

Pastoral Changes

H. M. Robertson from Whitton Church, Tyrnza to New Hope church, Jonesboro.

Charles Hampton from Hazen to Glenwood as pastor.

Harold Trevolt is the new pastor of the Quitman Church.

A. L. Leake has gone to Washington-Madison Association as Missionary.

Auther L. Hart has resigned as pastor of the Charleston church and gone to Benton Association.

Chester Guinn, pastor of the Pauline Baptist Church, Monticello has resigned to accept a call to the Walnut Street Baptist Church of Hillsboro, Texas.

Jesse Reed has resigned as pastor of the Park Place Church, Hot Springs to accept a call to the Second Church, El Dorado, effective March 1st.

Unusual Ministry

First Baptist Church, Little Rock, has a unique Sunday School Department, called "Silent Department," which provides for ministers to the deaf. There are two classes, one young people's class, also, an elementary department, which is the only of its kind in the Southern Baptist Convention. Ted Marsden is superintendent of "Silent Department" which was organized about ten years ago, he reports an average attendance of 35 per Sunday. This group has a quota of \$1,000 for the Building Fund and it has been raised. A regular program of visitation to reach the deaf in and near Little Rock is carried on by this progressive group.

During the church services this department sits together and Joe Ward interprets them, thus bringing to them the blessings of the services.

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The Pea Ridge Church, P. J. Beach, pastor is carrying on a full-time program, during the month of January a new YWA was organized the RA's were reorganized and a study course was held. Also, during the month the Benton County Baptist Association met with them. Churches that are meeting the needs of their young people are training the "Church of Tomorrow."

Barbara Epperson, young mission volunteer of Siloam Springs has enrolled in Baptist Seminary, New Orleans, La., in preparation for work on a mission field. She is sponsored by the First Baptist Church of Siloam Springs and the church plans to assist her during her Seminary work. Her present ambition is to go to Africa.

The Crowley Baptist Church, Crowley, Texas, Rev. Glen Crofts, pastor dedicated their new educational building on February 8. All day services were held and speakers included former pastors, Dr. T. C. Gardner and Dr. Ellis Carnett. In less than three years this church has more than tripled itself every phase of the church program.

A conference on rural church and community life will be held at Southern Baptist College at Walnut Ridge, February 24-27.

Radio

"The Voice of Arkansas Baptists," radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "The Meteor of Light Series" by B. H. Duncan.

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

KLCN—Blytheville, 8:00 a. m.
 KHOZ—Harrison, 8:30 a. m.
 KCLA—Pine Bluff, 8:30 a. m.
 KTFS—Texarkana, 8:45 a. m.
 KFFA—Helena, 1:30 p. m.
 KWFC—Hot Springs, 1:30 p. m.
 KGHI—Little Rock, 10:15 P. M.
 KELD—El Dorado, 3:30 p. m.
 KVRC—Arkadelphia, 4:00 p. m.
 KVOA—Siloam Springs, 4:15 p. m.
 KWEN—Ft. Smith, 4:45 p. m.

Southern Seminary Pastors' Conference

For Pastors In The Interest Of Our Baptist World Program

Louisville, Kentucky March 8-12, 1948



DR. JOHN A. MACKAY
President, Princeton Seminary
Lecturer, Preacher



DR. ROLLIN S. BURHANS
Pastor, Crescent Hill Church
Host Pastor



DR. CLAUD B. BOWEN
Pastor, Jackson, Mississippi
Lecturer



DR. SOLON B. COUSINS
Bible, University of Richmond
Lecturer



DR. EDWARD H. PRUDEN
Pastor, Washington, D. C.
Lecturer



DR. EVERETT GILL, JR.
Missionary, South America
Lecturer

Courage

By R. N. DANIEL

A Christian ought never to despair. And many a good man has had John Bunyan's experience in Doubting Castle and has winced under the lashings of Giant Despair. Perhaps the great hope has been frustrated and we have yielded to the temptation to lose heart and to "sink to the rear and the slaves." Or perhaps like the Israelites at Kadesh-barnea we have taken counsel of our fears and turned back from our promised lands to wander in a wilderness of unfaith and hopelessness.

The victory over such temptations is to be found in moral and spiritual courage, and the secret of such courage is faith. The ten spies saw only the difficulties because they lacked the faith to enable them to see the

available resources to overcome the difficulties and hence to face them with courage. Caleb and Joshua manifested courage because they possessed faith. The Christian has a sure source of courage if by faith he will avail himself of it. That source is in the words of his great Leader and Commander: "In the world ye will have tribulation, but be of good courage! I have overcome the world."

—Baptist Courier

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Vacation Bible School Clinic Signal Success

The State Vacation Bible School Clinic was held at the Immanuel Baptist Church, Little Rock, February 5, 6, promoted by R. O. Barker, State Sunday School Superintendent of the Department of Religious Education.

There were 70 persons enrolled in the clinic, representing Vacation Bible School leaders from 30 associations. The purpose of the clinic is to train these representatives who are expected to conduct one-day clinics in their respective associations patterned after the state clinic.

The clinic was under the direction of Dr. Sibly Burnett of the Baptist Sunday School Board, Nashville, Tenn. Other leaders were: Miss Eileen Ellis, Mrs. C. A. Riley, and Mr. Roland Leath, from First Church, Little Rock; Mrs. L. D. Reagan, Immanuel Church, Little Rock; and Mrs. Harvey Elledge, Baring Cross, North Little Rock.

There were 369 Vacation Bible Schools held in Arkansas in 1947, with 35,000 enrolled and with more than 1,000 conversions in these schools. The goal for 1948 is 400 schools with 50,000 enrolled.

CHRISTIAN HORIZONS

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

Drys Favored in Suit: Judge Shelbourne of the U. S. Court for the Western District of Kentucky has sustained the motion of the drys for leave to take oral depositions of officers and employees of Columbia Broadcasting System. This move opens the way for the exploration of the facts in the case, which is based upon the theory that the airways belong to the people not broadcasters. It grew out of Columbia's refusal to sell time to the drys who wanted to advise against and offset paid advertising in favor of drinking. This case is eagerly watched by not only wets and drys but by all radio stations, by advertisers, and the general public.

Christian Youth Meet: The most representative gathering of Christian youth of America since before the war was recently held at U of K, in Lawrence, Kan., under the auspices of the Student Volunteer Movement for Foreign Mission to consider and evaluate the world program of the Christian church. Over 2,500 delegates from colleges and universities in the U. S. and Canada attended, also, several hundred mission leaders from 60 foreign countries. Emphasis was placed on the numerous opportunities for Christian youth to serve as evangelists, teachers, doctors, agriculturists, technicians, and clerical workers in Mission projects throughout the world.

Problem? The following facts were recently prepared by Dr. John W. Riley of Rutgers University: "Sixty-five percent of the adult population of the U. S. drinks. Seventeen percent are regular drinkers; 48 percent occasional. Three-fourths of the male population drinks, and 56 percent of the female population. More than half of those who drink use distilled spirits. Those with high-school education or better show a higher percentage of drinkers than those with less-than-high school."

What do Christians mean when they say, "No problem?" With that many people drinking in a machine age, what can't happen?

