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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, SEPTEMBER 6, 1956

NUMBER 35



H. Armstrong Roberts

September — School — Ugh!

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Big Church "Verses" Little Church

By ROBERT S. SMITH, Pastor
First Church, Crossett

The above terminology has been around a long time, and from all indications is here to stay. The use of this expression is by no means confined to the ranks of preachers alone. State and denominational leaders along with members of boards and committees have no exclusive right to the use of same. Everywhere — everyone talks (and thinks) in terms of the "big church" and "little church"; city church and rural church; urban, suburban and interurban churches. Such phraseology is foreign to language and spirit of the New Testament! Discussions centering around, and emphasizing real or imagined differences are, for the most part unprofitable and even detrimental to the highest interests of the Lord's work.

Peculiarities, People and Problems

There are differences, of course. But not fundamental differences. Every situation has its own peculiarities to be sure. But the people (and therefore the problems) are essentially the same. Churches large or small, rich or poor, with locations central or remote have the same Lord, the same Bible, Holy Spirit, Commission, and on and on. Consider these differences and similarities.

Different Levels but the Same Standards

Anyone will admit that there are various levels among our people and churches. Take for example the difference in educational levels. A church in a college community may have six deacons with Ph.D. degrees. Another church in another area may have only six high school graduates in the entire membership. This does not mean that the latter should lower any one of its standards or spiritual ideals! The progressive spirit of a church need not depend upon the amount of formal education its members possess. The same thing could be said of different financial levels. A "poor" church in Philippi was a great deal more spiritual and powerful than her "wealthy" sister in Corinth! In every case our standards must be those set forth in the New Testament.

Different Numbers but the Same Methods

Dr. W. W. Barnes is exactly right when he says that many of us Baptists have fallen victims to MEGALOMANIA... "the madness for bigness." We have somehow fallen into the idea that the bigger a thing is, the better or greater is its quality and value. A great church is not necessarily a large church. There are some big churches — big numerically — that are true "weak sisters". A big crowd has never been a guarantee of powerful spiritual blessings. Conversely; the fact that a church is small does not prevent its doing Christ's work in a big way. The methods are the same! "Go . . . preach . . . teach . . . baptize." And again, "Ye shall be witnesses" in the town and in the fields. What is the difference in applying the use of tried and proven methods to a group of five or fifty workers? Jesus used the same methods with the twelve that he used with the multitudes. A good method is like a good sermon: Profitable for any size crowd!

Different Location but the Same Program

"Serves there a man with soul so dead who never to himself has said: That city

program won't work out here?" (Or, the other one: "Our denominational leaders key the program to the big, city church.") Admittedly, there are some facts of the program that are more suited to one size organization than to another. For an obvious example, all the suggestions pertaining to separate department conferences in the weekly officers and teachers meeting are not too helpful to a small Sunday School with only a few classes. However, the basic principles are valuable for all.

There is no "big" and "little" part of the Great Commission. For a sound financial program, what will ever replace tithing for every member and a budget for every church? For the program of evangelism what is superior to plain gospel preaching and personal soul-winning? For the total mission program, where is there an improvement over our Southern Baptist Cooperative Program which allows the smallest church to have a definite part in every conversion on every mission field in the world? What are we trying to say? The program is the same!

The Church's Greatest Need

Sometime ago a group of editors sponsored a contest which sought for the answer to the question: "What is the church's greatest need?" A Methodist preacher was awarded the prize for an answer something like this: "The church's greatest need is to recapture a sense of the greatness and glory of her task." Blessed will be the day when we lose our little differences and our little schemes and our little attitudes in the greatness and glory of our task.

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Religious Liberty Threatened

By LEON MACON

A Seventh Day Adventist official recently stated that religious freedom in our land is being threatened in five different areas. He named these areas as follows: the use of public tax money for support of religious organizations; teaching of religion in public schools; boycotting by religious organizations; passage of laws enforcing the observance of religious days of worship upon the general public; and refusing the right of door to door religious visits.

In the course of time we have written warnings about each one of these areas. We agree heartily with this speaker relative to the gradual losing of our religious liberty through the practices which definitely disturb our principle of separation of church and state.

There are other areas which definitely reveal the encroachment of dictatorial forces over the freedom we have enjoyed in America. One of these is the comity principle by which the National Council of Churches is denying the freedom of choice in locating churches in new areas in certain parts of our country. The aim of this national organization is to get local councils of churches to designate certain areas for certain denominations. Of course, Southern Baptists, not belonging to this organization, along with many other Christian groups, would be shut out.

We cannot afford to be like one with a fatal disease who waits too long to seek a remedy. We must continuously keep our selves on the alert and actively oppose any forces which seek to deny any religious body its own inherent rights.

—The Alabama Baptist

Jesus Takes The Initiative

A Devotion By The Editor

"What seek ye?"

John had pointed out Jesus as "the Lamb of God, which taketh away the sin of the world." John's disciples began to suspect their teacher's words were intended as a hint to them. So two of them, somewhat doubtfully and hesitantly, made their way toward Jesus.

In their confused state of mind they didn't know how to open a conversation with Jesus concerning whom John made such great claims. Jesus took the initiative and asked: "What seek ye?" The question disarmed them completely, all the questions they had planned to ask Him fled from their minds, and the only thing they could think to say was, "Master, where are you dwelling?" But that was enough for Jesus; He would encourage them with an invitation to accompany Him to His lodging place and by His friendliness overcome their embarrassment and hesitation.

"What seek ye?" The question is not repellent, but inviting. Jesus takes the initiative to encourage every movement of our hearts toward Him. He deals gently with every spark of hope and stimulates every aspiration to seek Him. Something had taken place in the hearts of these men that must not be allowed to die; it must be nourished and developed.

The question also indicates Christ's winning process to help them understand their own minds. It is His effort to open their minds and bring some order and definiteness out of their confusion and uncertainty. "What seek ye?"

While this question has in it the element of encouragement and hope, it also demands close examination of the objects of our search, a discriminating judgment in choices and decisions. Jesus found it difficult to lead men to separate the chaff from the wheat in their thinking. They confused Him and His purposes with their own worldly aims and ambitions. This question should give us pause today and cause us to re-examine our expectations in Christ. There were many in His day who went back and walked no more with Him, after they discovered that He would not gratify their vain desires. Would we join the ranks of those who went back or follow the example of the disciples who said, "Lord to whom shall we go? Thou hast the words of eternal life." That question will be answered by what we are seeking in Jesus.

ARKANSAS BAPTIST

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B. H. DUNCAN, EDITOR
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The Value Of A Music Education Program In The Local Church

By DR. DALE COWLING, *Pastor*
Second Church, Little Rock

This is really a testimony — it has happened in our church. We have seen the tremendous contributions a music education program makes to the work of the Kingdom.

Ours is an average church. The same advantages would come to any church through a similar program. We have approximately 2600 members. Out of that number, we have around 248 in our six choirs — 41 in the Celestial Choir, (4-5 years); 44 in the Cherub Choir, (6-8 years); 45 in the Carol Choir, (girls 9-12); 21 in the Crusade Choir, (boys 9-12); 47 in the Chapel Choir, (13-18 years); and 50 in the Chancel Choir, (adults). We have seen this number grow each year. The interest does not lag but deepens.

It Brings People to the Preaching Services

We have found that the day our combined choirs sing each month it is our high attendance day. When the different choirs sing in the different services, we find attendance increasing. There is no adequate way to know exactly how great this increase has been. There is no question, however, that the pastor has an opportunity to preach to many more people because of the music program.

It Gives Spiritual Power and Aids in Worship

Not only does the music education program bring more people to the services; it also creates more spiritual worship experience. Our Minister of Music is, first of all, a devoted Christian. All of the people in the choirs are constantly reminded that they are music ministers themselves. They must sing out of a heart that has had experience with God. They must have that which they sing about. These kind of dedicated people

naturally deepen the reverence, spiritual quality, and real worship of the church.

All of the music of the choirs and the congregation is prayed about and planned to reach its climax in the preaching of the Word. This gives continuity and consistency to all of the worship experience.

It Deepens the Spiritual Capacities of the Congregation

The right kind of music education program is constantly seeking to lift the level of the congregation's appreciation for the really fine Christian music. Gradually, the capacities of the people are increased. This means that the people are growing in their ability to worship more intelligently. This form of training is as important and necessary as the other training programs of our church. The results are far reaching.

It Gives Children and Youth an Opportunity to Serve

All of us know that there is a great need for every person to feel that he fills a vital place of service in the church. The children and young people as well as adults in our choirs, are made to understand the fact that their place of service is of tremendous importance. It is an unlimited blessing to them to feel this sense of purpose in the work of the church.

It Strengthens the Other Organizations of the Church

The right kind of music education program is not only concerned with the music itself but also with the growth and health of all of the other organizations of the church. Great service is given by enlisting and training a constant supply of choristers and pianists to serve in the organizations. A tremendous need is met in this area. This

Pneumonia

I thought pneumonia was old-fashioned and out-of-date and driven off the stage of human ailments by the parade of recent wonder drugs!

But I have discovered that pneumonia is as modern as this morning and that it still packs a rather powerful punch.

I was committed to the hospital with pneumonia on August 20. As of this date, August 28, I have it whipped and am recuperating rather slowly. I hope to be home in a few days, certainly before you read this in the *Arkansas Baptist*.

—B. H. Duncan

offers one of the greatest opportunities for a music education program. Blessed is the church which has an adequate supply of these workers.

The organizations are also strengthened by the fact that our Minister of Music makes it clear to the children and young people that a part of their choir work is loyalty in attendance in Sunday School and Training Union, as well as the Missionary Auxiliaries. Their records are kept in all of these other activities and are directly related to the recognition the choir member receives at the end of the choir year. It is as it should be — no person can be an outstanding member of the choir without being faithful and loyal in the other activities of the church. All of this works together as one correlated program.

In summary, it seems perfectly obvious that one of the church's greatest opportunities is in the area of a vital spiritual music education program. It deepens spiritual capacities in the congregation. It builds attendance in the worship services. It provides many places of service and responsibility. It encourages activities in all of the church program. What more could we ask? Surely, this kind of program should not be looked upon as an unnecessary expense to the church; but in reality, it far more than pays for itself in a financial way alone, not to mention the countless lives touched for God through its ministry.

The Middle of the Road

By H. H. MCGINTY

There is a popular belief that there is something sacred about keeping in the "middle-of-the-road" as between the right and the left. The word "moderation" is appearing frequently not only in political discussions but also in the language of religion. Less effort is being made currently to determine what is right and what is wrong, and more emphasis is being placed on the desirability of steering a course between the two. Apparently a certain virtue attaches to being neither right nor wrong, but in between.

