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### September 20, 1956

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, SEPTEMBER 20, 1956

NUMBER 37



Louis C. Williams Photo

## **An Old Ice Cellar In Illinois**

*Our ancestors in the northern United States sawed blocks of ice in the winter, packed it in straw, and stored in cellars like this for summer's usage.*

**NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
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## Associational Missions —

**Auxiliary To Local Churches**

By O. C. ROBINSON, JR.

*Pulaski Association Superintendent of Missions*

After sixteen years as a pastor I find myself facing the responsibility of leading an associational mission program. As I faced this new task I have sought first of all to determine the central objective of such a ministry. Never before have I studied the constitutions and by-laws of Baptist Associations as I have the past three months. Article two of the Constitution of Pulaski County Baptist Association, entitled **Purpose**, is one of the finest statements I have found:

"The purpose of this Association shall be to awaken and stimulate among the churches of the Association the greatest possible activity in Evangelism, Christian Education, Missions and Benevolences, throughout the bounds of the Association; to cultivate closer co-operation among the churches, and to promote concert of action in advancing all the interests of the kingdom of God."

**Confession**

I must confess that in the early years of my ministry I have been guilty of regarding the associational missions program as a burden to me as a pastor. Its meetings have sometimes seemed to interfere with my local church program. The demand upon my own energies and time have sometimes been irksome. Like many of you I have been guilty of saying that there were too many denominational meetings to attend. At times I have felt that the associational officers were unreasonable in their demands upon me as a pastor.

As I have grown older and studied more closely the work of our denomination and its importance to the local church I have changed my attitude.

Looking back upon my experience as a pastor, I have tried to see wherein I could render the greatest service to the pastors and churches of this association. How could I make the associational program an asset instead of a liability, a joy instead of a burden? As I have tried to find the keys to such a ministry I reached the following conclusions.

**Kingdom Advance**

**FIRST**, I must help each pastor to see that his responsibility reaches beyond his local church field. That he is responsible to help reach every soul in his city and county.

**If I Only Had Wisdom**By W. B. O'NEAL, *Batesville*

If I had the wisdom of an ant I would utilize every day in which I am capable of action for, "The night cometh when no man can work."

If I could but claim to be wise as the feeble cony, an animal void of both speed and fighting power, I would certainly seek shelter in "The Rock that is higher than I."

If I had the gumption of a locust I would do my little part, along with the others for, "In union there is strength."

If I were as wise as the spider I would lay hold with my hands and weave for myself a palace of joy with glistening bands of silver sheen in the sun's rays; or its strands having caught the dewdrops of the night like shimmering pearls, send out radiant gleams as the morning dawns.

It certainly shames me to be reminded that such little things as ants, conies, locusts, and spiders exercise better judgment than I. (Proverbs 30:24-28).

As a pastor he is not only concerned with the increase of the membership, income and facilities of his particular congregation, but is seeking to advance the kingdom of God in his entire city and county. His service in his association should contribute to the growth and strengthening of all the churches. As pastors we are dedicated to the task of reaching the greatest number of souls for Christ. If I can lead the pastors to regard me and the associational program as an extension of the heart and hands of their churches reaching out to help strengthen the weaker churches and to establish a ministry in neglected areas, then they will find us a joy and not a burden.

**Rich Dividends**

**SECOND**, I must lead the pastors to see that this concerted effort by the churches of the association pays rich dividends to the local church. The effective associational program not only receives support from the churches but it reciprocates by giving back to the churches an ever increasing membership, better stewards, and trained leadership for every organization. In our associational conferences there is a sharing of ideas, experiences and methods which strengthens those who share and those who receive. By helping our sister churches we strengthen our own church.

**THIRDLY**, we must strive to distribute the responsibilities for the work of the association as widely as possible. In order to avoid unreasonable demands upon a few, and also to draw out the full potentialities of the pastors, education and music directors and workers of all our churches. We must never forget that we are all more interested in that to which we have a responsibility.

**FOURTHLY**, we should strive to keep the number of associational meetings at a minimum and their quality at a maximum. This is extremely important if we wish to maintain a healthy attitude toward our meetings. The local church program is the main thing. Our program is auxiliary and must not rival or compete for the spotlight. When we ask the pastors to get their people out to our meetings they have a right to expect them to be well-planned and profitable.

**What's the Trouble?**

On the wall of a small gasoline station in New Hampshire, I saw a cartoon that conveys an old lesson with a humorous twist. It shows an automobile completely torn apart, the engine hoisted out, wrenches, springs and pistols scattered over the garage floor, all indicative of the grim determination to discover the cause of the trouble. A mechanic is stretched under the car, pulling the crankcase apart.

Leaning down to speak to him is a fellow mechanic, obviously delighted at the discovery he has made, "I think I've found the trouble, Scott," he is shouting. "No gas!"

Today, more so-called specialists than ever before in history are trying to find what's the matter with man.

You may do a big service to one or more of them by stepping up and saying that you think you've found the trouble with modern man: "No God." —Jack Gritz

—*The Baptist Messenger***A Den of Thieves***A Devotion By The Editor*

"My house shall be called the house of prayer; but ye have made it a den of thieves."

Jesus cast out those who sold and bought in the temple, "and overthrew the tables of the money-changers." He accused this crowd of making the Lord's house into a "den of thieves."

Paul asks the question: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."

In the light of Paul's teaching we may apply the action of Jesus in cleansing the temple to our own lives; for He alone can drive out the thieves which are robbing us of every holy virtue, and make us a fit temple for the indwelling of God.

It is a shocking thought that one's own self may become a den, harboring and protecting an organized band of thieves that prey upon his own life powers and virtues. These thieves are all the more dangerous because they dwell within oneself. By subtle trickery they get into the soul and work from the inside. They are the "fifth column" in the individual life. They have entered as legitimate guests or as native tradesmen to carry on the necessary traffic of life.

These thieves may be grouped under three general heads: as gain, pleasure, and pride.

Gain turned thief becomes a slave-driver, and all the energies and powers and mentality of the victim are employed in getting gain. The stages and types of people thus victimized by gain range all the way from the respectable and prosperous businessman to the petty thief and highway robber. Getting gain is the supreme thing for both, and all other considerations are subordinated to this aim in life.

Pleasure, when it forsakes the legitimate bounds of operation, is no less relentless in its demands upon its victim. It ranges from those who are considered the play-folk of the country, to those who have reached the stage of profligate living and utter dissipation.

Pride is the haughtiest of them all, claiming for itself a superior place and the homage of all the others. It ranges from the self-righteous to the infidel and atheist, who hold in contempt what they term as the feeble efforts of the weak who seek comfort in the myth of religion.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9)

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# Baptist Heritage - Cherished Blessing

By BURTON A. MILEY  
First Church, Springdale

Baptist history bubbles with romance. It is refreshing to read. It encourages for the future and brings one to deep appreciation of present accomplishments. One cannot step into the stream of Baptist doings without the rich heritage from the past engulfing him.

Baptists have been bound into one bundle through necessity and challenge. Progress and change have dominated the field of advance. The General Convention of 1814 was organized largely by necessity for support to missionaries who became Baptists enroute to their fields of service. Thirty-one years later Southern Baptists formed their convention with feelings of need for home missions mingled with the slavery question: 237 people met in Augusta, Georgia, in May 1845 to charter a future that has expanded its horizons year after year while the end is not yet.

## Pioneer Days

Transportation and limited means of communication played a definite part in only 237 being present at Augusta. These represented 4,000 churches with 350,000 members; 23,000 baptisms were recorded for the year; 110 years later Baptists have the convenience of quick travel, limitless and instantaneous communications. The number of churches have multiplied seven and one half times to a total of 30,000. Members have moved upward from the original 350,000 to 8,000,000, 23 times the original number. One thousand people are baptized each day of the year so that the annual number of

baptisms is as great as the original number of members. Property is beyond the billion dollar mark in value while annual mission gifts total \$50,000,000.

## The Secret of This Advance?

No one factor can be pinpointed as solely responsible. A combination of elements can be outlined. Some are in the spiritual field and are intangible. Others are in fields which can be measured mathematically.

Baptists were and have remained people of the Book. Church work has come out of the Book. Principles of operation have been Bible-imparted. Baptists have held for a regenerated church membership. Believers have been called out to a consistent, devoted, loyal life. Spiritual emphases have not been neglected. Basic doctrines have been taught and practiced.

Another contributing element in Baptist growth has been the methods for education used in the local church for aggressive organizational work. The Sunday School Board cannot be commended too highly upon its work of promotion and publication. State organizations have been real hands to see that each church had the material to do the job. What "specialist" Southern Baptists have developed worked to get the local church to help itself through local leadership from one quarter of a million in the 1870's to six million at present. Training Union figures are not available prior to 1910, but increase has been from 60,000 to two million. Brotherhood and W.M.U. have shared proportionate growth.

## From Annual to Perennial

Evangelistic fervor is responsible for growth. The "annual protracted" meeting has given way to perennial revival or evangelism. The mass has become conscious of soul-winning responsibilities. Daily witness has kept the sower and reaper at work simultaneously.

The association has done a noble part toward Baptist solidarity and cooperation. When communication was limited and travel less convenient, the annual associational gathering offered church leaders contact with institutional leaders and missionaries. These meetings lasted from three days to a week. The association has changed in methods of operation, but it continues essential in Baptist life and work. Where the association used to meet annually, it is not unusual now for some segment of the association to meet monthly in workers' conferences, organizational rallies. People are more informed of the denominational work and have better contact with leaders.

Records of gifts begin with 1884. Mission gifts have climbed from 200,000 annually to fifty million, a 250-times increase. This has been accomplished by extending enlistment to the last man to do "as God hath prospered him." The annual gifts keep 1,000 foreign missionaries on the fields and a larger number in the home field besides those on state and associational levels. Institutions supplement personal missionary effort.

Behind this record are sacrifices from dedicated leadership. The picture does not give the suffering of pioneers in the fields nursed boards, seminaries, institutions, organizations until strength of support came. God has had some mighty warriors in the field of conquest who have won and passed to Baptists heritages strong but increasing in strength.

One might well be proud that he stands in this heritage.

# Onward, Upward During World Mission Year

By PORTER ROUTH  
Executive Secretary, SBC Executive Committee

The Southern Baptist Committee on World Evangelization, headed by H. Guy Moore, of Fort Worth with Wade H. Bryant, Harold W. Seever, A. Warren Huyck, John W. Raley, Leon M. Latimer, and R. Paul Caudill as members, presented a broad outline of a plan in 1954 to the Promotion Conference of the Southern Baptist Convention.

In discussing the part of the individual church, the report stated: "The program for world evangelization rests solely upon the response of our local pastors and churches both in providing the needed personnel for missionary service and the financial resources to carry out an expanded program." The report continued: "We call, therefore, upon our churches to:

"1. Pray and work for a missionary spirit and zeal in our churches and the homes of our churches that will prepare our young people to hear and answer God's call for full-time Christian service. What would happen if each one of our 30,000 churches could send forth just one God-called missionary?"

"2. To take seriously and personally the recommended program of the (SBC) Promotion Committee for increased support of the Cooperative Program, which is the continuous lifeline of total advance in the world mission of Christ carried on by Southern Baptists by:

(1) Every church adopting a worthy church budget.

(2) Every church budget including the Cooperative Program on a percentage basis.

(3) Every church increasing its percentage to the Cooperative Program.

(4) And that every church set as its ultimate goal at least 50 per cent of its total gifts to the worldwide cause of Christ.

"With every possible urgency we lay this matter on the hearts of our pastors and church members. The need for additional missionary personnel around the world is desperately urgent. Again and again the answer to the plea from our foreign mission fields for more help has been, 'We regret there is no one to send at this time!' It is equally urgent that our church rethink their financial program and provide more money to undergird and expand our total program. Until we do this, there is no need to attempt advance. How seriously do we take the Great Commission of our Lord? Are we really Missionary Baptists?"

This promotion of World Missions Year is not another sales talk for state missions, or home mission, or foreign missions. Rather it is the expression of a concerned heart. It is a response to your own burden as you see the need for personal witness in your own community, and as you share the concern for our nation and for this world.

World missions must start in your own heart. It must go to the ends of the earth. You will join with hundreds and thousands of other pastors and other interested Christians in praying and working to this end.