"We Would See Jesus:" Dr. Daniel A. Poling, Editor of Christian Herald and a Pastor, asks the question, "The Sabbath day, promotion or worship?" He answers by saying, "For more than a decade I have refused to follow any other schedule than that which promotes Sunday as a day for worship."

Overseas missions, social action, Christian education, the home and marriage, the United Nations, interfaith and inter-race relations, Mother's Day, Father's Day, Independence Day, Flag Day, Memorial Day, and all the other "days" have been given a new setting, a presentation with added power, and have received a wider and more enthusiastic acceptance because the worshipers have found them not shouting from the bulletin board or crowding out the spirit of worship, but at the heart of the message itself. This message is

in the words which face me as I sit behind my pulpit: "Sir, we would see Jesus."

The Sabbath day, promotion or worship. Always, sir, let it be worship!

London Churches Plan Drive: Protestant churches of London will launch a campaign to increase church attendance by using the slogan—"Come to Church for Six Sundays in Lent." Posters will be displayed in all participating churches declaring, "it is unfair to condemn the church without knowing the facts. Before you criticize, learn what the churches are doing and what they teach." Also, leaflets will be distributed by church members inviting the people to come.

Aid for Seminary Students in Europe: The Reconstruction Department of the World Council of Churches has started a \$100,000 program to feed some 45,000 university students in Germany, most of these will be theological students. The program was undertaken because "medical data reveals that considerable numbers of students are undernourished and under weight, and a high percentage are tubercularly infected."

Sunday Bingo Barred: City Safety Director Joseph A. Murphy, Louisville, Ky., has ordered that all Sunday bingo games cease by February 1. "People should be going to church on Sundays instead of playing bingo," Director Murphy stated. (Kentucky statutes bar gambling of any kind at all times.)

Sending Light: The Men's Bible Class of the Second Baptist Church, Houston, Texas, is sending physical as well as spiritual light to San Andres Islands. They are raising a special fund of \$3,000 to purchase and install an electrical power plant to be used by Rev. and Mrs. C. W. McCullough, missionaries on the island.

Europe Threatened: Dr. F. Bredahl Peterson, professor of church history in the Danish Baptist Seminary at Copenhagen and pastor of the largest Baptist church in Denmark, declared that Europe is threatened with a return to secularization and that a dark age of paganism once again may sweep over the Continent. There is a promise, however, of a new evangelical type of church which will grow out of the present turmoil.

Among the objectives of the Baptist Brotherhood of Oklahoma for 1948 are the following: 50,000 men assisting pastors and evangelistic committees in a religious census; 50,000 men assisting pastors in personal visitation and soul-winning; 50,000 men serving as officers and teachers in Sunday Schools; 50,000 men praying daily for a spiritual revival; 50,000 men assisting pastors in preparation and promotion of a program of simultaneous revivals.

Inter-Group Relations Study Center Planned

By RELIGIOUS NEWS SERVICE

AUSTIN, Tex.—An intergroup relation study center, made possible by a grant from the National Conference of Christians and Jews, will be established at the University of Texas this summer. Dr. L. D. Haskew, Dean of Education, who announced the plans said the center would give added impetus through education to the promotion of better human relations.

The center will be under the supervision of Dr. Howard Lane, social psychologist and New York University education professor, who will be a visiting professor at the University next summer. A special inter-group relations problems seminary will be provided and each student will get personal guidance from authorities in the field.

"Public school and college teachers are accepting the responsibility for reducing inter-group tensions," Dr. Haskew said, "and we are glad to be put in position to help them with this important task."

He added that many public school systems and colleges in Texas have asked for such a service.

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Young Christian Earns Recognition: Charles "Chuck" Schoenherr, a student at Wheaton College, Illinois, has received national recognition in the sports world as the top football scorer of the nation, sharing this honor with a California player. "Chuck" is the son of Moody Bible Institute graduate and an active Christian. On the evening that the nation's papers carried his picture and the story of his achievement, he was in a nearby village giving his testimony at a "Young Life Campaign Rally."

Three Harvard Men: Harvard's class of '48 last week picked a Catholic, a Jew and a Negro as class marshals to lead the Commencement procession next June.

Baptists Protest Drinking Scenes: Members of the Fellowship Prayer Band of the First Baptist Church, Millen, Ga., under the leadership of Rev. Jordan W. Holland, pastor, have agreed to quit attending motion picture theaters "in protest to the large number of scenes showing drinking." The entire church membership was asked to write protests on such scenes to Eric Johnson, president of the Motion Picture Association of America, Washington, D. C. "When enough people protest, this terrible, greedy evil will be curbed," declared Pastor Holland.

Religious Film for Holland: Samuel De Heek, formerly a prisoner of the Japanese in Indonesia, has translated and recorded the well-known American film, "The God of Creation," so that Moody Bible Institute's latest plan for evangelizing Europe could go into effect. Within the next few months, a Dutch film committee should be operating at top speed to show the evangelistic picture to schools and churches in Holland. "The God of Creation" is a religious scientific production, portraying the wonders of natural science and astronomy through the microscope, lapse time photography, and other unusual pictorial devices.

THE TONGUE IS A FIRE

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6

In the Berlin Sports Palace Hitler stood on a platform. On either side of him were two torches shooting their flames skyward. Before Hitler were thousands of German Youth standing beside the flags of Hitler Youth Organization. Hitler's words whipped them into a veritable frenzy of devotion. Before his speech was ended they would have thrust their swords through their bodies to prove their allegiance to him. Such is the power of spoken words. Through the power of his tongue Hitler led his people and the world into a veritable hell. On the other hand, we see Churchill, whose words brought heart, hope, and victory to a people who had been defeated, save on the inside. These two men show us the power of the tongue for evil and for good.

The Power of Little Things

"The tongue is a little member." "Behold how great a matter a little fire kindleth!" The bridle is a very small thing, but the rider cannot do without it. The rudder is a tiny part of a ship but the vessel could not be guided without it. The least spark sets fire to a whole city. Little symbols, letters, words, make human society possible. Without these there could be no communication, no commerce, no politics, no sermon, no singing, no church. How wonderful is the faculty of speech! "It is the rudder that steereth human affairs; the spring that setteth the wheels of action going."

A little wheel in a vast machine may, if neglected, throw the results of the machine into destructive confusion. A little seed may eventually furnish grain for an entire nation. Some slight, unchronicled incident in your experience may color your life for eternity. Some noteless incident may hold the germ of action that shall spread through all the earth, and fill all hell with deepened sorrow, or all heaven with heightened praise. The mother of a world of trouble may be no larger than a pins head. We are not amazed at James as he declares, "The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth."

"Life isn't a little bundle of big things; it is a big bundle of little things." A small speck before the eye may destroy the beautiful scenery of a vast, majestic mountain range. The mighty Thames river has its source in the Crestwood Hills. Its beginning is made up of seven springs. The most powerful nation of all time began with a handful of Pilgrims on the bleak New England shore. Little things are of eternal moment.