This is a disconcerting development. Upon close examination it seems to reflect an attitude of mind which is less interested in finding the truth than in compromising, apparently with the hope of keeping everybody happy. Compromises are sometimes necessary, but never as between right and wrong, never as between truth and error. If compromises are accepted instead of facts, they themselves also become errors.

If one person says 12 x 12 is 144 and another contends that it is 160, shall we try to discover the truth or assume that the middle course is correct and that 12 x 12 is 152? The middle ground course may be an absurdity — acceptable only to the unthinking who are not willing to bestir themselves in an effort to find the facts, or who are eager to appear tolerant and compromising

The Church With a Council is Wise

By LEWIS A. MYERS

Frequently in talking with young pastors we press upon them the use of a church council in planning, coordinating, and executing church programs. First of all it is necessary to have a program — a well thought out plan of procedure with goals to mature over a period of six months, one year, and on to five and ten years. Without a program, the chances of success on a Christ-honoring basis is reduced fully 75 per cent. If a church has a program and it is to function in a satisfactory way, a church council is a positive essentiality.

Membership personnel of a council is al-

in the hope of being popular in all quarters.

One might believe in the law of gravity; another might deny it. It is extremely important to ascertain the facts before one steps off a cliff with the expectation that the middle course will land him safely at the bottom.

What is needed is a resolute determination in all quarters to find the right course and then to pursue it, and not to go wobbling down the middle of the road, comforting ourselves that we are at least half right. If truth lies on one side of the road or the other, we are certainly wrong when we stay in the middle.

—The Word and Way

ready largely fixed under Baptist organizational genius. It is composed of the heads of all major local church units — SS superintendent, Training Union director, WMU president, Brotherhood president, Chairman of deacons, Song leader, Pianist, Building Committee president (if there is one), Chairman of Trustees, and the Pastor. The latter is the recognized leader, and by means of this organization he is able to keep all movements coordinated and each organization contributing its part toward the success of the whole. It is the responsibility of the council to hear the recommendations of the respective units and to plan and to promote, what has been approved, throughout church life.

When once a course has been laid out and approved by the council, it is carried to the church for approval. Charts showing the goals should be erected and the whole church machinery should be pointed toward accomplishment. All too often we talk about progress and do nothing about it, we deplore failure and do not recognize that we ourselves are primarily responsible. How long that this lack of appreciation will last, we do not know. It does seem, however, that the trend is away from ox-cart methods, the aimless ways of working.

—Baptist New Mexican

Kingdom Progress

Joins Staff, N.L.R. First



JAMES P. SPARKS

James P. Sparks has accepted the position of music and education director with First Church, North Little Rock. He began his work July 29.

Mr. Sparks is a graduate of Lamar State College of Technology of Beaumont, Texas. He received the B.R.E. degree from Southwestern Seminary, Fort Worth, Texas, in May, 1956. While attending school he served as part-time director of the Parkdale Baptist Church and Haltom Road Baptist Church of Fort Worth. He is a native of Beaumont.

Mrs. Sparks is the former Evelyn McNulty of Beaumont.

The Sparks have one child, Beverly Ann, age 13.

Missionary Becomes Pastor

Gus Prince resigned as associational missionary of Woodruff County, August 15 to accept the pastorate of Fair Oaks Church, Route 1, Wynne, Tri-County Association.

New Providence Receives Six

In a recent revival meeting at New Providence Church near Leachville, there were 6 additions by baptism. The evangelist, Jim Birkhead, was stricken with illness after having preached only one night. Pastor F. J. Robinson took charge and continued the meeting.

Clarendon, First, Builds

The membership of First Church, Clarendon, voted recently to issue bonds to finance the building of a new auditorium and additional educational space. The building will be of brick veneer and the auditorium will seat approximately 300. The cost of the building will be approximately \$75,000. L. Y. Lewis is in his fifth year as pastor.

Carlisle Receives 16

Pastor L. G. Gatlin reports a revival meeting held at First Church, Carlisle, August 19-26, which resulted in 9 additions to the church, 7 by baptism. Russell Clubb, pastor of Calvary Church, West Memphis, was the evangelist, and Mark Short of Arkadelphia was in charge of the music.

Joke on the Editor

As many of you know, Editor Duncan got his picture in the *Arkansas Gazette* two or three weeks ago. It was a very good picture, so Mrs. Duncan instructed him to pick her up a few extra copies.

Boss stopped at one of those little boxes on the street corner in North Little Rock, deposited the required amount of money for the exact number of *Gazettes* he thought it would take to make the little woman happy, took his purchased possession and drove home.

When Mrs. Duncan opened the first paper to clip her husband's picture — some well meaning soul had beat her to it. The Boss' picture had been neatly torn out and the paper returned to the box — the recipient of the picture probably never dreamed who he was making pay for it.

I think the boss felt a little flattered that somebody liked him well enough to swipe his picture; the staff members got more than a nickel's worth of fun out of it; the *Gazette* got paid for their product; and what's a little ole nickel anyway!

—Jessie Myers

A New Plan

An experiment which has as its purpose family "togetherness" is underway in three Fort Worth churches. The results of the survey now being taken may well have great meaning not only for members of Southern Baptist congregations, but for people of the entire nation.

Realizing the necessity for closer family relationships, the need for prayer and Bible reading, and for regular church attendance in this day of turmoil, the Southern Baptist Radio and Television Commission has turned to television as part of the solution.

The plan is basic. Each episode of "This Is The Answer" is based on a parable of Jesus. The theme behind each film can furnish the entire family with important helps for Christian living.

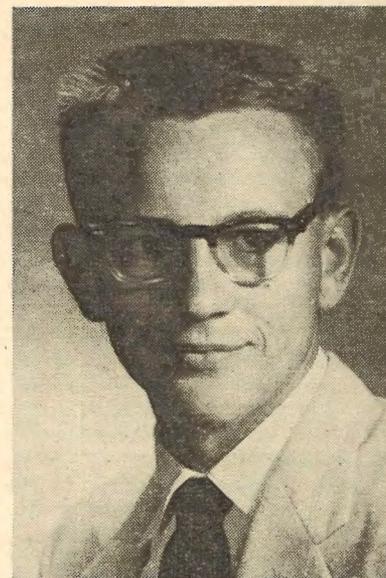
Suggestions on how to carry out the devotional period are included in the printed material which has been distributed to the three Baptist churches: Birchman Avenue, Eastover and University. If the idea catches on, it will be tried in other cities where "This Is The Answer" is telecast.

The first move is to gather the family together and read the scripture passage on which the film is based. Then the theme of the picture is noted from the "guide" and the family settles back to view the film together. After the program, someone leads in a discussion period. Suggestions for the first few questions also are offered in the printed material. This brief period is followed by a prayer.

"The idea is simple," observes Director Paul M. Stevens, "but true Christianity has no involvements. Most of the time the reason we fail to read our Bibles or forget to pray is not because we don't know these things are important to our lives. We're just too busy."

"This is a plan to supply a tangible, workable method of bringing the family together for a few minutes. Maybe it will prove such a pleasant period for each member that they'll want to do it often. We hope so."

Minister Ordained



ERNEST PERKINS

Cross Roads Church, Mississippi Association, ordained Ernest Perkins to the gospel ministry on Sunday, August 5. Allen Van Horn, pastor of Cross Roads, served as moderator. Jesse Holcomb, Dell, questioned the candidate. Leonard Boren, deacon at Cross Roads, presented the Bible. Carl Johnson, Calvary Church, Blytheville, delivered the charge. Harvey Fowler, Buffalo Chapel, Mt. Zion Association, delivered the sermon. Morris McGuire of Cole Ridge, offered the prayer.

Mr. Perkins is pastor of the Rosa Church.

Ola Church In Revival

Carroll Caldwell, assisted by Wordy Buchner as music director and Miss Lissy Witterington as pianist, led the First Church, Ola, in a revival, August 19-26. There were nine additions to the church of which six were for baptism. Ernest Baker is pastor.

Correction

The annual meeting of Black River Association will be held at First Church, Walnut Ridge, instead of First Church, Newport, as originally reported. The date of the meeting is October 25-26.

Nutts Chapel Receives 16

Pastor Ledell Bailey and Nutts Chapel Church had the services of Evangelist Billy Walker of Southern Baptist College in a revival meeting recently which resulted in 16 additions to the church, 6 by letter and 10 by baptism.

Immanuel, Rogers, In Revival

Darrell Overstreet was the evangelist and Harrell Miller was in charge of the music at the revival meeting at Immanuel Church, Rogers, August 19-26, which resulted in 9 additions to the church on profession of faith and baptism.

Mr. Overstreet is a senior speech major at the University of Arkansas. He is pastor of Ridgewood Chapel, sponsored by First Church, Fayetteville. Mr. Miller is a senior ministerial student at Baylor University, Waco, Texas.

Clyde Aikman of Guthrie, Oklahoma, has accepted the pastorate of Immanuel Church and will be on the field September 10.

Correction

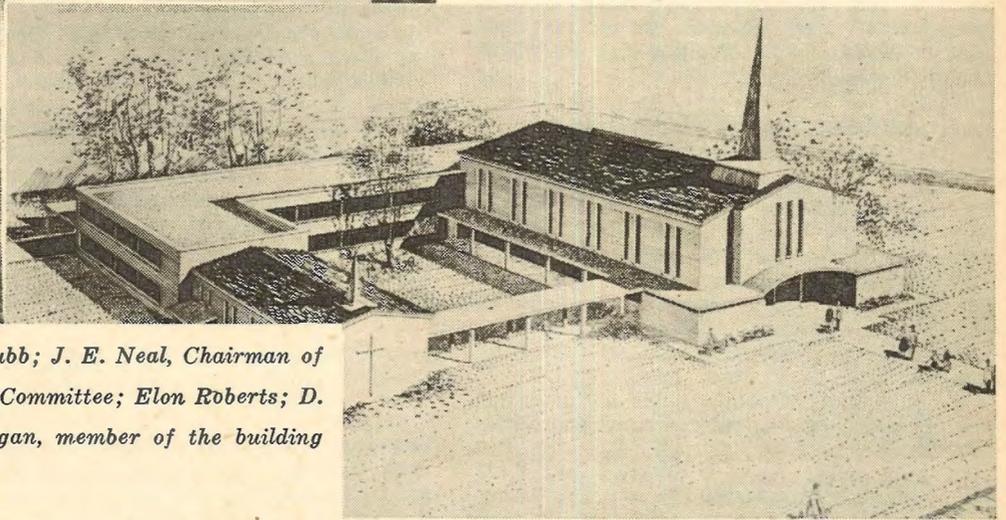
The Capitol Hill Church, Little Rock, did not purchase the pastor's home as reported in the August 30 issue of *Arkansas Baptist*.

Calvary, West Memphis, Begins Building



Groundbreaking services were conducted Sunday, August 19, by Calvary Church, West Memphis, for the first unit of a \$450,000 church plant as pictured here in the Architect's drawing. Actual construction began August 20.