# Egypt Joins Ranks Of Religious Persecutors

By R. T. SKINNER

Joining the ranks of such states as Spain and Colombia (and there are others), Egypt recently expelled two British missionaries, charging they had violated a law which forbids pupils being taught any other than the religion of their parents.

One of the missionary-teachers was reported to have been given only 48 hours to get out of the country, and the other, away from Egypt when the action was taken, will not be allowed to return.

The Egyptian law (put into effect last December) demands that Moslem students, both in government and missionary schools, be given instruction in Islam, and that courses in Christianity be provided, only, for Christian students in state-operated schools.

According to reports, missionaries in Egypt registered strong protest against being compelled to teach Islam to Moslem students attending their mission schools; but the Egyptian Government, in turn, strongly warned that unless the missionaries taught Islam to Moslem students their schools would be taken over.

Thus it is seen the Egyptian Government still has a long way to go toward liberty for all her people. The unhappy land is plagued by "union of church and state" — the blight of the centuries. It is the doctrine of the closed mind — the bane of vital religious truth for the last 1,600 and more years in lands that tolerated it.

—Western Recorder



# Kingdom Progress

## Superintendent of Missions For Pulaski County



O. C. ROBINSON, JR.

O. C. Robinson Jr., assumed the duties of the Superintendent of Missions for Pulaski County Association on September 1, succeeding Dr. E. A. Ingram who had served in that capacity since March 1, 1948.

Mr. Robinson is a graduate of Ouachita College and Southwestern Seminary, Fort Worth, Texas. His father is a veteran Baptist minister, now residing at Benton. Mrs. Robinson is the daughter of Pastor and Mrs. J. V. Chandler of Glenwood. The Robinsons have five children; three daughters, Gwen, Carol, Sheila; and two sons, Chandler and Timothy.

Mr. Robinson served in the following pastorates: Mt. Harmony, Benton; Mtn. Pine; First Church, Danville; and First Church, Lockesburg, all in Arkansas; and the Midway Baptist Church in Fort Worth for six years. For the past five years he has been Minister of Missions for First Baptist Church, Dallas, Texas, where W. A. Criswell is the pastor.

## Daniels Returns to Mississippi

Oster R. Daniels resigned as pastor of First Church, Siloam Springs, effective September 2. He moved to Carthage, Mississippi, to become Pastor of the First Baptist Church.

During his 31 months ministry at Siloam Springs, the church received 169 members: 80 by baptism, 77 by letter, 9 by statement, and 3 by watchcare. Two young men surrendered to the ministry and were licensed to preach; three other young people surrendered to full-time Christian service and one of this number is now training for the ministry. The Harvard Avenue Mission was organized into a church, a music director was called and a music program set-up with studio, equipment, and five graded choirs organized.

Physical improvements included — Church library set-up; Wardrobe and pantry for benevolence purposes; Nursery Building air-conditioned; Auditorium remodeled and redecorated; also many of the departments redecorated; Finances made a continued increase during this period of time and the Cooperative Program gifts were increased from 20 per cent to 25 per cent, First Church leading Benton Association in gifts for this cause; One per cent was placed in the church budget for each of these items: Barbara Epperson, our Missionary to Nigeria, for the purpose of educating boys and girls of Nigeria, and a Student Revolving Loan Fund.

Mr. Daniels served as Superintendent of the State Sunday School work of Northwest District for the past two years.

## Halsells Move

Dr. and Mrs. Thomas E. Halsell, Southern Baptist missionary appointees to Equatorial Brazil, have completed language study in Campinas and are scheduled to move to Belem, where their address will be Caixa 89, Belem, Para, Brazil. Both are natives of Arkansas, Mr. Halsell of Benton and Mrs. Halsell, formerly Mary Elizabeth Tolson, of Rison. They make their permanent American home in Little Rock.

## Amity Receives Five

First Church, Amity, was one of nine churches in Caddo River Association, which participated in the simultaneous crusade, August 19-26. Dr. C. W. Caldwell, superintendent of the State Missions Department, was the evangelist, and Pastor Richard E. Walker was in charge of the music. There were five additions by baptism.

## Amity Pastor Enters Seminary

Pastor Richard E. Walker resigned the pastorate of First Church, Amity, effective September 2, to enter Southwestern Seminary, Fort Worth, Texas.

Mr. Walker was pastor of the Amity church fifteen months. During this time there were 27 additions to the church, 8 by letter and 19 by baptism. There were nine other professions of faith and three young people surrendered to full-time Christian service. The church has given 12.88 per cent of total income to missions, 4.9 per cent to the Cooperative Program as compared to 2 per cent last year and 5.7 per cent to associational missions.

This was the first church in Caddo River Association to sponsor a mission. Work began July 15 at Daisy.

## Change In Associational Meeting Place

The annual meeting of the Benton County Baptist Association meets October 15-19, night sessions only.

A change in our meeting place has become necessary. The meeting was to have been at the Centerton Baptist Church in Centerton but they are building a new auditorium and will not have it finished therefore we are meeting with the Lakeview Baptist Church, Cave Springs. J. L. Bass is pastor there.

—Roy Galyean, Moderator,  
Benton County Assn."

## Correction

The Annual Meeting date for Trinity Association is October 22-23 instead of October 25-26.

## Billy Graham Endorses "New Churches" Goal



Courts Redford, executive secretary, Home Mission Board, and Evangelist Billy Graham (right) discuss mission needs in America.

Evangelist Billy Graham recently said of the Southern Baptist Convention's effort to double its preaching stations by 1964, "I've never been so enthusiastic for a program in my life as I have this!"

Addressing the Home Mission Conference at Ridgecrest, Graham said, "The challenge at the Convention this year was to get out and put these thousands of churches in the next ten years all over America. It's my prayer that we will get behind this program. I'm willing to go out and do what little bit I can to assist in this program of expansion of this Convention and the great message of the gospel of Jesus Christ —through Southern Baptists.

"Under God, I believe you're the hope of America. God has given to this denomination a certain something. That certain something is evangelistic zeal and compassion. I pray to God you never lose it!"

Graham told of mission needs in America. "We're a mission field in this country. We have vast areas in America that need the gospel and need Christ just as much as any part of Africa or India or any other place I've ever traveled. Someone told me recently he believed there were more Christians in Hong Kong than in New York.

"I believe in foreign missions, and I invest a part of my time and money and my efforts in foreign missions. But I have a burden for America, because if America fails, may God have mercy on the rest of the world!"

President C. C. Warren challenged Southern Baptists at the Southern Baptist Convention to begin 30,000 new missions by 1964, with 5,000 of these becoming churches by that time.

The Home Mission Board, in its semiannual meeting at Ridgecrest before the conference, set a goal to add an average of 1,000 new churches per year during 1959-63, in preparation for the Third Jubilee Celebration in 1964. The Board also endorsed the Convention goal of 30,000 new preaching stations by 1964.

## Five Churches Sponsor Revival In Harmony Association

Five churches of Harmony Association, Lee Memorial, Hardin, Central, Plainview, Oak Grove, held a tent revival meeting, August 6-17. J. Harold Smith, pastor of First Church, Fort Smith, was the evangelist, and Robert Post, minister of music of First Church, Fort Smith, was in charge of the music. There were 43 additions to these five churches by baptism and 15 by letter.



## Ft. Smith Church Sponsors VBS



The Grand Avenue Church, Fort Smith, sponsored a Vacation Bible School for the colored children of Moffett, Oklahoma, August 20-24. There was an enrolment of 56 in the school, with 54 in attendance the last day of school for the commencement program. Only five of the pupils were Christians and this Vacation Bible School was the first contact many of these children had ever had with a Christian organization of any kind. A great need was discovered through the Vacation Bible School.

The Grand Avenue Church has a mission established for white families in the area and a Vacation Bible School was held for them July 30 to August 3. James L. Pleitz is pastor of the church; Bill Hensley is mission pastor. James W. Chatham, educational director of the church, was principal at both the mission Bible schools.

### Midkiff Joins Faculty At Southern College

J. T. Midkiff resigned the pastorate of First Church, Turrell, effective August 26, to join the faculty of Southern Baptist College, Walnut Ridge, as Social Science professor.

Mr. Midkiff was pastor of the Turrell church for three and one-half years. During that time there were 67 additions to the church by baptism and 36 additions by letter and statement. An addition to the educational plant is under construction.

Mr. Midkiff is available for supply work.

### Crossett, Second, Receives 19

Evangelist C. William Nash of Smackover was with Pastor Clyde Jones and Second Church, Crossett, in a revival meeting, August 15-24. David Railey, a ministerial student in Ouachita College was in charge of the music. The meeting resulted in six additions by baptism and 13 by letter.

### Booneville, First, Mission Receives Eleven

Pastor Clifford Lyon of South Side Mission, sponsored by First Church, Booneville, reports a revival meeting at the mission for which Charles Whedbee, pastor of First Church, Huntington, was the evangelist. There were 11 additions to the church by baptism.

### FITES ON EMERGENCY LEAVE

Mr. and Mrs. Horace W. Fite, Jr., Southern Baptist missionaries to North Brazil, are scheduled to return to the States for emergency furlough. Their address is Box 217, Crosbyton, Tex. Mr. Fite is a native of Mena, Ark.

## Gravenmier to Plumerville

Donald F. Gravenmier is the new pastor of Plumerville Church. He comes to this pastorate from Burney Baptist Church, Indiana.

Mr. Gravenmier is a native of Arkansas. He graduated from Ouachita College, Arkadelphia, 1952. While in Ouachita he served as mission pastor in Morrilton, and pastor of Bakers Creek Church, Dardanelle-Russellville Association. He graduated from Southern Seminary in 1955.

### Annual Meetings

By JAY W. C. MOORE

#### Stone-Van Buren-Searcy

The thirty-ninth annual session of this association was held September 6-7 in First Church, Clinton. The following officers were re-elected for another year: Moderator, R. A. Bone, Clinton; Vice Moderator, J. A. Hogan, Marshall; Clerk, Mrs. Clayton Passmore, Marshall; Treasurer, Roy Mabry, Leslie. New pastors introduced were: Don Jones, First Church, Leslie; W. M. Whatley, Shirley; and E. T. Marr, Pee Dee. J. A. Hogan, First Church, Marshall, preached the annual sermon. The twenty one churches reported 71 baptisms for the year, and eight churches reported no baptisms.

#### Boone County

The sixth annual meeting of Boone County Association met with First Church, Omaha, on September 6th and 7. Troy Eoff of Harrison was elected moderator to succeed Lehman F. Webb who is critically ill in the Baptist Hospital in Little Rock. Homer Robertson, Eagle Heights Church, Harrison, was elected vice moderator and G. D. Magness, a layman, was elected clerk-treasurer. Lowell Wright is the new missionary. He succeeds the late Howard L. Wilson who was killed in a car accident last spring. New pastors coming into the association were: James McBee, Union; L. A. Tribble, North Vale, Harrison; E. V. Gault, Gaither. E. F. Cox, Omaha, preached the annual sermon. The twenty one churches reported 118 baptisms for the year and 6 churches did not report any baptisms.

SOMETHING  
TO CROW  
ABOUT



The Arkansas Baptist circulation is growing steadily, thanks to the loyal Baptists of Arkansas.

#### New Club

Peach Orchard Church, Gainesville Association. John Ed Collier is pastor. List was sent by the treasurer, J. G. Palmer.

#### Analysis

Carroll County Association has 4 budgets, 2 clubs, and 2 churches with neither; Centennial Association has 8 budgets, and 2 churches with neither; Central Association has 22 budgets, 3 clubs, and 11 churches with neither.

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

## "Frontiers of Faith" Feature Baptists, Sept. 30

"Frontiers of Faith," the National Broadcasting System's weekly network television program, will originate in Fort Worth, Texas (WBAP-TV) on September 30 from Broadway Baptist Church at 11:30 a. m. (1:30 p. m. Eastern Daylight Time).

Dr. Baker James Cauthen, Richmond, Va., executive secretary of the Southern Baptist Convention's Foreign Mission Board, will be featured as preacher on the program.

The Baptist Hour Choir, directed by R. Paul Green, will provide the music, and Dr. Guy Moore, pastor of Broadway Baptist Church, will also participate in the modified worship service. Subject of the sermon by Dr. Cauthen will be "Obeying The Commands of Christ."

