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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, DECEMBER 1, 1955

NUMBER 47



Luoma Photos

It's a Lot of Fun, Isn't It?

Thank You!

By the Editor

I wish to thank every one for the courtesies, prayers, and help, during my ten days in the Arkansas Baptist Hospital as a patient. I regretted to miss the State Convention but there was no possibility of my attending.

I wish to thank Brother L. C. Tedford for covering and reporting the convention for the **Arkansas Baptist**. I want also to thank Brother Burton A. Miley of Springdale, and Dr. Dale Cowling of Little Rock for writing guest editorials for a week or two until I am able to resume a full time schedule.

I greatly appreciate the greetings from the Convention and the assurance of the prayers of the many friends in attendance. I know it was a busy time for all who were in attendance, yet many friends took the time to pay me a visit at the hospital.

The neighbors and friends were most gracious to Mrs. Duncan for which I am deeply grateful.

I extend thanks also to the doctors and nurses and other hospital personnel in whose care I spent the ten days.

I am especially grateful to my staff for carrying on in such an efficient way and with such high degree of loyalty.

To every one, Thank you!

I returned to the office Monday, November 21, and hope within a few weeks to be on a full schedule again.

—B. H. Duncan

Teach Child Obedience

By JOHN W. BRADBURY

We are paying a fearful price for following the unrealistic theories of modern philosophies which relate to the education of children. Who has not seen the fatal result of the theory of "self-expression" in the lives of children. It had led more parents than can be numbered to refuse to discipline their children. The result is a great number growing up and grown up without self-discipline in their characters. Society is honeycombed with such weak characters, worried by juvenile delinquency, adult delinquency, and all sorts of human perversities.

The first need of a child is to be taught to obey. If this is not done, we can expect a host of sulky, fear-ridden, resentful people whose bitter opposition to all discipline in society makes them reckless, undependable, and antisocial. Where else do we get the insane mobs that guzzle beverage alcohol to produce unconsciousness as an escapism from their miserable selves?

And is the growth of militarism become a national necessity for youth because they were not given discipline in their homes? Why else are we endangered by the garrison state? God knows we need discipline. Thus what is refused to children in the home, under a false sentimentalism, is supplied in the harsh, relentless routine of military camps and fields. The juvenile delinquency which now afflicts us will not grow better as long as parents fail to teach their children obedience.

—*The Watchman-Examiner.*

Content In Disobedience

A Devotion by the Editor

"But Jonah was gone down into the sides of the ship; and he lay, as was fast asleep." Disobedience seems to be a common characteristic of the people of God. Disobedience is bad enough for God's people, but to be content in disobedience is the most critical state of being.

The graver danger which Christian people face is the possibility that they may become content in their disobedience. So long as there is struggle, there is hope. So long as one is remorseful over one's disobedience, there is hope. So long as one's sins break one's heart, there is hope. But when struggle ceases, where one can be content in one's sins, when one can be happy and enjoy one's sins, one is in the gravest possible danger.

The land of obedience and the sea of disobedience always meet, there is no wide chasm between them. The waters of the sea are constantly splashing the shore as if to invite those upon the land to embark upon the sea of disobedience. The struggle takes place upon the shore at the water's edge. The land, the cities, the mass of humanity behind, represent opportunities of service, duty, and the call of God. The waters before one represent disobedience, resistance to the call of God and duty. There the battle is fought. There it was fought by Jonah. There were sleepless nights, a disturbed spirit and conscience, no rest, a loss of appetite, no delight in the company of friends. Two voices were calling from within, the passions were divided, which course of action shall he choose?

So long as this struggle continues there is hope that one may finally choose the right course. The real danger lies not in the struggle itself but in the cessation of struggle. When one has finally boarded the ship and the shore of calm, that is the greatest danger of all. When on the ship of disobedience and sailing the sea of disobedience one can go down into the sides of the ship and fall asleep, one has reached the crisis of his danger.

Jonah had been a rebel before, but he had been a restless rebel. Now he is not only a rebel, but he is content in his rebellion. And there lies the danger.

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep" Jonah 1:5.

Rhode Island Colony Falls Into Hands of Usurper; Williams and Clarke to the Rescue

PROVIDENCE, Rhode Island, 1651 (BP)—Colonists throughout Rhode Island are still reeling from the blow of the shocking news that part of the colony which they thought to be free and independent has suddenly fallen into the hands of one man with absolute powers and is little more than a feudal domain.

In a daring move unprecedented in the annals of the New England colonies, William Coddington, former president of the Rhode Island general court, went to England and secured a charter which gives him control of part of Rhode Island. The charter renders ineffective the one granted Roger Williams in 1644.

While the colonists were stunned by news of Coddington's *coup d'etat*, they have not been helpless. Already the general court has asked Williams and John Clarke, Baptist preacher and physician, to go to England and restore the original charter granted Williams. Both have agreed to sail for England as soon as possible.

Details of how Coddington managed to have the Rhode Island territory turned over into his disloyal hands still are not clear here. This much is certain, however — he has control of much of the colony. The new charter, granted in March of this year, makes the usurper "governor for life, with power to administer the laws in the name of the keepers of the liberties of England, to raise forces for defense, and to appoint councilors to be nominated by the freeholders of Newport and Portsmouth."

Just seven years ago Williams, the preacher and statesman, had gone to England and with much difficulty secured a charter from Parliament. Williams' pact granted to the Incorporation of Providence Plantation the right of self-rule "by such form of civil government as by voluntary consent of all or the greater part of them they shall find most suitable."

Coddington's loyalty to Rhode Island has been in doubt for some time. While president of the general court three years ago he petitioned the New England Confederation for the admission of Rhode Island. The petition was denied because the confederation insisted that Rhode Island become a part of Plymouth or Massachusetts.

The new ruler of Rhode Island territory also is suspected of being in collusion with the Dutch, long regarded as enemies of an independent Rhode Island. Apparently Coddington's intent from the first has been to overthrow the present democratic form of government and bring the colony under his own dominion.

A prominent merchant, Coddington has for years been influential in New England political life. Wealthy and ambitious, he was one of the first residents of Boston and owned the first brick dwelling there. He was banished from Massachusetts, as were Williams, Clarke, and many other Rhode Islanders, for religious beliefs.

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ARKANSAS BAPTIST

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Prayer and Responsibility

By BURTON A. MILEY, *Pastor,*

First Church, Springdale

Prayer is a method. The practice of prayer is to exercise that method to achieve some goal or guidance. The act of prayer is never an end within itself. This approach to prayer raises a question. Does prayer increase personal responsibility? An individual jauntily passes by, and one can feel the release of responsibility, as he says concerning his desire or problem, "Oh, I've prayed about that matter. I've turned it over to the Lord." In a sense prayer does release one from the burden of responsibility. But does prayer ever release one from its essence? Take an example. One is deeply interested in a lost soul. Intercessory prayer is made in a worthy manner for this lost soul. Is the praying person further obligated by his prayers to bear testimony to that lost person? Or by virtue of his praying can he pass on all responsibility to an agent and let prayer be its own end?

A trip must be taken. The driver of the automobile is a Christian. He prays for God's traveling grace and protection. Does his act of prayer permit him to press the accelerator to the floor, take curves on two wheels, ignore the usual demands of traffic safety while God throws a mantle of miraculous protection about him? It appears logical that the individual will remain more alert behind the wheel. He will operate within the bounds of accepted safety. Nothing is taken from the expectancy of divine operation, but his prayer has alerted him for co-operation with divine power through careful exercise of responsibility.

One more case. Suppose one prays for health. Is that a license to ignore laws of sanitation, eat those things not best for the body and break rules of rest? One praying for health has increased responsibility to obey sanitary laws, control the amount eaten, heed diet and observe the needed rest periods. Even the Great Physician must have the full co-operation of those who would profit from his ministry.

Human Initiative Enters

Responsibility enters the fact of human initiative. How far is human initiative to be used to gain answer to prayer? Possibly to the limit of the individual's ability. Prayer is not an escape from activity or action. If one prays for foreign missions, he will become more interested in missions because of increased feeling of responsibility. The pastor who prays for a better church must furnish leadership to attain it. A kindhearted, devoted teacher who prays for the welfare of the class must do better teaching to that class. Prayer is not an easy dismissal of responsibility, but it is the tightening of obligation to the point that he becomes a greater instrument in the hands of God to accomplish the object of prayer.

Application of Principle

Two examples of the application of this thesis are given. The first is in the field of stewardship. When an individual commits his problems of stewardship to the Lord (wheth-

er they be problems of purse or problems of personality) he becomes more responsive to God's command. A token-contributor may be led to tithe through his prayers to God about the problem. One who occasionally gives may become a regular donor because of prayer in his life. Financial enlistments are easier and more effectively executed among people who pray. Prayer leads one to feel responsible to obey. Some emotional problems are a fertile field for prayer testings. Some have found increased health through their concern over others. Responsibility which prompts a self-forgetting works a remarkable cure in the life of the introvert. Personality problems are as prevalent in the field of full stewardship as financial problems. Prayer works to adjust problems in every field.

Ministerial ethics is the field of the second example. A God-called man desires to serve in a selected location. Does the fact that he prays for the opportunity, license him for an all-out overture for the position? Must boldness be the order in one field and hush-hush indifference and an under-cover approach through a third person exist in another? A false premise must not be tolerated. The fact of prayer, honorably given with noble intentions, is neither a guarantee of possession nor license to pursue the coveted goal. Out of prayer comes a divine guidance which infiltrates man's spirit with divine wisdom. True prayer from a submissive spirit may turn one from a selected course. In this case the responsibility is to let alone instead of pursue. The leadership of the spirit is part of God's answer to every prayer. Man is responsible to follow this leadership fully.

The Old Testament Law of the Tithe

By DR. DALE COWLING, *Pastor,*

Second Church, Little Rock

The law of the tithe is clearly set forth in Leviticus 27:30-34. We note three things in this passage of Scripture.

First, the tithe is all inclusive. In verse 30, God asks for a tithe of the land "whether of the seed of the land, or of the fruit of the tree." In verse 32, He asks for the "tithe of the herd, or of the flock, even of whatsoever passeth under the rod." It is evident that God included the basic means of man's prosperity — the flocks and the fields. Everything man has comes from this source. Evidently, God was impressing the fact upon the Hebrew people that all that they owned came from Him, and that He expected a tithe.

In the second place, the tithe is made clear. In verse 30, God asks for the tithe. In verse 32, lest anyone should question the amount, He said, "the tenth shall be holy unto the Lord." No one need miss the point.

In the third place, the law of the tithe is shown to be authoritative. In verse 34, the law of the tithe is included along with the rest of the commandments "which the Lord commanded Moses for the children of Israel in Mount Sinai." In other words, the people of Israel could no more set aside the law of the tithe than one of the Ten Commandments.

Most all our Baptist people recognize this Old Testament law of the tithe. A few try to relegate it to a form of taxation, but unsuccessfully so. There are some honest Christians, however, who feel sincerely that the New Testament does not recognize this law of the tithe.

Jesus' Teachings

First, we need to understand what Jesus means by fulfilling the law. Does this mean that the Old Testament law is set aside? We turn to Matthew 5 for our answer. In verse 17, Jesus makes it clear. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Lest someone should fail to understand what He means by fulfilling the law, Jesus goes on to illustrate.