The Tongue May Be Deadly with Poison

Insinuations

An insinuation may leave a wrong inference altogether. For instance, a preacher was once asked to open a term of court with prayer. He concluded his prayer thus: "And finally, may we all be gathered into that happy land where there are no courts, no lawyers, and no judges." How subtle an insinuation may be! It may hold a world of devilry, destruction and death. One starts like this, "Yes, but you don't know what I know." Or, "Oh, yeah! You just think so." Insinuations are

+ + +
By R. C. CAMPBELL
+ + +

like ghosts rising up from a tomb; like hemlock given one instead of bread; like gallwood put into a fountain; like arsenic put into hot biscuits; like strychnine put into ice cream; like a canker worm eating at the heart; like termites destroying foundations. Salacious insinuations are like a rattlesnake coiled at the base of a rose bush. One may speak insinuations with sweetest joy; those very insinuations may be turned into wildest woe. Woe to a community or a church when "foul whisperings are abroad."

Hasty Speech

Speaking hastily, bitterly and too freely are iniquities of the tongue. James puts it this way, "A world of iniquity." "Grievous words stir up anger, but a soft answer turneth away wrath." One of the "hints" given concerning the care of a fountain pen is, "When this pen flows too freely it is a sign that it is nearly empty and should be filled." Tongues that flow too freely are signs of empty minds. It is often true that undue speech is allied to certain weaknesses of character. The conceited and the self-assertive individuals are usually very talkative.

Thoughtless, hasty, unkind words passed from mouth to mouth receive progressive exaggerations. Like a snowball, they increase in size as they roll. Such users of the tongue are persons who tear the bandages from social wounds and prevent them from healing. They bring flint and steel and acid and alkali together and kindle fires of hell in community and church. They bring destruction, strife, ill-will, enmity and destroy peace and love.

Once, one such blabberer was at the table with a number of persons, among whom was one of the seven sages of Greece. The talkative person expressed his astonishment that one so wise did not utter a single word. The sage instantly replied, "A fool cannot hold his tongue." He was a wise philosopher who bound his scholars to a silence for five years, that they might not use their tongues till they knew how to govern them, nor speak till they had something to say.

Words are vehicles which when wrongly used wreck homes, separate husbands and wives, and leave a streak of green poison. Foolish and non-important arguments cause limitless trouble. A man and his wife had a falling out. Either a rat or a mouse ran across the room. He exclaimed, "What a rat!" She declared it was a mouse. He affirmed that it was a rat. She stuck to her guns that it was a mouse. The argument became more and more bitter. They separated. Ten years later they got back together and were happy until the husband said, "It was so foolish and such a shame for us to get mad, fall out and be separated for ten years over a rat." She said, "It was not a rat; it was a mouse," and so it went.

Offense of Criticism

Criticism is a bitter offence of the tongue. Teddy Roosevelt said, "The poorest way to face life is to face it with a sneer." Many fill the role of which Pope spoke, "Willing to wound and yet afraid to strike." People who

are always criticizing have that much less time to do something worthwhile. One day a boy had a dog hitched to a lawn mower. A man passed by and the dog stopped to bark at him. The boy said, "Don't mind the dog, mister; he is just barking for an excuse to rest. It is easier to bark than to pull the machine."

It is easier to destroy reputation than to construct character. Faultfinding is as easy as it is damaging. "But all was false and hollow; though his tongue dropped manna," said Shakespeare. No wonder God's word warns us about the devilry, biting evil, damning effects of the tongue, when he says, "It is set on fire of hell." The fire of the tongue, we must believe, is ignited from the lower regions, the devil's prison-house, the pit of hell. No wonder its blaze is so fierce, fatal, damning! This untamable beast is more ferocious than the tiger, more aping than an ape, more subtle than the venomous serpent.

The Fire of Slander

Slander is a deadly fire that burns on many tongues. Slander once started is as uncontrollable as a conflagration in a warehouse filled with dry powder. In the words of James, "It sets on fire the course of nature, and it is set on fire of hell." Slander spreads its fire as it goes and burns more fiercely than a conflagration. A fire in a great forest will cease when the dry underwood and timber are burned up. But you cannot arrest that slanderous, cruel, burning utterance you willfully or carelessly rolled on your thoughtless tongue. "These things," says James, "ought not to be."

The consequences of slander go beyond control. You may fight a fire and quench the blazes, but you cannot arrest the progress of, nor extract the deadly sting from the slanderous words you uttered, or sent on their deadly mission, by repeating them. The company of a slanderer is the devil, for he is the father of lies.

There are slanderous tongues wearing the pietistic garments of the church. These can and may be keener, more biting, more bitter and more deadly than tongues outside the church. Their wounds may be more ghastly and fatal. They rankle, rattle and strike deadly blows behind church doors. Being spoken by church members, they have sharper barbs and cut deeper. They are laden with contempt and carry death to peace, tranquility, unity, and progress. The pity is so many people in our churches seem delighted to do it.

None of us would think of burning a man's house down but many may think little of speaking words that will cut like a razor, burn like acid, wound like a dagger, destroy happiness, ruin reputation, and destroy character.

*"He who steals my purse steals trash,
But he who pilches from me my good name,
Gets that which does not enrich him,
But makes me the poorer."*

Slander is what Dr. Johnson calls, "cutting men's throats with whisperings." Macbeth spoke of, "Soft-buzzing slander." Bishop Simpson said, "I had rather play with forked lightnings, or take in my hands live wires, than speak a wreckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others."

(CONTINUED ON PAGE 11)

TWO GREAT BAPTIST

July 6-13

Siloam Springs

EDGAR WILLIAMSON



Rev. W. W. Melton



Mr. H. E. Ingraham



Dr. M. Ray McKay



Rev. R. O. Barker



Mr. Nelson Tull



1948 ASSEMBLY

Full-Time

THE NAME: CHRISTIAN LEADERSHIP ASSEMBLY

THE SPONSORS: State Sunday School, Woman's Missionary Union, and Brotherhood Departments, led by R. O. Barker, State Sunday School Superintendent, Mrs. C. H. Ray, State Woman's Missionary Union Secretary, and Nelson E. Tull, State Brotherhood Secretary.

WHO FOR: Every member of the family.

THE PROGRAM: Dr. M. Ray McKay, pastor, Second Church, Little Rock, Morning Devotional Hour Speaker. Mr. Harold E. Ingraham, Baptist Sunday School Board, Noon-day Tabernacle Speaker. Rev. W. W. Melton, pastor, Columbus Avenue Baptist Church, Waco, Texas, Speaker for Night Services. Mr. Gale Dunn, Gaston Avenue, Church, Dallas, Texas, Song Director. Classes for all during morning hours. Recreation during afternoon, Mr. Hatcher Hoyt, Little Rock, director. Inspirational worship services each night.

RATES: So far as is known now, rates will be the same as for 1947. See rate schedule on this page. There are no special rates.

- RESERVATIONS:**
- Reservations should be made now, for one or both assemblies. Reservations will be accepted only for those who send name or names, with a \$2.00 reservation fee for each name. If accepted, (receipt issued), no reservation fee will be returned. If reservations are requested for both assemblies, name or names with \$2.00 reservation fee for each name must be sent for each assembly.
 - Reservation fees will be credited to the account of those for whom reservation is made.
 - All reservations will be accepted on a "first come, first served" basis, and will be held only until 9:00 P. M. Tuesday, July 6th, unless otherwise arranged. All reservations unclaimed at this time will be reassigned.
 - Send all requests for reservations, with reservation fees to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, Arkansas.