### Cotton Plant, First, Receives 24

Pastor Curtis Downs and First Church, Cotton Plant, had the services of Evangelist Homer Martinez of Fort Worth, Texas, and Song Leader "Chuck" Phillips of St. Louis, Missouri, in a revival meeting recently. There were 21 additions to the church by baptism, one by letter and two by statement.

### Andrew Hall Writes Lesson Series

The Adult Training Unions of the Southern Baptist Convention are studying a series of discussions during this month written by Dr. Andrew M. Hall of the First Church, Fayetteville. According to an estimated report by Dr. Raymond Rigdon of Nashville, Tennessee, the Editor of the series, approximately 900,000 adults are engaged in this series of studies. The discussions are entitled: Beliefs Make a Difference; Who Are Saints?; Can Saints Be Sinners?; Are We Ready for Christ's Return?

### Polish Reds Setting Up 'Houses of Sobriety'

Communist authorities in Poland are setting up "houses of sobriety" throughout the country to combat the "immorality, drunkenness and hooliganism" among young people, Polish radio broadcasts reported.

The broadcasts said the institutions will seek to "redeem" the inmates through courses of training in "Marxist morality."

—Religious News Service

### Illinois Visualizes Mission Challenges

Illinois, one of many states mobilizing to help in the beginning of 30,000 new preaching stations by 1964, is utilizing visual aids to help stimulate interest in this goal.

The state is showing the new Home Mission Board filmstrip, **Taking the Church to the People**, and motion picture, **Reaching Out**, in every Illinois Southern Baptist church which has a possibility of establishing a mission.

**Taking the Church to the People** may now be purchased at Baptist Book Stores. The motion picture, **Reaching Out**, may be rented from the Book Stores.

Southern Baptists have accepted the challenge given by C. C. Warren, Convention president, at the Kansas City convention this year to begin 30,000 new missions by 1964, with 5,000 of these becoming churches by that time.

### Books Received

<b>Lord, Teach Us To Pray</b>		
By F. V. McFatrige		
Broadman		\$1.75
<b>A Million Men for Christ</b>		
By Archie E. Brown		
Convention Press		\$2.50



# ★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

## Religious Leaders Make Cruise To Learn About Navy Life

Twenty top religious leaders from 19 denominations took a 24-hour cruise aboard the USS Saipan off the Florida coast to get a first-hand insight into Navy life.

Comprising Protestant, Roman Catholic and orthodox churchmen, the group mingled and talked with the ship's officers and crew.

They witnessed a Character Education class in session — the Navy-wide program to strengthen moral and religious activities.

The churchmen also saw carrier flight operations and other activities of Navy life aboard ship.

Chaplain (Rear Adm.) Edward B. Harp Jr., Chief of Navy Chaplains, was host to the church leaders on behalf of the Secretary of the Navy. He discussed the Navy's religious and character guidance program.

(Note: Porter Routh was the Southern Baptist Representative.)

## Communists Inaugurate New 'Rite' To Replace Protestant Baptism

The first "name-giving" ceremony, one of the new pseudo-religious rites developed by the Soviet Zone Communists, was held at Rostock, the East German press reported.

During the event, which took place at the headquarters of the city council, the parents of eight newly-born children were "solemnly" handed birth certificates.

The Communist press said the babies had thus "taken the first step into the life of the human society." It announced that such ceremonies will now be conducted regularly.

Baptism has now become the second Christian rite which the Communists are trying to replace by their own atheistic cults.

Two years ago, youth dedication ceremonies were launched in the Soviet Zone as a Communist counterpart of Christian Confirmation and First Communion rites.

Other pseudo-religious ceremonies reportedly are being developed to take the place of Christian marriage and burial.

These attempts to wean the people from the Churches is paralleled by articles in East German newspapers "enlightening" readers on how to discontinue membership in the Churches.

They said the formalities of leaving the Church would be taken care of without cost by registrars' offices and authorized notaries.

## India Bible Society Reports Gains

Some portion of the Scriptures now exists in the tongues used by 98 per cent of India's population — from Abor Miri to Zangskari — according to the annual report of the Bible Society of India, Pakistan and Ceylon.

However, it pointed out that the remaining two per cent constitute seven million people, "approximately the population of Australia or half that of Canada."

The report said that 1955 had been a record year, with "greater cooperation from the churches, increased interest in the work of the society, the largest annual circulation of Scriptures since 1946, and support in contributions and donations higher than ever before."

An increase of nearly 100,000 in the distribution of Bibles, New Testaments and portions during the year was reported.

## Charge Some Truck Drivers Have Profitable Sideline Selling Obscene Publications

Some long distance truck drivers are making more than they are paid for trucking by selling obscene publications and photographs to dealers along their upstate routes, New York Assistant District Attorney Anthony J. Liebler declared.

He told a conference of the Joint Legislative Committee on Obscene Publications that the drivers involved invested savings of \$5,000 and \$6,000 in the "sideline" to their job of transporting legitimate cargo.

The drivers, he said, bought up quantities of obscene magazines, pictures and paperback books in New York and sold them at a large profit to out-of-town dealers. He added that only five or six of them had been arrested so far.

## Educator Stresses Need For Religion in Schools

Schools pride themselves on educating the whole man, but if they ignore religion, they are ignoring one of the greatest areas of human experience, Dr. Homer P. Rainey told the third annual Colorado Junior College Association conference in Pueblo, Colo.

Dr. Rainey, a faculty member of the University of Colorado, has been president of University of Texas, Bucknell University in Pennsylvania, Franklin College in Indiana and Stephens College in Columbia, Mo.

Deploring "the extreme reached by our society in separating our public educational institutions from any religious influences," he said early American history reveals close ties between the Church and government, but they have followed divergent paths in modern times.

Dr. Rainey said schools talk about the importance of passing on to students our cultural heritage, but they are deficient when they fail to stress religion, one of the most important parts of our heritage.

"America is a major power in the world today and this position carries a tremendous moral and spiritual obligation," he said. "To fulfill this obligation, we must develop an intelligence commensurate with our power. We must explore the areas of moral and spiritual values."

## Presbyterians Plan Village For Retired Ministers

A village of individual homes for retired ministers and missionaries is to be built at suburban Swarthmore (Philadelphia) by the Board of Pensions of the Presbyterian Church in the U. S. A.

Under the plan, clergymen will spend their retirement under normal home and family conditions. Each home will be occupied by not more than two persons. There will be no central dining room, central recreational area, infirmary, nursing home or any other mark of an institution.

The residents will live their lives as normal citizens of the community. When they are seriously ill they will go to hospitals or nursing homes in the area.

A survey of retired ministers and wives made by the board showed that 97 per cent of them are able and desire to take care of themselves.

# A Smile or Two

The Four-year-old was learning to return thanks.

For three years she had been coaxed, pleaded with, nagged at "to please eat your food!"

Her first spontaneous effort went like this: "God we thank Thee for this food. Please help me eat it."

## INFLATION

Gluey Gleanings says: Just about the time you think you can make both ends meet, somebody moves the ends.

"Let's play store," said the first child. "I'll be the storekeeper and you be my customer."

"No, prices are too high," replied the second little lady. "Let's play radio program and I'll give away a million dollars."

Mr. Jones (after the dinner party); "Did you see the pleased expression on Mrs. Brown's face when I told her she didn't look any older than her daughter?"

Mrs. Jones: "No, I was looking at her daughter's expression."

The aggressive wife of a meek little coal driver was hauling her husband over the coals. He sat in dejected silence.

"And don't sit there," she shouted, "making fists at me in your pockets, either."

Two colored women were comparing notes about their husbands. "Pearl," said one, "who do you reckon's the laziest — your husband or mine?"

"I'm not guessin'," was the reply. "Things is bad enough without startin' no contest."

Womankind is divided into two classes: The careless ones who lose their gloves, and the careful ones who lose only one glove.

The butcher was busy waiting on a customer when a woman rushed in and said, "Give me a pound of cat food, quick!"

Turning to the other customer she said, "I hope you don't mind my getting waited on before you."

"Not if you're that hungry," the other woman replied.

A little girl had a birthday party. From all accounts, it was highly successful. At least, one would gather it was from the report she gave her friends.

"It was swell — 19 out of 12 came."

Feeling discouraged about the quality of work his new secretary was turning out, the boss decided to put her through a quiz.

"Did you ever hear of Harding?" he asked.

"No."

"Ever hear of Hoover?"

"No."

"Lincoln?"

"Let me see," said the steno. "Was his last name Nebraska?"

A crochety old school superintendent was inspecting a class in high school.

He wrote on the blackboard "LXXX" turned to a pretty girl in the front row and asked, "What does that mean?"

The girl blushed slightly and replied, "Love and kisses."

It is easy to make a mound out of a molehill — just add enough dirt.



# News From Baptist Press

## Convention May Reach Its Budget in October

If the present trend of giving continues, the Southern Baptist Convention probably will meet its 1956 Cooperative Program budget by mid-October.

Through August, Cooperative Program receipts for Convention use reached \$8,825,053, according to Treasurer Porter Routh. The annual budget is \$10 million.

Cooperative Program giving to the SBC—which doesn't include funds for state and local use — for August again went over the million-dollar mark, totaling \$1,033,189.

Coupled with designated gifts of \$156,369 for the month, August receipts were \$1,189,559. Funds received to date this year through both means are \$16,044,878, more than \$2 million higher than receipts at the same time in 1955.

After the annual budget is met, all undesignated or Cooperative Program gifts are spent only by home mission and foreign mission boards.

Arkansas gave \$38,082 during August, of which \$37,234 was through the Cooperative Program and \$848 was designated.

The month's disbursements included almost \$500,000 to the Foreign Mission Board; \$148,000 to the Home Mission Board, and \$114,000 to the Relief and Annuity Board. Remaining disbursements were to seminaries and other boards and commissions of the Convention.

## Children's Home Public Relations Man Selected

Walter R. Delamarter, executive director of Lubbock (Tex.) Community Planning Council, has been named public relations coordinator for the six children's homes owned and operated by the Baptist General Convention of Texas.

Delamarter, who fills a newly-created position, will assume his new duties Oct. 1.

The six homes, caring for more than 1,000 dependent children over the state, have previously conducted their public relations activities on an individual basis.

## Oregon-Washington to Vote On Constitution

Southern Baptists in the Oregon-Washington state convention will decide this fall whether to revise their convention's constitution.

Revisions, if passed, would change the method for nominating the state convention president; affect the term of office for some convention employees, and define more fully the business operations of the convention and areas of responsibility.

The state convention holds its annual session Oct. 24-26 at Klamath Falls, Ore.

## Wage 'War of Beliefs' Among Oriental Youth

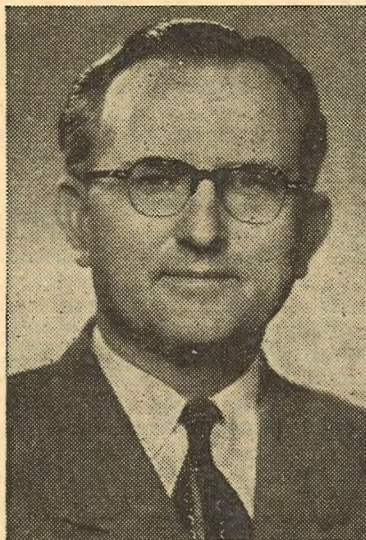
A "war of beliefs" is being waged in the Orient for the minds of youth, according to Bob Denny, associate secretary for youth for the Baptist World Alliance.

"There is a big opportunity to win university students in many of these lands. We need some specialized missionaries to do it," declared.

Youth from many Oriental countries met recently in Hong Kong for the Asian Baptist Youth Conference. They organized the Asia Baptist Youth Fellowship and elected a committee to promote a continuing organization.

The meeting was planned and carried through by Asian youth. Denny attended in his role as BWA youth worker.

## Charles McKay Taking Arizona Secretaryship



The Baptist General Convention of Arizona has elected Charles L. McKay, of Nashville, Tenn., as executive secretary.

McKay, who is secretary of enlargement and enlistment for evangelism of the Sunday school department, Baptist Sunday School Board, succeeds Willis J. Ray. Ray resigned earlier in the year to become executive secretary of Colorado Baptist General Convention.