The church is located on Avondale Street in Avondale Gardens. Contract was awarded to Manning Lumber Company in West Memphis; design by Robert T. Martin, Memphis Architect. The first unit to house a temporary auditorium, Sunday School rooms, and church offices, will be a two story brick structure, to cost \$81,000.



Reading from left to right are: Pastor Russell J. Clubb; J. E. Neal, Chairman of Building Committee; S. D. Chambers, Chairman of Survey Committee; Elon Roberts; D. W. Rodgers, Treasurer; and in the back is W. W. Morgan, member of the building committee.

A Challenge

By DR. WILLIAM S. GARMON

The Rural Life Conference called by President Theodore Roosevelt in 1908 resulted in an increasing interest in the rural segment of the United States population. This interest has been accentuated in recent years even though there is a continual urban shift in national population trends.

The leaders of various denominations with a large rural constituency have been a part of the rural life movement from its inception. Southern Baptists have always been a predominately rural people; however, a vigorous emphasis upon the rural church has come only in recent years.

The increasing tempo with which various Southern Baptist Organizations, both state and convention, are attempting to assist rural churches is in line with recent rural trends of national and state socio-economic agencies.

The rural community of today is dynamic. A successful rural church must meet the needs of the people in the community. Changes in modern life have not diminished these needs, but multiplied them.

The challenge of the rural church was partially responsible for the establishing of the School of Christian Training at the New Orleans Seminary.

A great number of the pastors and Christian workers who serve in the rural churches the South do not have the advantages of college and seminary training. The number of these workers who have enrolled in the various college and seminary extension classes indicates they realize the need for additional training.

The School of Christian Training with its faculty and facilities will enable the New

Orleans Seminary to do a more adequate job in training those workers who are interested in the rural church.

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New Quarterlies Issued By Sunday School Board

Beginning in October the Sunday School Board will issue four new Sunday school publications. All of these are in line with the plan of making special provision in the Sunday school for Young People and Adults according to a closer grading program than formerly.

The Adult Teacher and The Young People's Teacher will replace The Teacher. Sunday School Young Adults is intended for use by persons between the ages of twenty-five and thirty-five or forty. Sunday School Married Young People is designed to meet the special needs of young husbands and wives below the age of twenty-five. All publications for Young People and Adults will continue to use the UNIFORM Lessons.

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Evangelist Available

S. A. Wiles, missionary of Clear Creek Association, reports that Paul E. Wilhelm, Lamar, Ark., is available for evangelistic work. Mr. Wilhelm is a native of Clarksville, and has served the Lamar Church as pastor the past two years. Missionary Wiles highly commends Mr. Wilhelm "as persistent and effective in his appeal to the lost, and careful in his method of evangelism."

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The National debt stood at \$272,750,813,649 at the end of the 1956 fiscal year June 30. This was a \$1,600,000,000 cut from the previous year.

Catholic Pardon Crucifixes

By EVANGELIST BEN BORDERS
Branford, Florida

Of all the medals carried by the devout Roman Catholic, perhaps the Pardon Crucifix holds first place in his heart.

By Pontifical rescripts of June 1, 1905, and November 14, 1905, Pope Pius X declared that this molten image needed only the blessing of the local priest with the sign of the cross to secure to it certain indulgences. An indulgence is the relaxation of the temporal punishment due to sin after the guilt and eternal penalty are remitted by the priest. The Catholic Church claims the power for granting indulgences, saying these are useful aids to Catholics in the work of saving their souls (Trent, Sess. XXV).

This Pope in his rescripts pardoned 300 days punishment for sin to any Catholic who carried the Pardon Crucifix on his person and 100 days every time he devoutly kisses the image. The Pope stated, however, that the Catholic should show his gratitude toward the Pope, beg for the remission of sins, and pray that all nations will become Roman Catholic.

If this Pope had been present at Athens when Paul stood on Mars Hill, he would have heard Paul clear the whole matter up in these words recorded in Acts 17: "I perceive that in all things ye are too superstitious. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

(EDITOR'S NOTE: For 42 years Evangelist Ben Borders was a devout Roman Catholic.)

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Wide Anti-Religious Drive Launched In Estonia

The Tallinn, Estonia, Radio reported that an extensive campaign against "religious superstition" had been launched in the Communist-ruled country under the supervision of "professor of sciences Novik."

Declaring that the drive would be "more widespread than any similar campaign hitherto conducted" the station said its aim was "to lay bare the miracle myths and to demonstrate that science shows mankind the path of active struggle for a better future."

Athletes Told of Opportunity For Christian Witness

More than 300 high school, college and professional athletes from over the country were told they have an unparalleled opportunity to witness for God and Jesus Christ.

Branch Rickey, former general manager of the Pittsburgh Pirates, stressed this theme in his keynote address to the first annual convention of the Fellowship of Christian Athletes, in Estes Park, Colo.

He said the fellowship holds a "potential beyond conception to remold America in one generation."

"I have never faced a program which is so pregnant with promise for so many young men in terms of service to God," Mr. Rickey added. "The youth of the nation are hero worshipers of men of physical attainments."

This fact, he said, offers top ranking athletes who have a sincere faith the opportunity to carry it to the youngsters over whom they exert influence.

Special Service Held In Connection With Republican Convention

Presidential Assistant Sherman Adams and California Governor Goodwin J. Knight participated in a special service at Grace Episcopal Cathedral in San Francisco, in connection with the Republican National Convention.

Mr. Adams read a lesson from the New Testament and Gov. Knight read from the Old Testament. The service was conducted by Karl Morgan Block, Episcopal Bishop of California.

D. Julian Bartlett delivered the sermon at the famed cathedral atop Nob Hill near the convention headquarters hotels.

Bible Scholar to Lecture In Turkey

Dr. William F. Albright, famed Bible scholar and archaeologist, will lecture in Turkey from Sept. 15 to Dec. 15 under the auspices of the Department of State.

Dr. Albright, currently professor of semitic languages at Johns Hopkins University, Baltimore, will discuss such subjects as the Dead Sea Scrolls and archaeological finds in Syria and Arabia. His visit will be part of the State Department's International Educational Exchange Program.

The son of Methodist missionaries, Dr. Albright was formerly director of the American School of Oriental Research in Jerusalem.

Among his published works are "Recent Discoveries in Bible Lands" and "The Archaeology of Palestine and the Bible."

Church of God Ministers Warned On Independent Congregations

Ministers of the Church of God (Cleveland, Tenn.) were warned that they would be subject to "appropriate action" by denominational authorities if they set up independent congregations.

The warning, issued by the Church's Ordained Ministers Council at its annual meeting, defined such congregations as those which do not subscribe to "the doctrines, faith, practice, teachings and government of the Church of God."

However, an effort from the floor to "put teeth" in the measure by revoking the licenses of offending ministers was defeated.

Tabled by the Council after a three-hour debate was a measure to discipline ministers who accept into their churches people who do not subscribe to all Church doctrines. Singled out for special mention was a denomination requirement that Church members should not wear "unnecessary jewelry."

Protests Use of Clergy As Comic-Strip Characters

Increasing use of clergymen as comic strip characters has been protested by the Lutheran Herald, official organ of the Evangelical Lutheran Church.

An editorial noted there are now at least three strips that regularly feature men of the cloth.

"The thing which bothers us is that those cartoons carry to the ultimate an estimate of the average pastor which is so far from the true picture as to be a caricature," the editorial said.

"Take a good, square look at your pastor next time you see him. If he is anything like ours, you will probably see a man a good deal like the men of his congregation. . . ."

"Our point is that a minister of Jesus Christ is a man like any other Christian man, and he wants to be treated like a man. He wants to be pictured as one, if he has to be pictured at all.

"At any rate, he does not care to be portrayed as an amiable, fatuous fool at whom others laugh tolerantly and whom they respect not at all."

Reports Bible Reading Successful In Pennsylvania Schools

Success of Pennsylvania's law requiring Bible reading in the public schools has been such as to warrant a similar law in other states in the opinion of Dr. R. H. Martin, president emeritus of the National Reform Association.

He said a recent survey by him showed that Pennsylvania schools were observing the state law without exception and with good results. Dr. Martin said:

"The reports show this (Bible reading) requirement is carried out 100 per cent. Not one schoolman reported the Bible is not read.

"About one half the time the reading is by the teacher in the classrooms. The remainder is by the students."

The 43-year-old statute requires that "at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the beginning of each school day by the teacher in charge."

A Smile or Two

A Texan passed away and upon arriving at the gates of his eternal home, remarked, "Gee, I never thought heaven would be so much like Texas."

"Son," said the man at the gate sadly, "this ain't heaven."

There was a professor of law who said to his students:

"When you're fighting a case, if you have the facts on your side hammer them into the jury, and if you have the law on your side, hammer it into the judge."

"But if you have neither the facts nor the law?" asked one of his listeners.

"Then hammer on the table," answered the professor.

A visiting Texan was telling his Minnesota host about the big fish he had caught in the Lone Star state. "As a matter of fact," said the Texas, "I caught one that was eight inches."

Our Minnesota friend told the Texan that a fish that size was small in his state.

"Mebbe so," said Tex, "but down there we measure a fish between the eyes."

"I just got out of prison this morning," a traveler told a man on the train. "It's going to be tough facing old friends."

"I can sympathize with you," said the other, "I'm just getting home from Congress."

A long-winded lawyer droned on and on until the judge finally gave vent to a suggestive yawn.

"I sincerely trust I am not unduly trespassing on the time of this court," said the lawyer, with a touch of sarcasm.

"There is some difference," the Judge quietly observed, "between trespassing on time and encroaching on eternity."

—Clipped

During the early statehood of New Mexico, a jury was empanelled to decide a murder case. The jury disputed for hours. At last they straggled back to their places and the foreman voiced the general opinion:

"We don't think he did it," he said slowly, "for we allow he wasn't there; but we think he would of ef he'd had the chanst."

A bachelor is a man who will get married if he can find a girl who loves him as much as he does.

—Quote

The talkative lady was telling her husband about the bad manners of an acquaintance who had recently paid her a visit. "If that woman yawned once while I was talking to her," she said, "she yawned eleven times."

"Perhaps she wasn't yawning, dear," the husband said, "maybe she wanted to say something."

—Rocky Mountain Magazine

On a recent plane trip from Rome to Zurich I met an English businessman. We commented on the remarkable recovery made by Italy, with U. S. aid. The conversation then turned to Britain and her future.

"Oh, we have that all figured out," he told me jocularly. "We'll declare war on the U. S. Of course the conflict won't last long; you'll lick us in a short time. But forever after, in the characteristic American pattern, you'll have to take care of us!"

—Quote

Christmas Comes to Ridgecrest

Christmas on July 25? Strange but true, for at Ridgecrest Baptist Assembly that day is set aside for Christmas celebration.