- Registration _____
- Cot and Mattress in Dormitory
 Individuals in Assembly-owned _____
 Individuals in Church-owned _____
 Individuals in Church-owned own cots and mattresses _____
 Children 5 to 10 years, including _____
- Cot and Mattress in Dormitory
 (For Married Couples and Families) _____
 Individuals _____
 Children 5 to 10 years, including _____
- Cot and Mattress in Cabin area
 (For Married Couples and Families) _____
 Individuals _____
 Children 5 to 10 years, including _____
- Note: All individuals staying meals will pay an assembly fee

- Part-Time**
- Registration Per Day _____
- Meals: Breakfast _____
 Dinner _____
 Supper _____
- Per Day _____
- Cot, Per Day _____
- Mattress, Per Day _____
- Dormitory Space, Per Day _____
- Cabin Space, Per Day _____
- Miscellaneous Charges (without _____)
- Tent Space—Campers _____
- Tent Space—Churches _____
- Electric Plate or Grill _____
- Electric Fan _____
- Other Electric Appliances, each _____

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist 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

GIFT FOR THE HATTONS

More than \$575 has been received in this office as a gift for Rev. and Mrs. Alvin Hatton who are sailing from New York February 28th for Rio de Janeiro, Brazil. The money which has come in so far has already been given to the Hattons and they have been purchasing many of the articles they will need to take with them. Young people's organizations and WMS groups from all over the state have responded beautifully in this love gift for these who have served so faithfully and go out to do even greater things for the Lord in another land. Those of you who have not yet had a part in this gift still have time to do it since they will not be leaving until the last of the month. They will be located at Van Buren until the time of their departure. Please send all further gifts of money or supplies direct to Mr. Alvin Hatton, Van Buren, Arkansas.

Home Mission Program Material Sent

Packages containing material for the Home Mission Season of Prayer programs have been sent from this office. If yours is not received in due time, please order a duplicate package from this office. Also, check with the person who served prior to you as president or counselor. It may be that the material was sent to them because you have not sent us your name as the new president or counselor. Every organization should participate in this important season of prayer and make a worthy offering that "America Might Be Christian."

Attention! Counselors And Program Chairmen!

Have you been saving the "Meet Your Missionaries" section of the Southern Baptist Home Missions magazine? These up-to-date pictures and brief biographies of home missionaries which are being printed each month in the magazine will be useful for boys and girls working on Ranks and Forward Steps, as well as for general program material. Cut them out and save them. Subscribe for the magazine for a year by sending 25c to Southern Baptist Home Mission Magazine, 161 Spring St., N. W., Atlanta 3, Georgia.

Personally Speaking— We Thank You

We want to thank the ones who sent us the love gifts. Your generosity has helped us to get the many things needed for our home and for our work in Brazil.

Part of the money has been used to help buy a refrigerator, sewing machine, mimeographing supplies, typing supplies, household, and personal items. The larger part is being saved to help us through the customs in Rio de Janeiro and get us started there in Brazil.

We thank you from the bottom of our hearts for your thoughtfulness, and we covet your prayers as we go to this new field to serve the Master.

Sincerely,
Catherine and Alvin Hatton

Pulaski County WMU Rally

Mrs. W. F. Miller, WMU Superintendent gives the following report: More than 140 were in attendance at the Pulaski County WMU Rally, January 22 at the First Baptist Church, North Little Rock. Mrs. J. D. Yerby, program chairman, presented Mrs. Dan Webster who gave a very spiritual devotional. Mr. Roland Leath, Minister of Education, First Church, Little Rock rendered several piano selections, after which Rev. Harvey Elledge, pastor of Baring Cross church, North Little Rock, spoke on the subject, "Teaching Others that They May Teach". He said, "the most powerful thing in the world is an idea or thought in the heart of a child or an adult." After a delicious luncheon served by the entertaining church, the afternoon session consisted of conferences conducted by the following leaders: Miss LaVerne Ashby, Mrs. W. F. Cochran, Mrs. B. E. Robbins, Mrs. Harvey Elledge, Mrs. Frank Marks, and the Superintendent. The next meeting will be with the Plainview Church.

Instead of grace being an excuse for not giving one's means to God, it should be the motive for generosity.

Resource Book Available February 20

"America's Frontiers" is the title of the resource book for teaching the 1948 graded series of home mission books, it is now in the hands of the printer who promises delivery to the Baptist Book Store by February 20th. It is being printed with all the speed possible. The price is fifty cents. The size and paper will be similar to that of "Strawberry Road." The Baptist Book Store is placing their order for several copies of this resource book. Order direct from them, 303 W. Capitol, Little Rock.

The Annie W. Armstrong Folder is being reproduced in the March issue of Southern Baptist Home Missions and will be available for reference and use in this magazine. Extra copies may be had by February 20th. Order these direct from the Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia.

The Christian program should be as comprehensive as the program of Jesus.

Church Music for The Whole Church

The above caption is the title of a book by Rev. Owen W. Moran, pastor of the First Baptist Church, North Little Rock. Dr. W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Mississippi, says of this book: "In brief compass here is presented the most complete, practical, and useable volume on church music that the reviewer has seen. Well could choirs and music groups in the church study it regularly for extended periods. It would make a splendid text book for intensive study by church choirs.

"Mr. Moran has done a fine piece of work. I should like to see my own choir, and other music groups, take this volume and make a serious study of it as a part of their rehearsals from week to week."

This book may be secured from the Baptist Book Store, 303 West Capitol Avenue, Little Rock, Arkansas.

Three volumes of reassuring verse by

Sybil Leonard Armes

● THE RADIANT TRAIL

Here is poetry as clear as the light of a distant star—and as comforting in the darkness. The quiet, triumphant faith which has marked Mrs. Armes's earlier books will please old friends and win new ones. \$1.25

● I SHALL MEET TOMORROW BRAVELY

A gallant title—and a gallant book. This small volume affirms the courage of the commonplace, the quiet, unspectacular courage that takes the joys and disappointments of everyday life with poise and fortitude. 50 cents

● SERENE IN THE STORM

Candle-like simplicity and quietly glowing sincerity distinguish these poems which sing of faith, home, nature, courage, and solace. 50 cents

Baptist Book Store



303-305 W. Capitol
Little Rock, Arkansas

The Tongue Is a Fire

(CONTINUED FROM PAGE 7)

The Curse of Tatling

Tatling is a deadly curse of the tongue. You have seen busy-bodies going from house to house and person to person tatling. The tattler is not content to carry a piece of evil report around by himself. He ties it to other idle vagabonds just as Samson tied firebrands to the tails of three hundred foxes and turned them into the standing corn of the Philistines. These tattlers set on fire a whole community.

Someone has said that there are three gates through which we should require an evil tale to pass before we pass it on. 1. "Is it true?" 2. "Is it necessary?" 3. "Is it kind?" There are few evil reports which can stand these three tests. Jesus says we shall give an account of every idle word we speak. Who wants to remember in life and face in judgment the fact that instead of helping another, he hurt him and wounded him?

Gossip Defames Character

Gossip is a defamation of the tongue, filled with death. You do not want to be out hunting with a man who is careless with his cocked gun. Two men were talking about hunting recently. One of them told of having gone duck hunting with a man. They agreed that when they saw ducks they would not stand up in the boat. Ducks came over and just as he shot the other man stood up. The discharge went through the top of his hat. The man said with emotion, "Right then I stopped hunting with that man." You would not shoot the top of a man's hat and head off, but by your inferences, gossip, slander, you may cut his heart out.