McKay will leave the Sunday School Board staff Oct. 1.

A native of Mississippi, McKay is a graduate of Mississippi College and earned master's and doctor's degrees at New Orleans Baptist Seminary.

When he joined the staff of the Sunday School Board in 1952, McKay had been pastor of First Baptist Church, Pascagoula, Miss., for three years. Before that he was a pastor in Mobile, Ala.

He is author of the recent Convention Press title, "The Call of the Harvest," a book on evangelism which will be used in the Sunday school training course.

## Gardner Vice-President Of East Texas College

T. C. Gardner, retiring Training Union director for Baptist General Convention of Texas, has been elected vice-president of East Texas Baptist College in Marshall.

He will assume his new duties with the college Jan. 1, according to College President H. D. Bruce.

Gardner has been director of Training Union work in Texas since 1916. He is retiring Dec. 3, to be succeeded by Hooper Dilday.

This will be the second time Gardner has served East Texas Baptist College in administrative positions. He became the youngest college president in the nation Aug. 31, 1913, when he became East Texas president.

## K. O. White Will Write 1958 Bible Study Book

Dr. K. O. White, pastor, First Baptist Church, Houston, Tex., has been secured as the writer for the guidebook for the January (1958) Bible Study Week, according to A. V. Washburn, secretary of teaching and training, Sunday School Department, Baptist Sunday School Board.

Dr. White has served as pastor of churches in Atlanta, Ga., Washington, D. C., and Little Rock, Ark. He has written for *The Teacher* and the *Baptist Adult Union* quarterly, periodicals of the Sunday School Board.

## Counselor's Corner

By DR. R. LORTON HUDSON

### Should Husband Apologize?

**Question:** After 20 years of married life, only one thing still puzzles me. Ten years ago my husband became attracted to, and went out with, a woman a few times. When I knew it and mentioned it he stopped at once, and definitely. He would never say that he was sorry for hurting me. Our only child (who doesn't know this) will marry soon. Should I mention this to my husband or go on confused?

**Answer:** Why do you want your husband to say that he is sorry? Are you trying to punish him? Has not the fact that he has behaved himself for ten years proved anything to you?

I think you would be very unwise to bring this up after ten years. It seems to me that you are not dealing with your real problem. Either you do not feel secure in your husband's love, or you are trying to get revenge. Of course he is sorry. He made a fool of himself. He is probably so ashamed of himself that he never wants to think of it again.

You should accept your husband as a human being, a sinner, and help him to bear his sins, just as Christ did. Even God does not ask us to say that we are sorry. Anyone can say that. He asks us to repent, to get a change of mind and heart.

If you will deal with your own childishness about this, and love your husband freely, you will probably never have this problem with your husband again.

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## Home Missions News

Attendance at Home Mission Week at Ridgecrest was 1,877, or about double the attendance a year ago.

Forty-three of the 49-member Home Mission Board were at Ridgecrest, August 2, for the semiannual Board meeting. Dr. Redford announced that there are now 1,163 home missionaries on the field. The Annie Armstrong Offering for 1956 has passed its goal of \$1,500,000. (August 15, the amount was \$1,546,013.38). The Board appropriated \$100,000 from the Advance Section of the Cooperative Program. It distributed \$40,000 for purchase of church bonds, \$50,000 for purchase of church sites, and \$10,000 for promotional motion pictures.

Goals were adopted by the Board for the Third Jubilee Celebration of Baptists 1959-64. Some of the goals set for the five-year period were: Enlist all Convention territory churches in a 1959 evangelistic movement. Co-operate with state boards for 1,000 new churches annually. Increase building loan fund to five million dollars. Add an average of six new cities annually for city mission program. Reach first ten year's goals in Long-Range Rural Church Program. Have a minimum of 2,000 missionaries by 1964. Have annual income of one dollar per capita Southern Baptist church members. Double Board efforts among the deaf, Jews, migrants, and work in home counseling, juvenile delinquency, and ministry to military personnel. Add ten per cent each year during Jubilee to Number of missionaries working with minority groups.

## Seventy Years

The average person who lives to be seventy has been said to spend twenty-three years of his life asleep. He talks for thirteen years, eats for six years, spends twenty-three years in pleasure, and washes for eighteen months.

—Survey Bulletin



## "The Best Deacon I Ever Saw"

By CHARLES FRANK PITTS

Author of the forthcoming *Broadman Press* release,  
"Chaplains in Gray"

"There stands Jackson, like a stonewall! Rally behind the Virginians!" These were among the last words spoken by Confederate Brigadier-General B. E. Bee, but in them he gave to the world an unforgettable name and to his faltering soldiers the spirit to turn a rout into the South's first great military victory. "Stonewall" Jackson is now known intimately to students of military science throughout the world and his fame among his friends is rivaled only by that among his erstwhile enemies.

It would be well if the world were just as familiar with the opinion of his pastor, Dr. W. S. White, in reference to his service as a deacon in the Presbyterian church of Lexington, Virginia.

A former Baptist Confederate Chaplain, Dr. J. William Jones, has recorded Dr. White's evaluation in his book *Christ in the Camp*. The following incidents took place while Jackson was a major on the faculty of the Virginia Military Institute.

Five years after his graduation from West Point, Jackson united with the Lexington church on profession of faith. Shortly thereafter, Dr. White preached a sermon in which he urged all male members to accept the duty of public prayer. Jackson, discussing the sermon with an elder, was somewhat disposed to differ with the pastor, claiming an inability to "pray to edification" in public. The elder asked Jackson to pray secretly about the matter and to talk to Dr. White. This he readily did.

A few days later, the pastor called on Jackson to pray. He prayed, but with stammering and obvious fright. After the service, Dr. White, with gentleness and understanding, approached Jackson and said, "Major, we do not wish to make our prayer-meetings uncomfortable to you, and if you prefer it, I will not call on you to lead in prayer again."

Jackson quickly replied, "My comfort has nothing in the world to do with it, sir; you, as my pastor, think that it is my duty to lead in public prayer — I think so too — and by God's grace I mean to do it. I wish you would please be so good as to call on me more frequently."

Later, he became "Deacon Jackson." On one occasion, he attended a meeting at which important matters were to be discussed and was quite surprised to find several deacons absent. After waiting five minutes he excused himself and hurried to the home of one of the absentees. Ringing the bell rather violently, he informed the deacon that the meeting was called for eight o'clock and that it was at that moment eight minutes after eight. Came the reply, "Yes, major, I am aware of that, but I didn't have time to go out tonight." "Didn't have time!" said Jackson, "Why, sir, I should not suppose that you had time for anything else. Did not we set apart this hour for the service of the church? How then can you put aside your obligations in the matter?" With that, Jackson turned and quickly returned to the church — the other deacon following immediately behind him.

Speaking of Jackson after the war, Dr. White said to Dr. Jones, "Oh, sir, when Jackson fell I lost not only a warm personal friend, a consistent, active church-member, but the best deacon I ever saw!"

Douglas Southall Freeman, in *Lee's Lieutenants*, entitles the chapter in which he deals with the elements that wrought defeat for the South at Gettysburg "Jackson Is Not Here."

One cannot but wonder if in later years, faced with absenteeism of deacons and the consequent faltering of the church's program, the venerable pastor ever thought wistfully to himself, "Jackson is not here!"

## Hoping to Establish Catholicism, Monarch Plunges England Into War

LONDON, May, 1672 — (BP) — Because His Majesty King Charles II apparently can do no wrong, England today finds herself in the midst of a war she did not bargain for, unwittingly fighting for a cause which she abhors.

In aligning England with France to declare war on Holland, King Charles has actually joined forces with a former enemy and turned on an avowed ally. But if the full terms of the recent Treaty of Dover which Charles negotiated with France were known, the monarch would have all England demanding his head.

Before the alliance with France, England entered into an agreement with Holland and Sweden to safeguard the interests of the triumvirate against the ambitions of the French. In support of the union Parliament made appropriations for a war on France.

Developments have proved, however, that the agreement with Holland and Sweden was only part of a plot by His Majesty to strengthen his position before negotiating with France. Terms of the secret Treaty of Dover, which have not yet come to light, reveal that what King Charles really sought was the aid of the French in establishing Catholicism in England.

Sources near the king, which prefer to remain anonymous for obvious reasons, have disclosed that under the secret treaty Charles agreed to unite with the French and turn on

Holland in exchange for the promise of several hundred thousand pounds to finance a program to make England a Catholic nation. In addition, the French agreed to supply 6,000 troops to quell disturbances which His Majesty rightly expects the plan to provoke.

The political ability of King Charles is unsurpassed. He first entered into an alliance with Holland against France to make it easier for him to join with France in declaring war on Holland. Then with Michevellian deliberateness he took the appropriations Parliament intended to be used in fighting France to wage a war against Holland which Parliament has not yet approved.

The height of the king's audacity is seen in his motive, however. His promise of religious toleration had a strong influence on the Protestant Parliament which called him to the throne in 1661. But once in power, the king plunged the nation into war in order to bring England under Catholicism.

Latest evidence of the king's plot is his Declaration of Indulgence. Revoking all penalties against Dissenters, the declaration ostensibly offers religious freedom "to such as do not conform to the Church of England." Dissenters see in it protection for Catholics, however, which will give them an opportunity to flourish.

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Southern Baptist Convention

—17th Century Baptist Press

## Caudill in Moscow

I was not quite prepared for what I found in Moscow. The sprawling size of the city . . . the milling throngs of people, with an air of obvious certainty about the direction in which they are going . . . the firm look of unyielding determination on the faces of young Communist Leaguers . . . a University with (I was told) 45,000 rooms and 23,000 students, and material facilities that could well be the envy of any college president . . . an agricultural and industrial exhibit consisting of over seventy buildings open from May to November of each year and offering instruction on almost every type of creature and activity from rabbits to tractors . . . a Baptist church with services that are crowded to capacity five times a week . . . these and many other remarkable developments leave me in amazement.

Now, they inform you, any young person in Russia who has the will may have a university education at the total expense of the state — the student is even given spending money in addition to basic fees. But he has to produce, or he is quickly weeded out. Here the members of the young Communist League are at their whitest heat. Organized and active, they are laying foundations for their future in the Soviet. This is not to say that all university students are Communists. But they are all subjected to the rigorous course of indoctrination that comes with the study of the writings of Marx, Lenin and others. And they must master that course.

It is this accent on youth that arrests me. I thought I was reasonably familiar with the approach, but I found I wasn't. It is more intensive and on a more colossal scale than I had dreamed. Everywhere you go youth are on the march, and everything possible is being done to mold and shape the minds and lives of youth so that they may develop in conformity to the socialist ideal. I will deal with the nursery, kindergarten and elementary emphasis in a subsequent article.

But little by little the Spirit of God is laying hold of youth. At every service you will see a sprinkling of young people — small boys and girls, teenagers — and they stand there for the two full hours or more with all the devotion of their elders.

Remember, it required only one Hitler for Nazi Germany, one Mussolini for Fascist Italy, one Moses for Israel. Who knows whether one of the lads standing reverently with dreamy eyes throughout the long service of worship last night may wake up inside one day, and be used of God unto new glory!

—R. Paul Caudill

First Church, Memphis

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## "Be Not Afraid"

Was a frequent admonition of Jesus and Bible writers. Fear is a favorite pastime for many, who make no effort to control the monster. It is a favorite weapon of Satan who uses it to paralyze God's children. Fear has many sources, but its best remedy is faith in God.

The psalmist said: "When I am afraid, I will trust in Thee." Fear must be forced out bodily, there are no magic weapons to cope with it. A determination to trust God come what may is the answer to fear.

Why not change the pattern of your prayers now and then? Wake up some morning and ask, "Dear Lord, is there anything I can do for you today?"

—Presbyterian Life



# The Doctrine of Dedication

By CARL A. CLARK

Associate Professor

Pastoral Ministry and Rural Church Work

Southwestern Baptist Theological Seminary

Fort Worth, Texas

Most of the time when Jesus wanted to present a very profound spiritual truth he expressed it in very simple terms. He took the deepest things of life and made them clear through practical rural illustrations.

Let's look at what Jesus said about the spirit of dedication of the believer. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24-25).