In verses 21-22, He points out the Old Testament law concerning murder. The Old Testament law says one must not commit the act of murder. Then, Jesus shows how He has fulfilled that law. He teaches that whosoever hates his brother is guilty of murder. In other words, the Old Testament law condemns the act. Jesus fulfilled the law and condemns the motive of hate.

In verses 27 and 28, Jesus points out that the Old Testament law condemns the act of adultery, but that in fulfilling the law, He

condemns the lustful look or the attitude of the heart. In verses 38 and following, Jesus indicates that the Old Testament law condones "an eye for an eye and a tooth for a tooth," but that He has fulfilled the law and commands us to "turn the other cheek, to give the cloak also, and to go the second mile."

In verses 43 and 44, Jesus points out the Old Testament attitude that "thou shalt love thy neighbor and hate thine enemy." He teaches that He has fulfilled that law and commands us to "love your enemies."

Standard Always Raised — Never Lowered

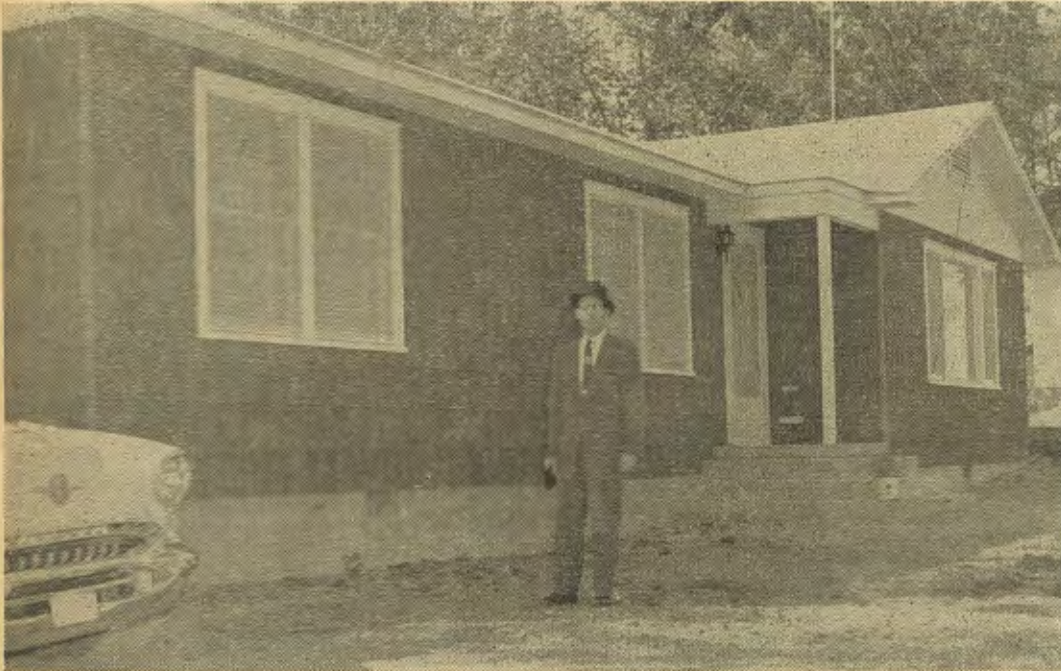
Now, in the light of these illustrations of how He fulfills and lifts the requirements of the law to a much higher plane, it does not seem that He would go on to say, "The Old Testament law is that you are to give a tithe, but I say unto you, the tithe is too much. You cannot afford to give that much. I say unto you, give less than the tenth." If one is honest he sees at once that Jesus never lowers the Old Testament standard, but rather always raises it.

In Matthew 23:23, we have a statement from Jesus which commends those who give the tithe. In this passage, Jesus points out the fact that giving the tithe does not free one from other spiritual obligations. He does, however, commend those who tithe.

We must conclude that any Christian who refuses to give at least a tenth of his increase to God falls far short of our Savior's teachings.

Kingdom Progress

Pleasant Hill Dedicates Pastor's Home



Pleasant Hill Church in Sardis Community, (Rt. 1, Bauxite), dedicated a new pastor's home on Sunday afternoon, October 16. Dr. G. T. Blackmon, professor at Ouachita College, delivered the dedicatory address. Dr. Blackmon is a former pastor of the church and under his leadership Pleasant Hill erected its present church plant.

The new parsonage is a three bedroom home, with study, living, dining rooms, and modern in every detail. The exterior is of Johns Manville siding. The building is valued at \$15,000.

Floyd Pannel has been pastor of Pleasant Hill Church for three years. During this time the Sunday school attendance has increased from an average of 30 to 65 per Sunday; Training Union from 27 to 55. A W. M. U. organization has just been accomplished. Mr.

Pannel has baptized 40 new members for the church in three years. Church furnishings and equipment in the amount of \$700 have been added. The church is now giving 15 per cent of all undesignated income to the Co-operative Program.

The church membership is 114. The church has gone from half time preaching in 1949 to a full time program in every respect, with prayer meeting services on Wednesday evening and an evangelistic radio program.

Mr. Pannel is a graduate of Ouachita College. The Pannel's have one daughter, Joyce, who is now a student in Ouachita.

The church ordained three deacons the same day of the dedication. They were Robert Stuckey; Everett Caple; and Herman Miller. Dr. B. K. Selph, First Church, Benton, delivered the ordination sermon.

An Unusual Mission Opportunity

A rather unusual mission opportunity was thrust upon members of the W. M. U. of First Church, Prescott, recently when a truck carrying 81 Mexican laborers was wrecked near there causing one death and some 60 or more to require hospital treatment.

The women were able to make the most of the opportunity because they had already put mission tracts and scripture portions in Spanish, from the El Paso publishing house in the hands of several filling station operators in the area for distribution to the Mexicans as occasion offered opportunity during the workers' return to their homes from our Eastern Arkansas cotton fields.

Hospital attendants have noted a keen interest in the materials, and Pastor Lindsey is doing follow-up work through an interpreter with those requiring extended treatment.

Pastoral Change

L. R. Mitcham is the new pastor at New Hope Church, Sparkman. The Mitchams live in El Dorado, where Mrs. Mitcham is teaching school; they plan to move into the new pastor's home when school is out.

New Book On Graham In Scotland

The behind-the-scenes story of the Billy Graham crusades this year in Scotland, England, and on the Continent is revealed in a book, **BILLY GRAHAM: A MISSION ACCOMPLISHED**, which is being published by the Fleming H. Revell Company, publishers of Peter Marshall's **MR. JONES, MEET THE MASTER**, Dale Evans Rogers's **ANGEL UN-AWARE** and **MY SPIRITUAL DIARY**, and other inspirational best sellers.

Author of the new book is George Burnham, staff writer for the Chattanooga News-Free Press and one of the nation's outstanding reporters of religious news stories.

Burnham was with Billy Graham day after day, week after week during the five-month tour while the number who came to listen climbed past the 4,000,000 mark and as more than 100,000 stepped forward to be recorded as converts. Burnham's stories of commoners and queens, young and old, laymen and ministers exemplify the spiritual impact of the evangelist and his message in Great Britain, France, Switzerland, Germany, Holland, Norway, Sweden, and Denmark.

The Arkansas Baptist Has 435 Budgets

Who will make it 436?

New Budgets:

Tulip Church, Carey Association. This church is being sponsored as a mission of Calvary Church, Camden, Garland Anderson, pastor.

Cotton Plant, Woodruff Association, from club to budget; Sidney Holcomb pastor.

Jacksonport, Black River Association, without a pastor. Associational Missionary Cecil Guthrie sent the list.

New Club:

Aulds Church, Portland, Delta Association; Leroy Brady, pastor.

Pulaski County Association, 42 budgets; 8 clubs; 25 with neither.

Red River, 14 budgets; 3 clubs; 18 with neither.

Rocky Bayou, 8 budgets; 2 clubs; 5 with neither.

Stone-Van Buren-Searcy, 5 budgets; 3 clubs; 11 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**.

Librarian Appeals For Historical Materials

The Ouachita College Library urgently needs materials, books, and articles on Arkansas history, Civil War, and Arkansas Baptist history. Mr. Daniel A. Seager, head librarian, requests the Baptists of Arkansas and elsewhere, who have such materials and are willing to give them to the institution, that they send the materials, or write to Mr. Seager, and he will pick them up personally. This appeal is being made because too much valuable materials of Arkansas history is going out of the state into other areas.

The state college and denominational colleges throughout Arkansas are building collections, and certainly Ouachita College needs to gather all that can possibly be gathered for research. The college library budget does not stretch to cover the many needs of the Riley Memorial Library. Therefore, it is hoped that many Baptists will respond to this need. The Riley Memorial Library of Ouachita Baptist College presently has over 45,000 volumes on its shelves. The growing population of the institution presents an ever increasing need for more library materials and books.

Search your attics, shelves, and cellars for Civil War materials, Arkansas biographical and historical volumes, and Baptist history. Contact Mr. Seager at Ouachita College, Arkadelphia, and place these where they will be used advantageously.

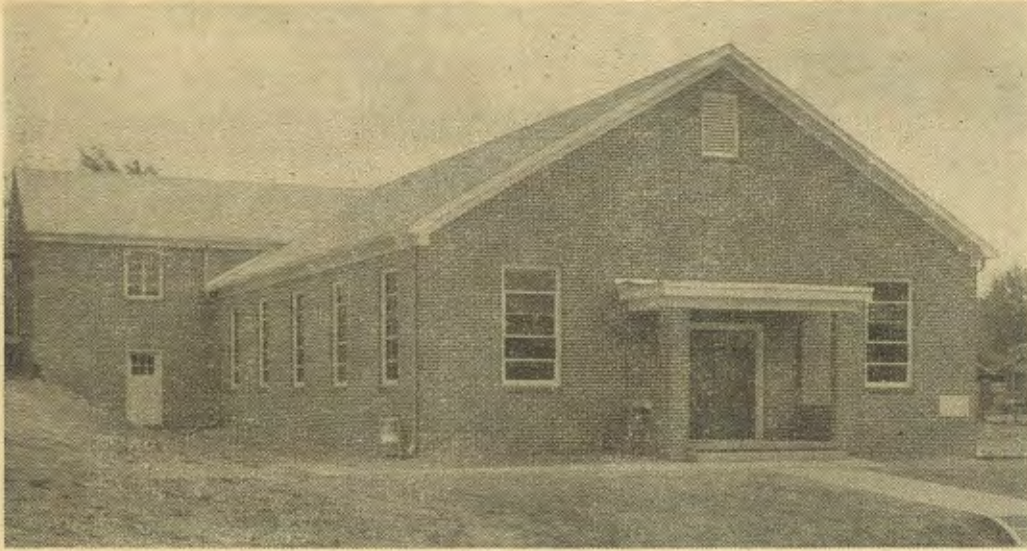
Arkansan in Oklahoma

Pastor Arthur H. Hottel of First Church, Star City, was the evangelist in a revival meeting with First Baptist Church, Hartshorne, Oklahoma, November 7-20. There were 18 additions to the church by baptism, 5 by letter. Raymond Sikes is the pastor.

Deacons Ordained

Joe Bull, Earl Sherrill, Bill Crutchfield, Linden Watkins, and Glen Plummer were ordained as deacons by First Church, Waldron, Sunday afternoon, November 20. W. V. Philliber is pastor of the Waldron church.

South Side, El Dorado, Dedicates New Building



South Side Church, El Dorado, dedicated their new building on Sunday, November 13. Dr. I. L. Yearby was the speaker of the hour.