On the night of July 24 staffers from the assembly wend their way over mountain trails, singing to the retired missionaries and ministers on the way.

There is no Santa Claus who appears at Ridgecrest, and there are no presents and stockings "hung by the chimney with care." There is no frenzied hunting for that last-minute gift. Rather the spirit is one of "Glory to God in the highest, and on earth, peace, good will toward men" — the true Christmas spirit.

Tennessee Baptists Elect Dr. Kendall

W. Fred Kendall, pastor of First Baptist Church in Jackson, Tenn., was elected state executive secretary of the Tennessee Baptist Convention in a special meeting on August 24. He succeeds C. W. Pope who retires Nov. 1.

Dr. Kendall has been pastor of the church in Jackson since 1945. He was president of the State Convention in 1955 and has served on the executive board several years. He has been a member of the Sunday School Board for six years and the Foreign Mission Board for four years, as well as the Committee on Committees three years, the Theological Education Commission to establish new seminaries, and the board of the Southern Baptist Foundation.

Born in Guston, Ky., Dr. Kendall received his A. B. degree from William Jewell College, and Th.M. and Ph.D. degrees at Southern Baptist Seminary in Louisville, Ky. He was ordained June 26, 1927.

The Kendall family includes Mrs. Kendall, the former Edyth Allen of Kansas City, Mo., and two sons, Fred, Jr., an ordained minister now attending Southern Baptist Seminary, and John Allen, a student at Union U. in Jackson, Tenn.

—Baptist Press

Inauguration Set For Allen Graves

Dr. Allen W. Graves will be inaugurated Dean of the School of Religious Education of Southern Seminary, Louisville, Ky., on Tuesday, September 18.

The inaugural address is scheduled for 11 a.m., with formal inauguration ceremonies at 8 p.m.

Elected by the Seminary's trustees at the meeting of the Southern Baptist Convention in Miami last year, Dr. Graves has served as dean-elect of the School during the past year, working with Dr. Gaines S. Dobbins, who retired this summer.

Dr. Graves came to the Seminary from Immanuel Baptist Church of Tulsa, Okla., where he was pastor for five years. He had previously served as pastor of First Baptist church, Fort Pierce, Fla., and First Baptist Church, Charlottesville, Va.

A graduate of Southern Illinois University and Southern Seminary, Dr. Graves served on the staff of the Sunday School Florida church.

Methodists to Expand Men's Movement

Methodist Men will seek a total membership of one million laymen during the next four years.

The goal was approved by the Methodist General Board of Lay Activities at a meeting in Chicago. The board sponsors the men's program, in which nearly 500,000 are now enrolled.

—Religious News Service

Counseling Clinic

This is to announce the Counseling Clinic to be held at Nashville, Tenn., this October 1 and 2.

The purpose of the Clinic is to point up the need for this new and vital ministry among Southern Baptists with particular reference to the work of our institutions and agencies. It is to be a pilot clinic that will lead us into a fuller understanding of the scriptural and scientific principles on which a Christian counseling ministry is based and to guide us in formulating a counseling program on which our agencies may unite in their procedures and techniques.

The workshop sessions will be directed toward the needs of our institutional and agency workers in such areas as family life education, broken homes, vocational guidance, child care, the chaplain's ministry, the hospital ministry, and other groups of this kind. While this pilot conference will not be specifically geared to the needs of the pastoral or other church counselors, there will be values in the sessions which will be helpful to these workers if they wish to attend.

We shall be delighted to welcome all who may wish to come. If you plan to attend, please write now for a hotel or motel reservation. While you would not want us to take that responsibility, we shall be glad to assist you in every way we can.

Won't you please send a card to Joe W. Burton, Chairman of our program committee, at 127 Ninth Ave., N., Nashville, 3, Tennessee, and indicate your plans for attendance? This will help us in our arrangements.

Sincerely yours,

THE PROGRAM COMMITTEE

- Joe W. Burton, Chairman
- A. C. Miller, Secretary
- R. Orin Cornett
- Wayne E. Oates
- S. F. Dowis

Baptist Leader Encouraged Over Religious Freedom

Theodore Adams of Richmond, Va., president of the Baptist World Alliance, said in Hong Kong he had found encouraging signs of freedom of religion throughout Europe and the Middle East.

The Baptist leader, accompanied by Dr. Robert S. Denny, the Alliance's associate secretary for youth, was there to preside over the Asian Baptist Youth Conference, the highlight of a six-week around-the-world visit with Baptists in other lands.

Dr. Adams reported to 120 delegates from 22 Asian nations at the conference that he and Mr. Denny had conferred with religious and government leaders in various countries on the issue of freedom of religious activities.

"We found Baptist work increasing everywhere," he said. "This was true even in Spain where our churches are closed."

"In the Middle East," he added, "Our work is carried out normally."

Dr. Adams said he was impressed by the "heartening progress" in recent years of missionary groups and especially the progress made in Southeast Asia by former missionaries in Red China, many of whom are now "a strong offensive front of religion against Communist infiltration in the war of beliefs, morally, physically and spiritually."

He said the last Baptist foreign missionary in Red China had been Dr. Levi A. Lovegren of Cherry Grove, Ore., who was expelled from that country last year after nearly five years imprisonment.

Counselor's Corner

By R. LOFTON HUDSON

State of the Heathen

Question: My husband and I believe that if a person should die without ever having heard the Gospel message of salvation that God wouldn't hold him accountable for his sins.

Our point is that God is not unjust and if he would condemn a soul to hell for something he didn't know about, that would be unjust. We've been told that we are completely wrong.

We would appreciate your answer in Counselor's Corner.

Answer: You are right about God's being just. But you are wrong about his not holding a man accountable for his sins. Of course, he will not be accountable for rejecting Jesus Christ, which is the worst of all sins.

A man is condemned for not responding positively to God, which is called "unbelief" in the Bible. That is, he must respond to God as God has made Himself known to the individual. Paul says that even the heathen are responsible: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

On the other hand, we Christians are responsible for seeing to it that all men hear the Gospel. Their blood is on our hands, in a way. But they are responsible for acting on what light they have. Paul's point is that the heathen have sinned even according to the light they have.

The reason you were told that you were completely wrong was, that to say the heathen will be saved without Christ contradicts the Word of God. There is no other name under heaven by which men can be saved except the name of Jesus (Acts 4:12).



BARGAIN
ROUND UP!

The Arkansas Baptist in the church budget costs less than three cents per copy.

New Club

New Hope Church, Eudora, Delta Association. L. J. Ready is the pastor. List was sent by Mrs. Bobbette Trobridge.

Analysis

Boone County Association has 6 budgets, 4 clubs, and 11 churches with neither; Buckner Association has 12 budgets, 1 club, and 25 churches with neither; Buckville Association has 7 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.

Budgets—Work and Worth

By BURTON A. MILEY, *Pastor*
First Church, Springdale

Budgets are tolerated, ignored, laughed at and worked. They are treated with contempt, indifference, violence and utmost respect. They pay dividends in ratio to thoroughness in preparation and persistency in prosecution. Budgets are necessary in businesses, helpful in home economy, essential to personal solvency and the backbone of stewardship in church finances. Budgets are not utopia for all ills, but budgets, properly honored, have been the means of lifting mortgages, buying desired items, and sending forth missionaries in His name. They are worthy of discussion.

A Budget Is a Plan

Competition is great for every resource from time to money man possesses. Two dangers lie within the pressure. One is to "scatter out in all directions," which is equivalent to a river losing itself in a swamp. Plenty of moisture exists, but one bogs down in it. The other is to yield to the immediate demand without proper regard for other calls which may not be at the moment as insistent. Either danger when followed can lead to disaster.

A budget is a plan of operation. It takes into account resources in hand, or expected, and plans for their use in a wise and impartial manner. This is true of a church or denominational budget. It is a plan, strategy, for financial operation whereby the cause of Christ will be honored and extended. The cause of Christ is never limited to one avenue for propagation. Preaching is

and has been chief among methods and it is imperative that it remain so. However, Jesus went about teaching, preaching, and healing. The church has kindred responsibilities. Preaching would fail in proportion to limited Christian education. No seminaries to train would mean in time leaders unable to cope with conditions. Men in bodily pain may need the witness of Christ through medicine. Where will the Christian doctor and nurse come from? Baptists with dedicated wills to God must have some plan of support. The Cooperative Program is such a plan — it is a budget.

A Budget Is Promotion

Promotion without a plan is limited to the blanket "You All Come." A well planned, properly proportioned budget will promote three results. First, it will promote a consciousness of need in the potential giver. Nickels are not dropped into blind men's cups when the cup is running over. The element of need is covered by the bountifulness of supply. A budget shows all needs in local and denominational work. Next, the budget promotes the habit of supplying. A budget which is supplied this week must be met again next week. There is progression. Irregular, spasmodic giving is as unworshipful and unpowerful as prayer of the same character. In the third place a budget imparts satisfaction. A satisfactory experience is one which will be repeated. A budget builds desire.

A Budget Is a Process

Any budget is not an act of the moment and over with for the period. It is a process which requires receipts and disbursements within the limits of allocations. It is not a static operation of the fall season, never to be mentioned at other times. Periodic reports on the budget are necessary to its function. Once-a-year enlistment is never as efficient as a continual enlistment. The latter may require a special period of emphasis, but is never limited to that period alone. Why can't God move upon one in July to become a good steward as well as He can in November? A worthy budget is a constant challenge to stewardship.

A Budget Bears Support

Budgets are not self-supporting. Neither are they mints to issue currency for their needs. If they were, the national debt would be no problem. Every budget must bear support from those interested in it. In church life, this is the membership. In denominational life, it is the constituency. A budget which never budges is a misnomer.

The Bible has decreed the way for support. The tithe is basic in the plan and should go to the local church which impartially and prayerfully budgets large enough to challenge the receipt of the tithe. The tithe is not for personal disposition. It immediately becomes corporate property through the church which disposes of it according to plan or budget. The individual giver has a voice in this disposition.

One has right to justifiable pride in budgets. Southern Baptists have an eleven million dollar budget for 1957. Arkansas Baptists will be offered a suggested budget of one and a half million dollars. Local churches will vary as conditions warrant. Ultimately, it all depends upon the individual giver with his attitude and resources.

The Bible In Pennsylvania

By JOHN W. BRADBURY

No one could charge us with being out of sympathy with the great principle of separation of church and state, but we do not hold with the extreme idea that in order to practice the rule definite anti-Christian rulings must be followed. We have special reference to the recent ruling by the State Department of Justice in Pennsylvania that the distribution of Gideon Bibles in the public schools is a violation of the state and federal constitution. The Bible has always been part of public education in America. In fact, the first reader that school children ever learned to read by was the Bible.