So far as we know, no theologians have ever developed a systematic theology of the teachings of the Bible on Christian dedication. Of course, a vast majority of the members of our churches live very commendable lives in which they demonstrate the workings of the Spirit of God in human life. Entirely too often, however, members of our churches are apparently entirely unconsecrated. There are indifferent members, inactive members and non-resident members. Worse than this, some of the members of our churches are living lives exactly opposite of what Jesus taught, and they still claim to be Christians and church members. I know of cases where there are men who own and operate liquor stores in direct violation of the Baptist church covenant, and yet maintain membership in Baptist churches.

## Dedication of Life

In our text Jesus called his disciples to a complete dedication of life. The man who tries to save his life for his own personal and selfish ends, will some day wake up to the fact that he really lost his life after all. If, however, a man will lose his life in Christ's service, in the end he will have saved it. Jesus makes this point clear by talking about the grain of wheat. The grain that lies up on the shelf just lies there. It may stay there for years and years, but it will never be anything other than a grain of wheat. The grain may be saved, but its real purpose of existence is lost. God did not create a grain of wheat simply to lie on a shelf. God made it that it might produce more wheat. So, Jesus says the only way for a grain of wheat to accomplish its purpose is for it to fall into the ground and die. Unless it does, deteriorates, rots in the warm moist soil, it will never live. But if it dies, it will produce much fruit. The grain of wheat has to sacrifice itself in order that it might multiply, but in the multiplication it achieves its true purposes.

So it is with the Christian. He who lives for himself alone loses the real purpose for which God made him. When a Christian dedicates himself in Christian service he achieves the purpose for which God made him.

This truth is very close to the doctrine of the cross. If you will read the 23rd verse you will see that this was what Jesus was talking about. "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." Jesus was talking about his own crucifixion. He was explaining that he must die in order to achieve the real purpose of his coming to the earth. Without his death there is no redemption.

## Death — Then Life

There is a strange difference in the viewpoint of Jesus and the viewpoint of the average person. In human nature we quite naturally think that life comes first and is



"...He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

2 Cor. 9:6

concluded in death. That is our order of existence. Some people think of death as being the absolute end of life. Even those of us who believe in immortality are in the habit of thinking that life here on this earth is the most important thing, and that it comes to its logical conclusion in death.

Jesus put it the other way around. He said death must come before real living. Again, here is the grain of wheat. If it lies on the shelf it abides by itself alone, but if it dies, then it produces life. The only way for the Christian to save his life is to deny himself, take up his cross and follow Jesus (Mark 8:34).

## Dedicated Churches

We sincerely believe that these principles apply to our churches. I may be a little harsh in saying so, but honestly, a church can be grasping, self-concerned and selfish. We do not believe this is the purpose for which Christ established the church. We believe he made it in order that it might be an evangelistic and missionary force from its local community to the ends of the earth.

The church that is self-centered is a dying church. The only way for it to live is to give itself away. History has proven that the anti-missionary churches have been dying churches. In fact, we wonder if the reason so many Baptist churches have gone out of existence was really because they were either anti-missionary or at least non-missionary. The church that keeps all of its talents and funds at home can never be a growing church. The church that gives of its young people in full time Christian service will very likely be a growing church. The church that exercises its financial stewardship in a worthy way will be blessed of God. We wonder if we are not violating this principle when we give only a very small percentage of our receipts to worldwide causes. If a church really wants to live and grow let it give worthily. This again is the principle of the grain of wheat. For the church cannot accomplish its true purpose until it has a worthy share in the overall kingdom of God.

This wonderful teaching of Jesus, that we must be totally dedicated as individuals through his church, is made easily understandable by His comparing it with a simple grain of wheat.

# Another Bible Translation

By E. S. JAMES

A staff of translators under the direction of Dr. Gerrit Verkuyl is now working on another translation of the Bible. In 1945 Doctor Verkuyl alone produced the Berkeley version of the New Testament, and how he has enlisted a staff of eight others to assist him in translating the Old Testament and revising his version of the New Testament. The claim is that the discovery of the Dead Sea scrolls will enable them to improve the 1954 version. They point out five advantages which this version will have over all other versions of the Scriptures. Words which have more than one meaning will not be used. Instead, the correct words in today's vocabulary will be used. Instead of adding to or subtracting from the Hebrew text, footnotes of explanation will be used. The word "and" will be avoided where possible, and punctuation marks will take its place. Section headings and chapter titles will be placed at the top of the pages. All of this brings to the fore the question: "Why do we need any version except the King James to which we are accustomed?"

One of America's finest pastors recently made this statement: "There are some archaic expressions in our King James version, and sometimes a word meant something different 300 years ago from what it means now; but where that is true it will take me only a few moments to tell you what it means." We agree with his statement because he is a man capable of telling the true meaning of any word in the Bible, and he is careful enough in all his teaching and preaching to see to it that all who hear do understand. His acquaintance with the ancient languages is sufficient for him to look at any passage in the original text and tell his congregation just exactly what it means. However, we could not help but think of the 2,199,990,000 persons who are not in his congregation. How many of them will never understand some portions of the Bible because of these archaic expressions, and how wonderful it would be if all the others could hear his explanation of them. Anyone who sits under his ministry can know the meaning of God's Word if he wants to know it. However, not too many of these 2,199,990,000 others will have such competent teachers; but multitudes of them do have Bibles. Why should not their Bible message be expressed in words familiar to this generation so each reader could understand it for himself? Is it right for just a comparatively few persons to know the true meaning of the Book upon which they put eternal dependence?

We know nothing about the Berkeley version. It may be wonderful, or it may not be desirable. The point the Standard makes is this: If new translations can help more persons to understand more of the Word of God as He caused it to be written, then let us not be afraid to examine them and study them as we seek the deepest and true meaning of every word in the original text. For clarity of expression we prefer Williams' translation of the New Testament to any other we have ever seen. Some other versions and translations are not reliable in their entirety; but even there the child of God may find some help.

—Baptist Standard

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Progress is rarely made without leaving someone behind.

—The Watchman

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"Tithing must be used to grow men and not just to get money."

—Duke McCall



# First District Church Music Festival In History

The first District Church Music Festival in the history of Arkansas Baptists was held at West Helena Baptist Church, September 7 and 8. The festival was divided into three divisions: Adult, Youth, and Junior. Churches from two associations were represented: Arkansas Valley and Tri-County. Festival leaders included Mrs. Wilson Deese, of West Helena as Chairman of Arrangements, Ed Nelson, Minister of Music of Immanuel Church, Little Rock as guest Director and Mrs. Euel Forrest, Organist of Immanuel Church, Little Rock, as guest Accompanist.

The church receiving the highest number of points was First Baptist Church, Marianna. This church entered nine events and received an "A" rating for every event. Norman Greene is the Minister of Music and Rev. D. Hoyle Haire is the Pastor.

## FESTIVAL PARTICIPANTS

### ADULT DIVISION:

Church Choir — First Church, Marianna — "A" Rating (Norman Greene, Director)  
 Church Choir — West Helena Church — "A" Rating (Mrs. Norman Dale, Director)  
 Trio — First Church, Marianna — First Place (Mrs. Mamie Jo Carlow — Mrs. Oran McCarver — Mrs. Willia Dean Spath)  
 Solo — First Church, Marianna — First Place (Mrs. Mamie Jo Carlow)



### YOUTH DIVISION:

Concord Choir — First Church, Clarendon — "A" Rating (Mrs. R. B. Loveless, Director)  
 Chapel Choir — First Church, Marianna — "A" Rating (Norman Greene, Director)  
 Youth Choir — West Helena Church — "A" Rating (Mrs. George Atkins, Director)  
 Girls Ensemble — First Church, Clarendon — "A minus" Rating (Mrs. R. B. Loveless, Director)  
 Girls Quartet — First Church, Marianna — First Place (Betty Curtis, Shirley Smith, Barbara Tommey, Patsy Osburn)  
 Solo — First Church, Marianna — First Place (Shirley Smith)  
 Song Leading — First Church, Marianna — First Place (Ruth Barnette)  
 Hymn Playing — First Church, Marianna — First Place (Mar-

### DISTRICT CHURCH MUSIC FESTIVALS REMAINING

District II — September 21-22, 1956 — First Church, Blytheville; District III — September 28-29 — First Church, McGehee; District IV — October 12-13 — Grand Avenue Church, Fort Smith; District V — October 19-20 — First Church, Pine Bluff; District VI — October 26-27 — Calvary Church, Texarkana; District VII — November 2-3 — First Church, Fayetteville; District VIII — November 9-10 — First Church, Mountain Home.

ilyn Moore); First Church, Marianna — Second Place (Ann Haire)

### JUNIOR DIVISION:

Carol Choir — West Helena Church — "A plus" Rating (Mrs. Wilson Deese, Director)  
 Carol Choir — First Church, Clarendon — "A" Rating (Mrs. R. B. Loveless, Director)  
 Carol Choir — First Church, West Memphis — "A minus" Rating (George Wadlington, Director)  
 Carol Choir — First Church, Helena — "A minus" Rating (Mrs. B. A. Sugg, Director)  
 Solo — First Church, Helena — "A" Rating (Joy Sheffield)

### PAMPHLETS AVAILABLE FREE FROM THE CHURCH MUSIC DEPARTMENT

312 BAPTIST BUILDING  
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 Hymn of the Month  
 Thirteen Song Sermons  
 Providing Adequate Building Facilities.

Church Music Department  
 LeRoy McClard, Director

—00—

### CHURCH ATTENDANCE

The person who doesn't go to church because so many hypocrites attend, does not hesitate to go to other places where there are just as many hypocrites.

—Tit-Bits, London

There comes a time when silence is not golden—just yellow.

—Dr. Israel Chod

## Education Does Not Make Preachers

There may be some person left who thinks that formal education produces preachers. This isn't true.

Note a homespun parable at this point. Notice any type of living plant or tree. It possesses the "germ of life." Who gave this life? "God, of course," you answer; and this is true. Only God can give the germ of life. But look at that plant again. It is perhaps in a bad location or too crowded. Dig it up, prepare a new place of setting, cultivate it, water it, fertilize it, and it will grow rapidly and bring greater fruitage. God gives life, but he allows us to work with that life to bring more fruit.

Now there is an application of this principle to preachers. A truly called preacher (one with the "germ of life") is God-called. Most of us have known men who were called to preach by churches, parents, friends, and even pastors, and this usually produced disaster for all concerned. God must lay His call upon the heart if it is to be genuine. But there is more to it than this. We can take these "called" men and treat them as we would a plant with life, namely cultivate them, etc., so that they will produce far more in the kingdom service. Men who are truly called will desire this preparation and training

(cultivation) which will allow them to be of greater service for our Lord.

This training is available in our Southern Baptist colleges and seminaries and in their extension and correspondence courses. We must avail ourselves of these advantages for Christian growth. Education does not make preachers, but Christian education can take a God-called servant and equip him to do a better job.

—Ray K. Hodge, Associate,  
 Seminary Extension Dept.

—00—

## Arkansans In Wyoming

By J. E. REDDEN

Dr. Joseph T. McClain, head of the department of Religion and Philosophy at Ouachita College, and George Fletcher, senior ministerial student, served during the summer at the Southern Baptist convention encampment at Casper, Wyo.

The Arkansas trip was made possible by donations from several outstanding men and women from the Paragould-Jonesboro area. Helping to finance the trip were Rev. T. H. Richardson, pastor of Mt. Zion Baptist Church, Paragould; Mr. and Mrs. H. B. Marshall, Mr. and Mrs. O. W.

Fletcher and Mr. Howard L. Johnson all of Paragould; Dr. J. D. Blackwood and Mr. L. E. Rogers of Jonesboro, and Mr. Fred Carter of Lake City.

"This camp was the first conducted in the four-state area of Wyoming, Montana, North and South Dakotas under the auspices of the Southern Baptist convention, Dr. McClain said. "We were extremely pleased with the results of the camp with 15 coming forth on profession of faith and six persons surrendered for special service," he stated.

Mr. Fletcher taught a class for junior boys and girls and preached the main sermon each day.