Gossip, idle or guarded, is sharper than a razor, goes deeper into hearts than a dagger and is more cruel than a murderer's club. It is bloodthirsty and tyrannical. It is venom which poisons the spirit, inflames hearts and wrecks human society. The one who indulges in gossip is worse than a roaring lion and more to be dreaded than hissing snakes which carry death in their mouths or sting in their tails.

There was a company of ladies at a minister's home. As he entered the room he heard them speaking in low voices concerning an absent friend. "She's very odd," said one. "Yes, very singular indeed," said another. "Do you know she often does so and so," said a third, mentioning certain things to her discredit. The minister asked who it was. When told, he said, "Oh, yes, she is odd; she's remarkably singular. Why, would you believe it," he added in a low voice, "She was never heard to speak ill of any absent friend?"

The gossip ceased suddenly as the slam of a door.

The Psalmist said, "I will take heed to my ways that I sin not with my tongue."

The Tongue A Fountain of Wisdom and Blessing

"Who is a wise man among you? Let him show out of a good conversation his works with meekness of wisdom." Then in verse 17 James tells us more about this wisdom, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." A man or woman with wisdom like that is influential, useful, powerful, honored and loved in the church and community. Such a one opens his mouth with wisdom. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

There is cheer in the right use of the tongue. In it is music, joy, singing, blessing, encouragement, inspiration, uplift, love, mercy, devotion, life, power. It is your privilege and mine to speak kind and timely words, earnest and sincere words, good and cheery words, hopeful and helpful words, comforting and consoling words, edifying and ennobling words. You and I may utter words filled with more beauty, richness, helpfulness, uplift, than all the wealth of the world contains. Words can be of rare value. They can accomplish what nothing else can — words of merited praise, words of wise counsel, words of witness for Christ; words that inspire faith, words that instill confidence, words full of grace and seasoned with wisdom. "A word spoken in due season, how good is it!" We should take heed how we speak, when we speak, and why we speak. The manner, the tone, the purpose of our speaking carry great weight. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver."

Our new life in Christ is a living organism, not a status, a monument, a pillar; to find this life is to lose it, to fence it in is to shut it out, to undertake to limit its growth and expansion is to cramp one's life and strife his own spirit.

SECOND SEMESTER

February 2, 1948

East Texas Baptist College

A few rooms available for both young men and young women. Applications should be made at once to:

H. D. BRUCE, PRESIDENT
MARSHALL, TEXAS

Letter to the Editor

Dear Brother:

Attached find my check for \$2.00 to cover subscription to Arkansas Baptist, and to start the year aright!

By the way, I note that you give complimentary notice of Pastor Swilley of Atlanta, formerly of Pine Bluff, on his being elected to the presidency of "The Christian Council of Atlanta." Please write to Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., and enclose 25c and ask for the 1947 "Plan Book of American Cooperative Christianity" and note the seven organizations sponsoring these "state and local councils" such as Swilley is now heading. We have recently got one of these organizations here in Nashville and a Northern Baptist pastor has been elected executive (paid) secretary!!

The unionizers are wading in on us — and giving Baptist leaders the preference! They recently sent Dr. E. Stanley Jones here to preach his threefold message—pacifism, modernism, and unionism—and to collect money (\$10,000) for the local organization in Nashville. I understand he succeeded!

Also, in writing the Federal Council please ask them to send you a copy of the latest issue of their "Field Directory of American Cooperative Christianity." This document will list all the (reported) organizations (local) of this whole movement by states, counties, and cities. Swilley's name will appear at end of 1948.

Cordially yours,
E. P. Eldredge

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There are lives which become thoroughfares for the commerce of human experience, hard, glazed and unyielding; they make good traveling for the ways of the world, but nothing vitally spiritual can grow in them.

Figures To Inspire

Sunday, February 1, 1948

Church	S. S.	T. U.	Add.
Little Rock, Immanuel	1253	302	
Including Missions	1663	854	7
Fort Smith, First	936	336	7
Little Rock, First	821	414	5
El Dorado, First	778	218	9
Little Rock, Second	689	113	1
North Little Rock			
Baring Cross	565	202	13
Hot Springs, Second	529	179	3
Arkadelphia, First	504	249	14
Camden, First	501	126	2
Including Missions	580		
Ft. Smith, Immanuel	496	96	
Including Mission	520		
Benton, First	492	138	1
Including Mission	500		
North Little Rock, First	488	116	4
Fayetteville, First	474	144	3
Including Mission	510		
Paragould, First	452	239	1
Little Rock Tabernacle	434	85	
Magnolia, Central	430	137	1
Little Rock, Gaines Street	429	269	2
Hope, First	421	70	
Springdale, First	415	253	2
Including Mission	535		
Hot Springs, Central	388	147	
Including Missions	426	179	
Malvern, First	375	82	2
Little Rock, Pulaski Heights	372	75	1
Conway, First	367	85	3
Paris, First	347	145	
Hot Springs, Park Place	330	103	
El Dorado, Second	330	73	
Hot Springs, First	317	64	
Fort Smith, Calvary	307	98	1
Hamburg, First	301	176	
Harrison, First	288	153	
Including Mission	373	193	
Siloam Springs, First	285	182	
Smackover, First	285	110	5
Fort Smith, Grand Avenue	264	87	1
Cullendale,	264	68	
Jacksonville	259	123	3
Stamps, First	225	108	2
Batesville, West			
Batesville	225	94	
Monticello, First	221	72	
Fort Smith, South	219	56	1
Greenwood	214	78	
Little Rock, South Highland	213	64	
Pine Bluff, Second	208	71	
North Little Rock, Central	200	87	
El Dorado, Westside	189	85	
Fort Smith, Oak Grove	174	78	
Fort Smith, Bailey Hill	165	71	
North Little Rock, Pike Avenue	161	98	1
North Little Rock, Park Hill	156		
North Little Rock, Levy	146	62	2
Little Rock, Reynolds Memorial	133	42	
Little Rock, Woodlawn	127	67	
Warren, Immanuel	91	61	1
Monticello, Second	90	52	
Douglasville, First	89	41	
Walcott,	88	41	
Little Rock, Trinity	79	49	1
Little Rock, Westside	67	32	
Monticello, Northside	58	72	
Fort Smith, Bethlehem	44	12	
Little Rock, Bellview	34		
Little Rock, Mountain View	32	15	
Little Rock, Biddle	29	25	

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Secretary

The Baptist Hour



Mr. Wellborn

"Youth's Great Investment" is the subject of "The Baptist Hour" for February 15, with Charles Wellborne of Fort Worth, Texas as speaker, it was announced today by the Radio Commission of the Southern Baptist Convention, Atlanta, S. F. Lowe, Director. "The Baptist Hour" is considering "Church, Youth, and the Home" in February, under the general theme, "Divine Light for Daily Living."

Mr. Wellborn, a first year student at Southwestern Baptist Seminary, Fort Worth, was formerly a teacher of Political Science at Baylor University, Waco, Texas, and has been with the Department of Student work in Texas Youth Revivals the past two years, having spoken in 15 major city-wide revivals.