The so-called "Gideon" Bible is nothing more than a Bible (King James Version — explanation ours). It is not a sectarian piece of propaganda but it is definitely a Christian book and the norm of all the churches. The ruling by Deputy Attorney General Elmer T. Bolla in Pennsylvania is in response to a challenge of Spencer Coxe of the American Civil Liberties Union who questioned the proposal by officials of the Haverford High School to permit the Gideon Society to place New Testaments on a table in the Principal's office where students wishing to do so could pick them up. To deny the practical feature and the unpersuavensness of such a considerate service is to make ridiculous the law concerning the separation of church and state.

It is all the worse because Pennsylvania's Public School Code provides that at least ten verses from the Bible be read, without comment, in public school classrooms each day. And it is also true that many of the Bibles used for this purpose in schools

Boston, Mass., June 10, 1669 — Pressure here and from abroad by scores who have protested a gross miscarriage of justice has forced Governor Bellingham and Massachusetts authorities to release three Baptists who have been imprisoned for almost a year.

Thomas Gould, pastor of the First Baptist Church of Boston, and William Turner and John Farnum, Sr., members of the congregation, were arrested and imprisoned last July when they failed to comply with the sentence of the General Court banishing them from Boston.

Gould and members of his congregation have been harassed by civil authorities and officials of the established church since they founded their Baptist church in Gould's home four years ago. For participating in Baptist worship services in defiance of a court order, Gould, Turner and Farnum were ordered out of the jurisdiction of the General Court before July 20 of last year. The three were imprisoned when they refused to leave Boston and their church.

When news of the persecution of Gould and others of the Baptist church reached

throughout the state have been provided by the Gideons. When we have to rely upon decisions of such individuals as Deputy Attorney General Bolla it means that our public society is fast becoming administered by individuals who issue edicts often based on prejudiced or fictitious grounds, all of which are open to challenge. In Pennsylvania the Bible is not an outlawed Book.

—*The Watchman-Examiner*

Three Imprisoned Baptists Released By Authorities

England, a nonconformist there wrote to an acquaintance in America:

"Oh, how it grieves and affects us that New England should persecute! Will you not give what you take? Is liberty of conscience your due? And is it not as due unto others that are sound in the faith? . . . Now must we force our interpretations upon others, Pope-like?"

"Is that horrid principle crept into precious New England, who have felt what persecution is, and have always pleaded for liberty of conscience? Have not these (Baptists) run equal hazards with you for their liberties? . . . We blush and are filled with shame and confusion when we hear of these things."

A number of leading churchmen in England wrote to Governor Bellingham pleading for the Baptists. They doubtless felt that intolerance in New England would do harm to the cause of nonconformity in England.

Members of the established church in New England also appealed to the General Court to release the prisoners, pointing out that they were men of character and worth to the community. Some were fined for signing the petition, however.

Treatment of the Baptists has been generally regarded as unjust and magistrats probably would have released the prisoners long ago had it not been for the influence of the governor, who has militantly opposed the little church.

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17th Century Baptist Press

First-Class Citizens

By E. S. JAMES

One of the points made by the NAACP is that the Negro of America wants to be recognized as a first-class citizen. We have no particular argument with the NAACP but we would remind them that first-class citizens are not made by legislation. For many years there have been great numbers of first-class citizens among the American Negroes, but for a much longer period there have been multitudes of second-, third-, and fourth-class citizens in both the white and black races. Citizenship is an attained right, but the quality of that citizenship is in-born. Paul wrote a letter to Philemon and the church that was meeting in the house of Archippus urging them to accept Onesimus as a brother in Christ even though he had been a servant. No one knows the color of his skin, and it matters little. The important thing was that he had been saved and was to be accepted as a Christian brother. To Paul a man's color or previous condition of servitude made no difference. When that person turned to Christ and lived as a Christian should live Paul looked upon him as a first-class citizen who should be accepted as such.

First-class citizenship in America means more than the privilege of voting, attending school, riding in any available seat in a public conveyance, or participating in community affairs. It means more than privilege. It means practice. Regardless of color or anything else the person who lives honorably, loves his nation, obeys its laws, seeks its welfare, and does his utmost to follow the will of Christ is a first-class citizen in capital letters. White or colored, segregation or desegregation, the new world or the old world, the kind of citizens needed all over the earth are people who live righteously, love mercy, and walk humbly with their God.

—Baptist Standard

000

"Investments"

I belong to a group known in our country as "Hard Headed Business Men." Most of my waking hours most of my life have been devoted to pursuit of the material. I am a nominal Christian not deeply spiritual; and yet fairly recently I gave a substantial sum to "kick off" a program for a new educational building at our church. Some of my business friends seemed to figure this gift was either

1. Conscience money
2. An attempt to purchase salvation
3. I planned to enter politics or that
4. I was just getting old and approaching senility.

Here is the real reason:

I would like to leave a worthwhile estate to my children. I don't believe I am smart enough to train my children to handle wealth wisely — many men who are more intelligent than I have failed. In fact, inherited wealth seems more often to harm than to help. The two areas in the lives of my children where I know I can leave a worthwhile heritage are (1) spiritual; (2) intellectual.

Therefore an investment in the church and the school they attend will be an investment that they cannot squander and an investment that can only help.

Not only will an investment in the spiritual and intellectual life of our community help my children directly but it will also help the other children. Since my children will probably marry in this community, then I am also helping to educate the other parent of my grandchildren to be. I am also helping to educate their neighbors so their

A Prisoner of Jesus Christ

By W. B. O'NEAL, Batesville

In Ephesians 3:1; 4:1; II Timothy 1:8; and in Philemon, verse 9, Paul speaks of himself as a prisoner of the Lord. Also in Romans 16:7 he refers to two persons as fellow prisoners of the Lord. These two had never been in any jail with Paul and at the time he was writing they were at Rome, a place Paul had not yet reached. Yet they were his fellow prisoners.

So Paul considered himself and other Christians as being prisoners of Jesus Christ. In Philippians 3:12, we find these words from Paul's pen, "If that I may apprehend that for which I am apprehended." Here Paul refers to his arrest on the road to Damascus, where he was apprehended, overtaken, captured and made a prisoner. But the striking thing in his statement is that he was apprehended that he in turn might do some apprehending.

No criminal charge! No hailing into court! No humiliation! No dread decision and sentence! No decree thrusting him with a gang of cut-throats! No chain gang life! But a call to an appointment, to an achievement for the glory of God!

Fully Surrendered?

If Paul and other Christians were prisoners, then are not we who believe on the Lord also prisoners? And if we are prisoners, what sort of prisoners are we?

As a lad I lived near a public road that wended its way out of the western hills to Batesville, the nearest railroad terminal and market. A deputy U. S. marshal residing at Timbo in Stone County often passed our way with a prisoner or prisoners.

Once the officer with a prisoner spent a night in our home. The officer and the prisoner slept in the same bed. I wondered how the officer could feel safe and if the prisoner would not take advantage of him some way and so escape. But there seemed to be perfect ease in the minds of both men. There were no manacles. The prisoner was not prodded along. The two seemed more like companion and friend than captor and captive.

On another occasion this officer brought a prisoner to a neighbor of ours working in a cotton field. It was early in the day and the officer solicited the neighbor to go with him to investigate some depredation a few miles away. They left the prisoner to hoe cotton with the neighbor's children, three of them, and none more than thirteen years of age. The whole day through, that prisoner chopped cotton, captivating those children as well as my father and me who were working in an adjoining field.

Near nightfall the officer and the neighbor returned and at quitting time the prisoner was given the neighbor's horse to ride while the others walked to the neighbor's home. Father and I rode alongside the prisoner to a point where our road left theirs. Reaching that point we were some two hun-

community should be a more pleasant place in which to live.

I have finally learned that it is true that wealth does not necessarily mean happiness. I wish I might have had a richer spiritual life. I would like to make it available to my children.

I would like to see my children succeed in their marriages. Statistics prove that a marriage that is church centered is much more likely to succeed than one that is not.

I think I have made a good investment and I am having the privilege of seeing my children enjoy this part of my "estate".

(Name withheld.)

dred yards ahead of the others. My father who had chatted freely with the prisoner informed him that the neighbor's road lay straight ahead but said, "Won't you come and spend the night with us?" The man responded positively, "No, I'm going with Joe" (the officer).

O, if all Christians were as surrendered to Jesus!

The Method

This same officer once spent a night in our home on one of his return trips. That evening, narrating some of his experiences, he told this story:

"We had discovered that a mountaineer was making and selling illegal liquor. We had secured proof and were on the point of making a raid when the man learned of our intentions. He stored a cave with supplies to last him indefinitely. The cave had running water. He constructed a breast-work of stone at the mouth of the cave and armed with a high-powered rifle he said he would not be taken.

"I went alone to within some fifty yards of the cave's mouth and called to him. He answered, but with the rifle pointing directly at me. I said, 'John, I am coming up there to talk with you. I will leave my guns here. Watch me.'

"I put my rifle down, unstrapped my pistol and laid it aside, then I said, 'Now, John, you see that I am not armed. But if you are afraid that I have a smaller gun hidden upon me, just keep that gun of yours pointing but don't pull the trigger till you see I am trying to pull some trick on you.'

"Then I walked to within ten steps of the muzzle of his gun, and, stopping, I said, 'John, you are acting a fool. You are defying the United States. You are setting yourself against one of the greatest powers on earth. You will be taken if you have to be blasted out with dynamite. No only so, but you are making your case worse every day. If you will only surrender and put your case in the hands of the court, pleading guilty, you will get the minimum sentence. But if you hold out as you are you will pay the supreme penalty. You know we have the goods on you. Why not come and go with me? You can't do a better thing.'

"The man studied a few moments, and then said, 'Well, Joe, I guess I'll just go with you.' He climbed over his rock wall bringing his rifle. I did not even disarm him. We walked together to where my guns lay. I picked them up and together we went to his house. Stopping at the gate, I said, 'Alright, John, go in and leave your gun. Get whatever you want to take with you, and when you are ready come along. I will wait for you.'

"In about forty minutes John came out with tears in his eyes and said, 'Alright, Joe, I am ready to go.'

Likewise our Lord makes prisoners of us. He reasons with us. He shows us the better of two ways. Only He does not take us to incarcerate us or to hail us into court.

The Purpose

In the West, the cowboy seeing a strong and mighty wild horse longs and yearns for him. He dreams not so much of saving the horse from his rough and useless life on the prairie as he dreams of the place the horse would occupy if he could be captured, subdued and made to fit into the plans of the cowboy.

For what purposes, O Lord, am I taken as a prisoner of the Lord Jesus Christ?