—00—

### HEALTH

To keep the people of the U. S. healthy today, it takes: Some 210,000 doctors; nearly 7,000 hospitals, with 1½ million beds, admitting 20 million patients a year; about 400,000 nurses; 86,000 dentists; 95,000 pharmacists — plus 300,000 assorted technicians, dieticians, oculists, medical social workers and others.

It costs, for medical care, an average of about 5% of the family income. The lower the income, the larger the percentage spent for personal health services.

—Quote

### ACCENT ON ABSTINENCE

Abstinence from beverage alcohol is the theme for the fourth quarter, 1956, in Southern Baptists' Crusade for Christian Morality.

Dr. Duke K. McCall is the editor of the new tract, *The Adder's Sting*, published by the Baptist Sunday School Board, Nashville.

Dr. Millard Berquist's address on the alcohol menace, delivered at the Southern Baptist Convention this year, has been issued in a condensed version, *I Will Abstain*.

Tracts previously published for the Crusade, *Can You Be Trusted?* by Donald F. Ackland; *Keep Thyself Pure*, by K. O. White; and *You and Your Community*, by Louie D. Newton, are still available.

Churches may obtain these tracts in reasonable quantities, from: Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tenn.

Loss of property due to fire destruction was estimated at \$88,218,000 in the United States during 1955. This loss would have been inestimably higher, but for an expenditure of nearly \$1 billion for fire protection. An estimated 11,000 persons die as a result of fires each year.

—Survey Bulletin



# Is Our Democracy Secure?

By CLARA M. BUTCHER

Democracy is the child of Christianity. It is a living force in the hearts of men and women.

The democratic concept is never static. It either grows into other forms or it disintegrates and loses its force and power. It grows and expands in proportion to the spiritual growth of the people. When Christianity flourishes in the hearts of the people and when organized Christianity follows democratic principles, there is a corresponding development in the political life of the nation.

## DEMOCRACY IN CHURCH AND STATE

In the Christian communities of the Apostolic Age, there was found the purest form of democracy. But Christianity ceased to flourish in the hearts of the people and organized Christianity drifted away from democratic principles. In 325 A. D., Constantine, the Roman Emperor, united religion with the state and Christianity was regimented and ruled over by a hierarchy. The teachings of Jesus were locked into a prison house of foreign tongues. The Church coerced others into conformity to its creed — all non-conformists were terribly persecuted and driven under ground. Then came the very dark period known as the "Middle Ages" when the Roman Empire went to pieces and all ideas of democracy were seemingly lost.

But a study of the Bible changed Martin Luther from a slave of ecclesiastical authority into an apostle of individual priesthood before God. Through his leadership, the Protestant Reformation came into being and the power of the Catholic Church was broken.

## A SHADOW OVER THE REFORMATION

The Protestant Reformation furnished the spiritual strength for our American experiment in democracy. But Martin Luther cast a shadow over the spiritual enlightenment of the movement by his adherence to the union of church and state. So did the majority of all the other religious leaders of the age. State churches continued to persecute non-conformists. It was to escape the religious persecutions in England and on the continent of Europe that our forefathers came to this continent. When the American colonies were founded, the idea of even a toleration of differing religions had been reached in only very few places in the world.

## BAPTISTS AND DEMOCRACY

The world's first non-conformists were the Baptists. Before the Reformation, they were persecuted by the Catholics. After the Reformation, they were persecuted by other Protestants who were

members of state churches. They would not worship according to the creed of the Church of England any more than they would worship according to the creed of the Church of Rome. They would no more subscribe to the creeds of the established churches in the colonies than they would subscribe to the creed of the Church of England. Many were whipped at whipping posts and chained in jails.

## When Other Lines are Down



Our Baptist forebears waged such a struggle for religious liberty in the American colonies that the mightiest statesmen finally came around to their way of thinking — Washington, Jefferson, Madison, Patrick Henry and many others. When the American Bill of Rights was adopted in 1791 by our federal congress, making church and state free and separate, it was a Baptist achievement.

It was a little Baptist church in Rhode Island that first made real the idea of a free church in a free state. It was the same little church that gave to Thomas Jefferson his first idea as to the American Republic. The complete separation of church and state means religious freedom and religious freedom is the mother of all freedoms. As long as the American people have genuine religious freedom, all the other freedoms are safe and secure.

## CLERICAL FASCISM

The Roman Catholic Church is an example of clerical fascism in organized religion — it is the exact opposite of democracy. The Catholic Church does not believe in the separation of church and state — it does not believe in freedom of religion for all. It believes itself to be superior to the state; it believes it should be supported by the state treasury.

Even in this enlightened age, there is much persecution in lands where they have the majority. We are all familiar with the violence exercised by the Cath-

olics against the Protestants in Colombia, South America. Churches have been destroyed; schools have been closed; ministers have been arrested. The Relief Committee of the Southern Baptist Convention has very recently appropriated \$5,000 for immediate aid to homeless and suffering victims of the dynamite blast in Cali, Colombia, on August 7. Democracy is not flourishing in lands where Roman Catholics have the majority.

Some of our finest citizens are members of the Catholic faith. More and more of them are bidding for public offices. We, as Baptists, would defend their right to worship as they please. We do not believe that persecutions meet with their favor. We note, with alarm, however, that when American Catholics occupy positions of leadership in our government, they insist upon bringing up questions that have to do with points that were debated and decided by our forefathers in the eighteenth century, when they passed legislation that made our religious freedom secure.

## RELIGIOUS FREEDOM ESSENTIAL TO DEMOCRACY

Sanford H. Cobb, a student of social science, declared that the complete separation of church and state is the "most striking contribution of America to the science of government." The United States may well be described as the last great citadel of religious freedom — the only great world power that stands for complete separation of church and state.

If we would keep our American democracy secure — if we would not have it disintegrate and lose its force and power — we must guard well our religious freedom. Our Baptist fathers paid dearly to make it possible. The Baptists of this generation must become a powerful force in making it secure.

# "Loved and Hated"

By JIM HEFLEY

What a wonderful Book is the Bible! Loved and hated, cherished and despised, it is still the world's best seller.

"B" is the first letter of Bible. We shall let it represent Bread. The Bible is the spiritual bread of man. To find spiritual nourishment we must 'feed' upon God's Word. God intended the Bible to be food for hungry souls (Matt. 4:4).

"I" is the second letter. Immediately we think of inspiration. The Bible claims to be directly inspired from God. (II Tim. 3:16). The Greek word for inspired, "theopneustos," means "God-breathed." The Bible is God's very breath.

"B," the third letter, suggests Blood. The theme of the Divine Book is the Blood of Christ. The Old Testament sacrifices symbolized it. Jesus fulfilled the sacrifices by paying for our sins with His own Blood (Rom. 5:8-9).

"L" can represent Longings. The Bible is the story of man's longings to know God. There is Abel making his blood sacrifice, Enoch in his daily walk, Abraham as a travelling pilgrim, Job in his trials of sufferings, and a host of others all longing to have fellowship with God.

The final letter "E" speaks of Eternity. In God's universe time is without beginning or end. God is eternal. The Bible, Book of eternal words, tells how to prepare to live with God throughout all eternity.

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Scholastic Magazines has uncovered facts revealing that 13 million teenagers in school have a total income of more than \$7 billion a year. The average teenager has a weekly income of \$10.55. He saves \$4.03 of this and spends the rest.

—000—

Dublin, Texas, Progress: "The trouble with foreign affairs today is that you can never tell whether dictators are smart men bluffing or imbeciles who mean it."

—Industrial News Review



# Future of Racing Is Up to YOU!

The future of legalized racing in Arkansas is up to you! It's a responsibility that you cannot escape on November 6, when voters will ballot on Amendment 49, which proposes to outlaw betting on horses and dog racing.

## IS RACING GOOD FOR A COMMUNITY ?

Here's what George E. Bruner, former mayor of Camden, N. J., said in the Saturday Evening Post:

"The greatest danger of racing is the gambling habit it instills in the people. Everybody is horse-crazy for months after a season. I can see it right here in City Hall, with all the little stenographers studying the racing charts and trying to find bookies to place their bets. Sooner or later, that's got to break a community. It's like playing a slot machine. The house percentage will get you eventually."

## GOD DOES ANSWER PRAYER OF HIS PEOPLE

In 1952, Christians of Crittenden County faced the power of politics, money, and influence in a campaign against horse racing, yet we worked, prayed, and claimed the promises of God, and He brought victory.

Today, the Christians of our whole state, in a sense, face no greater obstacles. Let's give, work, and pray — claiming God's promises such as:

"If My People, which are called by my name, shall HUMBLE themselves, and PRAY, and SEEK my face, and TURN from their wicked ways; then will I HEAR from heaven"

(II Chron. 7:14)

Mrs. Russell J. Clubb  
Sec'y., Prayer Committee

## DEACONS URGED TO TAKE LEAD IN RACING FIGHT

Every Baptist deacon has been urged to take an active part in the campaign to rid Arkansas of the curse of racing.

Paul Meers, director of the Arkansas Anti-Racing Council, said: "The deacons of every church in our convention should take a positive stand in this matter.

"By their examples, every deacon should prove worthy of the trust the membership has placed in them.

"Every deacon not only should make the effort to vote for Amendment 49, but should also do everything in his power to influence others to do likewise."

## ATTENTION, COUNTY CHAIRMEN !

It's imperative that your county organizations be completed at once. Now is the time to map your local level campaigns. Several counties are scheduling rallies to stimulate interest in the fight, and to draw up plans.

Attempts by anti-racing forces in East Arkansas to bar the dog track by legal action brought a decision from the Arkansas Supreme Court that such an operation is legal under the state's current laws. Thus in effect, the state's highest tribunal said the people of the state must decide to eliminate the West Memphis gambling operation if it is to be eliminated.

Governor Orval Faubus, who fought establishment of the Crittenden installation, said that he had done everything within his power to prevent the track. A chancery decision had forced the State Racing Commission to grant the Southland franchise. After the Supreme Court ruling, the governor said there was nothing more he could do.

In a public statement he has disapproved of the West Memphis track.

So whatever is done to eliminate the present tracks in Arkansas and to prevent expansion of this legalized gambling racket, depends on the voters, and the Christian people in particular.

A Christian who stays at home on election day is saying by his indifference he is not interested in the moral future of his state.

Amendment 49 was instituted by Christian business and professional men with only one motive — making Arkansas a better state through eradication of this insidious gambling set-up.

The same Anti-Racing Council is depending on you to thoroughly defeat legalized gambling in Arkansas.

Support Amendment 49.



# Children's Page

## The Roadrunner

By ENOLA CHAMBERLIN

It was early morning on the desert.

"Watch, here he comes," Eric whispered as he and Helen crouched down in the shelter of a brush.

Helen looked and saw the roadrunner, a clown-like bird, pecking at the piece of cloth on the end of the string that Eric held.

Mother and Father and Eric and Helen had come to the desert in a trailer house for a few days. Father had told the children how the roadrunner would race a horse, and run after wind-blown leaves. So Eric decided he would see if the long-tailed, long-beaked bird would chase a piece of cloth on a string.

And sure enough as Eric pulled on the string the bird, his stiff top-knot moving up and down, followed after it.

"Let's run with it," Helen said. She and Eric got slowly to their feet so as not to frighten the roadrunner. They began to walk, the string and cloth trailing away behind them. The roadrunner followed, flipping his tail straight up in the air when he came to a stop. "I wish we could catch him and take him home," Helen said.

"What would we do with him?" Eric asked.

"Father said people tame them," Helen answered.

"Yes," Eric answered, "but they never shut them up, remember.

They leave them loose to come and go as they want to. I think he'd just die if we put him in a pen."

"I suppose," Helen said, "but isn't he cute the way he chases that cloth. Just like a kitten."

The children began to run. The roadrunner ran too. He stuck his head out far in front. He stuck his tail out behind.

"He looks like a big arrow," Eric panted.

A big grasshopper flew up from the children's feet. It sailed through the air behind them to land off to one side. Instantly the roadrunner forsook the string. He darted after the grasshopper. It rose to fly. But too late. The bird's beak came down on it with a snap.

"Sounded like a mouse trap going off," Eric said.

"Jiggle the string quick," Helen said.

But the roadrunner had lost interest. Waiting only to flip his tail up and down a time or two, he took off across the desert.

Eric pulled in his string. "That was fun while it lasted," he said.

Helen sniffed. "Breakfast cooking," she said.