A feature of the February 15 program will be the seventh favorite hymn, as determined by a poll among six and a half million Southern Baptists, and other interested listeners.

The Baptist Hour may be heard in Arkansas at 7:30 Sunday mornings over radio stations KUOA, Siolam Springs; WFAA, Dallas, also at 9:30 AM it may be heard over WREC, Memphis.

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A Tribute to

Mr. C. R. Pugh

Formerly Superintendent of Bottoms
By Mrs. W. D. Rye

Mr. C. R. Pugh, superintendent of the Bottoms Baptist Orphanage at Monticello from 1921 to 1947, passed away at his home in Clarendon on January 20, 1948. He and Mrs. Pugh had been living in Clarendon since their retirement a year ago.

Mr. Pugh, a native of Canada, came to Arkansas many years ago and identified himself with the

business and religious affairs of this state. Before accepting the call to the orphanage, Mr. and Mrs. Pugh were in the mortuary business in southwest Arkansas. Mr. Pugh is survived by his wife, one son, E. Edward Pugh of Clarendon, three brothers and one sister, all of whom reside in Canada.

When we think of Mr. Pugh we immediately think of our Baptist home for orphan children. Mr. and Mrs. Pugh endeared themselves to Arkansas Baptists during the twenty-six years they were connected with the orphanage.

At the time that the Pughs went to the orphanage the value of the physical properties was very small, probably about \$75,000. There were few buildings then and they

were in a bad state of repair. During their term of service the Pughs were instrumental in the erection of three fire-proof buildings and otherwise improved the property until the present value is estimated to be \$260,000.

Their success with the boys and girls who passed through the home was almost a marvel. The majority of the young people who were reared in the home have gone out to bless the world as honest and upright Christian citizens and are a living memorial to Mr. Pugh's administration and the co-operation of his faithful help-mate.

Mr. and Mrs. Pugh were unusually cordial to workers in other institutions and departments of the denominations. They entered

heartily into all plans made to further the interests of any of any phase of the Baptist work.

The expression in II Samuel 3:38 has been used many times when a good man has passed away, but the words in that verse are meaningful and will bear repeating. Since the verse seems particularly applicable to Mr. Pugh we record it again: "Know ye not that there is a prince and a great man fallen this day in Israel?"

The supreme handiwork of God, through all the endless reaches of the universe, is human soul that has come under the transforming influence of his Son.—Geo. T. Liddell.

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Centennial Year

This is our Centennial Year! Several objectives face us. They are as follows: (1) Winning and baptizing 25,000 souls; (2) Complete the honor payments on the old debts and clean the slate in '48; (3) Rounding out Ouachita College's \$1,000,000 campaign; (4) Auspicious opening of Central College, in September; (5) Successfully raise the Cooperative Program budget of \$516,660.

These are challenging objectives indeed. To reach them will take the united effort and prayers of all the Baptist people from one section of Arkansas to the other. In order to win 25,000 unsaved people every church will have to double the number won last year. More revivals must be held, and more personal soul winning done by the individual members.

How fine it will be to come to the end of the year having redeemed our honor by paying off the last dollar of the old debts! It will be a wonderful thing to begin the new century with a clean slate as to the old debts. The Brotherhood Department and laymen over the state, with the help of the pastors, can, and we believe will, successfully put this objective over.

This is the last year of the Ouachita College Campaign. It certainly ought to be rounded out to completion in this year of our hundredth anniversary. Dollars for our college today will bear dividends for Christ tomorrow. Let us complete this objective.

The opening of Central College in Greater Little Rock this fall ought to be an auspicious occasion. It will mean a new location for the new century. Only the Lord knows what wonderful possibilities are facing this institution during the second century of the convention's life.

In order for the whole denominational program to make progress along all lines we must successfully raise the Cooperative Program budget of \$516,660. This is our missionary, benevolent, and education work around the world. Other campaigns are important, but this budget by all means must be raised. That means that every church must give a much larger amount this year than last year.

Now, these are the objectives for this year. Every one of them ought to be fully accomplished. Won't you join with all the other Baptists of Arkansas in reaching these during this year.

* * *

All great programs necessarily have to be planned well in advance. Hence, the plans for the first year of the second century ought to be set up right away. The Mission Department desires to stress the importance of each as-

Department of

MISSIONS

C. W. Caldwell, Superintendent

sociation getting properly organized during this year for a great year of evangelism in 1949. We should have practically all the associations engaging in simultaneous revivals next year. In order to do that plans must be made now. So, in the Workers' Conferences the date of an associational simultaneous crusade for 1949 ought to be set. The associational leader and organizer ought to be elected.

June 1-8 is the date for a great southwide conference on evangelism to be held at Ridgecrest. The objective as to attendance at the meeting is to have two people from each association. So, it will be well to have the leader for the 1949 simultaneous crusade elected and sent to this conference at Ridgecrest. Also an organizer if such is elected, or the associational missionary should be the other person to attend. There are 42 associations in Arkansas, so that means we ought to have 84 people to attend. Bear in mind brethren that the time is not far off. Please get two men from your association ready to attend this important southwide meeting. Please send the names of these brethren to the Department of Missions so that reservation may be made.

—000—

Why I Tithe—

By AL SADLER, Deacon, First Baptist Church, Carlisle, Arkansas

The law of the tithe is one of the oldest laws found in the Bible. We do not have any record of it having been revised. It certainly has not been repealed.

I tithe because I believe in it. I believe it is as much a part of the Christian's responsibility as baptism, observance of the Lord's Supper or any of the other commandments or ordinances that we have. I would as soon violate any of the others as it.

It is the easiest commandment for me to keep. I find no temptation associated with paying my tithe which makes it easier to keep than many of the others.

I receive a great joy from it and have no intentions of ever quitting.

—000—

"Character is like a tree and reputation is like its shadow. The shadow is what we think of it; the tree is the real thing."

Survey Bulletin

By PORTER ROUTE

Facts of Interest

Within 24 hours during the past week, two men died. Mahatma Gandhi Hindu leader who led India to independence through a program of non-violence, was shot on his way to morning prayers. Orville Wright, co-inventor of the airplane which has revolutionized modern warfare and transportation, died in Dayton, Ohio. Wright died, regretting that his invention had been used for destruction.

Eighteen per cent of the American families outside of farming received more than \$5,000 in 1946 through wages and salaries, the Census Bureau reports. The median wage for the 28,857,000 families outside of farming was \$3,010 in 1946, compared with \$1,389 in 1939.

The American Library Association reports that 35,000,000 Americans have no access to public libraries.

President Truman's Commission on Higher Education has estimated that an additional 250,000 college teachers will be needed by 1960. A survey of 29 leading schools shows the average salary for the teaching faculty to be \$3,867, 30 per cent above 1940. The Commission reported the cost of living had jumped 57 per cent in the same period.

During 1947, there were 9,182 new books and new editions published. Fiction led with 1,307. There were 560 books on religion and theology.

U. S. corporations paid \$5,174,000,000 cash dividends in 1947, an 18 per cent increase over 1946.

The selling price of the average house increased 104 per cent between 1939 and November, 1947, according to the Commerce Department. Lumber prices increased 183 per cent in the same period.