PLAN NOW FOR THE NEW SUNDAY SCHOOL YEAR

October 1, 1956 — September 30, 1957



EDGAR WILLIAMSON

State Sunday School Secretary



ERNEST R. ADAMS

Asso. State Sunday School Secretary

1. **Plan to reach more MEN**
Provide a class for every 15-30 possibilities and as many classes for men as for women.
2. **Plan to reach more YOUNG PEOPLE**
 - (1) Provide a department and classes for 17 and 18 year olds.
 - (2) Provide a department and classes for single young people 19-24 years.
 - (3) Provide a department and classes for married young people 17-24 years.
3. **Plan to reach more BABIES**
 - (1) Provide one or more Cradle Roll Departments
 - (2) Provide four or more nurseries.
4. **Plan to reach more of those who cannot attend Sunday School**
Provide one or more Extension Departments
5. **Plan to move up from a CLASS TO A DEPARTMENT Sunday School**
6. **Plan to enlist the Sunday School to support the full financial program of the church and denomination**
7. **Plan to ENLARGE**
 - (1) Make your goal 125 enrolled for every 100 church members
 - (2) Strive for a 20 per cent gain in enrolment this year
 - (3) Organize one or more new Sunday schools
8. **Plan to Seek and Save the Lost**
 - (1) Increase the soul winning results in your church with one baptism for every eight church members
 - (2) Make September 23, 1956 **HARVEST DAY** and during September work to win to Christ and church membership all the lost people enrolled in your Sunday school before they are promoted
9. **Plan to observe PREPARATION WEEK, September 23-30, 1956**
 - (1) Teach the revised edition of "The Pull of the People" to the entire church (The pastor makes the best teacher)
 - (2) Plan to set in motion all plans for enlargement and progress
10. **Plan to TRAIN all workers**
 - (1) Adopt a definite plan based on work already done
 - (2) Use the suggested training program of the Sunday School Board
11. **Plan to provide additional Bible Study opportunities**
 - (1) Make full use of One hour and fifteen minutes each Sunday morning
 - (2) Provide a two-week Vacation Bible School
 - (3) Observe "Bible Study Week" the first full week in January (Jan. 7-11, 1957)
12. **Plan to make all Sunday school work count for full and complete EVANGELISM**
Matthew 28:19-20

GO — REACH — TEACH — WIN — USE



*Double
Protection!*

Many good things come in two's
 You already have retirement benefits
 . . . NOW low-cost death benefits
 give you double protection.

FAMILY BENEFIT ENDORSEMENT

For only \$2.08 a month, a man 37 years old can have:

\$4,000 in death benefits

\$8,000 in case of accidental death

His dues paid for him till age 65 in case of total and permanent disability

And no physical examination required. Rates increase each five years. You can pay your retirement dues and your

Family Benefit Endorsement in one check . . . and you can keep three months advance protection.

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 Baptist Building, Dallas 1, Texas

Arkansas Is a Mission Field

If Arkansas Baptists believed — really believed — that two-thirds of the population of Arkansas — two out of three — or a total of 1,275,000 people were LOST, surely they would launch an evangelistic crusade heretofore unmatched in fervor. If Arkansas Baptists believed — really believed — that many hundreds, yea thousands, of those 1,275,000 lost people could be won through increased financial support of State Missions, surely they would give generously for that great cause. United, Southern Baptists support their great Foreign Mission and Home Mission activities, but alone, Arkansas Baptists support their state mission work. The need is urgent!

In writing of the type of work promoted by the State Missions Department of the State Convention, Dr. C. W. Caldwell, Superintendent, paid tribute to the loyalty of those charged with the responsibility of carrying out the program of evangelism, extension, enlistment fostered by the department. Then of the program he said, "It is a well balanced program which includes rural and city missions, Negro and migrant missions, institutional and other direct and co-operative mission projects." It is inclusive. Do we know about it? Do we believe in State Missions? Are we willing to pray and give for State Missions?

September 17 is the suggested date for observance of the SEASON OF PRAYER FOR STATE MISSIONS. Program materials mailed to all WMU organizations present efforts and accomplishments, victories and challenges. They include an urgent appeal for prayerful preparation for the observance and a plea for increased giving through the DIXIE JACKSON OFFERING FOR STATE MISSIONS. The 1956 offering goal is \$26,000. It is promoted and remitted to Woman's Missionary Union, 310 Baptist Building, Little Rock, but it is administered without designation by the Executive Board of the Arkansas Baptist State Convention.

The needs are great! But they can be met by a consecrated, praying people. Remember — "ARKANSAS IS A MISSION FIELD."

1956 WMU Camping Season Closes

August 24 was the closing date of the successful 1956 camping season during which there were five camps for members of Girls' Auxiliary, one for Young Woman's Auxiliary, and one for members of Business Woman's Circles. All camps were held at Ferncliff and the ones for young people were under the direction of Miss Sara Ann Hobbs, state youth secretary, and Miss Frances Nix, state BWC president, presided over the conference for business women. All camps featured missionary speakers and organizational plans. The following record of attendance does not tell the whole story. There were numbers of dedications, conversions and high resolutions recorded.

Camp	Registration
Intermediate Girls Auxiliary	124
Junior Girls' Auxiliary	576
Young Woman's Auxiliary	127
Business Woman's Circle	135
Total	962

Annual District Meetings

Mrs. John A. Abernathy, missionary to Korea, will be missionary guest at the eight annual district meetings to be held in Arkansas October 23-November 2. The days' programs will also include conferences for leaders in which the new plan of work for Woman's Missionary Union, Aims for Advancement, will be discussed. The schedule follows:

District	Place	Date
Northwest	Fayetteville, First	October 23
West Central	Mena, First	October 24
Southwest	Nashville, First	October 25
Southeast	Fordyce, First	October 26
Central	Conway, First	October 30
North Central	Batesville, West Side	October 31
Northeast	Corning, First	November 1
East Central	Helena, First	November 2

What's Your I.Q.?

What's the missionary I.Q. of the average Southern Baptist? Does he know about Foreign Missions, Home Missions, State Missions and associational Missions? Does he know of the influence of Christian men upon affairs of international importance? — Christians who have been won through Southern Baptists' missionary efforts? Does he know of the superior abilities of those who are hearing and heeding God's call to mission work? Does he know of the various types of mission work done by those who are there in "our state"? All this and more is told in the five missionary periodicals published by Woman's Missionary Union.

Every member of Woman's Missionary Society should subscribe to **Royal Service**. Every member of Young Woman's Auxiliary should re-

District Church Music Festivals

(Sponsored by the Church Music Department of the Arkansas Baptist State Convention, 312 Baptist Building, Little Rock, Arkansas.)

Festival No.	Date	Place
Number 1	September 7-8, 1956	West Helena Church, West Helena
Number 2	September 21-22	First Church, Blytheville
Number 3	September 28-29	First Church, McGehee
Number 4	October 12-13	Grand Avenue, Fort Smith
Number 5	October 19-20	First Church, Pine Bluff
Number 6	October 26-27	Calvary Church, Texarkana
Number 7	November 2-3	First Church, Fayetteville
Number 8	November 9-10	First Church, Mountain Home

Three Age Groups

FRIDAY — Adult Festival:

- 4:30—Registration of Song leaders, Accompanists, Soloists, Duets, Trios, and Quartets. — 25 cents per person.
- 6:00—Fellowship Sandwich Spread — Bring package of sandwiches
- 7:00—Registration of Ensembles, Choirs and Instrumental Groups —25 cents per person
- 8:00—Public invited to Adjudications and Festival Concert

SATURDAY — Youth Festival:

- 8:00 A.M.—Registration of Song Leaders, Accompanists, Soloists, Duets, Trios and Quartets
- 9:00—Registration of Ensembles, Choirs and Instrumental Groups —25 cents per person
- 11:30—Fellowship Sandwich Spread—Drinks will be furnished

SATURDAY — Junior Festival:

- 2:00 P.M.—Registration of Song Leaders, Accompanists, Soloists, Duets, Trios and Quartets
- 3:00—Registration of Junior Choirs
- 5:00—Fellowship Sandwich Spread. Drinks will be furnished

Final Instructions

Soloists, Duets, Trios, and Quartets:

- (1) Prepare one selection of own choosing for adjudication
- (2) Bring your own accompanist

Song Leaders and Hymn Playing Contestants:

- (1) Be prepared to lead or play any of the "Hymns of the Month" for 1956
- (2) Hymn of the Month pamphlet free on request

Junior Choirs:

- (1) Prepare one selection of own choosing for adjudication
- (2) State Festival Music will be rehearsed and will be on sale at each District Festival

Youth Choirs:

- (1) Prepare one selection of own choosing for adjudication
- (2) State Festival Music will be rehearsed and will be on sale at each District Festival

Adult Choirs:

- (1) Prepare one selection of own choosing for adjudication
- (2) Practice the following anthems which may be purchased from the Baptist Book Store and will be on sale at each District Festival:

1. PRAISE THE LORD, O JERUSALEM _____ Maunder
2. ON THIS GOOD CHRISTMAS MORN _____ Cain
3. IF GOD BE FOR US _____ Mueller

(3) Practice the following hymns:

1. JERUSALEM THE GOLDEN _____ Ewig
Bernard of Cluny
2. WHERE CROSS THE CROWDED WAYS _____ Gardiner
North
3. O WORD OF GOD INCARNATE _____ Meininger Gesangbuch
How

CHURCH MUSIC DEPARTMENT
LeRoy, McClard, Director

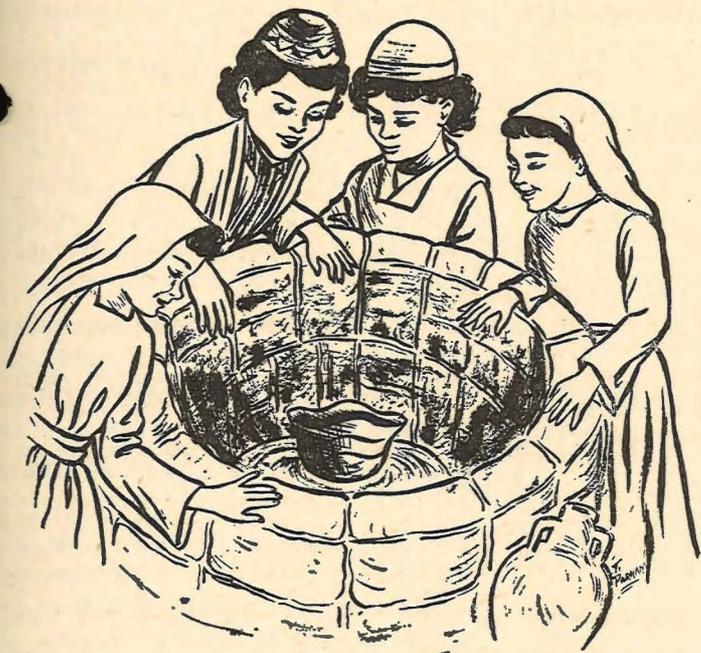
ceive **The Window of YWA**. And every member of Girls' Auxiliary should receive **Tell — A Missions Magazine for Girls**. Each of these is \$1.50 per year and subscriptions should be sent to Woman's Missionary Union, Birmingham 3, Alabama. **Sunbeam Activities** is a magazine (quarterly) for leaders of Sunbeam Bands and is \$1.00 per year. **ORDER TODAY!**

WOMAN'S MISSIONARY UNION
Nancy Cooper, Secretary

Children's Page

Faces In The Well

By GLADYS CLEONE CARPENTER



Hiram hurried to the stone well and drank. Then he put on a helmet and walked on. He was thinking someday he would be a great soldier with a silk tent and flashing armor. How well he'd fight!