"Beat you to the trailer," Eric said.

And both children took off across the desert much as the roadrunner had a few minutes earlier. (Baptist Press Syndicate, all rights reserved, used by author's permission.)

### What Your Muscles Do

The word "muscle" comes from a Latin word meaning "little mouse" We can see the mouse ripple and move under the skin when we bend our arms.

Our muscles form the main bulk of our body. They are a built-in heat unit. When we exercise them, they produce heat. If we do not exercise them in cold weather, we shiver from lack of warmth. That's why people in very cold climates keep moving to keep warm. If we fail to exercise our muscles we become weak and stiff.

When we exercise, our muscles take in oxygen. Our heart beats faster, our breathing quickens. If we exercise too much we inhale more oxygen than our heart and lungs can stand. This is harmful to our body.

If we are to be healthy and strong, we must maintain a certain balance between oxygen we breathe when we exercise and the amount of oxygen our heart and lungs can stand.

Our Bible tells us to keep fit spiritually. "Be strong in the Lord," it says. "Put on the whole armor of God." Prayer, Bible study, and church attendance are great spiritual muscle-builders for they supply us with the warmth and strength of God's love.

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### GOD'S WONDERFUL WORLD

Men at the controls of ships observe many nautical signs and lights that help them bring their ships safely in from the sea. Among these warnings are lighthouse signals, radio beacons, fog signals, and buoys.

There are more than 15,000 buoys on America's coast lines. A buoy (pronounced like "boy") is a floating object moored to the bottom of the sea to make a channel, coming in from the sea. A black buoy marks the left. Vertical black and white striped buoys indicate clear channels. Horizontal red and black banded buoys point out shoals or danger.

These nautical traffic signs and lights are very important to navigation. Without them, ships would founder on rocks and shoals and be lost!

Our Bible is a lighthouse whose signal warnings are valuable and precious to our Christian lives. It is truly "a lamp unto our feet and a light unto our paths."

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### DOES RELIGION DIVIDE YOUR HOME?

"One of the severest tests of the Christian home is that of divided church loyalties," declares Ralph A. Herring in a new tract published by the Baptist Sunday

## Singing in the Rain

By CHAPLAIN W. W. HAMILTON, Southern Baptist Hospital  
New Orleans, Louisiana

The sick woman said of the robin, which serenaded her in the early morning, "I love him because he sings in the rain". Just outside her window the little messenger would gladden her and help her to endure the long months of painful illness. Other songbirds might be silenced by the storm, but the robin brought to her thin face a grateful smile as he would continue his singing even when it was raining.

As you go about your work is there some beautiful song which keeps on ringing in your heart and reminding you of what the Psalmist felt when he said that his tongue was filled with singing, or as Paul who rejoiced that followers of Jesus could with singing make melody in their hearts unto the Lord? Isaiah said that the redeemed of the Lord would come with singing, and would have everlasting gladness and joy. When Christ is with us we can continue our song even if the clouds pour down their rain, or when the sun has disappeared from sight.

When the child of God remembers his mercy and his power and his promises and his providences he can say, "I will sing unto the Lord as long as I live: I will sing praise to God while I have my being". With the Corinthians his singing will be with the spirit and with the understanding. A family group on their motoring trips would be reminded by one of the children in the early morn-

ings of their journey to sing "Take the name of Jesus with you; it will joy and comfort give you; take it then where'er you go".

Laughter cannot unfold to us the holiest emotions and the sunshine does not always light our way to the temple of truth, but rather it is pain and sorrow which lead us to reverence and prayer. Our witness is most meaningful when we are heard singing in the rain. Shakespeare speaks of sorrow as a heavy hanging bell, and that bell calls us to worship and to fellowship with others who keep on with their songs because in their hearts they trust.

It has been said that the greatest happiness in life is the conviction that we are loved, and not just for ourselves, but rather, in spite of ourselves. Jesus did not ask Simon about how many sermons he had preached, or how many visits he had made, or how much money he had given, but his repeated question was, "Lovest thou me?" In sunshine or in shadow that heart is supremely blest which can go singing on its way, "My Jesus I love thee; I know thou art mine; for thee all the follies of sin I resign."

Monuments of God's mercy as we are, and asking for even our daily bread, let us not be poor in our praise, and remember that a song in the rain will outlive any sermon we can preach. "I will sing unto the Lord, because he hath dealt bountifully with me."

### A False Balance

By W. B. O'NEAL, Batesville

A balance may be false because of some defect in its mechanism. Yet it is an abomination to the Lord, for God demands correctness.

But there are far more balances that are false because they have been tampered with. Their owners have fixed them so for profit. It is one of the tricks of the trade.

If a false balance is abomination to the Lord, how much more abominable is he who makes his balance false? The falseness in such a case is not in the mechanism of the balance but in the makeup of the man. And this is the falseness that arouses the indignation of a just God. "The Lord looketh on the heart."

If all men were truly balanced within, there would be far fewer false balances to be found.

School Board here, entitled "Does Religion Divide Your Home?"

Pastors and others who desire to distribute the tract may secure copies by writing the Home Education Department, Baptist Sunday School Board, Nashville, Tenn.

### AGE GROUP SERIES OF FILMS ANNOUNCED BY BAPTIST BOARD

The Audio-Visual Aids Department, Baptist Sunday School Board, Nashville, has announced the release of a series of eight age group films on Sunday school work as follows: Extension department, Adult, Young People's, Intermediate, Junior, Primary, Beginner, and Cradle Roll Sunday School Work.

Each is a 40-frame, color film, with manual, and available from Baptist book stores at \$5 each, or the entire set may be purchased for \$35.

Last year 115,000 wives were widowed in the United States through the death of a husband less than fifty-five years of age, according to the Metropolitan Life Insurance Company.

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# Aims For Advancement

New plans are being employed in Woman's Missionary Union and instead of Standards of Excellence there will be Aims for Advancement offering a plan of work. The spirit of the new plans is manifest in the Statement of the Aims for Advancement in which the key words are "We will seek . . ." Objectives and electives feature activities of the four fundamentals — prayer, mission study, stewardship and community missions — and are geared to the individual age groups. The statement reads —

## I. World Awareness

We will seek to develop an appreciation for all people and a deep concern for those who are lost without Christ through: Emphasis on continuous reading of missionary books and missionary periodicals; Month by month study with interpretation of the world outreach of missions; Study



of books on missions and WMU fundamentals.

## II. Spiritual Life Development

We will seek to strengthen the spiritual life of members through: The encouragement of daily personal Bible study and use of the calendar of prayer; Efforts toward establishment and maintenance of family worship; The observance of the Weeks of Prayer for Foreign Missions and Home

Missions and the Season of Prayer for State Missions.

## III. Christian Witnessing

We will seek to lead members into experiences of Christian witnessing through: Strengthening of Christian standards in personal life, in the home, and in the community; Promotion of individual efforts in soul-winning; Sustained plans of community missions that will meet spiritual needs in the community.

## IV. Sharing Possessions

We will seek to magnify Christian sharing through: Enlistment of members as tithers; Continuous giving to world missions through the Cooperative Program; Generous gifts to Woman's Missionary Union offerings for foreign, home and state missions.

## V. Educating Youth in Missions

We will seek to cultivate missionary convictions in hearts of

youth through: Securing the cooperation of parents in the missionary education of their children; Maintaining a graded program of missionary education for youth; Adequate fostering of WMU youth organizations of the church.

## VI. Enlistment for Missions

We will seek to bring others into the growing experience of missionary endeavor through: Sustained efforts to enlist all members in full participation in WMU activities; A continuing program of visitation which enlists women and youth as members; Constant attention to absentees from meetings of the society.

## VII. Leadership Training

We will seek to give to the organization an informed leadership through: Leadership training for officers, committees, and counselors; Well-planned committee meetings held regularly; Representation at associational, state, and convention-wide meetings of Woman's Missionary Union.

## VIII. Reporting Advancement

We will seek to record advancement and will report systematically.

### CONCERNING STATE MISSION OFFERING

The goal of the Dixie Jackson Offering for State Missions is only \$26,000 and will be used in missionary endeavor in ARKANSAS. It is administered without designation by the Executive Board of the Arkansas Baptist State Convention through the State Missions Department. The offering should be remitted to Miss Nancy Cooper, State WMU Treasurer, 310 Baptist Building, Little Rock.

*Woman's Missionary Union  
Nancy Cooper, Secretary*

—00—

Miss Shirley Jackson, Southern Baptist missionary appointee to South Brazil, is sailing for Campinas, where she will study the Portuguese language for a year. She may be addressed at Caixa Postal 758, Campinas, Sao Paulo, Brazil. Miss Jackson is a native of Centerton, Ark.

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### FRIENDSHIP

There are two things you can do to have real friends. One is to avoid being actively offensive; the other is to be actively pleasing. The two are not the same.

*—David Harold Fink,  
For People Under Pressure*

—00—

Daily Sun, Arlington, Va.: "Pilots have problems enough without having to worry about intoxicated passengers. Apparently their sentiment in this matter has a basis in several incidents caused by excessive drinking aloft."

## Your Boys and Girls Deserve the Very Best

Make sure they get these story papers

### For the Intermediate

#### UPWARD

Sixteen pages of youthful palaver that's filled with baseball, dates, run-down loafers and everything teen-agey. Each week's issue includes absorbing stories, popular advice, games, and fascinating features. The constant theme: Being Christian in every area is to live life to its fullest. 30¢ for 13 weekly issues each quarter\*

### For your Junior

#### THE SENTINEL

Wholesome and vigorous stories of mystery, adventure, and achievement reveal Christian principles in youthful action. Features such as how to make things, devotional thoughts, and suggestions for self improvement, make The Sentinel a much looked-for Sunday attraction. 23¢ for 13 weekly issues each quarter\*

### And the Beginner and Primary Children

#### STORYTIME

Tellable tales that children love illustrate lessons like kindness, fair play, and reverence that form the all-important basis of a growing Christian personality. Includes features such as songs, poems, how to make things, and puzzles. 15¢ for 13 weekly issues each quarter\*

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# The Kingdom Triumphant

By BURTON A. MILEY

Religious liberty is a blessing often underestimated and unappreciated. It has not always been that men were privileged to worship as conscience dictated without interference of government. Some of the forefathers in this country faced the lack of religious liberty. In some lands today Christians are hampered, hounded and restricted, if not forbidden, to worship.

The book of Revelation was written while religious persecution flamed. Men needed assurance that God ruled over all adverse circumstances immediately about them. Its message is peculiar in that it emphasizes the victory of God. But God's victory is never acceded by his enemies. God's position is constantly contested. The people of today rise against him and the evil of tomorrow will attack him. God is never free from the onslaughts of evil. However, it is balm to the human heart to know that no evil is going to prevail against him. The ultimate victory belongs to him. His people will experience this victory now and in the glories of the heaven-land.

The seventh chapter of Revelation is an interlude between the opening of the sixth and seventh seals. These seals are judgments in the Doomsday Book or Scroll introduced in chapter five. Each succeeding judgment (seal) greatly effected earth conditions. Chapter 7 gives two significant events. The first is the sealing of those who belonged to God before the seventh seal is opened. The act itself was an imprinting in some manner upon each one to show ownership. The signet ring was used to seal important covenants and was equivalent to the present day signature. God is kind to own his redeemed by placing his signature on him. The one hundred forty-four thousand is used as symbolic of the full number. It is not the actual number saved in that generation or in any generation, or all generations. The book of Revelation is full of symbols and the number 12 with its multiples indicates completeness. It is the complete spiritual worshippers. Note the twelve apostles, twelve tribes, twenty-four elders, etc. Judgments were held back until God took care of his own. There is a difference between spiritual harm and physical suffering. Christians are not relieved from all physical suffering, but, by the providence of God and his calling grace, they are saved from spiritual harm. Let God's host rejoice!

The second event is that of the saints gathered around the throne of God in triumph. This is the portion with which the lesson is concerned today.

