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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, MARCH 1, 1956

NUMBER 9



LUOMA PHOTA

Fog is Dangerous to Life

See Page Three

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

The State Baptist Paper

By JAY W. C. MOORE

Associational Missionary, Faulkner County Association

A missionary spent two weeks in a Baptist home in Texas while conducting a revival meeting. Two boys, a twelve year old and a sixteen year old, were in this home. The Baptist Standard began to come to this home through the church budget just as the Junior boy was forming his reading habits. The Junior boy read page after page of the Standard, the missionary stated. The sixteen year old had already formed his reading habits when the Standard began its weekly appearance in the home. He read for hours from True Story, True Romances, and True Confessional magazines, magazines so sexy and vulgar and putrid that at one time they were barred from the mails. The Junior boy was saved in the revival and became a Baptist preacher. The other boy wasn't saved and later served a term in the penitentiary. The denominational paper was a tremendous influence for good, Christ and righteousness in the Junior's life. Suppose the Standard had come before the sixteen-year-old had formed his reading habits?

Yet some good Baptists will throw up their hands in holy horror because they find a few copies of the Baptist paper in the wastebasket at the post office. At once they start agitating to drop the paper from the budget of the church. They consider it an outrage and an unpardonable waste of the Lord's money to send the paper to a few people who leave it in the wastebasket at the post office in order to save the few pennies which are wasted by these thoughtless people. They will deprive the whole church membership, perhaps 100, 200, 300 people, of the benefits of the paper in order to save the few

pennies represented by the Baptist paper left in the post office wastebasket. They do not use the same reasoning when they see Sunday school and Training Union literature left at the church in the pews, on the chairs, scattered over the floor, or torn into bits. They would not think of starting a movement to take the Sunday school and Training Union literature out of the budget of the church. The Arkansas Baptist, or any state paper, should be provided the membership of the church on the same basis that Sunday school and Training Union literature is provided. Of course, those who discard the Baptist state paper to the wastebasket at the post office are thoughtless to say the least. Perhaps harsher terms could be applied to them.

It is an untruth when some tightwad in the church argues that half of the Baptist papers in a church budget goes into the wastebasket. I think around 400 Baptist papers come to our local office, and three are the largest number I have ever found in the baskets. So, Brother Pastor, just because three or four cheats throw the papers into the basket, don't feel, for a second, this paper should be cut from your budget. Think about the ninety-nine and nine tenths per cent who do read it. Think about the difference a Baptist paper helped to make in the life of a Junior in Texas, and there are thousands all over, like this boy in Texas, who have been helped by their Baptist papers. Think, too, about the information and inspiration the consecrated editors, men of God as they are, put into these papers week after week.

Promise of Religious Freedom Wins Throne for Charles II

LONDON, May 29, 1660 —(BP) — King Charles II made his triumphal entry into London today to ascend the throne occupied by his father, the late Charles I, until he was beheaded by the Puritans eleven years ago.

The king was given a tremendous ovation as he traveled through the streets to the palace, and there was rejoicing throughout the kingdom over the return of the monarch. After years of rebellion and civil strife, Charles II is expected to restore peace and orderly government to a weary England.

A promise of religious toleration from the king won for him general amnesty and the throne. He was called to power by a free Parliament which was impressed by his declaration that "no man shall be disquieted or called into question for differences of opinion in matters of religion."

Charles sent the declaration to Parliament in a letter from Breda, Holland, where he had been in exile. The letter was read to the governing body on May 2 by General George Monck, under whose protection the Parliament was called. The king left for England as soon as he received word from Monck and the assembly, arriving on these shores four days ago.

In spite of the King's offer of religious toleration and Parliament's strong preference for a monarchy, an important Protestant faction at first opposed the return of Charles II. The group demanded a treaty

and more definite commitments from the king before allowing him to ascend the throne. They soon relented, however.

The Protestants doubtless are suspicious of Charles' known Catholic sympathies. It has been pointed out that the monarch may have held out the promise of religious toleration to regain the throne, after which he may seek to restore the papacy.

No such development is likely at this juncture, however, as Protestant power has steadily increased in recent years. Parliament has made it plain that only a ruler of Protestant sympathies will be tolerated.

Parliament was clearly in favor of a return to the monarchy as soon as it was called into session a month ago. Opening deliberations were devoted to a castigation of the "odious and perjured tyrant" Cromwell, and denunciation of the murder of the late King Charles I.

When General Monck read to the assembly the letter from Charles II in which he offered religious toleration, extensive powers to the Parliament, and back pay to the army, there was little doubt that he would be called to the throne immediately.

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Southern Baptist Convention

—17th Century Baptist Press

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Every perversion and misuse of liberty tends by that much to jeopardize both church and state.

Negative Effect of Gospel

A Devotion By The Editor

"That seeing they may see, and perceive not; and hearing they may hear, and not understand."

"The duty men voluntarily refuse to do and in point of fact do not do, they at length become morally incapable of doing." It may be as truly said that the powers men refuse to exercise, and in point of fact do not exercise, they at length become incapable of exercising.

Our eyes are given us that we may see. But a person might conceivably bandage his eyes and so shut out the light until he would lose his sight. A person may refuse an appropriate response to the vision of the beautiful until he becomes incapable of appreciating the beautiful.

Our ears are given us that we may hear. But the sense of hearing is capable of discipline and control. Appropriate responses to what we heard may be cultivated or inhibited. The most beautiful harmonies in all the realm of music, which thrill one person until he tingles with excited joy to the tips of his fingers, will tire another person and grate on his nerves.

We are given intellects with the powers of thought and reason. By the exercise of these powers we may properly adjust ourselves to the intelligence which controls and directs the universe. But the most casual observation will disclose to us the illogical lives which run counter to every reasonable and intelligent course of life.

We are given hearts and souls which are capable of responding to the creative and spiritual approaches of the eternal God. But the undisciplined and depraved nature of man recoils from the presence of God and refuses to respond to the appeals of His love.

What shall we say of those who see not the beauties of Christian life and character, or of those who hear not the melodies of Christian love and grace, or of those who perceive not the truth of the gospel, or of those who respond not to the appeal of eternal life?

They have eyes but see not, they have ears but hear not, they have hearts but understand not.

"... Of God, but unto them that are without all these things are done in parables;

"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" Mark 4:11, 11b, 12.

ARKANSAS BAPTIST

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From The Editor's Desk

Fog Is Dangerous to Life

Everyone recognizes the potential danger involved in traffic when the highway is shrouded with fog. Fog limits the automobile driver's vision to a very short distance. He cannot see the warning signs far enough ahead to take the necessary precautions at high speeds. It is necessary to slow down in order to make the curves safely and to avoid collisions with other motor vehicles. The motorist is under a tremendous nervous strain when driving through a dense fog.

Foggy Thinking

Foggy thinking and foggy ideas are just as dangerous to life as the fog which settles over the highways. It is just as necessary for one to slow down to order his course of life carefully or even to halt completely when his intellectual processes become foggy and uncertain.

The apostle Paul recognized the danger of foggy thinking when he admonished the young man Titus to "let no man despise thee." The word which Paul used and which is translated despise, means to "think." A preposition is added to the word which means "around." Literally we have the exhortation to let "no man think around you." Or let no man outthink you, think circles around you, and so confuse you and bewilder you. Of all people in the world Christian people ought to think straight to get out of and above the fog of crooked, evil thinkers. In order to get above the fog Paul admonishes the Colossians to "set your affection (mind) on

things above. . ." To the Philippians he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Get your head out of the fog or more accurately, get the fog out of your head and see life, the issues of life, the problems of life, the opportunities and the glories of life with a clear vision and in true perspective. Only so may one avoid the dangers of foggy, confused thinking.

Reversed Values

The same tendency to confused, foggy thinking was recognized by Isaiah in his day. He warned against such confusion or the deliberate reversing of values when he said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

A case in point is facing Arkansas at this very moment. We refer to the dog racing issue in which we, the state of Arkansas, the citizens of Arkansas, and the officials of the state of Arkansas, find ourselves involved. The issue is in the courts. It is before the governor and the racing commission. Lawyers are battling over the issue.

Arkansas

There is a group of people outside the state of Arkansas who are trying to force

upon this state this evil of dog racing and pari mutuel betting and they are telling the people of Arkansas that it is good for the state. They are putting "evil for good, and good for evil." And some of the people of Arkansas are foggy enough in their thinking to believe them.

One judge in Arkansas allowed these people to think circles around him, and so confused him in his thinking that he ordered the racing commission to grant a permit to Southland for dog racing in West Memphis.

The issue is likely to go to the Supreme Court before it is settled. Let us hope that the courts and the state officials will get the fog out of their thinking and their heads above the confusion which the racing interests are trying to create. Let them think straight on this issue.

The racing issue which faces Arkansas at the present time is but one example of the confused, foggy thinking. There are other issues which create just as much confusion as the racing issue.

Finally

But aside from these issues which involve the whole state, there are personal issues which involve smaller groups or the lone individual. It requires straight thinking to chart one's course of life through all the confusion, misunderstanding, and fog by which life is beset. Let us heed the admonition of the apostle Paul:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Faultfinding . . .

A Delightful Occupation

It is easy to repent of the other person's sins. It gives one such a comfortable feeling to find the faults in others of which one is not guilty. It gives one a sense of respectability, even superiority to discover that other respectable people are guilty of certain sins which the one finding fault is not guilty of. There is a common human tendency to exaggerate the faults of others while minimizing one's own faults. Once a person experiences the satisfaction of discovering in others faults and sins of which he himself is not guilty, he is likely to become confirmed in the habit of picking others to pieces while ignoring his own shortcomings, faults, and sins. He uses this system to comparison to his own advantage to induce a false sense of well being and contentment.

Dangerous Practice

The danger of this practice of faultfinding is that by comparison with others he justifies his own sinfulness and becomes so satisfied with himself that he makes no effort to correct his own faults. He becomes satisfied with himself as he is.

Jesus had something to say about looking for the mote (speck) in the other person's eye, while at the same time not con-

sidering the beam (saw log) in one's own eye. He had a very uncomplimentary name for such persons — hypocrite.

This tendency is so common and widespread that it is used by individuals and groups for personal advantage and self-aggrandizement. It has become the stock in trade of politicians and political parties. Charges and countercharges by politicians and political parties have become so rife that the average voter finds it difficult to sift the truth out of all the verbiage that is heard in political campaigns and to discover basic principles for which they should cast their votes.

Enters Pulpit

However, this practice on a larger scale and beyond the circle of community gossip, is not confined to politics, politicians, and political parties. Perhaps it has its most tragic results in the area of religion.

Frequently, when the pastor, for one reason or another, runs short of positive messages, his pulpit ministry degenerates to the level of critical harangues and finding fault with his church congregation. It is often true that when a preacher considers that he is not getting the recognition from the

churches and the denomination which he deserves, he begins to find fault with individuals, with institutions, and with the denomination and therefore consider themselves at liberty to point to the faults, weaknesses, and the sins of all denominations. Because this tendency to faultfinding is so general and widespread, anyone who parades the faults of others continuously will have a certain following. This following is made up of those persons who find comfort and contentment in their own shortcomings and faults simply because there are paraded before them the faults of others.