Soon Abel came to the well. He was carrying fishing nets. He was thinking of having fleets of boats.

After Abel left, Esther the pottery-maker's little girl came to the well, drank, then filled her jug with the sparkling water. She hoped to someday make jars to hold rich foods and costly oils. She would like to tell her plans to her friend, Ruth. But Ruth was young and would only talk about the precious doll her merchant uncle had given her. Her uncle had just returned with his caravan.

As Esther walked on she came to a great crowd gathered about the Master. She saw Hiram and Abel, so the three met at the feet of the Jesus. Jesus was not talking about fighting, nor great fleets of boats, nor costly oils. He was saying that people ought to love their neighbors as themselves.

When Jesus had finishing talking, he moved on.

"Well," Hiram said, "I'm going home. I came to see soldiers camped upon the plains. But I don't care now."

"I'm going back, too," Abel declared. "My father may want this net."

"And I need to take a jar of water home," Ester added.

At the well they found Ruth. She was wailing, "My dollie. It's in the w-e-l-l! Oh, I've lost my dollie!"

The doll had not sunk. It was made of light wood that floated, but was far out of their reach.

Quickly Hiram took some of

the rope from the fishing net. He tied it to the wide-mouthed jar that Esther had. Then he lowered it into the well. Soon he caught the doll and pulled it out.

Ruth clapped her hands with joy and laughed.

Hiram leaned over to look again into the well. Plunk! Thud! "Oh, your helmet!" Esther exclaimed, watching it bang against the sides of the well as it went down.

"I don't need it," Hiram decided. "I can be brave without fighting. Jesus does not fight. I had rather follow his words and love my neighbors rather than to fight with them."

The children took a last look into the well. The heavy helmet was disappearing from sight, but four happy faces were reflected in the water below.

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God's Wonderful World

By MRS. TOM CARTER

You have seen products advertised and you buy them in the store by their brand name or trademark. Did you know that people have trademarks, too, which indicate their kind of work?

A callus in the center of a man's right hand may indicate that he is a jeweler, for that's what jewelers get from constantly working with pliers in repair work. Violinists get a lump on the neck near the lower jaw from tucking their fiddles under their chins.

Bricklayers seldom have fingerprints on the left hand, due to their continuous handling of rough bricks. The man who works with hot steel develops a red discolored forearm from exposure to the heat of the steel ovens.

Change of Partners

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

Two men were in business together, and one was so dishonest that he had practically wrecked the firm. The only thing to do was to dissolve partnership, but even then business did not improve, and when a friend was consulted, he said, "I can explain that. You have not let the world know that you have changed partners." The old sign came down and the new one was put up, and notices were given in the newspapers, and at once business picked up.

There are many people who are failing in life, because they have not changed partners. When Satan sought partnership with Jesus it was refused with, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". Partnership with Satan will mean sin's wages. We cannot serve God and mammon.

Somewhere I have read of a man who put a brass plate on his door, having his name and a date, and when asked about it said that it was the day of his birth, his second birth. That was the day on which he was born again, and his statement was that he did not want his sinful life remembered. God had promised to forgive and to blot out. So many men in Rescue Missions will tell the exact number of days since they were saved, and enjoy singing, "The old account was settled long ago."

In my younger days much was said about the Hatfield-McCoy feud in the Kentucky and West Virginia mountains. The news spread like wild fire when "Devil Anse" was saved, and when the mountain people gathered for the baptism, and when "Devil Anse" and his six brawny sons were buried in the chilly waters, the wife of the saved man led the

Trumpet players get a fuller lip than the man who does not play, because they hold the instrument up to their mouths for such long periods of time. Boxers and wrestlers are marked by cauliflower ears, disfigured noses, and missing teeth.

In the Christian life there are many trademarks of identification. We are to be witnesses for Christ by our words and deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Christ tells us.

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great throng in singing "Amazing Grace", and there were tears and shouting and forgiveness and a new partnership.

Our great president has said that we in the United States must needs be in partnership with God, if we are to help bring peace to the world. We must begin with ourselves as individuals, and must join in God's business of a redeemed society. "This is the hope that beckons us onward in this century of trial. This is the task that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God."

"He that is not with me is against me," said Jesus, and he who does gather scatters. If we have not let the world know that we have renounced any partnership with the devil and all of his works, then today is the time to come into fellowship with God and God's people. It may take a thousand years in eternity to sum up the results of even one day of postponement. Break all connection with sin, take down the old sign, and enter into the world-wide business of winning the lost to Christ, to the churches, and to the work of his Kingdom. "We are laborers together with God."

MISSIONARIES ON LEAVE

Dr. and Mrs. V. Lavell Seats, Southern Baptist missionaries to Nigeria who are in the States on emergency leave due to the illness of Mrs. Seats, may now be addressed at 438 East Franklin Street, Liberty, Mo. Dr. Seats is a native of Tuckerman, Ark.

In Minnesota, convicted driving-while-drunk offenders are required to exchange their license plates for plate with special markings for a period of time. Cars with special markings are carefully watched by police officers. The law thus provides some protection for sober drivers and pedestrians in addition to punishing offenders.



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Baptists' Help Asked

Every Baptist in Arkansas is being asked to have a part in Arkansas Anti-Racing Council's campaign to raise funds to finance the drive to eliminate horse and dog racing in the state. Suggested quotas are being sent to each church with the request that a special offering be taken on September 23.

A CALL TO PRAYER

Pray individually, pray at the Family Altar Worship, in cottage prayer meetings, in Christian organizational gatherings, and other services as God gives opportunity, praying daily until election day that God will give triumphant victory over the evil of pari-mutuel betting in Arkansas.

Dear God we pray, revive and deepen prayer from day to day. Thou dost respond to persistent plea, "teach us to pray" till we the answer see.

*T. J. Gotcher, Chairman
Prayer Committee*

The Executive Committee of the Anti-Racing Council is asking Arkansas Baptists to raise \$20,000 in this all-out campaign to end legalized racing.

The recent State Convention voted to support an effort to rid Arkansas of the gambling evil associated with horse and dog racing.

Funds are a must if a successful campaign is to be waged.

The Executive Committee is doing everything possible to keep expenses at a minimum, but a political battle of this scope requires adequate finances.

With every Baptist having a small part in this phase of the program, the goal can be reached. Once it is, officials directing the campaign can turn their efforts to other activities in the battle.

Be ready with your contribution when your church takes its offering to fight racing in Arkansas.

Voters Have Chance of Decade in Racing Fight

Arkansas voters will have the opportunity of a decade in voting on the future of legalized racing at the November general election.

The last time Christians had a chance to vote against this organized evil was in the 40's. And political observers opined that regardless of the election outcome, this year's vote will be the last for at least 10 years to come—and perhaps longer.

Paul Meers, Executive Director of the Arkansas Anti-Racing Council, urges every Baptist to vote his convictions—and to work from now until November to influence his friends to vote

against legalized racing in Arkansas.

"When we realize that the future of racing in Arkansas for at least the next 10 years is in our hands now," Mr. Meers said, "it behooves us to do our very best to assure success.

"With the help of Baptists and other Christians, victory will belong to the forces of righteousness."

Paid Your Poll Tax For 1956?

Bought your poll tax yet?

Deadline for purchasing the 1956 poll tax is October 1.

Because of the issues to be voted on in the November election, it's doubly

important that every Christian be qualified to vote.

The Anti-Racing Council, fighting to eliminate legalized racing in Arkansas, is printing the coupon below in the hope that it will make it easier for you to qualify as a voter for the general election.

TO THE COLLECTOR:

_____ COUNTY, ARKANSAS

Under authority of Act 480 of 1949, I hereby request my 1956 poll tax receipt be mailed to me at the address below. I am enclosing one dollar in payment.

Very truly yours,

Taxpayer's Color _____

TAXPAYER'S SIGNATURE _____

(W or C) _____

PRINT TAXPAYER'S NAME _____

TAXPAYER'S ADDRESS _____

Street or Route

WARD or TOWNSHIP _____

CITY _____

The Source of Human Conflicts

By BURTON A. MILEY

The fact that there is no life without conflict does not warrant license for any life to be ruled by its conflicts. A conflict can be turned to strength. In this way a relation exists between this and the one on temptations. A conflict may be the result of an embraced temptation.

Conflicts season for future experiences. A notable historical example is that of the exodus of the children of Israel from Egypt. One hundred miles separated Goshen from the Promised Land. This strip was inhabited by warlike people with well-fortified cities. The Israelites had been in slavery and had not developed active leadership from their numbers. God through Moses, led them 60 days around the warlike people and through the wilderness to the border of the Promised Land when they could have made the trip in two weeks by going straight through. They were unprepared for the conflicts which would arise from the Philistines. Conflicts rightly interpreted develop strategy and strength. However, this is not a license to solicit conflicts any more than the grace of God is a license to sin that grace may much more abound. Conflicts should be solved but never sought. The lesson text is concerned over the origin of these conflicts.

THE TONGUE

The third chapter begins with the consideration of teachers. The word "master" means teacher. A teacher is judged by a more severe standard than the one taught. The teacher's means of communication is his tongue. If his tongue errs in speech, or handles untruth, conflicts arise. A spoken word cannot be retrieved. The saying that "I talked myself out of that" is not true so often as the fact that one talks himself into conflicts. James considers the tongue as a symbol for the undisciplined life. Failure here can be total failure.

The tongue is capable of being controlled. Two examples are given. First, a ship is controlled by a relatively small rudder. A horse with mighty strength is controlled by a small bit within his mouth. Behind each of these small instruments is the one who guides and determines direction. The ship responds to the touch of the helmsman and the horse to the pull on the bit. The tongue of man is exceptionally small, but it does not take an oversized match to burn a large forest. The small tongue uncontrolled can lead to a series of fiery conflicts. How can the full body be governed if this small organ is out of control?

Speech reveals the character within life. Unqualified teachers observed by James could create more conflict than ever they could solve. No one should think that since the tongue is a source

Sunday School Lesson

September 9, 1956

James 3:4-5; 4:1-12

of conflict that it is not usable. The tongue is a medium of expression and can be used for comfort the same as conflict. Preaching is a message pushed from the tongue. It is God's ordained way of propagating His message. Teaching is truth forwarded by tongue. Therefore, the tongue when properly used is an instruction for life. One who is undisciplined at the point of the tongue is unqualified at the post of teaching.