When Second Church moved to their new location, a group of 82 remained to establish a mission in the building at the old site, and were sponsored by Second Church. On June 11, 1950, the South Side Church was organized with W. H. Jameson as the first pastor. The property was purchased from Second Church for \$5,000, which included five lots and a frame building. The new building was erected for \$28,200 by using salvaged materials and labor by the members. Deacon O. E. Kinard supervised the construction of the building. New furniture was installed through-

out the new building. The educational building is 40x80 feet and is two story.

R. C. Brinkley has served as pastor of the church for three years during which the Sunday school has grown from 72 to 321; Training Union to 116; total membership now is 306. The church has lettered out 82 persons to establish two new churches. Eight men have been ordained deacons; three to the ministry.

Ten per cent of undesignated funds go to the Cooperative Program and two per cent to associational missions.

The present building is valued at \$80,000 and when future building plans are completed the church plant will be worth \$125,000. The church has also purchased a pastor's home.

Airlines Reject Compromise Alcohol Code

Airline officials have refused to adopt even the compromise set of liquor "controls" suggested by the industry's own trade association. Delegates to the Air Traffic Conference which met early this month in San Francisco rejected a proposed 15-point "code of practice" for liquor service suggested by Harold L. Pearson, president of the Air Transport Association. An ATA spokesman said the group "found the Code unacceptable" and "left the matter with the individual airlines."

The suggested code would have set up minor controls for alcohol service, now unrestricted by law or agreement. It proposed no service for minors or intoxicated person, ejection of drunks at the first possible stop, no service before noon, after midnight or on flights of less than two hours, no commission for stewards or stewardesses, no attempts to solicit drinking. Commenting on the Code the *Christian Science Monitor* said:

"If what it proposes to do or cease doing is any key to what the offending lines have been permitting, then the situation is no less than shocking."

Both Rep. Thomas J. Lane (D-Mass.) and Senator Strom Thurmond (D-SC) had indicated they would press for a federal ban on liquor service aboard commercial airlines, unless the airlines themselves took corrective steps. Since the Traffic Conference failed to act, they and other lawmakers can be expected to press for an early congressional decision to outlaw the airborne bars.

—Clipsheet

The measure of a Christian is not the height of his statute but the depth of his love. Dr. Jordan.

First World Evangelism Week Observed at Southern Seminary

"The witness the world is waiting for is not my proclamation of the cross, but my living of the cross."

This statement by Dr. H. Guy Moore, chairman of the Southern Baptist Convention's Committee on World Evangelism and pastor of the Broadway Baptist Church, Fort Worth, Tex., formed the keynote for the Southern Baptist Theological Seminary's first World Evangelism Week, November 8-11.

"Too many of us accept the cross as a symbol, but deny it as a way of life," Dr. Moore said. "We want all of the blessing of Christianity, but none of its sacrifice."

A proposal that business firms send consecrated laymen to their overseas offices for both secular and mission work was made by Dr. Moore as students explored problems of world evangelism.

Christianity and world revolution, the revival of Non-Christian religions, and Baptists and others in world mission were considered in three panel discussions.

The week was sponsored by the Lizette Kimbrough McCall Foundation, established last year by the family of Lizette Kimbrough McCall "to promote world evangelism, specifically among the students of the Southern Baptist Theological Seminary."

Impression without expression equals depression. Dr. Duke McCall.

The value of a thing is measured by the relationship that exists between it and the owner.

Ben Franklin said: "If men are so wicked with religion, what would they be without it?"

Halsells Write From Brazil

Dear Friends in Christ:

Greetings to you from the Land of the Southern Cross! Just wanted to let you know we got here safely and are not stored away in "Davy's Locker." How we missed you and the United States our first few weeks here! Not knowing the language and how to buy salt, sugar, etc., and in what quantities makes one feel quite stupid. Instead of ounces and pounds Brazil uses gramases and kilos. One missionary went to the market and wanted to buy a small amount of garlic. One kilo sounded small enough so he bought just one kilo and he ended up with 2 and 1-5 pounds of garlic. By now, we are beginning to catch on to things and we are enjoying living here.

We had a good trip down on the boat from New Orleans. The captain let us conduct two worship services, one for the passengers and the other for the crew, both Sundays aboard ship. The folding organ given to us by Shelby County Baptists had its inauguration during those services. We arrived in Belem, Para, on August 8th. This is the city in which we are to work. It has a growing population of 260,000 people with only four small Baptist churches. The largest having only about 150 members. However, the spirit of the Christian people there are wonderful. One home in which we visited had dirt floors and very few pieces of furniture. Yet the week before, they had sold their only pig which they had raised as the "Lord's pig" and given all the money to the church. Seeing what a difference Christ can make in lives inspires us to hurry and learn the language.

While in Belem they had the formal opening of the Equatorial Baptist Theological Institute. Pastors and their people from all around came to the service. One elderly pastor said the school had been his life long dream. They began with five men students and Harold Schlay and Paul Sanderson as teachers. Also one fine Christian Brazilian lady, graduate of the Baptist Training School in Recife, is teaching Portuguese grammar.

We are now in language school in Campinas, one of the nicest cities in Brazil. The people here have more modern conveniences in their homes but no more of the reality of Christ in their hearts than the people way out in the interior. Most of the houses along our street have built in places on their front porches for their saints. They place fresh flowers in little vases there each day and light them until late each night. Their cemeteries flicker with tiny lights at night to light the way for their dead loved ones. O how Brazil needs your prayers!

Some of you have asked about sending us things. We're sorry, but because of dishonesty in the postal service packages never reach their destinations in Brazil. Thanks anyway for your desire to remember us.

Hope you are all well and happy in the Lord's work. Write us when you can. Letters mean much to us. Thanks for holding the ropes!

In Christian love,
Tommy and Mary Elizabeth Halsell
Caixa 552
Campinas, Sao Paulo
Brazil

Reed in Houston

Rural Missionary Jesse Reed recently assisted the Cloverleaf Baptist Church in Houston, Texas, in a revival campaign which resulted in 42 additions to the church, 27 for baptism. The Texas pastor is Edward Anderson, former pastor of Piney Church, Hot Springs. Mr. Anderson has been with the Cloverleaf Church 2 years and received 403 members into the church, 212 by baptism.

★ ★ ★ **Christian Horizons** ★ ★ ★

By Religious News Service

Rural Church Bulletins to Get Free Mailing Privilege

Bulletins published by rural churches will be able to go through the mails free of charge under terms of a new regulation issued in Washington.

Extension of the "free in county" mailing privilege long accorded weekly newspapers to church bulletins or parish papers is an unexpected by-product of the legislation approved by Congress July 26 This year (Public Law 170, 84th Congress) making it easier for church bulletins to obtain second class mailing privileges.

Rural churches that send out regular bulletins to their members will be eligible for this second class subsidy whether printed weekly, bi-weekly, monthly or even quarterly.

City churches also will find it easier to enter their bulletins as second class matter. But they will not derive as much benefit by doing so, since there is a minimum charge of one cent per copy for all second class matter delivered by carrier from the post office in which it is mailed.

This is the same charge as for the third class "permit" rate for non-profit institutions, the rate at which nearly all church bulletins are presently entered in the U. S. mails.

The amendment to the postal laws approved by Congress permits any church or religious organization to enter its publication as second class matter simply by voting that it be sent all members of record and that part of their contribution be considered a subscription to the parish or denominational publication.

Reports New 'Religious Consciousness' Among Doctors

The president of the Southern Medical Association said "a renewed religious consciousness" among doctors has inspired "beneficial changes" in the medical profession.

Dr. R. L. Sanders of Memphis declared that, during the last 10 years, "the trend of events both without and within the profession has aroused us from our concentration upon science alone and startled us into the realization that there are other values which must be preserved."

Dr. Sanders told the 49th annual convention of the association meeting in Houston, that, among other things, doctors are "rediscovering that transcendent quality which we call humanitarianism." He also said there were signs that personal and ethical values are "acquiring new emphasis. I like to think that the present awakening in medicine is a part of the spiritual awakening which has become everywhere apparent within recent years," he said.

"No longer is religion a matter of indifference to the vast majority of people; it is a powerful guiding force in their daily lives. Certainly, it should be the power which guides those who minister to diseased bodies and distressed souls.

"In contemplating all the beneficent changes now taking place in our profession, one must conclude that a renewed religious consciousness is their basic inspiration, their underlying value."

Baptists Oppose State Aid To Parochial Schools

A resolution opposing state aid to parochial schools was adopted by the Massachusetts Baptist Convention at its 153rd annual meeting in Haverhill.

"There are constant efforts on the part of one Church to seek aid for its parochial schools from the state in the form of money for school buses, books and other benefits," it stated.

Business Firms Switch Christmas Gifts to Aid Retarded Children

Ten local firms affiliated with the Kalamazoo Automotive Jobbers Association joined in presenting a check for \$1,500 to the School for Retarded Children here. The amount is about what they spend each Christmas for gifts to their customers.

"We felt that such money would be much more wisely spent and more in keeping with the real spirit of Christmas if it went to some worthwhile project," said William A. Teutsch, president of the association.

Court Upholds Bible-Reading, Prayer In Schools

Chancellor William J. Wade ruled in Nashville, Tenn., that Bible reading and prayer in public schools do not violate the constitutional rights of children or their parents.

He dismissed a suit filed in Chancery Court by Philip Carden, night editor for the Associated Press in Nashville, and father of four city school children.

Mr. Carden challenged the constitutionality of a state law requiring daily Bible reading in public schools. He also asked that the Nashville School Board be enjoined from permitting devotional services and from inquiring about or keeping records of students' Sunday school attendance.

Seeks Reopening Of Rocky Mount Case

Attorneys for Samuel H. W. Johnston, former pastor of the North Rocky Mount (N.C.) Baptist church, filed a petition in Nash County Superior Court asking for a reopening of the case in which the court awarded control of the church property to a minority of the congregation.

In August, 1953, the congregation voted 241 to 144 to withdraw from the Southern Baptist Convention and the North Carolina Baptist Convention. Four trustees then filed suit to prevent Mr. Johnston and the congregational majority from keeping the church property.

The court's ruling, handed down in January, 1954, by Judge Malcom C. Paul, gave the property to the plaintiffs on the grounds that the minority group which had remained loyal to the Southwide and state conventions was the "true congregation" of the church. Judge Paul's ruling was upheld last December by the North Carolina Supreme Court in a decision that has since stirred widespread controversy among Baptists in the state.

The request for reopening of the case was based upon the alleged discovery of the congregation's original constitution which, the petition said, affirms the principle of majority rule.

A Smile or Two



I'll wash, you dry, and Patty can pick up the pieces.

Probably Can't Read

"It seems to me that these pancakes are a trifle heavy," said the man of the house at breakfast one morning.

"Then I'm afraid you're a poor judge of pancakes," replied his wife, "for the cook book says they are light and feathery."

Lawyer: "Don't you think you are straining a point in your explanation?"

Witness: "Maybe I am, but you often have to strain things to make them clear."

A little boy was punished by his mother for a misdeed. "You should turn a deaf ear to such temptation," she scolded.

In tears, the little boy protested, to her, "But Mummy, I don't have a deaf ear."

Some years ago I was driving my 5-year-old daughter to school and began thinking out loud the ideas I expected to present to my college speech class that day.