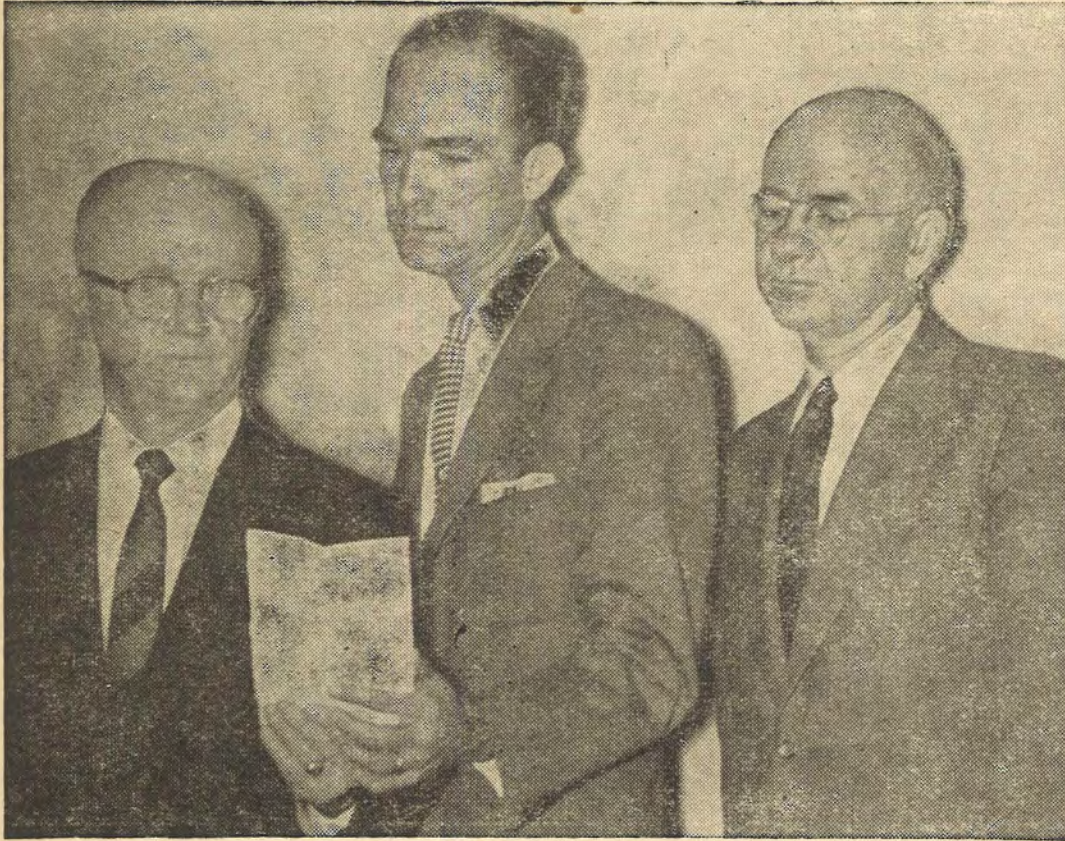
Bitter Harangues

This practice of faultfinding goes a step further, and we find that it has invaded the ranks of organized Christianity and denominational life. There are denominations whose major emphasis seems to be on the faults, real or imaginary, of other denominations. Their pulpits ring constantly with bitter harangues on what they consider the faults and failures of other denominations. They charge other denominations with heresy, with modernism, and with a general departure from the teachings of the Bible. It isn't necessary for them to prove their charges or to make sure that they are based upon facts. Such denominations live on a fight, a dispute with other Christian denominations. Since they can thrive only if they are in an argument, though it be onesided,

(Continued on page nine)

Kingdom Progress

Press Association Officers



H. H. McGinty, left, editor of the Missouri Baptist paper, *Word and Way*, has been elected president of the Southern Baptist Press Association. Secretary-treasurer is

Hoyt Gibson, center, editor of the *Kansas Baptist Digest*, and Leon Macon, editor of the *Alabama Baptist*, is vice-president.

—Baptist Press Photo.

Reese Begins Fourth Year At Beebe

Sunday, February 19, marked the beginning of the fourth year for Reese S. Howard as pastor of First Church, Beebe.

In a December business meeting, the Beebe church set the date of February 19 as the "Day to Retire our Church Debt." Pastor Howard states: "The day came last Sunday, it was raining and cold, but it was also a day of victory for us. The people brought more than enough to retire the debt. Now we are debt free. In fact, it is about two years ahead of schedule."

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Louisiana Sketches Okayed

Architect's drawings for Louisiana College's proposed new \$500,000 dormitory building program, in Pineville, have been approved by the college's long-range building committee. President G. Earl Guinn said the college hopes to take bids about May 1.

Anonymous Donation

An anonymous donor has given Mars Hill (Junior) College \$65,000 on two conditions: (1) that the Baptist college raise an equal amount, and (2) that the total amount be used to renovate two men's dormitories.

—Baptist Press

Georgia RA Secretary

Lawrence P. Hardy, Savannah minister, has been elected secretary of Royal Ambassadors for the Georgia Baptist Convention. He will be an associate in the Brotherhood department which administers the program. Hardy is a graduate of Mercer University and Southeastern Baptist Seminary. He will begin his new duties April 1.

Education On the Move

—Literally

Sociologists have been telling us about the mobility of the American population. Come May 21, some of them will get first-hand experience.

Those that teach the subject at Wake Forest College will get experience, anyway. That's the day one of the more unusual moves gets started — the whole college is moving 110 miles to Winston-Salem, N. C.

In the brief period of 27 days — hardly more than it would take many housewives with only their brood to worry about to make the same move — Wake Forest College must get its journey done.

Graduation exercises on the Wake Forest Community campus will be held on May 21, and on June 18, the Baptist college must open its summer school on its new campus in Winston-Salem.

—Baptist Press



More and more churches are placing the *Arkansas Baptist* in the church budget in order to keep their people informed on what Baptists are doing. Surely you don't want to miss the boat and be left behind in your knowledge of the accomplishments of your denomination.

Subscription Analysis

New Budgets:

Fairdale Church, Central Association, L. C. Ward, pastor.

Corinth A, Rt. 5, Hamburg; Ashley County Asso.; Raymond Carpenter, pastor.

New Club:

Sardis Church, Montrose; Ashley County Association; Wayne Givens, pastor.

Worthy of mention are two subscriptions added to the club of the Gosnell Church of Blytheville. One of these subscriptions is for Irving Shook of Easley, South Carolina. Sending in the subscriptions Mrs. Gladys Jones remarks: "I think it is a wonderful compliment to our state paper that an Air Force man, after receiving the paper for only a few months, wishes to send it to his brother in South Carolina."

Red River Association has 14 budgets; 3 clubs; 19 with neither.

Rocky Bayou Association has 8 budgets; 2 clubs; 5 with neither.

Stone-Van Buren-Searcy has 5 budgets; 3 clubs; 11 with neither.

Tri-County Association has 7 budgets; 6 clubs; and 23 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*.

Youth Fellowship

Mountain Pine Church has organized a youth fellowship with 55 members. The group meets weekly and conducts a program consisting of a devotional period, song service, program, and refreshment and entertainment period. Recently the group staged a Sunday night program before the whole church. The aim, as stated in the report to the *Arkansas Baptist*, is to teach the young people to participate in the meeting of the church, to use the scriptures in the expression of their own ideas, to enjoy singing religious hymns and to serve in special functions of the church.

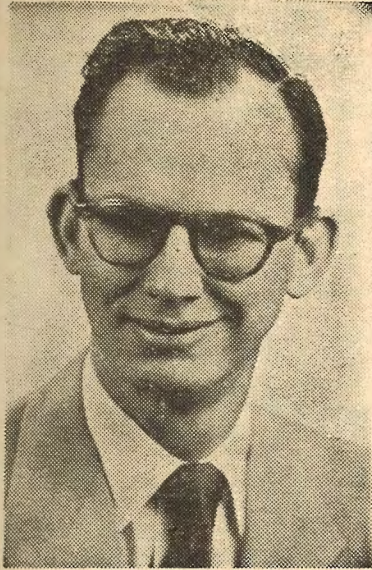
R. G. Tucker is pastor of the Mountain Pine Church.

Association Buys Missionary's Home

Stone-Van Buren-Searcy Association recently purchased a home and office for the missionary, Thurlo Lee.

The six room house and three room office building is located on two adjoining lots across the street from the First Church of Leslie. The buildings were bought for \$6,500.

Greenwood Pastor



HERMAN SANDFORD

Herman Sandford assumed his duties as pastor of First Church, Greenwood, January 1. He went to the Greenwood church from North Side Church, Fort Smith.

Mr. Sandford holds the B. A. and M. A. degrees from Baylor University, Waco, Texas, and has also done graduate work in education and English. He is a native of Lufkin, Texas, and formerly taught at Wayland College at Plainview, Texas, and served as dean of students there.

Mrs. Sandford also holds the B. A. and M. A. degree from Baylor and taught at Wayland College. The couple are the parents of three daughters, Susan, six; Linda, three; and Mary Kay, six months.

Crossett Pastor On Focus Week Program

Robert L. Smith, pastor of First Church, Crossett, will be one of the major speakers at the annual religious focus week at Ouachita College, March 5-9.

Mr. Smith is from San Antonio, Tex., where he attended Trinity University. After graduating from Centenary College in Shreveport, La., with a degree in business administration he served in World War II as a pilot.

Before going into the ministry he worked as a commercial artist. He attended Southwestern Seminary in Fort Worth, Tex., where he graduated with a B. D. degree. He has been pastor of First Church in Crossett since 1953.

Mr. Smith is well known as an accomplished artist and will give chalk-talks at the focus week meetings.

He is married and has two children, a son, age 9 and a daughter, age 5.

Minister Ordained

Lakeview Church, Red River Association, ordained their pastor, David Stevens, February 8.

Joe Burnette, pastor of Snyder Church, served as moderator of the ordaining council; Marshall Penn, pastor of First Church, Detroit, Texas, conducted the examination; Thomas Urrey, pastor of Hagler Church, served as clerk; Theo Cook, pastor of Green Memorial Mission, Little Rock, offered the ordination prayer; Dr. Raymond Coppenger of Ouachita College, delivered the sermon.

Mr. and Mrs. Stevens are students in Ouachita.

Gaines S. Dobbins to Golden Gate Seminary

The board of trustees of Golden Gate Baptist Theological Seminary held their annual meeting in Berkeley, California, February 14-16. At the close of the sessions, Dr. Harold K. Graves, president of the seminary, announced several important faculty additions and administrative staff changes. These are:

Dr. Gaines S. Dobbins, eminent in the field of religious education and for 37 years a professor at Southern Baptist Theological Seminary, Louisville, Kentucky, as Distinguished Professor of Church Administration. David Appleby, Assistant Professor of Music at Wayland College, Plainview, Texas, as Assistant Professor of Music Theory and Piano. Dr. Clayton K. Harrop, currently a Golden Gate instructor in New Testament Interpretation, faculty status as Assistant Professor in that field. Dr. William A. Carleton, administrative assistant, full Professor of Church History.

In effecting administrative staff changes, the trustees also elected Dr. Carleton dean of the seminary. Dr. Jack W. Manning will become director of field work. Miss Isma Johnson was named registrar. Dr. A. J. Hyatt, pastor of First Southern Baptist Church, Richmond, California, was elected librarian. Dr. S. Madge Lewis, who has directed the library program or the past five years, will be supervisor of technical and reader services.

The election of Dr. Dobbins to the Golden Gate Seminary faculty certainly is evidence of vision and planning by seminary leaders in the Southern Baptist Convention. Relative to Dr. Dobbins' forthcoming relationship, Dr. Duke K. McCall, president of Southern Seminary, paid this tribute:

"I congratulate Golden Gate Seminary upon securing the services of Dr. Gaines S. Dobbins as Distinguished Professor of Church Administration. I will personally feel a deep sense of loss in the leaving of Dr. Dobbins, because he has been such a tremendous source of strength and experience, having served as acting president of Southern Seminary before I came and having served as the first dean of the School of Religious Education in its formative period. But I am glad that during his retirement he is able to extend his ministry to this newer area of our Southern Baptist work and that he is going to continue his leadership in a sister institution."

No less aware of the great impact Dr. Dobbins' election will make upon the total program at Golden Gate is President Graves, who said:

"Golden Gate Baptist Theological Seminary is proud to announce the coming of Dr. Gaines S. Dobbins to its faculty as Distinguished Professor of Church Administration. After 37 years of service at Southern Seminary and having reached retirement age, he has consented to spend some years in our institution to help shape its program, especially in the area of religious education and church administration. Convinced that no man among us has a better understanding of the work of a church, we feel that Dr. Dobbins can give leadership to our institution in this area that will assure a good program of training. Along with his associates here, he will train leadership for churches in the West."

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Deacons Ordained

Claud Hubbard and Eugene Williamson were ordained as deacons by West Side Church, Forrest City, Sunday, February 19.

London Joins Baptists



H. B. LONDON

H. B. London has joined the First Baptist Church of Dallas, Texas.

Mr. London came to the Baptists from the Nazarene Church. He was district superintendent for the Nazarene Church for ten years in Arkansas. He has been widely recognized as an evangelist by the Nazarenes and used extensively in that capacity by the Nazarene Church. He has also made two world tours and conducted meetings in Belfast, Ireland, Leeds, England, and held services in China and Japan and various other countries. His twin brother, Dr. Haskell B. London, is minister of music for the Northeast Baptist Church, Oklahoma City, Oklahoma.

Mr. London hopes to continue his evangelistic work among Baptists. He may be reached at his home address, 2300 Brigden Road, Pasadena, California.

Minister Ordained

Raymond Carpenter was ordained to the gospel ministry on January 29 by First Church, Hamburg.

Pastor E. E. Grier delivered the message; Bob Smith, pastor of First Church, Crossett, conducted the examination; J. W. Buckner, pastor of Temple Church, Crossett, offered the prayer; Carl Locke, brother-in-law of the candidate, presented the Bible.

Mr. Carpenter is pastor of Corinth Church. He and Mrs. Carpenter have three children, Billy Ray 10, Glen Allen 7, and Richard Arnold 4.