ORIGIN OF WARS

James has a keen appreciation of principle the same as detail. He raised the question, "whence come wars and fightings." The first word "war" is the chronic campaign. The second word "fightings" is for the particular battle. Therefore, James covered the entire gamut by these two words. Why do we have chronic conflicts within life, or why do we have the occasional battle? Some believe that war is of God's origin. To prove the point they quote the New Testament "and there shall be wars and rumors of wars." Christ does not state that these are ordained in the economy of God, but that they come out of the selfishness of the human order. They arise out of the quests within life for pleasure (lusts). This is so whether the war is individual or among nations. The principle is the same in either case. The desire for pleasure, or fulfillment of desire, is cause for wars. War constantly promotes conflict. It prevents the receipt of blessings from God. It makes one dumb before God. One becomes concerned over conflict instead of conquest. James said "ye have not because ye ask not." He then adds "ye ask amiss." This means that the object of prayer is desired for personal pleasure instead of the service of God. In other words the attempt is made to use God to obtain the pleasure of the individual, instead of the individual placing himself in position to do the pleasure of God. There is no picture as vivid of personal selfishness as this picture which James paints. Within it there is a warped mind, a perverted spirit, and a tongue that knows no honor. It appears that "adulterers and adulteresses" of verse four do not mean those in sexual promiscuity as much as those who have played harlot with God. God is the husband and Christians belong to him. They have failed to honor God and have gone forth in fornication against him. One cannot be a friend of

God and maintain friendship with the world.

FACING THE DEVIL

A personal devil has to be faced in the conflicts of life. James realized this and had a word concerning it. "Resist the Devil, and he will flee from you." The resistance is not a momentary pushing back, but a habitual performance whereby the devil actually has no gainway in the individual. The only way that the devil can be resisted effectively is for one to face God. God encompasses and the devil flees. God will draw nigh to him who purges his heart and cleanses his hands. A concern for the affairs of the Lord will naturally follow.

The devil is a slanderer. That is the meaning of his name. No Christian should turn to be an instrument of the devil by slandering his brother. Charitableness of spirit must be shown at this point in an excellent manner. One cannot harshly judge his brother and condemn him without creating conflict within his own soul.

PRACTICAL LESONS

I talked too much. This is a favorite excuse for difficulties. It is the problem of the uncontrolled tongue. One can never talk too much if the right subject matter is used with discretion to time and place for speech. When one confesses to talking too much something was awry with either the content or time of the speech. Slander, dirty jokes, endless and aimless talking, careless speech, derogatory speech can all be classified under the heading "I talked too much."

Lust, silences, true prayer. To have not because one asked not is to desire the blessings of God

for pleasure's end. God wills and wants to give every person more resource than that person has. God wishes that resource to be used for his cause instead of against it. Is there moral wrong when God withholds that which he knows will be used either against him and his kingdom personally, or against the individual's welfare whom he loves? Would a parent give an eighteen months old baby the razor because he asked for it?

Southern Baptists Enter Tanganyika

Six Southern Baptist missionaries to Nigeria are severing their relationship with the Nigerian Baptist Mission (organization of Southern Baptist missionaries) and will become charter members of the Southern Baptist Mission of Tanganyika. They are Dr. and Mrs. Jack E. Walker, Rev. and Mrs. David L. Saunders, and Rev. and Mrs. Winfred O. Harper. They will move to Tanganyika as soon as passage can be arranged.

Dr. Walker, Mr. Saunders, and Mr. Harper have just returned to Nigeria after a month of surveying possibilities for Southern Baptist mission work in East Africa. They have recommended to Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, that a tuberculosis hospital be opened in or near Mbeya in the Southern Highland Province, a center of population concentration with increased incidence of tuberculosis. Because of its climatic conditions the city is also one of the most ideal locations in the country for a tuberculosis hospital.

Help Wanted

Man or woman experienced in church, club, or PTA work to render educational service in your local community on part time basis, pay accordingly. For information write: F. B. Arnold, 212 Stephens Bldg., Little Rock; Pho. FR 4-3514.

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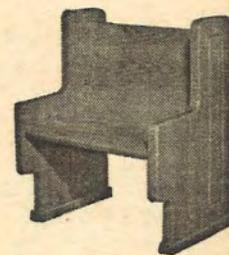
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Executive Board STATE CONVENTION



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

Cooperative Stewardship

We have recently completed the giving record of each church in our state for the year, 1955. This individual church record has been compiled by associations and mailed to each officer and each pastor in each association.

Among the startling discoveries which, the reports revealed, was this, each Baptist in Arkansas gave one and one-third cents per day last year to world missions through the Cooperative Program. Putting it another way, each Baptist in Arkansas, gave, last year, about nine cents per Sunday through the Cooperative Program.

The average Arkansas Baptist gave \$40.29 to his church last year. In other words, Mr. and Mrs. Average Baptist gave seventy-seven cents each, per Sunday to the church.

Another stark reality which these reports revealed was the fact that the average Baptist Church, in our State Convention, gave only 10.8 percent of its receipts through the Cooperative Program. When compared to the goal of fifty-fifty we can readily see that we have a long way to go. The fifty-fifty idea is a good one, but few churches can afford to go on a fifty-fifty basis, when the average member gives only seventy-seven cents per Sunday to the church. Then, it is easy to understand why it is difficult for the State Convention to divide fifty-fifty with World-Wide Causes, when the local church divided on a ninety-ten basis (each local church in Arkansas kept 89.2 percent of each dollar that it received during the year, 1955).

Storehouse Giving

We believe in "Storehouse Tithing". The Bible makes it clear that the ideal picture is God's people bringing God's money to God's house on God's day. "Bring ye all the tithes into the Storehouse." (Mal. 3:10) "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gathering when I come." (I Cor. 16:2).

Paul admonished the church members at Corinth to give to the church every Sunday, so that they would not have to take a special mission offering for him. In so many words, God's man was saying to God's people — "Give systematically and proportionally to the church. Then the church can give systematically and proportionally to missions."

Yes, we believe that our Baptist people are no more loyal to the head (Christ) than they are to the body (His Church).

But the local church should not forget that it is to give every member an opportunity to give systematically and proportionally to the work of the Kingdom. To fail to do this is to say — "Brother church member, you are not the right kind of a Christian if you fail in the Bible plan of stewardship, but our church can keep all that she gets and be the right kind of a church, because ours is a peculiar situation. We need all of our money to pay our bills, etc."

To include the Cooperative Program in

the church budget on the basis of a definite percentage is a businesslike and equitable plan. This gives the church member the privilege of going with Christ after the lost to the ends of the earth.

Dividing Income

There have been avalanches of tracts, pamphlets and sermons printed on the Christian being fair with God's money. We have explained how the individual member can figure his tithe and be honest with God. We have taught the teen-ager how to tithe and be honest with God's money. Too, we have tried to show the farmer how he can be honest with God's tithe. But the church must not forget that every dollar that comes into its treasury is the Lord's money, and should be carefully, prayerfully and wisely divided.

Some things all of us should remember, no individual church member can outgive God; no local church can outgive God; no State Convention can outgive God, and our denomination cannot outgive God. —R. D.

—000—

G. W. Puryear Memorial

Pastor C. Z. Holland of the great First Baptist Church in Jonesboro writes that a memorial has been created to the memory of a former deacon, the late Mr. G. W. Puryear, who was also at one time President of the Arkansas Baptist State Convention. The memorial was given by the son and daughter-in-law, Mr. and Mrs. Neil Puryear, in memory of their father. The memorial consists of a splendid Theological Library consisting of approximately seven hundred volumes. This library has been made available to the preachers of Mt. Zion Association and is to be housed at the First Baptist Church in Jonesboro. The Puryears propose to add new books as they are needed. The very very many friends of Mr. Puryear and the First Baptist Church in Jonesboro will be delighted to know of this gift.

CROP Not Recommended For Baptist Churches and Baptist Preachers

During the war there was some cooperation between the Baptists and the interdenominational Christian overseas rehabilitation program. Different denominations contributed clothing and money to the CROP which was passed on to needy people in war stricken areas. Later on it was recommended that Baptists do their work through the Foreign Mission Board of the Southern Baptist Convention and consequently there was to be no more affiliation with the interdenominational agency called the CROP. We have recently been informed that many Baptists are still working through the CROP. Let us be loyal to our own denomination and if you have money or clothing that you want to give to the people in the war torn areas give them through your Foreign Mission Board and you will know that they will be properly placed. —B.L.B.

An Appeal to the Active Ministers By One Who Knows

"Dear Dr. Bridges:

"Last week's issue of the Arkansas Baptist gave a brief account of the recent illness of Brother Marvin Jagers. He is one of our faithful preachers.

"When I read of so many of our fine pastors becoming ill, many of them permanently disabled, and others who have reached the age of retirement, I am made to wonder if they were in the Minister's Retirement Plan.

"I entered the ministry rather late in life, having served as singing evangelist for many years before I began to preach.

"When I became pastor of the Baptist Church at Cabot our State Convention had only been a member of the Minister's Retirement Plan a short time. I talked over the matter with you in your office. You suggested that, because I had been preaching only a few years, my monthly check would be small when I retired, but you advised me to join immediately, which I did. My checks are not large, but they mean much to me now. The monthly payments of one who joins is so small he will never miss it.

"Dr. Bridges, I can imagine that the letters you get from pastors who are in need, and sometimes in distress, who have failed to take advantage of the provision offered through the Minister's Retirement, almost break your heart. I wish I might join you in your earnest appeal to pastors to not delay this all-important matter, but join now." —B.L.B.

Another Beneficiary Is Generous And Grateful

Mrs. Nola Davis writes, "I am not filling out the application for further aid. I am working steady in a store and enjoy good health and feel that there might be others less fortunate than I who need the help worse than I do." Mrs. Davis has been receiving a contribution from the Relief and Annuity Board as the widow of an old preacher. It is a mighty fine spirit that she manifests. Whenever we can surrender our blessings to others we ought to do it and we will find joy unspeakable. —B.L.B.

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Reactions?

By JACK GRITZ

It was a small sign on the American scene — like a little cloud on the horizon — but its significance was much larger.

The liquor advertisers took a bold step forward June 11. It was to alcoholic beverage advertising what the first cigarette in the mouth of a woman was to tobacco advertising many years ago.

Traditionally the liquor industry in this country out of respect to public opinion has not associated women with liquor in its magazine advertisements. But a new trail was blazed in Life magazine that week. One company's ad June 11 pictured a "very respectable-looking, gray-haired lady" sipping a cocktail.

And the public reaction. There was absolutely none! No one objected — or seemed to care in the least.

—The Baptist Messenger

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