Carol listened for a moment, then asked: "Daddy, are you talking with me or without me?"—Jack C. Cotton, State University Teachers College, N. Y. NEA Journal.

It wasn't exactly that the 7-year-old disliked going to church. His chief objection was the long pastoral prayer. So he was naturally apprehensive when his father asked the visiting minister to say grace at dinner. But the prayer was brief and to the point. In pleased surprise the youngster looked up and observed: "You don't pray so long when you're hungry, do you?"

The mental patient was about to be released after 20 years of incarceration. He decided to shave himself in preparation for the occasion. As he stood before the mirror, razor in hand, a nurse passed by called a cheery greeting.

As the patient turned to answer, his razor caught in the string supporting the mirror, and it slipped to the floor. The patient, turning around, found himself gazing at the bare wall. "Well, what do you know?" he mumbled. "That's my usual luck. Just as I'm ready to leave here after 20 years, I cut my head off!"

—Quote

Boston Traffic Cop: "Say, get going; what's the matter with you?"

Polite Driver: "I'm just fine, thank you, but I think my engine's dead."

News From Baptist Press

Kansas Asks Education Commission to Survey

The Southern Baptist Education Commission has been asked to survey Christian education needs in the Kansas Convention of Southern Baptists.

The survey will be conducted under direction of Orin Cornett, executive secretary of the Southern Baptist agency, with a newly-organized state education commission assisting.

The Kansas convention, which met recently, is deliberating whether to continue to operate a chair of Bible at the state teachers' college in Pittsburg, Kans. Its education commission will make recommendations next year on this question.

Chairs of Bible have been set up in some states where, as in Kansas, Southern Baptists have no colleges of their own. The state Baptists provide the teacher of Bible and religious education and some Southern Baptist university accredits the courses.

The Kansas convention defeated two amendments changing the methods of calling state workers and a third limiting the tenure of the state convention president to two terms of a year each.

The 235 messengers re-elected Howard H. Whatley, pastor, First Baptist Church, Hutchinson, as president, and picked Coffeyville as the site for their 1956 meeting.

Shaw Belew, of Burden, Kans., was elected to part-time work as secretary of the state Brotherhood organization, succeeding J. O. Scheer, Hill City.

The 1956 Cooperative Program budget of \$165,900 will include \$63,900 for Southern Baptist Convention missions and benevolent work.

Arizona Convention

'Losing' 5 States

Arizona's Southern Baptists shared state convention fellowship with a large number of out-of-state churches for the last time at their annual meeting in Phoenix.

Churches affiliated with the Arizona convention, but located in Colorado, Wyoming, Montana, North Dakota, and South Dakota prepared to form their own state convention organization at a meeting in Colorado Springs. Some churches affiliated with the New Mexico convention will also join the new group.

Willis J. Ray, Arizona state secretary, reported that from 90 to 100 churches in the five-state area will constitute the new convention. More than 80 of the churches have been co-operating with the Arizona convention.

Ray said the Arizona convention has been operating in a nine-state area equal to more than one-fourth of the land area in the United States. In addition to the five states forming the new state organization, Arizona-affiliate churches are in Utah, Idaho, and Nevada.

Full SBC Program

The Arizona convention, aided by the Southern Baptist Home Mission Board and Sunday School Board, has promoted a full denominational program in the vast area.

The 714 messengers attending the sessions in Phoenix authorized start of a children's home when money, children, and property are available. State leaders believed there will be a two or three-year delay.

They protested against commercial air lines serving liquor on their flights and asked them to refrain from doing so in the future.

Another resolution endorsed the music program of the Southern Baptist Convention and discouraged use of "inferior-type" music.

Paul W. Davis, pastor, First Baptist Church, Chandler, Ariz., became new convention president, succeeding Jack K. Maben, of Glendale. Yuma was chosen convention city for 1956.

The 1956 Cooperative Program budget is \$246,410 with 17 per cent to be sent to denomination-wide work.

Tennessee Leaves Race Decision to Trustees

Tennessee's four Baptist-supported educational institutions may decide for themselves if they will open their schools to students of all races.

The Tennessee Baptist Convention at its annual session declined to take the racial education question out of the hands of trustees of the four schools. The state's Baptist Student Union proposed that the convention authorize the colleges to admit all races to their student bodies. No specific race was mentioned. The Tennessee convention asked the trustees to decide for themselves according to the charters of each school and to the best interests of all concerned.

The four Baptist institutions are Carson-Newman College, Jefferson City; Union University, Jackson; Belmont College, Nashville, and Harrison-Chilhowee Academy, Seymour.

New Distribution Basis

Tennessee Baptists also increased the amount of Cooperative Program budget receipts they will forward to the Southern Baptist Convention for denomination-wide work.

The new distribution of Cooperative Program receipts will be 56 per cent for use within Tennessee, and 44 per cent to be sent to the SBC. Formerly, it was 58 per cent for state and 42 per cent for denomination-wide missions and benevolent work.

The 1956 Cooperative Program budget figure is \$2½ million.

Ralph Norton, pastor, Red Bank Baptist Church, Chattanooga, is new convention president, succeeding W. Fred Kendall, Jackson. The 1956 convention will meet in Chattanooga, First Baptist Church serving as host.

H. Franklin Paschall, pastor, First Baptist Church, Bowling Green, Ky., warned the 2,500 messengers against letting human rule take precedence over divine rule in spiritual matters.

Oklahoma Baptists Aid In Beer Option Fight

Oklahoma State Baptist offices have received petitions signed by more than 45,000 persons calling for local option elections on the sale of beer.

The petitions were forwarded to the state United Drys Association which has a goal of 100,000 signatures. The petitions will be presented to the Oklahoma secretary of state in an effort to secure a statewide vote on the issue.

Hospital Drive Over Top

Residents of Miami, Oklahoma, and nearby areas have subscribed a goal of \$236,800 for construction and renovation at Baptist Hospital. Work will begin about January 1 on building a new wing and doing the necessary reconditioning to increase the bed capacity to 100, according to Administrator W. C. Campbell. Baptist Hospital is the only hospital in this city of 12,000.



Denominational Calendar

- 5: Training Union "M" Night
- 25: Student Night

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Counselor's Corner

By DR. R. LOFTON HUDSON

Choir Members

Question: Should a Choir Director have complete authority as to whom he should invite to sing in the choir? Or is it proper for some of the women singers to dictate to him as to whom he should invite, even if they do not read music?

Answer: This is a very ticklish question. Choirs have been notoriously known as the "war department" of the church.

When a church elects a choir director or minister of music, he should be given complete authority for screening choir members. If he is not competent, he should not be elected. If he is, the church should trust his musical knowledge and spiritual tact.

Nearly every choir has one or two people in it who are trouble makers. They set themselves up as authorities on repertoire, or interpretation, and even on tonal quality. God pity the poor choir directors who do not have the loyalty of the congregation.

If a church is to have the kind of music that the Lord's service deserves, it needs trained people, consecrated people, and people mature enough to work together. The end result of beauty and praise to God should come first. This requires the kind of unselfishness that is quite a strain on small souls.

Every community I know has enough native talent to have great church music. And the church deserves the finest music. But only training and consecration will bring this about.

Southwestern Seminary Sponsors Foreign Study

Seminary credit will be offered for a three-month course study trip next summer sponsored by Southwestern Baptist Theological Seminary here.

Students will study the Bible in the light of archaeology in Europe, Africa, and Asia Minor. Teacher in charge of the tour will be E. Leslie Carlson, professor of Biblical introduction and Semitic languages.

According to Carlson, this will be the seminary's first such credit course.

Committee Invites 1959 Requests For Convention

Want the Southern Baptist Convention to meet in your city in 1959?

If you do, please let the Southern Baptist Executive Committee know by December 10. The Committee needs to know how many hotel rooms are available in your city and what arrangements can be made for an auditorium.

The only city mentioned so far as a possible site for the 1959 meeting is Louisville, Ky. That will be the centennial year for the Southern Baptist Theological Seminary, located in Louisville.

A great church is not made; it is grown. It grows by the employment of its members.

—J. B. Gambrell.

Coordinators Seek A New Catholicism

By JOE W. BURTON,
Editor, Home Life

Representatives of twelve Protestant denominations serving Alaska issued a statement recently, according to *Religious News-weekly*, asking an end to "overemphasis on sectarianism which breeds division and dissensions and becomes a threat to community life" and calling for co-ordinated planning "to eliminate duplication" and "to provide a vital Christian ministry to all Alaskans."

Conferees pointed out that many communities in Alaska are "greatly overchurched, whereas standard practice in many denominations calls for one church to each 2,500 persons." The statement was made public by I. George Nace, New York, executive secretary of the National Council of Churches' Division of Home Missions, who said that the conference "may well mark the beginning of a new era in the church life of Alaska." The statement was formulated, he said, "in order to clarify the current Christian missionary situation in Alaska for both Alaskans and residents of the States."

It is not likely that Southern Baptists were represented in the conference. Indeed, technical accuracy in the use of the word "Protestant" would indicate that they were not, since Baptists are not Protestants.

Self Destruction or Insincerity?

The fact that twelve denominations were represented, however, is very interesting in

view of the content of the statement which was aimed at the destruction of the very bodies which they represented. Here they met as representatives of twelve denominations, and yet they decried denominationalism. One is forced to conclude that either they were not sincere in their statement or else they are saboteurs in their own denominational ranks.

But the most shocking part of the whole statement is the charge that some communities are "overchurched." What a monstrous perfidy! What a wicked accusation!

Could there be too many churches anywhere, at any time, in any community? Are those whose purpose it is to sell gasoline nervous lest there should be too many service stations? They want an outlet on every corner. Are the merchants of liquor distressed for fear there may be too many liquor stores? Are they clamoring for "co-ordination" and "co-operation" to guarantee only one retail outlet for every 2,500 persons? How ridiculous!

But given a Christian church, a body of believers in Christ who have banded themselves together to extend the kingdom of the Saviour in the hearts of all men everywhere — could any person who sincerely grasps the meaning and function of such an agency conceivably believe that there could be too many such churches?

What Next?

We need to realize what those who are clamoring for "co-ordination" actually are seeking to do as an ultimate goal. Today they are attacking so-called "sectarianism." Tomorrow they will insist not only on only one church in every community of 2,500 people, but on only one ecclesiastical system for the whole nation (the whole world) handed down from some higher-ups in New York or elsewhere. And the day after they will commandeer the power of the state to enforce the one-church idea and presto! We will have another catholicism.

In attacking "sectarianism" they seek to undermine private interpretation and individual religious freedom. It is definitely designed to weaken doctrine. The next logical step will be to bring everybody into the same "universal" church — and that is exactly what catholic means, universal.

Now they seek to weaken denominationalism and to discount doctrine through the pressure of public opinion. Tomorrow, taking the next step to which their logic leads them, they will, if possible, use secular power to achieve an enforced universal ecclesiasticism.

Too long we have been quiet to the dangers inherent in this shallow way of thinking. Religious freedom, one of our most prized possessions, is under subtle attack today by those who would use public opinion to discount doctrine and destroy private interpretation of God's Word.

For Devout Men of Learning We Thank Thee, O God!

By H. H. SMITH, SR.

We should thank God for consecrated men of learning — from Moses to Millikan; from Moses, the man of God, "who was instructed in all the wisdom of the Egyptians," to Robert Millikan, highly trained, devout scientist. Such men are true servants of God.