And 1948 marks the centennial of the baby carriage.

In the World of Religion

Since the Senate interstate commerce committee has rejected the Capper bill (S-265) to ban liquor ads, some representatives are pushing HR-4983 to curb ads on beer, wine and liquor. Chairman Charles Wolverton, New Jersey, of the House interstate and foreign commerce committee, has not set a time for hearings on the bill.

A survey of eight large cities by the John Price Jones Corporation

The famous "World Book Encyclopedia" is an excellent tool for preachers.—Otto Mathis, El Dorado, Ark. Adv.

of New York shows that contributions to private philanthropies dropped 15 per cent during 1947.

Roman Catholics report 180,637 students enrolled in their 73 colleges.

The North Carolina Council of Churches reports that Bible instruction is now offered as an elective course in 229 public schools in North Carolina.

Circulation of Roman Catholic papers in the United States is now reported at 13,495,580, a 26.7 per cent gain during the past two years. This circulation represents 396 publications.

The Protestant Film Commission now has 30 films in various stages of production.

U. S. Roman Catholics will seek to raise \$5,000,000 on March 7 for foreign relief.

Church World Service will seek to distribute \$34,740,000 in funds and supplies for foreign relief during 1948.

Baptist Highlights

Miss Kathleen Mallory has announced her plans to retire as executive secretary of the Southern Baptist Women's Missionary Union after 35 years of service. Miss Juliette Mather has been elected editor-in-chief of all W. M. U. publications. The nominating committee will be asked to bring recommendations to the Memphis meeting for a new executive secretary, and also for a new secretary for the young people's work. Miss Mary Christian has resigned as Southwide W. M. U. field worker.

Associational Sunday school organizations will plan to visit every church in the Southern Baptist Convention during February to discuss enlargement plans with Sunday school officers. In 1946, more than 11,000 churches were reached, reporting 133,933 Sunday school workers present.

Dr. Joe W. Burton, editor of "Home Life," will direct a four-day conference on family life to be sponsored by Dallas Baptists May 2-5.

In Conclusion

February will have five Sundays three times in this century. The first five-Sunday February was in 1920, the third will be in 1976.

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The Power of the Holy Spirit

By MRS. ROLAND LEATH

Following the two lessons on the Person of Jesus, His work and then His nature, we have this most timely and important lesson on the power of the Holy Spirit, the Third Person of the Trinity. We need to understand who He is, what constitutes His work and how He affects our lives.

Often when I stop to analyze my own thoughts concerning the Spirit of God, I wish for adequate words to express what I feel in my heart concerning Him. I know He revealed to me my need of salvation; He continually reveals my shortcomings and weaknesses and helps to keep me humble before God; He helps in my decisions and leads me to do my best in my various Christian opportunities; He instructs concerning the Word of God and gives the strength and courage that makes life happy and filled with the peace of God. The following brief lines of Longfellow, perhaps, will clarify our thinking:

"God the Father, God the Son,
God the Holy Spirit,
How can the Three be one? You
ask me, I answer by asking
Hail and snow and rain, are they
not three, yet one?"

Someone said, "It was not possible to make man perfect, so the Creator made us blind to our faults." That is true as long as we reckon without the Spirit of God. His business is to make man see the carnal condition of his life, convict of sin and lead to repentance which results in salvation through Christ. His Spirit is a mirror by which we see our true state.

Let us remember these basic truths concerning the Holy Spirit—He is called the Spirit of Truth, the Spirit of God, the Holy Ghost, the Spirit of Holiness, the Spirit of Christ. He is a Person. He should never be referred to as "it." His work could not be attributed to an inanimate object or an influence, for He speaks, teaches, bears witness and performs many acts. He is the possession of every saved person. It is erroneous to pray for the Holy Spirit; we have Him when we become a child of God. It is right and a sign of spiritual progress, however, to pray for the filling and re-filling of the Spirit for by that we desire Him to completely possess our lives, our influence and our every walk.

Jesus' Going Results in the
Spirits' Coming
The night before the crucifixion

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Homer B. Reynolds, Pastor

Sunday School Lesson For February 15, 1948

Scripture: John 14:25-26; Acts 2:1-4; 4:31b; Galatians 5:22-26

Jesus sat with His disciples at supper to instruct them and speak words of comfort and cheer. He told them of His going and His plan of preparing a place for them. Then He gave them the supreme ground of comfort as He said, "I will pray the Father and He shall give you another comforter that He may be with you forever." The word "Comforter" is often "Paraclete" or "Advocator." The Greek word, "Paraclete", means intercessor or "one called alongside to help." Jesus had been that one but it was expedient that He go away. As a result of His going, the Father, in His name, would send the Holy Spirit. Jesus definitely names the comforter here in John 14:26 and it is the first time the Holy Spirit is spoken of as being Christ's gift to His people, (J. M. Gray). When Jesus would no longer be with the disciples, the Spirit would guide, inspire, instruct, strengthen and sanctify. The Spirit had been in the world since the beginning, but following the Ascension, He would manifest Himself in this new power for He was to bring power into the lives of all those obedient to Christ and make the truth of the risen Lord blaze in a world dark in sin. "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

The Spirits' Coming Brought Power

On the Day of Pentecost the Holy Spirit came in fulfillment of Jesus' promise to his disciples and as was prophesied in the Old Testament. The Feast of Pentecost was the Feast of the First fruits occurring fifty days after the offering of the sheaf of the first fruits in the Passover Feast. The word itself means fifty. Jesus was with His disciples forty days after which they were to tarry in Jerusalem ten days and pray for power to come upon them. The

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fiftieth day after the resurrection, the appointed time of the Lord, the Holy Spirit came. The disciples were assembled together, in one place, in perfect accord, in prayer, in expectation; accordingly, God sent His Spirit to endue them with power and band them together in a called out assembly as people repented and believed, for the Lord. Acts 2:47, says that "the Lord added to the church."

How mightily the Spirit made His presence known to the waiting Christians. There came a sound from Heaven as of a rushing mighty wind and it filled all the house. It was surely the "power from on high." The breath of God's Spirit filled the house. Not only in the sound of wind did He manifest His power but cloven tongues like as of fire came as each disciple saw and received his portion of the endowment. These tongues, symbolic of the message of an Holy God came to indicate the Spirits' power upon the entire group and each individual in particular. These people were not receiving salvation but the deep infilling of the Holy Ghost sent by God in the Son's name. As a result of this power these unlearned, weak, criticizing, fearful, grumbling, followers began to witness concerning their Lord in such a way that Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, yes even the entire multitude from every corner of the known world heard in his own tongue the fiery messages.

Power? What power the Holy Spirit gave that day! They needed it for themselves and for the sinful, idolatrous Roman world. Oh, how we need that same power today! Even in persecution, before the Sadducees and all their enemies, these disciples had great boldness in the name of Christ. They could pray and shake the house for they were all filled with the Holy Spirit. We have beautiful churches, large budgets, many organizations, trained workers and all those things that help our work; do we have the Power? Without the power of the Spirit, it is of none effect.

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of the Spirit in several ways, climaxing with that of effectual witnessing. Probably, we fail to realize how practical the Spirits' power is in His work with our every day lives.