Weekend Revival

Wynne Church had the services of Wayne Smith of Ouachita College and the Ouachita College Male Quartet in a weekend revival, January 26-29. The quartet was composed of Carlisle Phillips, Jim Buckner, Fred Spann, and Jerry Kirkpatrick. There were seven additions to the church, two on profession of faith and baptism. On Sunday, the 29th, the young people and intermediates of the church filled all the church offices, taking charge and carrying on all the work of the different organizations for that day.

Pastor Allen Van Horn served as moderator of the ordaining council; Ben Rowell, pastor of Beck Spur Church served as clerk. Dale Worsley, pastor of Burnt Cane Church, conducted the examination. W. F. Carlton, pastor of Wheatley Church, delivered the sermon and charge. W. M. Thompson, pastor of Riverside Church, offered the prayer.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

30,000 Hear Graham In Hong Kong

More than 30,000 persons jammed-packed one of Hong Kong's largest stadiums to listen to American evangelist Billy Graham. It was by far the largest religious gathering in the history of this British colony.

An estimated 1,500 made "decisions for Christ."

The evangelist was introduced by Hong Kong's governor, Sir Alexander Grantham. He received a thunderous ovation.

Earlier, Mr. Graham spoke to 200 missionaries at a luncheon, arranged by the Billy Graham Crusade Committee.

Just before Mr. Graham arrived, one of his associate evangelists held daily revival meetings at a school for three consecutive nights. These meetings were attended by capacity crowds of about 3,000 and 324 conversions were reported.

Queen Elizabeth Pleads For Religious Tolerance

Queen Elizabeth II pleaded for religious tolerance in a speech in Kaduna, Nigeria, and expressed hope that the government of Nigeria's Northern Province, of which Kaduna is the capital, would always allow freedom of worship.

The Northern Province, predominantly Moslem, is currently redrafting its constitution in preparation for Nigeria's achievement of self-government, expected in the near future.

The Queen's speech was in reply to an address by the province's Prime Minister Al-haji Ahmadu, Sardauna (chief) of Sokoto. Located 225 miles northwest of here, Sokoto is the religious and political center of the Moslem Fula tribes inhabiting the province's northernmost regions.

In his address, the Prime Minister said that "we have yet to find the unity which is essential if racial and religious suspicions are to give way to kindness, tolerance and respect for each other's way of life."

Queen Elizabeth in her speech paid tribute to the missionaries, teachers and technicians who "have brought the benefits of education and prosperity" to the Northern Province. During her visit to Nigeria she and the Duke of Edinburgh received many mission leaders and Christian native chiefs.

Kentucky Legislature Passes Clean Comics Bill

A bill to ban the publication, sale and distribution to minors of comic books devoted to "crime, horror, physical torture, brutality or illicit sex" was passed by the Kentucky General Assembly. Gov. A. B. Chandler is expected to sign it into law.

The measure provides a penalty of \$1,000 or imprisonment for a year, or both, for publishing such comics. Their sale to persons under 18 will be punishable by a fine of up to \$500 or a jail sentence of up to six months, or both.

Display of such books in newsstands, book stores, drug stores, or any other mercantile establishment where they may be seen by minors is specifically declared to be a viola-

Top Kentucky Court Upholds Garbed Nuns in Public Schools

In a 6-1 decision, the Kentucky Court of Appeals ruled that garbed Roman Catholic nuns may teach in the public school system of the state.

The State's highest tribunal also held that school boards may rent buildings from the Roman Catholic Church to conduct public schools.

Judge Porter Sims wrote the majority opinion which affirmed all major points in a Sept. 28, 1954 ruling of Franklin Circuit Judge W. B. Ardery.

"We find no provisions of the Federal or State Constitutions," it said, "which are violated by sisters teaching while wearing a religious garb, emblems, or in donating their salaries, or in the various school boards renting buildings from the Roman Catholic Church in which to conduct public schools."

In his dissenting opinion Judge Astor Hogg acknowledged the right of nuns to teach in public schools but said they should do so in civilian dress.

"Let these sisters when in the school rooms," he said, "exchange their religious raiment and insignia for dress or garment that is without distinctive suggestion and which does not itself proclaim sectarianism in action, and I shall be the first to approve."

Congress Aids Chinese Prof. At Baptist College

Congress has passed a special bill to allow Prof. Shih Ming Wang of Baptist-owned Grand Canyon College, Phoenix, Arizona, permanent residence in this country.

Prof. Wang has been teaching mathematics and science at the school for more than two years. At present, he is acting head of the science department.

Dr. Arthur M. Lee of the college has led a 14-month fight to prevent Prof. Wang's deportation to Java, because no quota was available for Chinese nationals.

As a result of passage of the Wang bill the U.S. Immigration and Naturalization Service has notified the professor that he will receive a visa for permanent residence in this country.

Once head of the science department at the University of Nanking, Prof. Wang fled China when the Communists took over. As an administrator of Chinese schools in Java, his strong opposition to Communist infiltration of the schools incurred Red anger. He fears retaliation by the Communists if forced to return to Java.

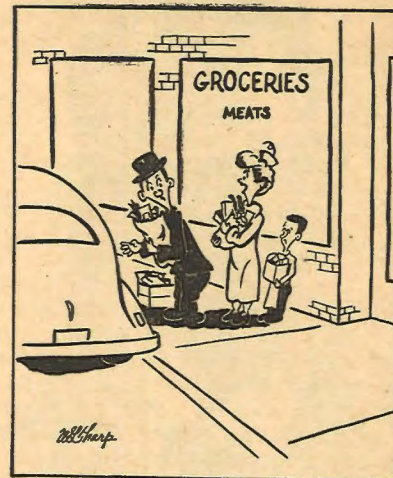
The instructor entered the U. S. on a student visa which expired. Three of his children are in this country as students and Prof. Wang hopes that his wife and son can join him now.

Senator Barry Goldwater and Rep. John Rhodes of Arizona were instrumental in getting the Wang bill through Congress.

tion of the ban and carries the same penalties as for the sale of them.

The bill authorizes the state's attorney, a county attorney, or any citizen to bring legal action to enforce the law.

A Smile or Two



"Oh Dear! I forgot the loaf of bread we stopped for!"

4 year old version:

The story was about Zacchaeus climbing up in the Sycamore tree.

When she got home someone asked, "What was your Sunday School lesson about today?"

"Well," she elucidated, "it was about a little man; and he climbed up in a motorcycle tree!"

A reporter from a big city newspaper stopped at the office of a little rural weekly. During the conversation he asked the aged editor of the weekly, "How do you manage to keep a circulation in a town where the people know what everyone else is doing?"

The country editor grinned a little and replied, "The only reason they read the paper is to see who's been caught at it."

Small boy to chum: "I know I'm not adopted because if I was they would have sent me back by now."

The reason a fellow hesitates to propose these days is because two can't live as cheaply as once.

—Grit

Have you noticed how much brighter than people machinery seems to be getting?

—Quote

A girl who went away to college last fall made sure that she would be remembered around the house by leaving notes in all sorts of improbable places. They are still turning up, now and then, and the last one was quite embarrassing, too. Her mother, dusting a picture on the living-room wall, found a note that had been tucked behind the picture. "It's about time!" was the laconic message.

—Milwaukee Journal

Two hunters had been out in the woods for several hours and one of them had been growing uneasy. Finally panic overcame him. "We're lost!" he cried to his companion. "What on earth are we going to do?" "Take it easy," said his composed friend. "Shoot an extra deer and the game warden will be here in a minute and a half."

The teacher had been giving a lecture to his class on modern inventions. "Can any of you tell me of anything of importance that did not exist fifty years ago?"

"Me!" exclaimed one of them.

News From Baptist Press

Christ's Love Pattern For Public Relations—Holloway

"Although God could exist supremely without the public, he was concerned enough through his infinite love to send Christ in person, and later, his Holy Spirit, to obtain participation in Christianity."

This is the mold into which Southern Baptists must fit their public relations programs, according to Leonard L. Holloway, Dallas, public relations director for the Baptist General Convention of Texas.

The statement was made at a workshop of the Baptist Public Relations Association recently. Holloway is association president.

Addresses and group discussions focused on the question: What does "public relations" mean and what is required for successful public relations for Southern Baptists?

About 100 Southern Baptist denominational workers attended. They write and edit news for Baptist papers and magazines, prepare television and radio programs, produce religious films, and serve as public relations officers for Baptist colleges, hospitals, and boards.

James L. Sullivan, Nashville, executive secretary, Baptist Sunday School Board, described public relations in these words: "It is a constant program of interpreting the true character and ministry of an institution to the public, and in return, the relaying of both favorable and unfavorable public reaction to management."

Hospital Administrators, Chaplains Elect Officers

Administrators and chaplains of hospitals affiliated with the Southern Baptist Convention met in St. Louis recently and elected new officers.

Administrators, meeting in an organization known as the Southwide Baptist Hospital Association, installed Robert Guy, of Baton Rouge General Hospital, Baton Rouge, La., as president, and elected Edwin B. Peel, of Georgia Baptist Hospital, Atlanta, as president-elect.

Emmett R. Johnson, of Western Baptist Hospital, Paducah, Ky., was re-elected secretary-treasurer of the administrators' group and Frank Tripp, New Orleans, was re-elected executive secretary.

Chaplains of the Southern Baptist hospitals, organized as the Southwide Baptist Chaplains' Association, chose B. B. Hilburn, Kentucky Baptist Hospital, Louisville, president; H. L. Hawkins, Baptist Hospital, Alexandria, La., vice-president, and E. A. Verdery, Georgia Baptist Hospital, Atlanta, secretary-treasurer.

The two Southern Baptist groups met in connection with sessions of the American Protestant Hospital Association. They will meet in Chicago next February, and in Atlantic City, N. J., in 1958.

Betheas Provide Second Major Baptist Donation

Dr. and Mrs. Percy A. Bethea, of Darlington, S. C., have given \$50,000 to Southeastern Baptist Seminary in Wake Forest, N. C.

The gift represents their second major contribution to Baptist work in the Carolinas in the last six months.

Southeastern President S. L. Stealey said the \$50,000 is half of an endowment for the student aid fund at Southeastern which the Bethesas plan to establish during the year.

The Bethesas have donated \$100,000 cash and more than 170 acres of land to South Carolina Baptists who plan to build a home for the aged.

Gezork Among Churchmen Taking Trip to Russia

Herbert Gezork, president of Andover Newton Theological School and former vice-president of the American Baptist Convention, will be one of nine church leaders visiting Russia for 10 days in March.

The visit is sponsored by the National Council of Churches of Christ in the U. S. A. Gezork spoke to Southern Baptists in Convention at Miami last year and also addressed the Baptist World Congress in 1955.

Caudill Guest For Finnish Centennial

R. Paul Caudill, pastor of First Baptist Church, Memphis, will be guest speaker when Finnish Baptists observe their centennial at Jakobstad, Finland, June 21-24.

The theme of the centenary year is, "O Lord, Revive Thy Work in the Midst of the Years." Finnish Baptists trace their history to beginnings in the Aland Islands in 1856.

Caudill said he plans to visit other European nations but his itinerary is incomplete.

14 Golden Gate Students Form Flight Organization

Fourteen men attending Golden Gate Seminary, Berkeley, Calif., have formed a Baptist Missionary Pilot-Training Association.

The organization will provide flight training to seminary students who feel they need to know how to fly in their work as ministers.

The association has purchased a training plane and is conducting ground-school training already.

Pruden at Mars Hill

Edward Hughes Pruden, pastor of First Baptist Church, Washington, spoke at ceremonies commemorating the 97th year of chartering Mars Hill College, Baptist junior college, Mars Hill, N. C.

Church Blood Bank

Members of Broadmoor Baptist Church in Shreveport have established a blood bank that will supply blood to church members whenever there is a need. Blood on deposit in the blood bank will be donated by members.

District Convention Picks Education Head

Winston H. Ambrose has been elected director of the department of education for the District of Columbia Baptist Convention.

Son of a Baptist minister in Michigan, Ambrose comes to the local convention staff from the First Baptist Church, Silver Springs, Md., a Washington suburb. He is a graduate of Southern Baptist Seminary, Louisville, Ky.

An educational office in the District was created at the annual District convention session last Fall.

Between 1775 and 1955, 1,130,393 Americans died in the eight United States wars; while between 1900 and 1955, a total of 1,149,414 died in United States highway accidents.

Another world war would cost the United States \$4 trillion, according to a recent Navy estimate. This would be approximately ten times that of World War II.

—Survey Bulletin

Proverbs 14:21: "He that hath mercy on the poor, happy is he."



Denominational Calendar

3 — First Primary Choir Festival, Immanuel Church, Little Rock.