While God can — and often does — employ humble instruments in His service, we know from history that, when available, He uses those of the best talent and training, as Moses, Isaiah and Paul, for the most important tasks. We have but to turn to the Bible to see how the Scriptures have been enriched by the contributions of such men as Moses, the law-giver; Isaiah, the prophet; and Paul, the apostle; not to mention others.

Our debt to devout men of learning is very great. Bible translators, theologians, commentators, makers of Bible dictionaries and concordances — not to mention the authors of books, editors of periodicals and other writings — have brought us invaluable aid. Because of difference of opinion, these servants of God sometimes receive brick-bats when they deserve bouquets.

No Premium On Ignorance

We sometimes meet with those odd people who speak disparagingly of higher education. You may hear them say: "If God calls a man to preach, he doesn't need a college education, all he needs is to have faith in an All-powerful God." They seem to be proud of their lack of education. When a man of this stripe went to John Wesley, an Oxford graduate, to inform him that "the Lord doesn't need all your learning," Wesley replied, "Neither does He need your ignorance."

William Carey's linguistic gifts contributed enormously to his success as a pioneer mis-

sionary in India. "Carey and his associates in India translated the Bible into several scores of tongues and put it within the reach of 300 millions of people. It is said that whenever a volume was completed, they laid it on the communion table and dedicated it to Christ."

It should be borne in mind that it was through devout scholars, under the Holy Spirit, that we got our Bible, in the first place. Among the greatest of these consecrated scholars who put the Bible into the hands of English speaking people was William Tyndale. Born in England the latter part of the fifteenth century, he was a distinguished Oxford graduate, a man of deep piety, "a good Greek scholar, and conversant with the Scriptures." The excellencies of Tyndale's translations have been the subject of comment down to the present day. It was his translation, "so far as he had finished it, that became the basis of every subsequent translation."

Others Died—That We Might Read

Tyndale was only one of the consecrated scholars of the past who gave their lives for the cause of truth. His work of translation of the Scriptures led to his martyrdom. The only fault to be found with this man of God was that he was earnestly endeavoring to give the Bible to the people in "their own language. But in the eyes of his misguided persecutors, this was considered a dangerous thing to do and a crime worthy of death.

How much the people of that day missed because their misguided leaders saw in Tyndale a dangerous heretic instead of a devout servant of God capable of guiding them in the footsteps of the Master!

Because of undue fear of heresy are some of God's children depriving themselves of valuable spiritual help today? Several years ago a young minister was heard to say in the presence of a veteran minister when a new book was being discussed: "The author is said to be a very smart man, but not a safe leader; if it is said that there is heresy in his book and I don't expect to read it." The old preacher spoke up: "Go ahead and read it, and do as you would in eating fish — let the meat go one way and the bones another. You might find something helpful in that man's book."

While, as spiritual guides, we carefully endeavor to guard against false teaching, let us not needlessly deprive ourselves of the help that may come to us from those whom God has endowed with the gift of interpreting the truths of His revealed Word. The case of Dwight L. Moody and Henry Drummond comes to mind. Drummond was an eminent scientist, some of whose theories Moody could not endorse, but Moody saw in this great scientist a man of lofty Christian character, who was marvelously gifted in presenting Christian truth to students. When "fires of criticism were kindled about Drummond" because of some of his theories or conclusions, Moody stood by him and invited him to deliver addresses and lectures to the students at the Moody schools at Northfield, Massachusetts.

Had Moody feared Drummond as an unsafe guide, those students would have missed some very edifying talks and lectures on Christianity from the lips of a man of charming personality, who became the author of the fine little book, "The Greatest Thing in the World."

Years later, when Drummond passed on, Moody, who was a man of emotion, wept on hearing of his death and said: "He was the most Christlike man I ever met. I never saw a fault in him."

Congregational Independence

By DUKE K. McCALL

I have been deeply concerned about the North Carolina Supreme Court decision and the apparent precedent set in the North Rocky Mount (N. C.) Baptist Church case. As editor-in-chief of the *Review and Expositor*, quarterly theological publication of the faculty of the Seminary, I participated in the decision to attempt to publish the varying points of view of this case.

My reasons for special concern in this case were as follows:

First, the G. A. R. B. preacher who wormed his way into the pastorate of the church with the careless connivance of those who affirmed that he was a true Southern Baptist issued many false accusations and charges against the Seminary as well as other Baptist agencies. These misrepresentations were specifically designed to pry the church loose from its affiliation with the North Carolina and Southern Baptist conventions. His wild charges, which continue to be echoed by equally vicious enemies of Southern Baptist life included, according to the Associated Press, the ridiculous assertion that a professor of the Seminary believed that Jesus was not conceived of the Holy Spirit but was the son of a German soldier garrisoned near Nazareth.

I frankly wondered whether truth and justice would overtake such a man before he stood at the bar of divine judgment.

Secular Court Vs. Church Government?

Second, I wondered on what basis a secular court could intervene in the life of a Baptist church which at a regular business meeting voted 241 in favor, 141 against (200 abstaining), a resolution withdrawing from the Southern Baptist Convention and the North Carolina State Baptist Convention.

Assuming that the meeting was in technical order, I rather hoped that its validity would be nullified by the fact that this meeting had been preceded by trickery and misrepresentation. In other words, I hoped that, despite the technical regularity of Act No. 2, it would be invalid because it was the direct result of Act No. 1, the calling of a pastor who, in order to secure the pastorate of the church, resorted to untruths about his beliefs and practices. The court decision indicates that the court took note of fact No. 1, but there is no evidence that the decision was directly related thereto.

In the third place, despite my vigorous opposition to the pastor and the majority action, I was concerned lest the legal precedent be established that a state convention or the Southern Baptist Convention had some vested interest in one of its independent churches. The fact that denominational leaders testified at the trial bothered me until I learned that they were witnesses called to testify as to Baptist usages, customs, doctrine, practices, and organization of missionary Baptist churches and not as representatives of the state or Southern Baptist Convention. I do not think that I am in agreement with all of the testimony given but I have not had access to a full transcript of the trial. In addition, allowance must be made for the difficulty of phrasing a technical theological answer to the hammering questions of a hostile lawyer.

Church is Self-Governing

The court decision carefully avoids implying that the state or Southern Baptist Convention have any control over the local church. In fact, the specific statement is made: "The North Rocky Mount Missionary



Baptist Church is congregational in its church polity, is a self-governing unit, and a majority of its membership, nothing else appearing, is entitled to control its church property." Later this statement is modified by a quote which says in part, ". . . is entitled to control its church property only so long as the majority remains true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions before the dispute arose."

The Supreme Court Stated the Question Before it as Follows:

"Have the defendants (the majority) and those united with them as against a faithful minority diverted the property of the North Rocky Mount Missionary Baptist Church to the support of usages, customs, doctrines, and practices radically and fundamentally opposed to the characteristic usages, customs, doctrines, and practices recognized and accepted by both factions of the congregation of this particular church before the dissension between them arose?"

It was this question which the Supreme Court answered in the affirmative.

It was to this point that various Southern Baptist leaders testified. The court cited a number of cases as precedent for holding that the minority is the true church entitled to ownership of the property if it is the majority which has attempted to alter the fundamental faith, usages, customs, and practices of the church.

That the majority had so done was partially evidenced by their ceasing to participate in the general programs and activities of the district association, state convention, and the Southern Baptist Convention. Also, the majority had switched to the use of Sunday School literature characterized by doctrinal positions not previously held by the church. Further, the board of deacons had given the pastor exclusive control of the pulpit, contrary to the custom of the church before the dissension began. They also discharged several of the teachers and officers because they opposed the resolution; whereas, before it had not been customary to purge the minority in a vote.

On the contrary, the court found that the minority had continued the beliefs and practices of the church as held by all prior to the dissension. Thus, the minority was held to be the true church which owned the property.

Why Aren't Churches More Careful?

I am still not satisfied that a civil court has jurisdiction to hear and determine which is the true congregation in a church dissension even though property rights are involved. The North Rocky Mount case, however, established no precedents at this point but followed many precedents already established.

Perhaps the best conclusion to be reached is that it behooves Baptist churches to keep out of the courts by admitting to their membership only those redeemed by the blood of Jesus Christ who firmly hold to the faith of the church. Further, it would be wise to check carefully on any prospective pastor who is not well known as to whether he is one of the sheep or a wolf in sheep's clothing. Still further, it would be wise to investigate the accuracy of charges made even by the pastor against Baptist institutions and agencies.

Finally, we all need to repent of our sins, including anger against our fellow Christians, for we read, "We know that we have passed from death unto life because we love the brethren."

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A Close Shave

By B. J. MURRIE

Last June at the Southern Baptist Convention in Miami, the resolution was proposed commending Peron for the reported progress in freedom and divorcing the Catholic Church from the government. Since that time the revolution headlines in Argentina have been the constant thing. The Roman Catholic Church excommunicated the leaders but it was careful not to mention any of their names in the excommunication. Throwing them out of the church and condemning them to hell was for publicity purposes. The whole thing was a fight among the Catholic leaders in that country.

The Convention did not pass a resolution praising this dictator. We would have been in poor light if we had. The whole thing goes to show how big a blunder the Convention can make when it sidesteps regular procedure and accepts a resolution straight from the floor without giving careful study to it. Our Convention has no business getting mixed up in a religious political controversy in another nation. Our business is to preach the gospel. We all believe in separation of Church and State, but dictators never forward that kind of freedom. This Peron resolution was too close a shave for the Convention. We hope nobody else pulls a blunder like that and tries to get the Convention to put the approval on the acts of some dictator. Again we say, this ought to be a lesson to the Convention to keep our nose out of other people's business.

—The Illinois Baptist.

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Louisville Baptists Renew Hopes For Religious School

The Long Run Baptist Association, composed of Louisville area churches, plans to explore thoroughly ways to locate a denominational college in Louisville.

The Association will ask the state convention at its meeting in Paducah to work with the local Baptist churches in the college study.

Recently, the Christian education department of the state Baptist organization turned down a proposal by one of its committees that a senior college be established in Louisville.

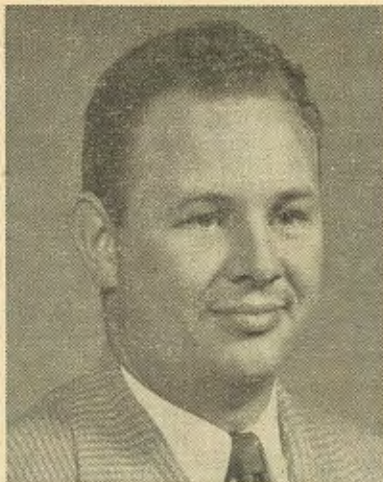
The education department committee had proposed that Baptist junior colleges at Hopkinsville and Campbellsville be merged with the Baptist senior college at Georgetown and that they all move to Louisville.

New B.S.U. Director at Conway

Mr. James Smalley, former B. S. U. Director at the Rolla School of Mines in Missouri, began his work with our Student Department and the First Baptist Church of Conway on the 15th of November. At the close of his first year with Arkansas Baptist, Mr. Smalley will be employed fulltime with the Student Department.

Mr. Smalley is a graduate of Oklahoma University and lacks only two hours in finishing his MRE degree from Southwestern Baptist Theological Seminary. Active in B. S. U. during his college days, he was studying law when he felt a call to vocational religious work. Mr. Smalley spent three years in the Weather Service of the Air Force before entering the seminary.