I like the expression of Dr. Clark: "One man may be under the power of the Spirit as he preaches to a multitude—another will be kept sweet and happy while milking a kicking cow." The fruit of the Spirit makes one a better person, regardless of his station in life, his talents, his education, his opportunities, his vocation. The Spirit of God will grow the beautiful fruit of Christian graces in any person whom He leads. Paul gives nine characteristics of this fruit in our Galatians reference, all having to do with our character and not our conduct. The first three—love, joy, peace—concern our relationship to God; the next three—longsuffering, gentleness, goodness—concern our relationship to our fellowman; the last three—faith, meekness, temperance—concern our relationship to our own selves. Surely that is a logical arrangement. Love for God must be the first and all-consuming emotion of the heart and life of one who lives by the continual filling of the Spirit. He alone gives true joy and abiding peace which all experience who love the Lord. Does it not follow that one who puts God in His rightful place has the right attitude toward his fellow man? The way we treat others, inevitably, tells the story of our love for God and the presence or absence of the power of His Spirit within our lives. Our faith is strong; we do not think more highly than we ought concerning ourselves; our life is tempered—all three are the fruit of the spirit within our innermost souls.

"If we live in the Spirit, let us also walk in the Spirit."

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MR. C. R. PUGH

A few days ago a man of great usefulness passed to his reward. It was Mr. C. R. Pugh, former Superintendent of the Bottoms Baptist Orphanage.

Brother Pugh, as he was affectionately known, was formerly a mortician. About twenty-seven years ago he came to the Bottoms Baptist Orphanage as Superintendent, with Mrs. Pugh as his assistant. His deep understanding of a task of that magnitude and his versatile ability, coupled with an unselfish sincerity fitted him especially for that position. Brother Pugh was not satisfied with a poor arrangement and meager facilities for caring for orphans. His ideals for our work with orphans were far above the provisions we had made up to that time in this type of Christian work. With the help of Mrs. Pugh he was able to awaken Arkansas Baptists to their opportunity and to persuade them to accept a greater responsibility. Under his leadership the Home experienced greater expansion and took on a wider reach than at any other time in its history. New buildings were erected and modern conveniences and accommodations were provided.

Mr. Pugh was more than an executive. He was a "handy-man" for the institution. He was a good cabinet maker, a decorator and an artist. More than once his own hands led in the repair work and redecorations of the Home. He did some artistic paintings also and some of the specimens hang on the walls of the buildings. If money was not available to employ mechanics and artisans, he himself took on the responsibility of doing the work. The property never fell to pieces as long as Mr. Pugh was able to do with his own hands instead of limiting his efforts to the management of the Home.

Under his administration the assets of the institution multiplied over and over. For about twenty-six years he served Arkansas Baptists and made as great a sacrifice to build up a good institution as any Baptist in Arkansas.

Mr. Pugh in his death left his wife, Mrs. C. R. Pugh, so well and affectionately known to all Arkansas Baptists, and his son, Edward Pugh of Clarendon. Mrs. Pugh also is at Clarendon at the present time. At this writing we do not remember his exact age, but he was near the three score and ten years. His lengthy life was well spent and it was a great contribution to Christ and to the Baptist work.

We Need 6,000

If we had \$6,000 more now to go into the Honor Fund we could make another 10 per cent payment on the old debts. We made the last payment last February and we made one the year before. It would be glorious if we could make another one before this month closes. It takes a little more than \$46,000 to

make this 10 percent payment each time. We could wish that a number of our brethren would make this payment possible before the month is over.

If 59 others will join the General Secretary we will put in this \$6,000 next week and make this payment. Will you be one of the 59 to give \$100? Maybe you would like to give a thousand dollars. Occasionally some brother, jealous of Baptist honor, who is anxious to see these old debts squared off at 100 cents on the dollar in principal amount, sends us a check for a thousand dollars. Sometimes this is done at the close of the calendar year when some good steward of the Lord realizes that he has not given all during the year that he can afford to give, but wouldn't it be a little better to walk by faith and say, "I am going to give it early this year and trust that the Lord will make it come out all right with me at the end of the year?" Send us any amount that you are able to do and let us see if we can make this payment before the month of February closes.

Dr. Whittington Available

Most every Baptist knows that Dr. Otto Whittington has not been in good health for the last few months. We are happy to say that he is regaining his strength in a remarkable manner. He has been preaching every Sunday for some time, and we heard someone who heard him over the radio remark that he had his oldtime power in preaching the Gospel. If you need someone to supply the pulpit in your church why not ask for Dr. Whittington to come? He can be reached through our office or by calling telephone No. 4-1501 in Little Rock. But do not wait until Saturday to call for him, please. Vacant pulpits wanting a good supply should engage such a supply two or three weeks in advance if possible, certainly not later than Monday for the following Sunday.

Thompson and Magazine

It was our privilege recently to be with Pastor L. A. Thompson, and his splendid church in Magazine. Under Brother Thompson's leadership the Magazine Church has redecorated the building. Many much-needed repairs and decorations have been done. You would scarcely recognize the interior of the building. It has been made very beautiful.

The congregation has joyfully followed Brother Thompson's leadership. He has been their shepherd for only a few months. Seldom do you find so much improvement in so short a time after a man begins his pastorate in any place. Brother Thompson is a safe, persistent, steady, dependable leader.

There are no peoples of the world so great that they do not need this gospel; there are no peoples of the world so insignificant that they are outside the compass of God's gracious purposes.

PREACHING

By VANCE HAVNER

Much of our preaching is at a dangerous point today. We are not speaking of those who have gone completely overboard and denied the faith and have at least been honest enough to avoid double talk in saying so. At least they can be identified and have declared themselves. But this twilight zone of preaching where men speak half the language of Israel and half the speech of Ashdod, the wave of low visibility in our pulpits, the theological fogs wherein one thinks it smart to keep people guessing as to what he believes no deadlier state is possible in the ministry. It is always better to be either cold or hot but lukewarmness is the fashion in these Laodicean days. God grant us a return to old-fashioned preaching that not only sounds like it used to sound but is what is used to be. It will not be easy, for many will have to admit that they have been deceived by the new foolishness and have sought to sound smart instead of speak for God. But God will forgive and bless and people will know what the preacher is talking about.—The Biblical Recorder.

Buckner Association

It was our privilege to attend a Workers' Conference in Buckner Association two or three weeks ago. We were elated over the fine outlook in Western Arkansas. As we write these lines we do not have before us the names of all the pastors in that association, but there is a fine lot of them. The Conference met with West Hartford Church and Pastor Evans. Brother Moore moderated the meeting and he always does it well. It was a splendid program. A number of new men have come into that association, including some Ouachita students. They are all doing a far-reaching piece of work and the people are following their leadership. The associational missionary is keeping the spiritual fires burning among the many small churches in that section. Pastor Seefeldt of Paris was with us in the Conference also and spoke on the Widows Supplemental Annuity Plan. He conducted a good conference and the people appreciated his visit.

Jesus charged the men of His generation with living in a world of make-believe like children, denying what they did not want to believe, and creating out of their imagination what they wanted to believe; but denials do not destroy realities, and make-believe

does not create realities where none exists.

There is no virtue in serving God without cost to oneself; but some people want others to pay all the expenses of religion. David refused to offer sacrifices to God of that which cost him nothing.