5-9 — W.M.U. Week of Prayer for Home Missions.

Religious Focus Week, Ouachita College.

6-9 — Spring Conference, Southern Seminary.

14 — Founder's Day, Southwestern Seminary, Ft. Worth, Texas.

16-17 — State Training Union Convention, Ft. Smith.

23 — Youth Choir Festival, Robinson Auditorium, Little Rock.

24 — Junior Choir Festival, Immanuel Church, Little Rock.

25 — Home and Foreign Mission Day in Sunday School.

—00—

Counselor's Corner

By DR. R. LOFTON HUDSON

Actor Ambition

Question: I am a boy of twenty and hope someday to be an actor in the movies or on television. I truly feel that this is my talent and I believe that God sent me for this purpose in life.

My mother tells me that I should not think of things like being a movie star.

I am a Christian and am wondering if I am sinning or being worldly minded by dreaming of this.

Answer: I don't know much about movie or television stars but they tell me that it is a pretty strenuous life and very hard on a person's religion and morals. You certainly cannot afford to sell your soul, compromise, in order to be successful. Unless you are a rather strong Christian, you had better think of something less taxing.

Personally, I should like to see some fine Christian young men in Hollywood. The one-wife and loyal-to-Christ type. I hear that they are needed. We certainly need some top actors and actresses in religious films.

I'm sure your mother means well, but she doesn't know some of the fine Christian artists that I could name.

It's your life, boy. God gave it to you and He is the one to tell you what to do with it. When the last whistle blows, you will have to answer to Christ. If God were to lead my child to be a movie or television artist and she were to do so without violating her Christian ideals, I should be proud of her.

(Address questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Missouri.)

—00—

Dallas Host to Gift Annuities Conference

The first Southern Baptist Conference on Gift Annuities was held in Dallas Feb. 23 with 75 denominational leaders attending.

L. Taylor Daniel, associate secretary of the Southern Baptist Relief and Annuity Board, Dallas, directed the conference. The Board sponsored it.

Speakers included Porter Routh, executive secretary of the Southern Baptist Executive Committee and T. L. Holcomb, executive secretary of the Southern Baptist Foundation, both of Nashville; Arthur Smith, vice-president, First National Bank, Dallas; Floyd Chaffin, associate secretary, Relief and Annuity Board, and Daniel.

The Bible's Story

By ROBERT J. HASTINGS

Baptist Sunday School Board

Nashville, Tenn.

Have you ever noticed how quietly and peaceably the Bible begins? The solitude of eternity pervades as we open the first pages, and read of the breathing of life into the world.

And likewise a calmness, a tranquility, is noticed as one reads the closing verses of the Bible describing the glories of heaven. God's Word opens in the garden of creation and closes in the garden of heaven.

But between these two peaceful settings emerges a panorama of epochal events, the like of which have never been compressed within the covers of any other book.

Drama

Have you ever listened to a symphony concert? Notice one of the numbers as the great orchestra begins the soft, pastoral introduction. Tranquility pervades the entire orchestra hall. But in a matter of minutes the tempo quickens and the volume increases. The violins shriek and the cymbals clash and the drums reverberate through the auditorium. Rapidly the symphony moves along as it tells in gripping fashion of the rise and fall of some empire of the distant past, of a mighty battle, of a tempestuous love affair. And then toward the close, we hear again the soft, pastoral theme. The last measures are played and the end comes so quietly the audience is hardly aware of it. And there is a long wait before the applause.

And that's what the Bible is like.

Suspense

Or, on a still summer afternoon have you

heard the faint rumble of far-away thunder? At first, you wondered if it were really thunder or only the noise of a passing truck. A storm seems so far away when the sun is shining and the children are playing.

But again, unmistakably this time, the thunder returns. The cloud in the northwest looms larger, while jagged streaks of lightning try to tear it apart. The wind scatters papers and leaves down the street, and clouds of dust blow up in your face. It isn't long before the full force of the storm breaks upon you, with driving rain and hail, and thunder that seems to rock the very foundations of the earth. The wind, like a washerwoman, takes a sapling and twists it around as if to wring the very life out of it.

Soon the fury of the storm spends itself. The thunder rumbles in the distant southeast as the storm moves onward. The rain subsides, and the scattered clouds left behind drift aimlessly overhead, forming a canopy over the earth. There is a freshness in the air, a sweet smell, a benediction of peace. And just at sunset the sun finds an opening in the clouds and spreads a warm diffused glow over the trees and grass, which sparkle now as if they were covered with resplendent diamonds. Peace and quietness have come again as the children wade and splash in the newly formed puddles of water.

Tragedy

And again, that is the Bible. For it opens softly in God's garden of love and provision

for His own. Here there is no noise, no confusion, no sin, no sorrow, no strife. But surely and swiftly the story mounts higher and higher and faster and faster. Temptation comes, and man yields. A flaming sword, a curse on sin, and a promise of a Saviour are the fleeing memories of Eden. Brothers are jealous and blood is spilled on God's green earth. The wrath of God pours forth in destructive floods. Then a new start, and a new nation is born when a man believes God. Jealousy among brothers again, blood selling blood into Egyptian slavery. But God overrules, and a nation is saved from starvation, then led into slavery. A Moses is called, and with the hope of freedom a people of God surge across the Red Sea; wilderness wanderings, crossing Jordan, walls of Jericho falling; judges and prophets, and a desire for a king; Saul and David and Solomon; division and captivity; kings, armies, poverty, torture, religious decay; Isaiah and Jeremiah, Malachi and Micah.

Our story mounts swiftly to a thunderous climax with a star in the East, a baptizing in Jordan, a cross on Calvary, an open tomb, a commission on a hill. Then a prayer meeting and power from on high. God's people are persecuted and scattered, but the Word increases; missionaries go forth, churches are born; stonings, shipwrecks, perils, wanderings, writings, disputes, heresies, divisions. And persecution again. This time it's Patmos and exile, doubt and hopelessness, clouds over the horizon.

Victory

But a ray of light breaks through, and we see first a tabernacle, then a city, and finally a garden. The former things that cause tears and confusion and clamorings are passed away. And now, only victory and peace.

This is the Bible's story.

What About This, Parents?

A Sunday school secretary made a study of why people drop out of Sunday school. One important thing came out of the study. Only a small percentage of children drop out of Sunday school if their parents attend with them.

Of the 700 cases of persons who had dropped out of Sunday school over a period of 20 years the figures revealed that only three per cent of the 700 dropped out where either father or mother was enrolled in the Sunday school.

The secretary found further, that all of those children whose father or mother brought them in the family car, left them, but did not remain for Sunday school themselves, that in one year one half of these children dropped out of Sunday school whereas only fifteen per cent of those who were accompanied by their parents to Sunday school dropped out.

If one will observe any Sunday he will see parents drive up to churches, put the children out for Sunday school, while many of these parents drive off, returning later to pick up the children. Parents may want their children to go to Sunday school, but it is hard to get that across to the child when the parent does not set the example himself before the child.

Some parents "send" the children to Sunday school. This won't last very long. Too few parents seem to realize how important it is for the child to have an example as well as precept. Parents who participate in

church activities will be in much better position to expect such of their children. Their children will be encouraged to follow in their steps. If parents only realized the importance of attending Sunday school, Training Union and the preaching services our church services would be blessed with increasing numbers of young people in all of our services. No, it isn't a young people's problem; it is a parental problem and we must face it.

When we witness parental neglect and indifference toward church services we naturally conclude that parents themselves are not sold on the value of such, and they are doing little in the home toward the religious training of their children. The best way to keep our children and young people in our services of worship is to build a wall of adults around them in our churches. They will be drawn to our church services then, and not until then.

We need our young people in our church services, all of the services. Ninety-five per cent of our conversions come from the younger departments of our Sunday school. What a tragedy for any church to fail to have her Sunday school pupils stay for the preaching services!

Parents, you can help us solve this problem. We need and must have your help. May the Lord help you.

—Church Chimes, Central Baptist Church,
Greenville, South Carolina.

Reprinted from Baptist Courier.

"This Untoward Generation"

By W. R. CULLOM

Of course my readers will recognize this expression as one that was used by Peter in his address on the day of Pentecost (Acts 2:40) (King James Version). "Untoward"! Surely God was speaking through Peter in the use of this word. It is so expressive and so accurate in describing the generation in which we find ourselves just now — a generation that is not headed toward any place or any goal in particular. Most people know that both the Hebrew and the Greek word for "sin" means *Missing the mark*. What word could describe "missing the mark" so accurately and so meaningfully as this word "untoward"? What could furnish the basis for a pulpit appeal today as does this word "untoward"?

I feel as if I should like to go into all the world and call people to lift up their eyes, center their attention on the lack of definite purposefulness; on the wobbling that is to be observed everywhere; on the strong tendency to run here and there and center attention and purpose on no one thing in particular. If I could lift my voice and make it heard throughout the earth I would speak my word of exhortation to the home, to the church, to the school, to the clubs, to the societies, to business organizations, to every person and to every group everywhere that they bestir themselves, that they turn their attention from a negative attitude to what is positive, to what is meaningful, to what is constructive, to what is life-saving and life-giving, to what is really wholesome, and what will really make a better world!

Baptist Distinctive

By MILLARD A. JENKINS

Abilene, Texas

The idea of pouring and sprinkling for baptism originated with Justin Martyr about A. D. 150. One hundred years later, we have the account of what they called clinic (ouch) baptism. One by the name of Novatian was sick unto death and wanted baptism. Being too ill to be carried to the church and immersed, tubs of water were poured upon him on his bed, thus immersing him.

About this time Tertulian was teaching baptismal regeneration; that there could be no regeneration without baptism and that the pouring of water (aspersion) upon the candidate's head answered the same as immersing him in the water. Cyprian, who was bishop of Africa, gave his advocacy to this form of baptism, holding that it should be triune, the threefold pouring of water on the head in the name of the Father and of the Son and of the Holy Ghost, thus cleansing away sin because the act had the power of regeneration.

Changing the Symbol

In A. D. 1311, pouring a small quantity of water on the head became official Roman Catholic baptism, making it a symbol of cleansing instead of, as taught in Scripture, a symbol of the Saviour's death, burial, and resurrection — not only changing the Scriptural mode, but the Scriptural design also. Baptistries where they immersed their candidates are still to be seen at the church of St. John in Lateran, at Rome, where many popes are buried, and at Florence and Pisa.

So strongly did they then believe, as Baptists have always believed, that baptism precludes the Lord's Supper, that imposing structures were erected some distance away from the main building of worship to contain these baptismal pools. The candidates were immersed in these pools that are housed in separate buildings, and the Lord's Supper was observed in their houses of worship proper.

Some of these pools are of porphyry stone and most elaborate and beautiful. In showing you the one in connection with St. John in Lateran, long in disuse, but retained because of its history, the custodian takes pleasure in telling you, "This is where Emperor Constantine was baptized."

When the Lord's Supper came to be no longer observed as a memorial of the "Lord's death till he come," it was proclaimed to be a "holy sacrament," a "holy communion" with the doctrine of substantiation, the eating of the actual flesh and drinking of the actual blood of Christ.

Reformation Not Completed

When Martin Luther made his protest and led the Reformation, he brought the ordinance of baptism and the Lord's Supper, as practiced by the Roman Catholics, into the new order. Other denominations springing up after the Reformation, the English Episcopacy under Henry the VIII, Presbyterianism under Calvin, Methodism under Wesley, and others of lesser prominence since then, have continued the practice of these ordinances as changed by the Roman Catholics. (See Vedder's *History of Baptists*).

As the author of *See These Banners Go*, in which he traces the origin and history of the twelve major denominations usually classed as Protestants, says: "How old are the Baptists? Well, how old are the hills?" Baptists protested Romanism before Martin Luther was born, and during the Luther regime were persecuted by it. Their stand for freedom of the soul and conscience stamped them as heretics, and when they took the part of the people in the Peasants War, Luther advised that they be "kicked down, strangled, and stabbed without mercy," this author goes on to relate. Baptists are not and never have been Protestants.

They never protested and came out of Catholicism, for they have never been in. As Cardinal Gibbons, when Bishop of North Carolina, once said to R. W. Smith, his neighbor, a Baptist minister: "I know history. You Baptists are not Protestants. You have been at one end of the line and we Catholics at the other all down the centuries. If I were not a Catholic priest, I would be a Baptist preacher."

Baptists, you have a heritage and a history. Know your history. Know your Bible. Know the doctrines and principles Scripturally founded, upon which as a Baptist you stand.