Dr. Glenn Yarbrough, former State B. S. U. Director for Missouri, has referred to Mr. Smalley as "one of the best prospects among the newer men in Student Work." Dr. Phil Harris of Southwestern Baptist Theological Sem-



JAMES SMALLEY

inary has also highly recommended Arkansas' newest B. S. U. Director.

We welcome James and his wife, Ella V., to our state and predict a great future for their ministry among the college students of Arkansas State Teachers College and Hendrix College.

Reaching Young People During February

Do you want to reach more young people for Christ? You can! For years much has been said but little has been done about reaching the millions of unenlisted young people for Bible study. Today young people are the most talked about but the least sought after group.

One of the weak links in Sunday school work has been in our provision to reach and hold young people. In the average church the Young People's enrolment will be about one third of the total enrolment of Juniors and Intermediates.

Something can be done about it. **Separate provision** is essential for several distinct groups of young people before they can be enlisted in large numbers.

Younger young people do not mix with older young people. There is a vast difference between a seventeen-year-old and a twenty-four year old. In order to reach both groups plan now to have separate provision for younger young people. Many, many of our churches now have classes and departments for seventeen-year-olds. Others have a department for seventeen and eighteen-year Young People.

Married Young People offer us our second chance for evangelism. What an appeal the church has for these young couples just beginning their life together. What a tug the church has at the heart of the new parents of a baby boy or girl. Most of our churches have found that married young people are the best givers in the church.

Thousands of neglected absent servicemen and women and college young people challenge us to do a better job in our Sunday School ministry.

During February the churches plan to increase the provision for Young People. General officers, Young People's workers, and young people are urged to study the new book **Young People in the Sunday School** by A. V. Washburn, and as a result of the study to start new classes for Young People.

The issue is laid squarely at the doorstep of the little white country chapel, or the red brick church on the edge of town, or the high-spired steeple at a swirling intersection.

Young people are available by the millions — seventeen-year-olds, eighteen-year-olds, married young people, college students and servicemen and women. Provide for them. They are the hope of our churches, the defenders of our nation, the builders of our Christian homes.

Correction

In the November issue of the Arkansas Sunday School News a mistake was made in the statement regarding the total number of awards issued Arkansas Baptist Sunday School workers

October 1, 1954 to October 1, 1955. The correct record reveals that a total of 20,832 awards were issued to 823 churches in 42 associations. 235 workers diplomas were issued, 70 advance diplomas, and 35 master diplomas. 285 red seals, 207 blue seals, and 136 gold seals. Arkansas rated 13th among the states in the total number of awards received.

Two Arkansas Churches Rank High

Two Arkansas churches ranked among the high 25 churches of the Convention during the year October 1, 1954 to October 1, 1955. First Church, Hope, S. A. Whitlow, pastor, and Burton Sutterfield, Sunday School Superintendent, received 998 awards. First Church, Little Rock, Nolan P. Howington, pastor and Robert Bradsby, Sunday School Superintendent, received 969 awards. The church in the Convention receiving the highest number of awards was Trinity Church, San Antonio, Texas, with 2,361 awards. The church receiving the least number of awards in the high 25 church list was Calvary Church, Jackson, Miss. with 827 awards.

Outstanding Work

Hugh E. Martin, Sunday School Superintendent, Providence Church, Fayetteville, is doing outstanding training work in his church. The Sunday School Department recently received from Brother Martin the names of 16 individuals who, by the individual study method, completed preview study papers. All these workers deserve special mention, but Brother Martin mentions three that are outstanding. Mrs. Jesse Arney, formerly one of the teachers and Associational Superintendent of the Junior Dept. suffered a stroke last spring. She completely lost the use of her right arm. She started a preview study pecking out the answers on a typewriter. Illness prevented completion. For this study she started with the typewriter, then something happened to the machine and she wrote the papers with her left hand.

Mrs. Margaret McKenzie was in her 80's when she and her husband were won to Christ in a revival meeting three years ago. She reads and writes poorly, but gets great joy from her service and from learning more about the Master.

George L. Ingram and wife Edna Mae were saved last July. They were baptized into the fellowship of the church and are rapidly becoming active. This first preview study was an effort for them, but they are proud to have finished it.

Edgar Williamson, Sec'y.,
Sunday School Dept.

Attention Pastors . . .

1. Have you received your Student Night material?
2. Will *YOUR* church use its students this Christmas?

Labels addressed for each Baptist church in Arkansas were sent to Nashville in October. By now each pastor should have received this material. Extra copies are available from our office. Whether you use this material or arrange your own, please . . .

Use *YOUR* Students This Christmas

Tom J. Logue,

B.S.U. Director

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1956 Summer Music Schools

During the summer of 1956 it is the plan of the Church Music Department to use several Summer Field Workers in teaching music study courses in the churches of our state. These Summer Field Workers will be consecrated Christians who are music majors in our colleges. It will be possible for one of these young people to come to your church for a one week school. The entire membership of your church will be invited to study Fundamentals of Music, Principles of Song Leading, Hymn Interpretation, Accompaniment and Choir Work for each age group. It is the plan of the Music Department that all these workers will work in one association for a period of one week, thereby reaching many of the churches within the association.

The salary of these young people will be from freewill offerings given by churches served, which will be pooled and divided at the end of the summer among the Summer Field Workers. The church they serve will also agree to entertain the workers and pay for traveling expenses to the church field.

If your church or association is interested in having these young people please write to the Church Music Department, 312 Baptist Building, Little Rock, asking for a Summer Music Worker and giving a choice of two dates for your school. **DO NOT DELAY!** Schedules for summer music schools are being made now.

The daily schedule will include classes each morning for Primaries, Juniors and Intermediates with studies in Singing, Directing, Accompanying and Hymn Stories.

Evening classes for older Intermediates, Young People and Adults where Music Fundamentals, Directing, Hymn Interpretation and Choir Work will be emphasized.

CHOIR MEMBER'S PARAPHRASE OF I Corinthians 13

By PAUL JOHNSON,
First Baptist Church,
Norman, Oklahoma

"Though I sing with the brilliance of Caruso and the sweetness of Angels, But have not the sense of loyalty which impels me to be faithful to my Choir in all its rehearsals and services, my talents are of no more value to my Lord and His Church than sounding brass or a clanging cymbal. And if I have the gift of a beautiful voice, and know all the mysteries of breath control, and have all the knowledge of a large repertoire, and if I have all poise, so as to move my listeners, but am not faithful to my choir and all its rehearsals and services, my ability is nothing to the Lord and His Church. And if I display my ability before my Church, and if

I sing my most beautiful songs, but do it not for the purpose of glorifying my Lord, it is a vain offering and profiteth me nothing.

"Faithfulness is long-lasting, and resulteth in a sweet spirit. The faithful choir member envieth not the soloist; true faithfulness calleth not attention to itself, is not proud of itself, doth not create distractions in rehearsal, seeketh not glory for its own sake, is not temperamental, taketh not the suggestions of the Director as personal criticism; Rejoiceth not in the mistakes of other choir members, But rejoiceth when everyone works together to make the choir an instrument of praise to the Lord; Beareth its own responsibility, believeth in extra rehearsals when needed, hopeth continually to develop better choir members, endureth the hard work necessary in order to have a good choir.

"The faithful choir member never faileth; But whether there be excuses, they shall be done away, whether there be glory-seeking soloists, they shall cease, whether there be spasmodic attendance, it shall be done away. For we know in part, and we predict in part the results of our labors; But when that which is perfect is come, our knowledge and predictions will be made of little importance as we behold the true fruits of our service.

"When I was a new choir member, I sang as a new choir member, I felt that I would never learn, I thought the music was too hard for me: Now that I have dedicated my voice to the Lord, I have put away childish impressions, for I know that the Lord will help me. For now we understand these things only partially, with our own understanding; but when we come face to face with God's Will, we gain a fuller understanding; but the time will come when I shall realize the fruits of my faithfulness even as God knew what these fruits would be when He called me to serve Him, and I shall know that my faithfulness was more than worth all the effort it required of me.

"But now abideth a beautiful voice, the ability to use it, and faithfulness, these three; And the greatest of these is Faithfulness."

Church Music Department,
LeRoy McClard, Director

Open Letter to Associational Training Union Directors and Missionaries:

We have only four months to get ready for the state Junior Memory Drill, Intermediate Sword Drill, and Young People's Speakers' Tournament which will be held at the state Training Union Convention, First Church, Fort Smith, Friday and Saturday, March 11-12, 1956.

All churches should be promoting these drills now. Please write us if you need mimeographed memory drill rules and scriptures, sword drill rules and speakers' tournament tracts. We will be glad to send you enough for you to send one of each to each church and urge them to promote these tournaments, write to us for what you need. You can tell the churches that they can get additional tracts by writing to us.

Please urge the churches to have their church elimination drills as late as possible, but within one week of the associational tournament. The associational tournament should be held the first part of March, at least a week before the meeting of the Training Union Convention.

Each church may send only one sword driller and only one speaker to the associational tournament, but any number of Juniors who do not make more than three mistakes in the church memory drill.

Each association may send only one sword driller (Intermediate) and only one speaker (Young People) to the state tournament, but any number of Juniors who do not make more than one mistake in the associational memory

drill. At the convention in March two sword drillers will be selected and two speakers, and one of each will go to Glorieta and one of each will go to Ridgecrest. The Training Union Department will pay their board and room while at Glorieta or Ridgecrest and \$10 each on their transportation. Their churches and associations are urged to finish caring for their transportation.

Sincerely yours,
Ralph W. Davis

YOUR CHURCH CALENDAR FOR 1956

In your church calendar for 1956 be sure to include "Magnify Church Membership Week," March 19-23. All churches are urged to conduct an all-church study course during that week, using the new Training Union study course books which will be available from the Baptist Book Store in January.

Another important event to include is the first state-wide Recreation Workshop, to be conducted by Mrs. Agnes Pylant and her associates from the Baptist Sunday School Board. The place is Second Baptist Church, Little Rock, and the time is Monday and Tuesday, April 30-May 1.

And, of course, September 25 is the time for the state Nursery-Beginner-Primary - Junior - Intermediate Leadership Workshop which will be held in Little Rock.

Training Union Dept.,
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

Church Sponsored Missions Conference

First Baptist Church, Little Rock

December 8, 1955

THURSDAY AFTERNOON

- 1:30 Devotional
- 1:45 "Missions Our Mission" _____ Dr. B. L. Bridges
- 2:25 "Church-Sponsored Missions in the Associational Program" _____ Dr. A. L. Lowther
(Questions and Answers)
- 3:05 "The Relation of The Sponsoring Church to the Mission" _____ Dr. W. O. Vaught
(Questions and Answers)
- 3:45 Address _____ Dr. Ralph R. Moore

THURSDAY EVENING

- 7:00 Devotional
- 7:15 "The Mutual Assistance Plan as an Aid in Establishing Missions" _____ Rev. Hugh Cantrell
(Questions and Answers)
- 7:35 "The Growing Need of Church-Sponsored Missions" _____ Dr. Ralph R. Moore
(Questions and Answers)
- 8:10 "Possible Problems and Profits of Church-Sponsored Missions" _____ Dr. C. W. Caldwell
(Questions and Answers)
- 8:45 Address _____ Dr. A. L. Lowther

EVERYBODY is invited; those whose attendance is so greatly urged are:

- Pastors
- Associational Missionaries
- Associational Moderators
- Associational Missions Committeemen
- Local Church Missions Committeemen

This program will be a rich and profitable experience for everyone who comes.