## TRIUMPHANT NUMBERS

After the sealing of the one

### Sunday School Lesson

September 23, 1956

Revelation 7:9-17

hundred forty-four thousand the vision shifts to the throne of God which is very prominent in the book of Revelation. It shows the triumph of God who never leaves or is withdrawn from his pristine position. This throne was the center of a great multitude that could not be numbered. These came from all nations of the earth and represented all people. The fact that they were clothed with white robes denotes their purity which qualified them to be around the throne. Palms in their hands are a sign of victory. The activity of this uncounted host is worthy. With a loud voice they lifted their praise unto God. No vision of heaven has revealed it to be a place of idleness. Activity is constant within heaven. The unnumberable throng did not praise alone. Angels joined about the throne and the elders and four beasts joined in the worship. Notes of thanksgiving, honor, and praise ascended to God who was ascribed to his victorious position forever and ever. The King and his redeemed are together in triumph. If God has cared for so many so well, cannot he handle the affairs of today? Anyone should have hope to ascend from the thought.

### VICTORS IDENTIFIED

No record is given of John having asked a question. The elder asked John of the identity and then answered his own question. They were blood-washed saints. The interpretation is not easy at verse fourteen. Were these victims of the great tribulation who had recently arrived at the throne of Grace? Were they continuing to arrive because of some great calamity? Had John gathered in description the end of the vision at this point so that the aggregate host of all the redeemed are about the throne? Regardless of interpretation, one thing is outstanding. They came from whatever tribulation was about them by virtue of the blood of Jesus. This Lamb, who was executing the seals on the Doomsday Book, was responsible for their purity and presence. This lesson is paramount. One should not lose the great theme of the Book of Revelation in details of symbolism. Perpetual service is the order of the throne room. This service is not external rites, but an inward spiritual service. Whatever form or expression used is not revealed. It is revealed that the King and his redeemed were together in victory and accord.

### VICTORIOUS RELEASE

One can imagine that many in John's day were persecuted to the point of personal suffering, property confiscation, family separation and flight as refugees. However, as the picture is painted of the Triumphant Kingdom the hunger which might attend these adverse events is all taken away. The dread of night is gone. Night holds more terrors than day. A knock on the door at night may introduce one to friend or foe. If a foe is present then the advantage of the hour goes to him. The absence of night banishes fear, anxieties and threats. If God banishes night there, can he not protect through the night here? It is recorded that these about the throne of God shall hunger and thirst no more, neither shall they have the heat placed upon them by flight at high noon. The persecuted knows no hours of travel. He must use all hours.

God's concern goes beyond this world. The Lamb who had washed them in his blood and provided them the white robes here, feeds them there. This is the reason for no more hunger. This is the Bread of Life that gives lasting satisfaction. He shall lead them to the fountains of water and the last tear shall be wiped from the eye. It is hard for the mind of man to imagine any other detail that would completely cover the ills of earth by the blessings of heaven.

### PRACTICAL LESSONS

**New Visions Lift.** Each one needs a new vision. The persecuted and down trodden need it more than those in normal life. New visions expand horizons, assure the heart of ultimate outcome, and grant renewed peace and strength. Many in John's day fainted for this vision. The suffering person may find courage in "the sweet by and by" for the present. Have you looked into heaven lately. The door is opened through revelation.

**Victory Through Christ.** The sealing of the one hundred forty-four thousand and the multitude about the throne of God leave no doubt that men are saved through the blood of the Lamb and thus prepared for heaven. This salvation is magnified as God's grace is magnified. It leads to the only lasting victory that man can have. It is his own. "There's a new name written down in glory, and

it's mine, o yes, it's mine." Can it be said of you?

**Assurance of Victory Imparts Courage.** The heat of battle is better endured if the outcome is victory. Sickness is better handled if good health is in the offing. Death is neither feared nor dreaded when the resurrection is certain. The common routine can be gallantly done without monotony if victory is known.

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### Figures to Inspire

AUGUST 9, 1956

x Indicates Missions Included

	S.S.	T.U.	Add.
Alma, First	232	91	
Benton, First	x723	x160	
Berryville, First	218	112	3
Camden, First	x645	x212	
Clarksville, First	328	100	8
Cullendale, Temple	129	85	
El Dorado, First	x1061	x322	1
El Dorado, Immanuel	714	295	
El Dorado, Second	510	206	
Fayetteville, First	x746	x258	110
Fordyce, First	448	135	1
Forrest City, First	460	149	1
Fort Smith, First	x1292	x657	21
Fort Smith, Grand Ave.	x785	x320	5
Fort Smith, Immanuel	420	137	3
Fort Smith, Spradling	278	111	
Fort Smith, Temple	279	132	
Fort Smith, Trinity	339	108	
Hot Springs, Central	370	123	
Hot Springs, First	319	102	3
Hot Springs, Park Place	426	141	
Jacksonville, First	572	218	
Jonesboro, Central	417	182	8
Lavaca, First	305	210	1
Levy	411	157	2
Little Rock, Immanuel	x1615	x534	11
Little Rock, Second	x1035	x366	16
Little Rock, South Highland	606	240	4
Little Rock, Tabernacle	615	182	3
McGehee, First	521	238	
Magnolia, Central	x811	x274	15
Malvern, First	495	164	1
Malvern, Third	305	141	
Mena, First	x363	x175	2
Marianna, First	297	116	
Monticello, First	367	179	12
N. Little Rock, Baring Cross	x1063	x360	
N. Little Rock, First	286	103	4
N. Little Rock, Park Hill	512	154	2
Paragould, First	x633	x289	1
Pine Bluff, Immanuel	584	244	11
Pine Bluff, Southside	597	218	1
Rogers, First	353	132	
Smackover, First	330	152	
Springdale, Caudie Ave.	137	57	

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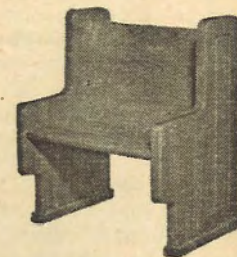
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# Executive Board STATE CONVENTION



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

## Cooperative Program Receipts

Recently we mailed the Cooperative Program giving record for 1955 to the leaders, in each church, by associations. We used the official associational tabulation sheets, which were mailed to W. Dawson King, Recording Secretary of the Convention, for the total receipts of the church. (These were published in the 1955 Arkansas Convention Annual). We used the treasurer's books to get the total Cooperative Program gifts of each church. (Church contributions were published in the *Arkansas Baptist*).

We find that the official total receipt figures, in some instances, which we used, are incorrect. These incorrect figures make the total receipts of some churches look larger, and the percentage through the Cooperative Program look smaller. Three outstanding examples of this have been called to our attention and are as follows:

The official record of the Springdale First Church shows total receipts of \$249,234. But the true figures are this — The church only received \$83,839 in contributions. The other was building fund money, (given years before and some of it was borrowed money).

In the official records which we received, the First Baptist Church of Dumas show total receipts of \$71,499, when actually the church received only \$26,382 in contributions. The difference was borrowed building fund money.

A third discrepancy in our records showed that the Park Place Church in Hot Springs received \$148,919, when in reality the church only received \$48,919.

We know there must be other instances where the same mistakes occur. We regret this very much, but in looking at the church letters and the associational tabulation sheets, we realized that it was easy to make

these mistakes. In the church letters there is a place to show the total expenditures of the church, and the total gifts which the church receives. But there can be a vast difference in what the church spends and the amount the members give to the church, because many of our churches borrow money for building, etc. So, in fine print, on the church letter, we find this explanation. "Add all money received from all organizations and church services for local work and missions to get this figure. Do not count money borrowed or received from sale of property unless given to church in current year. Do not count money received from mission board."

Too, on the tabulation sheets which are mailed to the associational clerks, there is a column which asks for the total expenditures on the church field, but we find that another column should be on that sheet which will show the actual receipts of that local church during the year. Therefore, we have revised the sheets and mailed to the associational clerks. We think that this revision will help us get and keep better records.

If there are other errors in the figures which we sent out, just remember that we regret it more than anyone else. But all we knew to do was to use the only official figures given to the State Convention Recording Secretary. We also want to assure you that we are doing everything within our power to give a true picture of what Baptists are doing for Kingdom causes. In order to do this, all of us who keep church, associational, state and southwide records must be very careful, so errors can be kept at a minimum.

Ralph Douglas

## World Missions Year

Beginning October 1, this year, and continuing throughout the calendar year of 1957, Southern Baptists will observe World Missions Year. This observance embraces a fifteen month period in which each church be given an opportunity to emphasize missions.

The theme for the year will be — "Onward! Upward! In World Missions."

During this period, each church will try to lead at least one of its members to hear, and answer, the call of God, for mission work. Each church will adopt a goal of at least fifty per cent of its members tithing by the end of 1957. When this is done the goal of \$1.00 per member more, can be given, through the Cooperative Program, to missions, in 1958.

In order to achieve the objectives, Sunday, June 9, 1957 has been designated as a time when the youth of the church will be especially challenged with the mission task and asked to follow the leadership of the Holy Spirit into dedicated mission service.

Each church will show its members how the progress of missions is dependent upon the stewardship of the individual member and try to enlist each member as a tither, then raise its percentage of giving through the Cooperative Program. To do this the Bible message of stewardship will be presented to the church members throughout the World Missions Year.

All agencies of our State Convention are cooperating in enlightening the minds of our Baptist people. At every denominational meeting, World Missions Year will be emphasized. Suggestions as to how the Sunday School, Training Union, Brotherhood, Woman's Missionary Union and Music Organizations in the local church can participate have been prepared by the state organizations.

Plan now to give World Missions Year a big place in your local church calendar of activities during 1957. — R. D.

## Mansfield and Walker

Pastor J. R. Walker has given up the church at Mansfield and is attending the seminary in Fort Worth, Texas. Pastor Walker has done a magnificent work at Mansfield. We give herewith a partial record of his accomplishments there.

Sunday School attendance grew from 130 to 180.

Additions to the church by baptism, 58.

Additions to the church by letter, 55.

Paid out in building and equipment, \$8,356.21.

Paid out to Associational Missions, \$1,702.39.

Paid out to Cooperative Program, \$5,608.24.

Paid out to all Missions, Revivals and Radio Programs, \$10,401.67.

Total collections, \$52,012.20.

B. L. B.

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"Ephraim is a cake unturned" — Hosea. And it's easy to be half baked; unbalanced; see only what we want to see. Pathetic though. We need the grace of God through and through to be normal, unrebelling servants. —Spurgeon

## Mrs. T. B. Kitchens Goes to Heaven

A few days ago another great woman passed to her reward. She was Mrs. T. B. Kitchens, widow of the late T. B. Kitchens of Paragould. For 71 years she had lived in the same spot in Paragould. Mr. Kitchens, who died about 20 years ago, was a school teacher when he married Alice Burton. He afterwards became a very efficient man in accounting and was a senior deacon in the First Baptist Church in Paragould. He was assistant comptroller in Arkansas for a while before his death. He held honored positions in the Baptist Association and State Convention. He was one of God's choice men.

Mrs. Kitchens was a great handmaiden of the Lord and was sacrificial in helping Mr. Kitchens bear the financial burdens of the Paragould First Baptist Church for a number of years. Mrs. Kitchens was a loyal member of the church, an incessant reader of our Baptist paper and always gloried in the achievements of our Baptist work. She had been ill for several years, but lived in the home of her faithful son, Benton Kitchens, who, with his wife, Medora, did everything possible to make the last years of their mother tranquil and happy. This writer was her pastor for more than ten years and received a great inspiration out of Mrs. Kitchens' loyalty and prayerfulness. Her reward in Heaven will be great. — B. L. B.

## Ouachita Association

When in August we published the meeting dates of the associations, we said that Ouachita would meet in September 27th, but word comes from Brother Wallis, the Clerk, that the association will meet at Yocana Baptist Church, October 4th, at 10:00 A. M. Thank you Brother Wallis for this correction. — B. L. B.

## Look at Floral

First Church of Floral, will give 20 per cent of income to the Cooperative Program in 1957. The fact is, they are beginning next month to do this. Pastor Curtis Griffith is missionary at heart and is leading this cooperating church into greater things for the Lord. Floral is not in a delta section of the state, or any other section that is highly productive. If Floral can give 20 per cent of her income for the Cooperative Program it seems that most all other churches ought to be able to do the same thing. When a great pastor gets a missionary vision in his soul he will lead his church to do great things for the Lord. — B. L. B.

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An atheist cannot find God for the same reason that a thief cannot find a policeman.

—Edmund Nelson

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