—*Watchman-Examiner*

"Alcoholism Is Not A Disease"

By R. T. SKINNER

Under the heading of an article appeared in the February issue of *Science Digest* which declared that "contrary to popular belief" problem drinkers "are not suffering from a disease" but are "people whose emotional and spiritual life is incomplete or muddled or both."

The author of that opinion was Paul R. Brown, Warden of Westchester County Penitentiary, New York. Certainly few if any are in better position to observe the alcoholic's battle for reconstruction nor to see the full fruit of that kind of sin. Yet Warden Brown insists that calling alcoholism a disease or sickness misrepresents the true condition.

And he: "No way yet has been found to help a problem drinker who does not want to be helped;" but on the other hand "a disease, in my view, is something nobody wants; its victims want immediate help to get rid of it. The problem drinker wants his 'disease' and there is no hope of effective treatment until he at least considers the advisability of giving up alcohol."

Warden Brown said in an article in *The Quarterly Journal of Studies on Alcohol*, published by the Laboratory of Applied Psychology at Yale, that those who have tried to designate alcoholism as a disease have done so "in order to be able to tell other alcoholics that they were suffering from a disease and thereby remove their guilt feeling, enabling themselves to believe that they could not help what they were doing. From the viewpoint that alcoholism is not a disease, this formula is unscientific and illogical. Indeed it can be harmful to the problem drinker." And he adds: "To try to remove guilt feelings by subterfuge does not fool the problem drinker. It merely helps him believe that everybody else is fooled and allows more rationalization."

Mr. Brown comes to the heart of the whole matter when he faces the truth that alcoholism is a spiritual problem, a problem of right and wrong. He declares that the Salvation Army, which holds that drinkers are sinners in the sight of God and reminds them of their guilt "has probably started more

Faultfinding

(Continued from page three)

with other denominations, they must keep up the argument, though it is still onesided, in order to survive. Let the argument or dispute or the conflict, still onesided, cease, and they have no grounds on which to stand.

There are some Baptist groups or denominations whose major emphasis is on the faults of other Baptist denominations, particularly the Southern Baptist Convention. No one claims that the Southern Baptist Convention is perfect. However, these other Baptist bodies that view with such alarm the workings of the Southern Baptist Convention have not produced any sort of program that matches the Southern Baptist Convention program. Since they cannot equal the comprehensive program of Southern Baptists at home and abroad, the only way they can justify themselves and their shortcomings is to find fault with Southern Baptists.

Keep Busy

It has been my observation that those who are busily engaged in promoting a constructive and absorbing program have the least to say against others who are carrying on a Christian program according to their lights and convictions.

—OO—

Missionary's Address

Miss Anna Wollerman, Southern Baptist missionary to South Brazil who has been in the States for furlough, is returning to her field of service and may be addressed at Caixa 196, Cuiaba, Mato Grosso, Brazil. She is the first Southern Baptist missionary to enter Cuiaba, the only state capital in Brazil where Southern Baptists have not had missionaries working heretofore. Miss Wollerman is a native of Pine Bluff, where she makes her permanent American home.

problem drinkers on the road to recovery than all other agencies combined." And the same could be said of the other strictly religious organizations which stress that sin is sin and wrong is wrong and right is right. That's the truth that a sinner needs to have firmly planted in his mind. He needs to be brought face to face with God, with all the fearful consequences of sin both here and hereafter. He must be made to recognize that only in Christ can deliverance be found.

Warden Brown is therefore right in urging that the use of alcohol as a beverage can best be stopped by employing methods used at his institution — techniques "designed to aid and encourage the reshaping of the total personality." This we would call the new birth and the placing of the whole life under direction of the Spirit of God.

We're glad to have these observations from one who is not primarily a religionist but who has come, by long experience in dealing with problem drinkers, to face the whole truth. No, alcoholism is not a disease, except as sin is a disease of the soul, a blight on the whole life and which wrecks the whole man — mind, body, and spirit. Let alcoholics be brought to the feet of Jesus the only Deliverer and Savior. In Him there is hope; without Him there is none.

—*Western Recorder*

—OO—

The sure foundations of states must be laid, not in ignorance, but in knowledge.

Arkansan Honored By British Government

On February 7 during her official visit to Nigeria, Queen Elizabeth II of England presented in person to Miss Josephine Scaggs the MBE award, which means Member British Empire and is given for "distinguished service." She is the third Southern Baptist missionary to receive this award during the 106 year history of the denomination's mission work there. The recommendation for recognition was made by government officials. Mrs. W. H. Carson, veteran missionary in Nigeria, served as official escort, and the presentation was made in Ediginu, the government center of eastern Nigeria. On the preceding afternoon, Miss Scaggs and Mrs. Carson attended a tea honoring the Queen.

After graduation from the University of Arkansas and Southwestern Baptist Theological Seminary, Miss Scaggs was appointed in 1939 to serve in Nigeria, West Africa, as educational-evangelistic worker under the Foreign Mission Board of the Southern Baptist Convention. In recent years she has opened pioneer fields in the eastern section of Nigeria which is honeycombed with rivers and where transportation is limited almost entirely to boat. She is lovingly known as "The Lady of the Rivers" and established the first schools as well as churches in a vast area known as Joinkrama. In addition to day schools for children, she founded a school for preachers in which twenty three are enrolled and where she does the majority of the teaching.

There are under Miss Scaggs supervision 42 native churches, 7 day schools, the preachers' school, etc.

Miss Scaggs is one of Arkansas' "adopted daughters" and makes her home with Mr. and Mrs. W. E. McWhorter in Fayetteville when in the United States. Her next furlough will be in 1957.

WHAT KIND OF USA DO YOU WANT?

What kind of United States of America do you want?

A Christian nation?

The needs in our homeland are partially revealed by the facts that —

19,000,000 youth between ages of 19 and 23 in our country are outside any church.

60,000,000 people in Southern Baptist Convention territory are without Christ.

Your question can be answered by your gift to the Annie Armstrong Offering which the Home Mission Board counts on for 40 per cent of its mission support. It takes \$5.91 per minute, 24 hours a day, 7 days a week, to support home mission work for



MISS JOSEPHINE SCAGGS

one minutes. How many minutes will you accept as the goal for your offering? Arkansas' offering goal is \$36,000 — a much smaller amount than we should or will give.

Members of WMU, attend every session of the observance of the Week of Prayer, March 5-9. Go praying and then make your offering as a worthy token of gratitude for your own Christian experience.

After gleaning well for the Annie Armstrong Offering for Home Missions, remit to State WMU Treasurer, 310 Baptist Building, Little Rock.

"EVERY WOMAN WITH HER OWN ROYAL SERVICE"

Make your \$1.50
go farther
(around the world)
last longer
(a whole year)

Subscribe for Royal Service.
Send \$1.50 with your name and address to

Woman's Missionary Union
Birmingham 3, Ala.

MISS HOBBS COMMENDED

Resolutions commending Miss Sara Ann Hobbs to Woman's Missionary Union of Arkansas and expressing appreciation for her service with them have been received from the First Baptist Church of Williamsburg, Kentucky, where she served prior to acceptance of the position of Youth Secretary in Arkansas. Space limits a full reprinting of all the fine things they said. In part they read:

... FOUND to be efficient, industrious, accurate, and capable in all phases of her work;

... always manifest a kind, considerate, generous, and gracious attitude toward everyone within the church; always exhibited an infectious Christian

A Junior's Vote

By ERWIN L. McDONALD

Department of Christian Education

127 East Broadway, Louisville 2, Kentucky

Bobby noticed that the prayer-meeting crowd was thinner even than usual. He wondered why. After Scripture reading and prayers for the sick he heard the pastor say: "This being the first Wednesday night of the month, the Podunk Baptist Church will now have its monthly business meeting.

Pained expressions on several of his neighbors' countenances made it obvious to Bobby that not everybody was looking forward to the session. Some gave the appearance of being trapped — they had not remembered this was the night. Others made no bones about it — they got up and walked out.

The Junior boy's mind recalled some things his pastor had said recently when he had talked with the pastor about church membership. There had been strong emphasis on something called "the New Testament pattern" and "Baptist democracy."

"As a Junior boy coming into our church membership, Bobby, you will have the same voting privileges as the senior Deacon," the pastor had said.

Bobby looked around. He wondered where that senior Deacon was tonight. He also wondered what 90 per cent of the church members were doing — they were

nowhere in evidence.

"What would Dad's bank do if only one out of ten of its directors showed up for board meetings?" he wondered. "But that different," he mused. "People in business for what they can make out of it."

"One out of ten!" Bobby recalled something from a previous Sunday school lesson. It had been a lesson about Jesus healing the lepers. "Why, there were ten of them," Bobby recalled. "And the Lord healed every one of them. But just one of them was thoughtful enough to come thank Jesus. And Jesus asked sorrowfully, 'Where are the other nine?'"

"If just one out of ten of the members of this church is going to use his right to vote, I guess that makes the vote of the one in ten even more important," concluded Bobby.

So he got his mind back to the church business session. As the meeting moved on through reports, old business, and new business, Bobby took great pride in voting. He had the feeling that the Lord was counting on him voting not only for himself — but for that absent senior Deacon and eight or nine other members who had the right to vote but were not using it.

International Friendship Strengthened By Banquet

Good will between Japan and America was strengthened when civic leaders and visiting Southern Baptists from America attended a banquet at Aomori, Japan, on February 15 when focused on international friendship between three cities — Chattanooga, Tenn., Richmond, Va., and Aomori.

The banquet honored visitors from the two American cities — Dr. and Mrs. Carl J. Giers, First Baptist Church, Chattanooga, and Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board which has headquarters in Richmond.

Highlight of the banquet was the exchange of greetings and gifts between Aomori and Chattanooga. Dr. Giers read a good-will message from Baptist Mayor P. R. Olgiate, of Chattanooga. Mayor Yokohama, of Aomori, stressed closer relations between Japan and America and expressed gratitude

spirit. . . .

... loyal and faithful supporter of every department within the church.

This communication is greatly appreciated and we welcome Miss Hobbs to our fellowship.

Womans Missionary Union
Nancy Cooper, Secretary

that Baptists chose to enter Aomori, build a church, and help the people. Representing the Foreign Mission Board, Dr. Crawley said Baptists support all the good in any community which stands for the benefit of all the people.

Rotarian Giers and the president of Aomori Rotarians exchanged flags symbolizing Rotary international good will.

First Baptist Church, Chattanooga, is sponsoring the current Asian tour of Dr. and Mrs. Giers.

Southern Baptists began work in Aomori, seaport of 150,000 people on the island of Honshu, last November when missionaries and national Baptist leaders launched a city-wide campaign.

Mr. and Mrs. Carl M. Halvarson are the Southern Baptist missionaries serving in Aomori.

—000—

There are more W.M.U. organizations now than ever before; a gain of 6.95 per cent, bringing the total to 75,637 in 1955.

More people are enlisted in missions, an increase of 7.06 per cent, bringing the total membership to 1,281,936.

More people are praying for missions as evidenced by an average gain of 13.85 per cent in the number of organizations observing the weeks of prayer.



EDGAR WILLIAMSON

Opportunities In March

physically strong enough to serve. In return for this service, the Assembly will provide bed and all meals during the Assembly session. The only expense to those serving will be the registration fee which all who live in Arkansas pay, and the expense of getting to and from the Assembly.

All applications to serve should be sent in immediately to Edgar Williamson, 314 Baptist Building, Little Rock, Arkansas.

DATES TO REMEMBER

April 7-20 — Convention-wide Sunday School Clinic, St. Louis, Missouri

June — Vacation Bible School Month

June 21-July 11 — Three Sunday School Weeks, Ridgecrest — June 21-27; June 28-July 4; July 5-11

June 28-July 3 — First Week, Arkansas Baptist Assembly, Siloam Springs

July 5-10 — Second Week, Arkansas Baptist Assembly, Siloam Springs

July 26-August 15 — Three Sunday School Weeks, Glorieta— July 26-August 1; August 2-8; August 9-15.

September 10 — State Associational Officers Planning Meeting, Little Rock

September 17-21 — Sunday School Preparation Week and Church Planning Meetings

October 8-13 — Six Regional Sunday School Conferences

November 4-10 — One night Associational officers Training clinics

February 18-23, 1957 — Simultaneous Group Sunday School Training Schools

VISITATION IS THE THEME

During the entire year emphasis should be upon visitation. This is every Christian's job. If a church is to continue to grow, the visitation program must expand and be better supported by the members. Every church should set aside at least one day each week for visiting of prospects. Continuous visiting pays.

A survey made by the National Retail Dry Goods Association throws significant light on this problem.

48 per cent of the salesmen make one call and quit

25 per cent of the salesmen make 2 calls and quit

15 per cent of the salesmen make 3 calls and quit

88 per cent of the salesmen quit after 1, 2, or 3 calls

12 per cent of the salesmen keep on calling

The 12 per cent who keep on calling do 80 per cent of the business

The 88 per cent of the salesmen who quit by the third call do only 20 per cent of the business.