Read it and be there!

—Leo B. Golden

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Why The Tree Grew

By ELLEN BROWN

Daddy rushed in the house, holding a little branch in his hand. He smiled happily, his eyes shining.

"Look what I have, everyone!" he said.

Laura and Nell, Ben and Mike rushed around him.

"What is it, Daddy?" they all asked.

"It's a tree — I mean it will be a tree — a sycamore tree. I'll plant it in the back yard. In a few years you can play under the shade!"

Laura and Nell, Ben and Mike followed Daddy to the back yard.

"Run bring me the hoe, Ben," said Daddy. Off Ben ran for the hoe.

"Run bring me some string, Mike," said Daddy. Off ran Mike for some string.

Laura and Nell, Ben and Mike watched while he dug a little hole and planted the sycamore tree. He put three stobs in the ground around it. Then he tied the string around the stobs.

"That will keep people from stepping on our tree," Daddy told his boys and girls. "Sycamore trees grow fast and it won't take so very long."

A few days later Ben went to look at the little tree. The tree looked dry and weak. "Poor little tree," thought Ben. "I believe the sun is too strong for it. What can I do for our tree?" He ran to the grocery store and asked the groceryman for a cardboard carton. He hurried back to the little tree. He put the cardboard carton over it. The strings held the carton just right to shade the weak little tree. He turned on the water hose and watered the tree. "Now it will grow. The water will help," thought Ben.

A few days later Mike noticed the little tree. "The tree needs water to give it life," thought Mike. He went in the house and filled a milk bottle with water. He poured it on the little tree. "I must take care of our tree," he thought.

One day when everyone else was at kindergarten or school Nell went to look at the tree. "I'll water the tree," thought Nell. She filled her teapot with water and poured it around the roots. After that ever so often she filled her teapot with water and poured it on the little tree.

Laura came home from school. It was very hot. It was time to help mother cook supper. She took out the trash for mother. She passed by the tree. It looked dry. "I must water the tree to give it life," thought Laura. She went in the kitchen and filled a sauce pan with water. She poured it on the little tree. After that

Willoughby Wigg

Willoughby Wigg left his coat out of doors—
A thing, I may say, which his mother de-
plores.

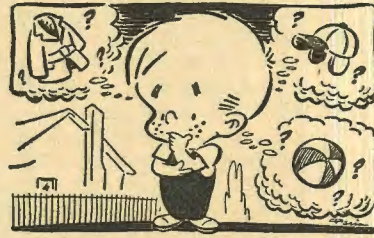
Willoughby Wigg left his cap on a chair
And then couldn't find it—no, not any-
where!

Willoughby Wigg left his ball in the yard
And the ball simply vanished—he hunted
quite hard!

But I'm happy to say
That he still has his head—
What a horrible thing
If he lost *that* instead!



By ELEANOR HAMMOND



Illustrated by Howard Paris

Willoughby Wigg
Had some boots that were big
And exactly the right thing for rain.
He could wade, he could leap
Where the puddles were deep—
He did so again and again!

Willoughby Wigg
In his rainy-day rig
Waded splashily sloppily-slop
Boots sloshing away.
Till, I'm sorry to say,
The puddles ran in at the top!

LOST IN THE HILLS

By GLADYS CLEONE CARPENTER

Nancy, Mary, and Peter, the shepherd's children, wandered about in search of a lost lamb. Finally they found him among the briars. Peter took it in his arms. Then the three thought of home.

"Oh, we're lost!" Nancy cried.

"We'll get home all right," Peter comforted. But he didn't seem very sure which way to go.

Now the sky was getting dark; it was going to rain. There were no sheltering trees near by. But they were not far from a white church on the top of a hill.

"Run to the church!" Peter ordered.

The girls raced ahead and Peter followed as fast as he could with the lamb. They reached the porch just as the storm broke.

The wind swayed the outside double doors so the children could

she watched. When the tree was dry she gave it water.

The little tree grew and grew. It grew very fast. It was very healthy and green. It grew as fast, almost, as Johnson grass. First there were a few limbs, then there were more. At last, one day about a year later, it was as high as it could be — that is, to be such a young tree.

"Boys and girls," Daddy said, sticking out his chest proudly, "did you see how fast my tree is growing? It is because it has had water to give it life. Everytime it was dry I watered it."

Nell and Laura, Mike and Ben all chorused at once.

"So did I! So did I!" Then everyone laughed.

"No wonder the tree grew so strong and healthy," Mike said. "It had plenty of life-giving water."

"That is like something in the Bible," Ben said — "it reminds me of something—"

"You're talking about Jesus giving the water of life," Laura said. "That's it, I'm sure."

"People stay strong and healthy when they have the water of life, too," Mike piped up — "like a tree."

"And it's good to give it to everyone when you can!" Laura said thoughtfully. "It makes you happy and them too — just like we are about our tree!"

(Baptist Press Syndicate, all rights reserved, used by author's permission)

see through a crack into the church.

"Oh, look at that colored picture on the wall!" Nancy exclaimed.

It was the picture of Jesus with a lamb and under it were the words: THE LORD IS OUR SHEPHERD.

When the shower was over, the children went to the side of the church to look through a window at the picture.

"God takes care of us just like you're taking care of the lamb, doesn't he?" Nancy asked her brother.

Before Peter answered, he looked down into the valley. Why, now he saw where they were! He had been turned around because they were in a new place in the hills.

"Yes, God takes care of us," Peter answered as they started home.

"You knew we were lost," Mary accused Peter, "Weren't you afraid?"

"I was afraid I couldn't get you girls home," Peter confessed.

"But you kept saying we'd be all right."

"Sure," Peter agreed. I've been told to "Keep your fears to yourself, but share your courage with others."

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Japan Baptists Now In Evangelistic Campaign

Baptists entered another major city in Japan this week as missionaries and national Baptist leaders launched a city-wide campaign in Aomori, a seaport of 150,000 on the northern tip of the island of Honshu. Speaker for the opening rally in the city auditorium was Daniel Chang, pastor of Hong Kong's famed Stirling Road Baptist Church. Pastor Chang came to Japan last week at the invitation of the Japan Baptist Convention to conduct a preaching mission.

Spearheading the Aomori campaign is a new music evangelism team featuring a mobile organ, electric vibra harp, accordians, trumpet, and piano. "Heavy in musical talent, the new team is proving revolutionary in mass evangelism in Japan," reports Carl M. Halvarson, Southern Baptist missionary who serves as press representative for the Japan Baptist Mission. "Thousands have already been reached in fall campaigns in three large cities on the island of Hokkaido."

Aomori civic leaders gave a warm official welcome to Baptist work in a kickoff banquet earlier in the week. A missionary residence, now occupied by Mr. and Mrs. Halvarson, was recently completed in the city and a church and kindergarten building will be erected early next year.

It was said of Mazort that he brought angels down, and of Bee-thoven that he lifted mortals up. Jesus does both and more. He is God's way to man, He is man's way to God, the true Jacob's ladder between earth and heaven.

—Geo. W. Truett

The desire to see boys brought into a more vital contact with Christ and his representatives in such a way as to produce missionary-minded men inspired the organization of Royal Ambassadors in 1908.

—Brotherhood Journal

Peace, valuable as we may regard it, is not the chief end of man. There is more peace in a graveyard than any other place in the country. It is possible to pay too much for peace.

Duty will not let us be self-pleasing. —J. B. Gambrell

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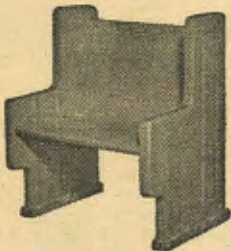
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INDIAN BASKETS—Depicts story of the beginning of our Baptist work among the Papago Indians on their reservation in Arizona. Emphasizes present mission opportunities. With adaptation this filmstrip can be used with the younger groups as well as young people and adults. 42 single frames, color, manual. Sale price—\$5.

PRAY, YE—The sequence followed in the March Week of Prayer Program is used in this filmstrip with a major on the opportunities of prayer for missions. Actually presents the total Home Mission Board program. Color, manual. Sale price—\$5. Released about January 1, 1956.

MOTION PICTURES:

INDIAN MISSIONARY DIARY—Personal report of one of your missionaries to the Indians on the need, progress, and ways of reaching the Indians. Actual scenes of Indian life. Available January 1, 1956. 16 mm, sound, color motion picture, 18½ minutes. Available on rental (\$7.00) from Baptist Book Stores.

INDIAN CHILDREN—Briefly, dramatically tells your children the true story of Indian child life and shows how he plays, what he eats, and how he differs from other children. Young people and adults will enjoy it. 16 mm, sound, color motion picture, 14½ minutes. Available on rental (\$6.00) from Baptist Book Stores, January 1, 1956.

OTHER MATERIALS:

Color Indian picture post card—Requested by many to be used as invitations to the March Week of Prayer Programs. 25c per dozen, or \$1.50 per hundred.

Home Missions Speaks—A 12-inch, double-faced recording, 33½ speed, of testimonies and music by home missionaries. This is recommended for the Tuesday program for the March Week of Prayer. It can be used any time. Available Jan. 1, 1956. 35 to 40 minutes. Sale price—\$1.50.



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This picture storybook for Sunbeams presents to Primary children a picture of missions among the Laguna Indians of New Mexico. Indian dances, sheep and shepherds, Bible school and missionaries, and the part Indians and Anglos can have in missions are shown in story and picture.

BEYOND THE DESERT

by Harold Baer
For Juniors. 50c

A Navajo boy and girl in the desert, with its towering buttes and mesas, its stunted cedars and pinons, ride to the top of a mesa and look out over vast distances. The children see much and the author tries to tell other children about it.



THE TRIBES GO UP

By B. Frank Belvin
For Adults. 50c

This is an over-all presentation of home mission work among Indians. The historical background, the present program of work, the opportunity's challenge, and our ability to meet the needs of early Americans are all in this book. Dr. Belvin is an Indian teacher and missionary.



PATHS INTO PAPAGO LAND

by Marvin Sorrels and
Minnie L. Guyton
For Intermediates. 50c

The reader is shown the field and given the details of challenging experiences in missionary work among the Papagos and Pimas. The problems and victories of missionaries, Rev. and Mrs. Sorrels, are presented along with the history of the missionary work in its beginning.



INDIAN LIFE ON NEW TRAILS

by Victor M. Kaneubbe
For Young People. 50c

Here is a true picture of the modern Indian. The Indians on the reservation, those off the reservation, the integrated Indian, and the educated and illiterate Indian are all in this story. The Indian progress and his problems are equally interesting.



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MAGAZINES

The January HOME MISSIONS is a special Indian edition. For each copy wanted, send 5¢ to the Home Mission Board.

BAPTIST HOME MISSION BOARD

Southern Baptist Convention

COURTS REDFORD, Executive Secretary-Treasurer

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Atlanta, Georgia

The Meaning of Discipleship

By BURTON A. MILEY

A disciple is a learner. There are three distinguishing elements about any disciple. First, he must be in submission to the person and material which he is studying. Jesus chose twelve men to be in submission to Him for His particular training. Beyond this special group many other disciples gathered about Him. A disciple's learning must be a continuous process. One does not learn all about God in his first experience. Neither does he know all at the close of the first week. The continuous learning process is the difference between stagnation and smallness and artesian flow with unlimited resources. In the third place, a disciple is a follower. It is not enough that he should be in submission and carry a continuous learning program but he must actually follow the Master.