This technique could well be followed in building the church, and should go even beyond the

Three Big Training Union Events

I. State Training Union Convention —

On Friday morning, March 16, carloads and busloads of people from every section of Arkansas will be driving to Fort Smith to attend the big "NOW" Training Union Convention. The churches of Fort Smith are busy getting homes for all who come from a distance of over 50 miles.

The program for the convention is ready. People from all sections of the state will appear on the program. It will take 41 people to serve as judges during the memory drill, sword drills and speakers' tournaments. About thirty people will serve on the registration committee.

When you arrive in Fort Smith on March 16, come to the dining hall where you will register, get your home assignment and your 20-page program. This program will tell you where and when all meetings will be held. Come in time to get registered before 10:00 o'clock.

The entire Friday morning session will be held in the main auditorium. On Friday afternoon at 2:00 o'clock everybody returns to the auditorium. From there we will go at 3:00 o'clock to the sectional meetings — meetings for each age group and each department. It is in the sectional meetings that we really learn Training Union work. It is in the Intermediate and Young People's sectional meetings that the elimination sword drills and speakers' tournaments will be conducted.

II. State-wide Recreation Workshop — Second Baptist Church, Little Rock, Monday and Tuesday, April 30-May 1

This is another "first" — Mrs. Agnes Pylant and two others from her department will be in Arkansas those two days to lead us in a real Recreation Workshop. You can't afford to miss it. We will begin Monday afternoon, April 30 at about 10:00 o'clock and close Tuesday at noon or that afternoon.

Every person who attends will send in advance to the Training Union Department a registration fee of \$2.50. This will in-

business world in effort and results.

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

clude the cost of the banquet Monday night and the noon meal Tuesday. Each one who attends will be responsible for his entertainment Monday night.

III. Nursery — Beginner — Primary — Junior — Intermediate Leadership Workshop, Second Baptist Church, Little Rock, Tuesday, September 25, 10:00 a.m.-4:00 p. m.

We have had Nursery-Beginner Primary Workshops before. We have also had a state-wide Junior-Intermediate Worship. This will be another "first." We will have the heads of each of these five departments from the Training Union Department of the Baptist Sunday School Board to lead us in the workshops.

In these three meetings the Training Union Department of Arkansas is undertaking to meet the needs of Training Union workers. Let us all take advantage of these three wonderful meetings.

LATEST FIGURES

These are the official figures from the Department of Survey, Statistics, and Information, Sunday School Board. This information was gleaned from the photostatic copies of the "pink express" forms, and their information came from the church letters sent to the associations in the autumn of 1955.

Churches in Arkansas — 1,146
Churches with Training Union — 943

Churches without Training Union — 203

Training Union Enrollment — 94,452

At the Training Union Convention on March 16 the people will hear all about the 203.

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

Many a child has grown up to be fairly level-headed because his parents couldn't find the guidance book they were looking for.

—Raymond Duncan

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Evangelism Story Rated 1955's Most Important

It is most encouraging and gratifying that evangelism is rated as the most important news story in '55.

Announcement that the Southern Baptist Convention will join other Baptist groups in the United States in a six-year, soul-winning effort was the most important Southern Baptist news story in 1955, according to members of the Baptist Press.

Twenty-six editors of Southern Baptist weekly newspapers, who receive the news service, and staff members of the Southern Baptist weekly newspapers, who receive the news service, and staff members of the Southern Baptist Executive Committee, which sponsors it, balloted on the "Top 10 Stories" of the Convention.

Ballots were counted on a preferential basis. Each member voted for 10 stories and listed them in order of their importance. In counting votes, stories that rated first places received more points than those assigned lower ratings by the members.

The evangelistic effort news story received 205 points, including seven first-place votes.

The evangelistic effort story received more second and third-place votes, however, which augmented its point total.

The program will be a joint venture of Southern Baptists and eight or nine other Baptist groups in the United States and Canada. It will climax in 1964, the third jubilee of organized Baptist work on a national scale.

Evangelistic Conferences

Reports indicate that in all the states the evangelistic conferences this year have been characterized by deep, fervent, spiritual, warm-hearted, soul-stirring, spirit-endued preaching. There was a re-kindling of evangelistic fires in the hearts of preachers. Many of the meetings were like great preacher-revivals.

Our conference was marked by some of the greatest preaching that has been heard in any conference we have ever had. Who can ever forget the closing session and the great response to the call to prayer that was made? It was one of the highest spiritual hours that many of us have ever experienced.

Regional Evangelistic Clinics

The four regional evangelistic clinics, covering the entire state, were attended by something like 500 or more of our preachers and laymen. These meetings were most practical and helpful in implementing our program of evangelism. Rev. Eual Lawson lifted our vision and challenged the hearts of our people in presenting the Southern Baptist program of evangelism. Rev. Jesse Reed brought most helpful and practical messages on preparation for revival and concerning how to give a Gospel invitation to get response. Dr. J. P. McBeth brought great Bible expositions which will never be forgotten by the preachers who heard them.

We feel that these clinics have put evangelism forward in Arkansas as nothing else we have done thus far. There are most encouraging echoes coming from pastors and churches all over the state which indicate new and deeper interests, zeal and determination to win the lost to Christ, than we have yet experienced.

Make Adequate Preparation For Crusades and Revivals

Good preparation is 60-70 per cent of the success of any revival. Associations planning crusades should take no "short cuts" in preparation. Organize thoroughly. Enter into intercessory prayer. Enlist the people in witnessing for Christ. Make the supreme effort of your life to reach and win the lost now.

Every Christian Win At Least One in '56

Andrew found his brother and brought him to Jesus.

Philip found Nathaniel and told him about Jesus.

The Samaritan woman left her water pots. Many believed on Jesus because of her.

The Gadarean demoniac went to his people and told what Jesus had done for him.

The lepers published abroad what great things Jesus had done for them.

All 120 Christians witnessed on the day of Pentecost.

Early Christians witnessed every day in every house.

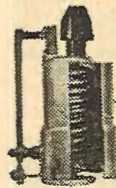
I. L. Yearby

—000—

PREACHING

The average man's idea of a good sermon is one that goes over his head — and hits one of his neighbors.

—Quote—



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Best Things are Free

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

"Without money and without price"! They cannot be bought, earned, or deserved, and can be enjoyed by those only who have the eyes of their hearts opened to see and to appreciate. Mrs. Peter Marshall, in the biography of her husband, tells of the time when she in her school life was "Groping to find her way out of an inherited Christianity into a spiritual experience of her own".

When there has been in our hearts and lives this face to face meeting with the Savior and this personal commitment, then we may walk and talk and live and work and see with him, "Who giveth us richly all things to enjoy". The best things are gifts. They cost us nothing, and are free to him who has an appreciative and responsive and grateful heart. The blessings of the sunlight which came to us this morning and the refreshing and life producing rain, and all nature about us, with its flowers and its trees, its soil, and the seed after its kind, speak to us of a gracious Creator. "Back of the loaf is the snowy flour, and back of the flour is the mill, and back of the mill is the seed and the shower, and the sun and the Father's will."

Two Negro women walking along on Fourth Avenue in Louisville, Ky., were discussing the heavens and the beauties of the night, and one of them was overheard to say, "That big, beautiful moon up there is mine. It belongs to me just as much as it does to Jay Gould." The constellations, the aurora borealis, the southern cross, the wonders above us are all free. As has been said, "The world will never starve for

want of wonders". "For the disturbed mind the still beauty of the dawn is nature's finest balm."

God is the great giver. He gave his Son, and with him faith and hope and love, and grace to help in time of need. All of it is unmerited favor, and whosoever will may take the water of life freely. To all who accept God's Son and trust in him, there is freely given the privilege and the power to become children of God. F. B. Meyer wrote that he once believed God's gifts were on shelves one above the other, and that the taller we grow in Christian character, the more easily we would reach them. Instead he discovered these priceless gifts are on shelves one beneath the other, and that it is not a question of growing taller but of stooping lower, and we always go down to receive the best gifts.

Frances Havergal says that "I gave my life for thee" was one of the very first of her hymns, written when she was a young girl, and that she had scribbled it on the back of a circular. She was ready to put it in the fire, but drew it back crumpled and singed. Later in visiting an old woman in the almshouse she read the verses to her, and she was so appreciative of them, that they were copied and kept, and P. P. Bliss later gave us the melody which we know and love.

Gratis we have received and gratis we are to give and it is impelling for us to hear our Master say, "And I have brought to thee, down from my home above, salvation full and free, my pardon and my love; I bring, I bring rich gifts to thee, what has thou brought to me?"

"As It Is In Heaven"

Matthew 6-10

By W. B. O'NEAL

Why will one pray this prayer and immediately let words fall from his lips that cannot be uttered in heaven?

Why will one pray this prayer and in the next breath be berating a neighbor or scattering tales?

Why will one pray this prayer while fumbling for a cigarette lighter or for a powder puff?

Why will one, in the presence of want and suffering, pray this prayer and in both act and thought be giving himself to vision of luxury, ease and even of revelry?

The answer is that Satan is yet in our Eden urging us to partake. We have not said, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord, thy God, and Him only shalt thou serve." We have not followed the injunction, "Resist the Devil and he will flee from you." In fact, we have just not prayed that prayer and meant it.

ALWAYS A WAY

The only twin medical officers in the United States Air Force, both graduates of Ouachita College, are separating themselves for the first time in their lives because they are tired of being confused with each other.

Doyle and Paul Wise, 27, of Bryant attended high school together, graduated from Ouachita together, earned their medical degrees from the University of Arkansas together, entered the Air Force together, and graduated from the basic course for Squadron Surgeons together.

The confusion became unbearable when their leaves and assignments started getting confused.

Paul is going to the Air Force Dispensary at Washington National Airport, Washington, D. C. Doyle is at the Greenville, Miss., Air Force Base Hospital.

—000—

There is not much to a man who is no wiser today than yesterday.

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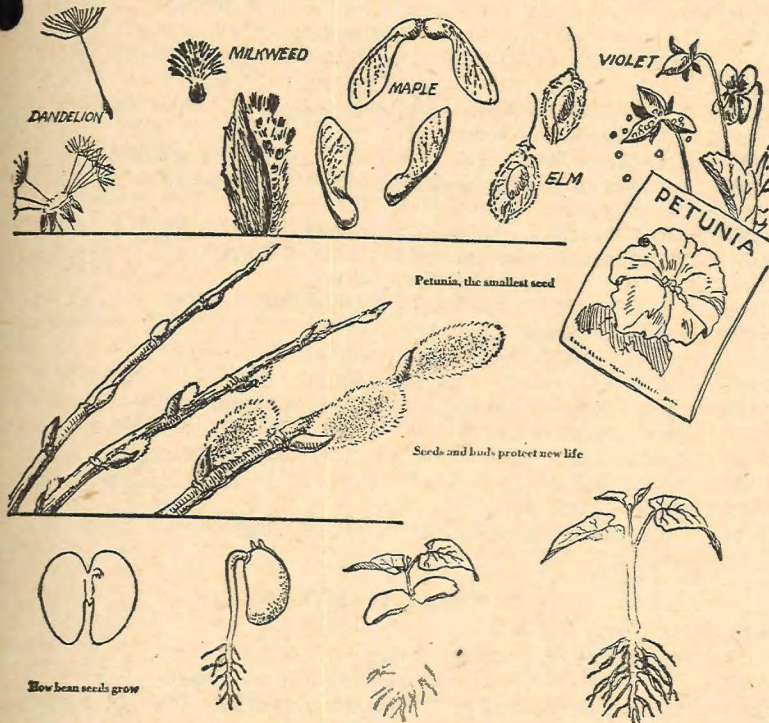
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Children's Page

New Life Awaiting

By MARJORIE MATTHAEI AND MORGAN STINEMETZ



Look at the many kinds of seeds above. Some have tails; some have wings. Some have tufts of hair to catch the wind. Others fly from bursting pods. But in each seed there is the germ of life.

The word "spring" comes from an old word meaning "time of haste." All nature is in a hurry now. Yet every living thing and all young are well protected till the wakening time.

Prophets of long ago thought about the Creator's plan for spring. In the book of Isaiah, we can read some of their ideas of God. The prophet uses spring as

a figure of speech: he compares the effect of spring rains and snow to the truths of God that live on in people's lives. There is energy in rain and snow to help seeds sprout and grow. It has a purpose.

For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower, . . . so shall my word be. . . it shall accomplish that which I purpose.

Isaiah 55:10-11
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I SHALL GO SINGING

By ENOLA CHAMBERLIN

I shall go singing all day long,
Singing a happy, lilted song.
I shall go skipping down the street,
Keeping time to my song with my feet.
I shall help Mother, dusting and sweeping,
And all of the time my song will be leaping
Gaily and happily out of my mouth
Like a warm, scented wind from out of the south.
I shall run errands to neighbor and store,
Singing my way right up to the door.
I shall go singing, singing a song,
Thankful for all of the whole day time long.

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GOD'S MERCY

A poor Mexican father was trying to get his old car started. It was stalled in a line of heavy traffic. Suddenly a big black limousine stopped. A young lady spoke, "Hold out your hand." He did and received several crisp bills. She drove on without speaking a word. Counting the money, the man found that he had \$80. He wept. "The woman couldn't have known that I had a big doctor bill and little twin boys that were hungry."

God's mercy is like that, free and abundant. But it does not always come in such a spectacular fashion. More often we have it and do not recognize it. One sign of spiritual maturity is a growing awareness of God's mercy. Grace is so vast and so helpful that it may be called everybody's miracle.

—Albert McClellan

Duke K. McCall Speaks at Legislative Breakfast

Dr. Duke K. McCall, president of Southern Baptist Theological Seminary and of the National Temperance League, was the speaker at the first of a series of weekly fellowship breakfasts being held in Frankfort, Kentucky, for state legislators.

Governor A. B. Chandler and 100 State officials, legislators, and members of religious groups attended the breakfast.

Dr. McCall told Governor Chandler and the legislators that the Temperance League did not intend to lobby with them.

"You will be on our prayer list and we will be praying for you," McCall said. "The only thing we ask — having demonstrated our confidence in you — is that you have the courage of your convictions, and I want to underscore

YOUR convictions, not ours."

Governor Chandler told the group he learned a long time ago that "you can't do anything without the help of Almighty God." "I pray that He will give us the strength and courage to do what we ought to do for the people of the Commonwealth," Chandler continued.

"I think it is a good idea for us to ask Him each week to guide our deliberations here. I think when these meetings become generally known, our numbers will increase and we will get the strength from someplace."

The breakfast was sponsored by the Temperance League of Kentucky. Walter C. House, executive secretary of the League, presided and introduced those present.

Frank's Field Glasses

By GLADYS CLEONE CARPENTER

Frank was letting his sisters, Lillian and Ellen, look through his new field glasses. Through one end, birds seemed close enough to touch. Seen through the other end they seemed tiny and far away.

"Frank please don't let Ruth, next door, look through the glasses," Ellen said.

"I don't like some of the things she does," Ellen declared.

Then next Ellen looked through the glasses and nearly dropped them.

"Oh, that cow almost bit me!"

"Why! that cow is way across the field," Lillian laughed. "Look through the other end of the glasses and the cow will look no larger than an animal cookie."

Then Frank spoke up, "It's like thinking lots about nice things until they seem larger, and not thinking much about unpleasant ones to make them smaller."

"If I tried that would it make

any difference about what I think of Ruth?" Ellen asked.

"Of course," Frank answered. "Ruth's all right. You're just magnifying her faults."

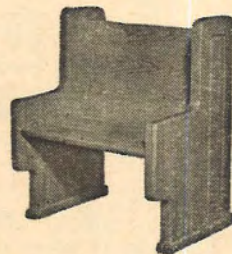
"All right," Ellen promised. "When I'm with Ruth, I'll play that I'm looking through the end of glasses that make faults very small."

"And imagine you put the big end of the glasses on her good traits." Frank said. "I'm sure you'll find that Ruth is a very nice girl." Frank's voice trailed off and he sat a moment looking through the glass at the sky and then he said. "While we're talking about magnifying we might like to remember that it often speaks in the Bible about magnifying God. One quotation I like is: "O magnify the Lord with me, and let us exalt his name" (Ps. 34:3).

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Singing in tune

A Church-Wide Music School was held in First Baptist Church, El Dorado, January 23-27. Sixty-three students were enrolled with 41 receiving awards. Each evening better than 100 of the congregation attended the hymn study period. Faculty members other than Mr. and Mrs. Lecil Gibson, the Ministers of Music, included: Mrs. Joe F. Simmons of Second Baptist Church, El Dorado; Dr. Loren Davidson of Louisiana State University and LeRoy McClard, State Music Director.

139 choristers of Centennial Association enrolled in an Associational-wide Music School January 30-February 3. The school was divided into two periods: The first, a period for Junior, Youth and Adult Choirs; the second, classes in Conducting, Vocal Approach, and Fundamentals of Music. A study of the Hymn of the Month climaxed each session. Rev. Norman Lerch, the Associational Music Director — 139 students enrolled and 62 received awards. Teachers included: George Starke, Ed Irey, Charles Franklin and LeRoy McClard.

HYMN SING REPORTS

Pulaski County: On February 12, the Pulaski County Association held a Hymn sing in the Levy Baptist Church. There was a total of 91 attending from 8 churches. Mr. B. H. Ball directed the Hymn Sing and his accompanists were Mrs. J. T. Carter and Mrs. Robert George. Rev. W. Harry Hunt led the Devotional and special numbers were rendered by Sixteenth Street, Levy and Pike Avenue Churches.

Arkansas Valley: "The Bible" was the theme of the hymn sing held in the Marvell Baptist Church for the Arkansas Valley Association. There were 5 churches represented with a total of 112 attending. Rev. Neil Jackson, Associational Music Director, led the hymn sing and Elizabeth McEldoff was the accompanist. Rev. H. S. Coleman led the devotional.

Delta: On January 29, a hymn sing was held in the First Baptist Church, McGehee, with 120 present representing 10 churches. The director was Russell Hunt and Mrs. Cline Ellis was the accompanist. "Christian Experience" was the theme of the program and Rev. Harrell Wood led the devotional. McGehee, Wilnot and Chickasaw rendered special numbers.

Greene County: The Greene County Association held a Hymn Sing in the Walcott Church on January 29. There were 9 churches represented with a total of 52 present. Mr. Bill Perkinson directed the Hymn Sing and Mrs. W. F. Stroud was the accompanist.

Faulkner: The Faulkner Associational Hymn Sing was held in the Pleasant Grove Church with a total of 111 present representing 10 churches. Rev. Jay W. C. Moore led the devotional and special numbers were rendered by Pickles Gap and Beryl.

Gainesville: The Gainesville Association held a hymn sing in the Nimmons Church with a total of 50 present representing 4 churches. Mr. E. W. Gray directed the hymn sing and Mrs. Bonnie Hill was the accompanist. St. Francis Church rendered special numbers.

Trinity: Mrs. E. C. Edwards directed a Hymn Sing for this association at Harrisburg. There were 141 present representing 13 churches. The accompanist was Larry Wallace and Rev. D. B. Beasley led the devotional.

January Reports of Church Music Departments

Church Reporting	Dept. Enroll.	No. Choirs	Choir Enroll.	No. Rehearsals	Avg. Attend.	No. Appear.	Special Events
First, Little Rock	344	8	243	29	178	11	Southern Seminary Choir Concert and Evangelistic Conf.
Immanuel, Little Rock	342	7	262	21	186	—	
First, Waldron	194	7	174	24	147	17	Men's Choir for Brotherhood Revival
First, Siloam Springs	124	5	89	11	66	11	Presentation of Men's Choir
Calvary, Texarkana	106	4	93	16	73	10	Organized Cherub Choir
First, Bauxite	102	3	85	8	42	8	Training School
Trinity, El Dorado	48	3	42	14	32	11	

Southern Baptist Pastors' Conference Kansas City, Missouri May 28-29

MONDAY EVENING

- 7:00 Praise His Name — Gale Dunn — Texas
- Prayer — Clifton C. Thomas — Maryland
- 7:15 "Greetings and Salutations" — Conrad R. Willard — Missouri
- 7:20 "Thanks a Million" — Glen Braswell — Montana
- 7:25 "This Is It" — Sterling L. Price — Texas
- 7:30 — Jack Hamm — Texas
- 7:40 "The Place of the Pulpit in Evangelism" — John Edmund Haggai — Kentucky
- 8:05 "The Christ We Preach" — J. D. Carroll — Louisiana
- 8:30 "A Study in Elbows and Fingertips" — Clarence W. Cranford — D. C.
- 8:55 Special Music —
- 9:00 "The Chemistry of the Cross" — Angel Martinez — Arkansas

TUESDAY MORNING

- 9:30 Praise His Name —
- Prayer — B. L. Bridges — Arkansas
- 9:45 — Jack Hamm — Texas
- 9:55 "The Offense of the Cross" — Jack K. Maben — Arizona
- 10:20 Congregational Hymn —
- 10:25 "Are You A Blunt Ax?" — G. Avery Lee — Louisiana
- 10:45 "My God Is Able" — W. D. Morris — North Carolina
- 11:10 Special Music —
- 11:20 "Ye Must Be Born Again" — W. Marshall Craig — Texas
- 11:50 Adjourn —

TUESDAY AFTERNOON

- 2:00 Praise His Name —
- Prayer — R. E. Milam — Oregon
- 2:15 — Jack Hamm — Texas
- 2:25 "Human Standards or Divine Objectives" — John M. McBain — Kansas
- 2:50 Congregational Hymn —
- 2:55 "God, Man, and the Atom" — George K. Schweitzer — Tennessee
- 3:20 Special Music —
- 3:25 "The Fellowship of Kindred Minds" — Theodore F. Adams — Virginia
- 3:55 Adjourn —

TUESDAY EVENING

- 7:00 Praise His Name —
- Prayer — M. Chandler Stith — District of Columbia
- 7:10 "Y'all Come" — Noel M. Taylor — Illinois
- 7:15 — Jack Hamm — Texas
- 7:25 "Spiritual Values and Pastoral Counseling" — R. Lofton Hudson — Missouri
- 7:50 Election of Officers and Miscellaneous Business —
- 8:00 "Christian Education Is Missions" — Thomas H. Taylor — Texas
- 8:25 Special Music —
- 8:35 "Bothered By Brevities But Inspired By Immortalities" — Robert G. Lee — Tennessee
- 9:10 Adjourn —

000

In Southeastern Alaska the Indians quickly took to the "superior" ways of the early white settlers. Eventually some of them forsook their canoes to construct the first steamer ever built by northern Indians. When it was completed many friends were invited to witness the first trip. The great moment came and three long blasts were blown on the whistle, but the steamer wouldn't move. In their child-like enthusiasm they had made the whistle so big and so much steam was used in blowing it that there was not enough steam left to move the boat.

The white man's church is sometimes like that—too much whistle, too little work.

—W. C. Fields

NOTE THESE EVENTS

- March 1 and 2 — Elementary Music Workshops and Demonstrations
- March 3 — Primary Choir Festival, Immanuel Baptist Church, Little Rock
- March 23 — Youth Choir Festival — Robinson Memorial Auditorium, Little Rock
- March 24 — Junior Choir Festival — Immanuel Baptist Church, Little Rock

State Music Department
LeRoy McClard, Director

Jesus Faces the City

By BURTON A. MILEY

Sunday School Lesson

March 4, 1956

Luke 19:37-48

Marching to death! Amidst people who did not understand! How cheerless must be the heart of such a wayfarer. It would be in any case but that of Jesus, who the marcher. The triumphant entry into Jerusalem was triumphant only in the sense that it proved His popularity with the masses. The procession ended a few days later at the cross with Christ nearly forsaken. The last days of Jesus are passing. He came from Zacchaeus' house to Bethany on Saturday evening (John 12:1).

He went to Jerusalem on Sunday, Monday and Tuesday. Each night He returned to Bethany which was about two miles outside the city (Mark 11:11).

THE TRIUMPHANT ENTRY

The so-called triumphant entry occurred on Sunday. The details are not fully given in Luke's writing. Jesus sent to Bethphage for an unbroken colt (19:29). The colt was furnished without hesitation and Jesus rode into the city by this humble, everyday method of travel. People possessed a peculiar enthusiasm for Jesus. They took coats and laid them in front of the young donkey. Branches from palm trees were waved in the procession. The march of a King was on. There is the world of difference between the type of King which existed in the minds of the demonstrating people and the one who lowly rode upon the back of the donkey. The people thought that this one who was coming to Jerusalem would immediately set them free from bondage and establish the kingdom of Israel. The one who rode the donkey thought more in terms of the prophesy of Zechariah 9:9. He came not as the King in military conquest for political rulership. He was unarmed and undemonstrative. He came as Servant-King. His peace was that of the inner heart. His ministry was to be King in the Kingdom of God.

The shouts of the disciples as He came into the city were heard by the watching Pharisees. They requested Jesus to rebuke His disciples. Jesus replied that if the disciples were silent the very stones of the earth would cry out.