CONDITIONS OF DISCIPLESHIP

Does everyone have the capacity for discipleship? Are there some who are unable to qualify? Could this be the reason the young ruler turned away? Luke 18:23. Jesus never hedged on the rigid requirements set forth to one who would follow Him. There were many who were inclined to look upon Jesus as utopia after He fed the thousands with the pitiable small lunch of the little boy. They thought Jesus would supply the native hunger of man. He would make life extremely easy. He would reduce work and free man from the bondage of seeking his daily bread. Jesus immediately set forth the terms of His discipleship to counteract this false reasoning.

A disciple must deny himself. The meaning of "deny himself" is not to deny some of the delicacies or conveniences of life, but to actually deny self. He would refuse to be obedient to demands from his own nature. He would prune himself as carefully as a grove man would prune his trees for fruit. This kind of denying is not easy. We may leave off some of the possible possessions and suffer little serious consequences, but when denial of self is engaged one changes the center of his life's organization. The will of God as known through Christ supplants the selfish will of the individual.

The second qualification is that of crossbearing. No one forced Jesus to take His cross. He voluntarily chose to bear it, and a Christian has a cross to bear. He voluntarily and willingly lifts it as Jesus lifted His. This cross is not a burden placed upon man by circumstances he cannot control, but it is the choosing of that which is a burden to be borne with joy. One finds joy in crossbearing but never ease.

Sunday School Lesson

December 4, 1955

Luke 9:23-36

The third qualification was to follow Jesus. It is easier to sing "Wherever He Leads, I'll Go" than to actually follow. Jesus leads into waters deep and beside the forests dark. Jesus contacts one with big things. He is in mighty dealings.

Choice always presents an alternate. Jesus called attention to the alternate. "If a man doesn't choose to follow me, what's ahead of him? What is the gain if a man has the whole world and loses himself? What if one does not care to be my disciple and to follow me, though the following will be costly?" One is never compelled to go with Christ, but he should at least look at the cost if he does not. Then he can make his mind in full enlightenment. Some never choose Christ or consider the consequence. They merely drift like an inanimate object.

THE TRANSFIGURATION

The disciples might have been shocked by the strenuous demands Jesus placed upon discipleship. They might have wondered if the reward was really worth the cost. To silence forever this question within their lives, Jesus was transfigured before the eyes of three of the disciples. Each of the synoptic writers gives a record of this transfiguration. Jesus was transformed upon a mountain top in a glory that could only come to one who had fully obeyed God. Jesus was showing the rewards of his personal discipleship. This transformation thrilled Peter to the extent that he thought life had been climaxed and there was nothing further. His desire was to build three tabernacles and let that be the end. The parade would stop right there on that high hour. Peter became so engrossed in his own satisfaction at the sight of the Transfigured Master that he forgot the mass of people at the foot of the mountain who still depended upon Jesus. Who needed the help of the Master to cure disease and oust sin from their lives.

The transfiguration accomplished two purposes, each of which filled a definite need. First, it assured the disciples that this One was the Son of God. Henceforth, Jesus is going to walk close to the valley of the shadow. Even His disciples will fail to understand the meaning of the cross. They will not comprehend the fact that Jesus must suffer and die for the sins of individ-

uals and the world. These disciples needed the assurance that this One was definitely and surely the Son of God. The transfiguration accomplished this. There would be no further doubt.

The second purpose that found fulfillment was that of comfort to Jesus. Ahead was death; the death on the cross. He would never shrink from death, but that did not relieve Him of the anticipation of it and suffering connected with it. Here He talked to two who had gone before about His decease. Moses died upon Mount Nebo. God was his undertaker and no one knew of his grave. Elijah didn't die, but was translated into heaven. Now these two with their different ways of leaving this world talked to Jesus about His way of leaving. Surely the heart of Jesus was comforted by their unrecorded conversation. Jesus was made ready for the last days of His life. With a willingness to follow God to the cross, how could He but demand strict discipline in the lives of His followers?

PRACTICAL LESSONS

Successful Christians meet God's demand of discipleship. There are those who would like to water down the stringent, smarting demands of Christ. Others would like to choose what they personally desire to follow and leave other demands alone. Some would prefer to take the easiest and follow them religiously, but leave the hardest out of their experiences. However, the successful Christian accepts all demands of Christ and follows them. Do you know one who would never squirm in front of Scriptural baptism, but who would prase in stubbornness before the title question? Do you know one that would be very demanding at the point of the Lord's Supper but would be lax in front of the moral demands? Successful Christian living is that which permeates all phases of life.

Learning of Jesus is joyous. Every disciple is a learner and the more one learns of Jesus the greater his joy. How wonderful it is to be in this school of Jesus day by day. The transfiguration of Jesus with the attending cloud surely enhanced the appreciation of the disciples for Jesus.

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Emotional Maturity

The psychiatrists of today are disturbed by the number of people classed as neurotics. These people, in many instances, have adjusted themselves to small things, when actually they think that they are espousing the cause of big things. Frustration comes when it is revealed that these things for which they have been living are really tawdry.

The emotional growth of these people has been faulty and neurosis is the result. These neurotic people relinquish motive reaction and regress to childish reactions. These actions are precarious even in favorable circumstances. When you scratch one of them you find a child instead of an adult.

All people have what is known as emotional vulnerability, and when stress and strain bear long enough upon the emotionally vulnerable spot, the individual breaks down.

Vulnerable Spots

Some college men developed anxiety, resentment and flight impulses, because of the classroom routine and study restrictions. Many floundered and were dismissed from school. Some of them went into the armed services. In a great majority of cases actual combat was a therapeutic release, and they made excellent war records.

On the other hand, some college men who came from sheltered homes where they were never allowed to enter rough play, but always lived a well ordered life, found the classroom discipline and school routine to their liking. But, when this type joined the armed forces and was taught armed violence, despair and frustration was the immediate result. Of course they were soon sent back from the war front with "battle fatigue."

Thus the emotionally vulnerable spot can be many things to many people, but it is well to remember that everyone has these vulnerabilities and breaking points.

A fully mature person is less vulnerable and more adaptable than a less mature one. Some people can adapt to different situations more readily than others. In other words, his adaptability is high and his regressive tendencies low.

There was the college professor who had aspired to the presidency of the school, but, instead, he had to stand back and see someone else elected to the position. He became so jealous that he avoided all college functions, possible. This was carried over into his church life. He would go to church after all the opening preliminaries were over and just as the preacher stood up to preach, he would walk down the aisle and take his seat. As soon as the sermon was finished, he would get up and leave the building. He explained that he did not like to hear hymns sung, he did not care to hear the announcements, and public prayers always bored him. He never liked to be in a church during the offering because he always sent a check to the church once a year. In this case misdirected ambition was the vulnerable spot, and caused a church member to suffer from neurosis.

No doubt, you are asking "What does all this have to do with Baptists and their

churches?" Just this: Our communities are filled with immature people. Some of them are seeking desperately and pathetically for power to overcome the vicissitudes of life. They live in a crowded, busy world, yet they are lonely, forgotten, creatures. It might be a good thing for all the church leaders to analyze the program of the church, to see if for any reason it is possible to neglect or forget anyone. If there is one great fault with the churches of this day, we would say that it is the tendency to substitute organization for vital personal ministering.

Christ Is the Answer

What the people of our world need is an inner peace that can only come by a vital experience with the Prince of Peace. This can never come about by appointing a committee to get the job done. Man is constantly in the battle of "growing up." He must "grow up" in his church life. Paul put it this way. "When I was a child, I spake as a child, I understood (felt) as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11). Saul of Tarsus was a supreme example of a frustrated and defeated man. But when he, trembling and astonished said, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise." Saul arose from the earth to become Paul of the New Testament. He found not only salvation from sin but also an inner peace and his life was re-orientated.

This lack of inner peace on the part of so many people is the reason the world has known only about 375 days of peace in the last four thousand years. Hostility, brought on because of immaturity, comes out in many forms of which war is only one. It makes a racketeer of one person; it causes backbiting and gossiping by another individual; while in others it produces exploitation. (We see this form in some labor and management practices)

Psychological Misconception

There is a popular psychological idea that we should learn to live within our "topsy-turvy" world without stress or strain. This can be done (the modernist says) with some positive thinking. Yet, if the poor neurotic adjusted to his environment, there might be very little intellectual or spiritual growth. When a hog wallows in the mire, he is perfectly adjusted to the environment. He never wants to live on a higher level than that. So, mere adjustment of life to different situations is not the ultimate goal of man.

Man can never enter into his true heritage as a human unless he begins with the conquest of sin through repentance and faith in Jesus Christ as Lord and Saviour. Gospel preaching is proclaiming that in Christ man can master sin, the "undoer" of man.

Instead of trying to preach sermons on how to stop worrying; how to meet the behavior pattern of modern man and how to make life easier, there should be more on Christ and Him crucified. The preacher who believes that what people need is a release from tension is one who does not understand his high calling in Christ Jesus.—R.D.

The Racing Commission Resigned

A group of us were in the Governor's office last Friday, soon after the men on the Arkansas Racing Commission resigned. We were there to congratulate him and tell him how much we appreciated his stand. We heard the Governor say, (as he pounded the desk with his fist) "There will be no dog races in Arkansas under this Administration. Unless the people vote for it or the courts decree it."

We believe that Arkansas Baptists agree that our Chief Executive made the wise and best move in keeping dog racing out of our state. If you believe this, sit down and write the Governor a letter commending him.

When our governmental leaders perform some ungodly act or promote some questionable enterprise, we respond with criticism. Now we should be just as willing to respond when a good deed is performed.

Oh, you say, "He signed the liquor bill which took away our local option elections, except at general election time, and I am against him." Yes he did sign that bill and we did criticize him, but now when the Governor takes a stand for the right we should be just as ready to commend him.

When we as Christians take a firm and positive stand for righteousness, then commend our public servants when they take their stand for the right, we will be promoting morality and civic righteousness.

Now that you have read these lines, why not sit down right now and write that letter? Do it today! Do it because this is not a dead issue, and the racing "gang" is pulling every "string" and nailing down every "wire."

We want to vote all racing out of the state at the next general election and we believe this will help us do it. — R. D.

Cooperative Program

The Cooperative Program is your tithes and offerings supporting world missions through one central agency. The Cooperative Program is the greatest bargain that Southern Baptists have received from God in a long time. God has given to us a practical workable plan to carry out the Great Commission. "Jesus called unto him the twelve and began to send them forth two by two" (Mark 6:7).

Through the Cooperative Program of Southern Baptists that same Lord is able to send them forth two by two, ten by ten, hundreds by hundreds, and thousands by thousands.

Individuals and churches ought not to forget that when it comes time to give to Kingdom causes.

The response on the part of Arkansas Baptists has been phenomenal. From 1945 to 1954 the total gifts through the Cooperative Program have increased 272 percent. Check the record of your church and if you find that her gifts, through the Cooperative Program have not kept pace, maybe, beginning with January 1, 1956, you can help lead your church to "step up" her giving.

But in all giving and serving there must be a conviction that God is tremendously interested in all peoples, in all lands.