THE WEeping KING

Jesus rounded a point on the road where He could look down upon Jerusalem. He saw it nestled before Him. Doubtless He thought of its history as the religious capital of His people, the Jews. He saw it as the hopeful beginning for His own movement, but He also saw it as His death chamber. He wept over this city copiously. The weeping was intense as weeping and wailing. The end which lay immediately ahead of Him was the type for what lay ahead of the city. Within a mat-

ter of days He would die at the hands of the city. Within a matter of years the city would die. Not one stone would be left upon the other. The entire town would be ramshackled, pulled down and a million would die or starve through the conquest of Titus. Jesus saw the city a wasted opportunity. This city could have been the mountain peak. It could have been the one spiritual city set upon a hill whose light could not have been hidden. It could have been the one city existing in government close kin to the kingdom of God. It had wasted its opportunities, its place would be wasted in history.

Jesus ever views waste with sorrow. The wasted life of the tax collector or harlot strikes a cord within the Savior's breast. Whenever there is waste the heart of Jesus responds whether the waste is in one of prominence or obscurity. The wasted city drew response from Jesus. If this city had only known, but surely it was not lack of revelation that kept the city from knowing. The famed of Israel had preached there. The might of Jacob had lived within its borders. The Saviour had been born not far away. The wise men entered its gates seeking the new-born King of the Jews. Why had the city not known? Was it not because of the rush of sin and blinding effects of iniquity? Sin blinds at all times. The fate of a nation or a city is sealed when that city or nation has sin within it. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

CONFLICT IN GOD'S HOUSE

Jesus found evidence of this sin in the door of this temple. In the court people had set up merchandise. Doves, cattle, all things necessary to the ritual of worship were sold. Money was exchanged so that the temple tax could be paid. One verily had to push himself through the stream of bargaining commercialism to enter the temple. It was easier to hear the haggling of the merchant at the door of God's house than it was the singing of an anthem inside. This scene repulsed the heart of Jesus who had already cried over the wickedness of the city. He cleared out the seller, customer and merchandise from the house of God. It seems that it was a bit late in His ministry to undertake a work of this magnitude. Only a few hours of life remained for Him. It is never too late to do right. The example of

his house as one of prayer must be established. Does one wonder today from appearances, the spirit of people attending, and activities engaged in, whether God's house has remained a house of prayer?

It was not enough to clear the Temple of unhealthy commercialism that plagued its courts. Jesus taught within the temple. The chief priests and scribes were against Him and would have destroyed Him had it not been for the people who were very attentive to Him. The popularity of Jesus saved Him from premature destruction by the officials. It is well to note that doom did not come to the city until doom came to the spiritual forces inside it. If there is a lesson for one to gain in modern life it is that doom shall never come to forces outside the church until judgment has fallen upon forces within the church. As long as the church is vital, Christ-centered, and Spirit-led, there is little danger that doom will fall to the region about. But when the church has become engrossed in a thousand different things which fail to lead to the glory of God doom is inevitable. Could the weeping of Christ have been prompted by spiritual failure as much as by sin's presence?

PRACTICAL LESSONS

People must constantly be called to God. There is never a time when the voice for God can be silenced. Those within spiritual circles must hear the call of God. Those outside spiritual circles must hear this call. Men engrossed in the demand of the hour lose sight of spiritual values, if the voice does not come in hourly. What a lesson this is for the nation and city. The call to God should be as persistent and persuasive as the call to any activity within community life.

Suppose Jesus came. Suppose He came to the streets of this town, to the church services, into the markets. Would He be happy with that which He found? In many cases he would. He would also see people groping in selfishness, aggressive in evil, rampant in godlessness. Jesus would not be

Figures to Inspire

SUNDAY, FEB. 19

	S.S.	T.U.	Add.	Missions Included
Alma, First	230	92		
Benton, Calvary	255	106	16	
Benton, First	*708	*182	5	
Camden, First	*709	*290		
Conway, First	520	147	2	
Cullendale, First	428	186	2	
El Dorado, First	*1,061	*324		
El Dorado, Immanuel	685	290	1	
El Dorado, Second	452	181		
Fayetteville, First	*571	*229	9	
Fayetteville, University	225	115	2	
Fordyce, First	432	113		
Forrest City, First	635	175	3	
Fort Smith, Bailey Hill	180	107		
Fort Smith, First	*1,587	*704	12	
Fort Smith, Grand Ave.	*822	*343	1	
Fort Smith, Spradling	305	119	3	
Fort Smith, Temple	266	119		
Fort Smith, Towson Ave.	199	108	3	
Fort Smith, Trinity	384	140	2	
Hamburg, First	350	110		
Helena, First	520	164	1	
Hot Springs, Central	403	156		
Hot Springs, First	375	96	2	
Hot Springs, Park Place	426	137	2	
Jacksonville, First	*482	*205		
Little Rock, Immanuel	*1,633	*456	8	
Little Rock, Pulaski				
Heights	697	158		
Little Rock, Second	*997	*332	6	
Little Rock, South				
Highland	514	223	4	
McGehee, First	557	203		
Magnolia, Central	*737	*240		
Malvern, First	595	137		
Monticello, First	416	187		
Nashville, First	335	153		
No. Little Rock, Central	342	95	1	
No. Little Rock, Park Hill	527	152	2	
Paragould, First	*648	*353	4	
Pine Bluff, Immanuel	590	197	2	
Pine Bluff, Matthews				
Memorial	233	85	1	
Pine Bluff, Southside	631	243	3	
Rogers, First	395	134		
Rogers, Immanuel	107	55		
Rogers, Sunnyside	148	74	3	
Smackover, Joyce City	171	101		
Springdale, Caudle				
Avenue	192	86		
Springdale, First	501	202		

000

"I am the Lord thy God . . . Open thy mouth wide and I will fill it." Psa. 81:10.

"I will cry unto God most high; unto God that performeth all things for me." Psa. 57:2.

CHURCH

We are sometimes so interested in creating the machinery of the church that we let the fire go out in the boiler.

—Christian Advocate

happy. He would again weep and cry "If thou hadst known. . ." It is the business of the Christian forces to cause the people to know.

How To Choose and Use a Hearing Aid

Confused by all of the different hearing aid claims? Wondering why there is a difference in performance, size and price? Would you like to know what to expect in amplification, power, wearing convenience...



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"Church-Dictatorship"

One of our Seminary presidents recently said, "Christianity began as a layman's movement and despite the human nature which always wants to turn it over to a professional group of clergymen, Christianity will always have its greatest success when the clergy performs the special tasks to which it was called, not as the dictators, but as a part of the church."

One of the most amazing and significant facts of the ages is that this lay-movement, within five centuries, won the allegiance of an Empire that had been totalitarian. Five hundred years after the birth of Christ, the Christian movement, with dedicated, lay-masses, was the complete victor over dictatorship.

The story of this triumph is provokingly fragmentary, because as someone has put it, "the early Christians were not as interested in writing history as they were in making it." However, enough of their history has been passed on to posterity, for us to know and agree in a measure with the statement made by the Seminary president.

History of Church Dictatorship

Constantine became the sole ruler of the Roman world in 323 A. D. As early as 312 there was published in Milan the great edict, which gave complete freedom to Christianity. Through steadfastness and faith the early Christians had carried their churches through perils to victory. But in winning freedom, they had come under control of an occupant of the imperial throne. A fateful union with the state had begun that was to ultimately end in a complete religious dictatorship.

In Constantine the clergy was granted special privilege and given special power. The right to receive legacies was granted the churches and they erected great buildings in Rome, Jerusalem, Bethlehem, Constantinople, and other cities, under imperial auspices.

These ungodly moves on the part of the church-dictators brought protest from many, but their protest was suppressed. In order to carry on in the New Testament fashion these Christians were forced to go their separate ways. This produced the so-called "Heretical sects," and they were many, who could expect no favor from the dictators. Coming out of this schism were three religious sects or political parties.

In the years that followed, the church directors met in many councils, formulated their creeds, issued canons regulating the churches and ordered uniform dates for the observance of special days, etc.

Early Christians Against Dictatorship

Those early Christians did not set out to produce church dictators which led to a union with the state. The attitude of Jesus toward the state was not one of approval or disapproval. He certainly did not head a movement to overthrow the government, although many of the people wanted him to do so. He encouraged tax-paying by teaching his disciples to render unto Caesar the things that are Caesar's. He never advocated rebellion, but instead commanded obedience to the men in authority in the Jewish communities.

Paul taught that Government derived its authority from God and instructed all church members to be obedient to its officers. Peter taught the Christians in his first letter to honor the Governmental leaders. These teachings are in the New Testament, because from the beginning, desire for control, and envy of place, has been chronic temptations. During the days of Jesus' earthly ministry, some of His followers sought superior position and wanted the highest rank in the work. In order to teach humility, Jesus, Himself, took the menial role of washing the disciples' feet. So, by word and deed Jesus taught, not only against power and dictatorship, but, humble service.

Always, there have been those in the churches who believed that they were vested with special authority, and tried to gain advantage and maintain that position by crude force. This was done by entering into intrigues and using tactics which are akin to dignitary of state.

In our day of "big churches" large budgets, wealthy congregations, multiple church workers, it is difficult to avoid falling victim, in a degree, to centralized power in order to facilitate matters.

Therefore, it behooves all congregations alike to realize that the church is the product of the Gospel. It receives its power from God's Holy Spirit, as He works through the individual members of the church. That power faced what seemed like sure defeat on the Cross, but that Cross became the symbol of power that was displayed in the resurrection of Christ. That power glorified Jesus in death and in the resurrection Jesus became more powerful than He had been during the days of His flesh. The power has been promised to all believers and cannot be usurped by would-be potentialities and church bosses.

Power Channeled Through Humble Servants

Power came to the masses as John preached out on the Jordan banks; as the people prayed at Pentecost and as the people went from house to house witnessing, breaking bread and serving.

It was chiefly through such lives that "God-power" was released that swept away opposition; that overcame pagan cults; that lifted and elevated womanhood; dignified labor; and removed the sting of slavery.

Through Holy Spirit Power, masses became the salt of the earth and the light of the world. The exceeding greatness of God-power was displaced in the saving and transforming of men and women from all walks of life. This recreation of humanity led the churches to display an equality which "let nothing be done through strife or vain glory, but in lowliness of mind esteemed others over themselves." This could only come about through surrender to Jesus Christ.

Never let it be said that modern day Christianity has been turned over to a professional group, but let the paid church workers and the layworkers together stay humble, move forward, perform tasks and fulfil all obligations as "God-called" men and women.

Then there will be no dictators, no usurping of authority and no church bosses. —R. D.

Reserve This Date

There is to be a State-wide mass meeting of all citizens interested in voting racing and gambling out of Arkansas this year. This meeting is to be held at the Winfield Memorial Methodist Church, 1 p.m., Monday, March 5.

Many fine citizens want to free our fair state of the moral and economic curse of gambling. They believe that Arkansas people, when given the opportunity, will vote against these evils.

The purpose of the meeting is to set up a state-wide organization to get an anti-gambling act on the November ballot.

It will be a day well spent if you could cancel all other engagements and attend this meeting.

Remember the time! — 1 p. m. Monday, March 5.

Remember the place! — Winfield Memorial Methodist Church, 1601 Louisiana, Little Rock.

Remember the purpose! — To set up a state-wide organization to vote racing and gambling out of Arkansas. —R. D.

An Added Voice

We agree with Dr. D. D. Scrivener, when he says, "Stewardship is a philosophy of life." We also agree with the Editor of the "Arkansas Baptist," when he says "Stewardship teaching must be continued and enlarged to cover every phase of life."

Too long, churches have used the necessity of raising money, for some project, to teach stewardship. Therefore, we have many church members who think that the preacher is not to mention money until there is a dire need for it.

For this reason, in many churches, the ushers come down the aisle with the plates, unite at the altar long enough for someone to say, "Bless all for whom it is our duty to pray and remember those who cannot give today — Amen." Then, the plates are passed to the waiting congregation. When everyone has been given an opportunity to make an offering, the ushers put the plates into some corner or take them downstairs" or up into the balcony to count while the pastor goes on which the service.

We believe that the giving of tithes and offerings should be a high moment of worship in every church, and it can be made that with just a little planning and a little effort.

It can also be used as a means of teaching stewardship. The ushers can come down and stand in the altar, while the congregation stands, the pastor can open God's Word and read something on stewardship. Then when the plates have been passed, the ushers can all come back to the altar and stand there while the pastor leads in a prayer dedication and thanksgiving.

That is worship and stewardship teaching, Sunday by Sunday, service by service. Try it! — R. D.

N 22-A-B
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