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Arkansas Baptist Newsmagazine

10-6-1955

October 6, 1955

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "October 6, 1955" (1955). *Arkansas Baptist Newsmagazine, 1955-1959*. 236.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, OCTOBER 6, 1955

NUMBER 39

The advertisement features a dark, textured background. At the top left, the words "Holy Bible" are written in a white, elegant script. In the center, an open Bible is shown from a slightly elevated perspective, with its pages filled with text. Below the Bible, a white-gloved hand is raised, with the index finger pointing upwards. The words "Take and Read" are written in a large, white, cursive font across the middle of the image, with the hand positioned between the words. At the bottom left, the text "AMERICAN BIBLE SOCIETY" is printed in a simple, sans-serif font. At the bottom right, the text "WORLDWIDE BIBLE READING" is printed in the same font.

**Worldwide Bible Reading — Thanksgiving to Christmas
November 24 - December 25**

See Pages Two and Three

Roger Williams Wins Charter For Rhode Island Territory

PROVIDENCE, Rhode Island, September 17, 1644—(BP)—Roger Williams, the brilliant preacher, statesman, and diplomat, today was named chief officer of the newly created territory of Rhode Island following his triumphant return from England where he secured a charter for Rhode Island from Parliament.

With the well-earned charter granting Rhode Island towns "full authority to rule themselves" in hand, Williams was met yesterday at Seekonk by a flotilla of fourteen canoes. Following a warm reception, the flotilla formed an honor guard to escort Williams across Narragansett Bay to Providence. With news of Williams' successful mission to England, the General Assembly promptly elected him head of the new territory.

The charter unites the towns of Providence, Newport, and Portsmouth into the "Incorporation of Providence Plantation on the Narragansett Bay in New England." The towns have the right under the charter to rule themselves "by such form of civil government as by voluntary consent of all or the greater part of them they shall find most suitable to their estate . . . provided that the said laws . . . be conformable to the laws of England . . ."

Williams did not win the charter from Parliament without a struggle. Rhode Island has been barred from the New England Confederation as members find Williams' views on individual religious and political freedom "shocking." Members of the confederation also are covetous of the Rhode Island territory for themselves.

In England agents of the New England Confederation attempted to frustrate the efforts of Williams, to the extent of drawing up a parchment which purported to grant the Rhode Island territory to Massachusetts. The agents did not anticipate the resourcefulness of the emissary from Rhode Island, however.

"If it had not been for the help of some very kind and valuable friends, I might not have been so successful," Williams modestly confessed today. "My old friend Oliver Cromwell was helpful, but it was the truly noble Sir Henry Vane who did most to process the charter. It was granted on March 14."

The charter brings a number of advantages. It protects Rhode Island from the designs of the New England Confederation, gives the territory unity and strength—especially in the event of attack from Indians or other invaders—and gives legal force to the land titles which have been purchased from the Indians.

Banished from the Massachusetts territory for his radical religious and political views, Williams was not allowed to sail from Boston when he left for England in March of last year. But for the return trip the far-sighted preacher secured a safe-conduct visa from Parliament granting him permission to travel through Massachusetts territory. Authorities dared not detain Williams when he landed in New England.

The trip was a busy one for the versatile leader. Williams arrived in Manhattan in the midst of an Indian war and was asked to arbitrate before sailing for England. A man of much influence with the Indians, Williams as usual was able to effect a peaceful settlement.

Since he left for England Williams has published two important books, *The Bloody Tenant of Persecution*, a masterful defense



A Cloud of Witnesses

A Devotion by the Editor

"Wherefore seeing we also are compassed about with so great a cloud of witnesses . . ."

We are in the spotlight and all around us eyes are peering at us out of the shadows and the semi-darkness. With the most penetrating gaze the eyes of others are fixed upon us as we play the game of life.

We are being watched by those who have gone before us. In the previous chapter the author of the Hebrews conducts us through the gallery where are displayed the portraits of the heroes of the past. He is suggesting that these heroes are witnessing the manner in which we are taking hold of the unfinished tasks which they laid down.

Added to this list of heroes are the apostles, the early Christians, and all who lived and wrought in the kingdom of God before us. What a company they make, what a work they have committed to us, what a challenge they have left us!

Our contemporaries are also watching. We cannot escape the scrutiny of our generation. There is a great throng of people in the grandstand looking on as we take our position in the game of life. Every play we make is seen by them. If we play with all our might and stick to the rules, the gallery will take notice and approve. If we let the team down, if we are yellow, if we shun the hard blows, this also will be observed by those who are looking on.

More significant still is the fact that we are being watched by our great Captain. Our Lord is looking on while we are engaged at work, in social contacts, and in religious activities. We are living our lives within the radius of His vision and nothing we do or say escapes His notice.

Instead of making us selfconscious and afraid, we should receive great encouragement from this "cloud of witnesses," because they are cheering us from the sidelines. They are boosting us; they want us to win.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" Hebrews 12:1,2.

—000—

Love is a simple fire-side thing, whose quiet smile can warm earth's poorest hovel to a home.

—James Russell Lowell

NOVEMBER

24 Thanksgiving	Psalms 23:1-6
25	Psalms 46:1-11
26	Psalms 100:1-5
27 Sunday	Matthew 5:1-26
28	Matthew 5:27-48
29	Matthew 6:1-15
30	Matthew 6:16-34

DECEMBER

1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	I Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	I John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

For those who will continue reading the Bible the last six days of the year, these passages are recommended:

26	Matthew 2:12-23
27	Matthew 3:1-17
28	Matthew 4:1-25
29	Matthew 8:1-34
30	Matthew 9:1-17
31	Matthew 9:18-38

Won't you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Readings—1956" (U-139) from the

AMERICAN BIBLE SOCIETY
(Dept. U)

450 Park Avenue, New York 22, N. Y.

of separation of church and state and individual liberties, and *Key to the Indian Language*, a volume on American Indians.

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Southern Baptist Convention

—17th Century Baptist Press.

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
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Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

From The Editor's Desk

Ouch! That Hurts

Such is the cry of many persons who are promoting independent and non-denominational movements and institutions. What is it that gives them so much pain and anxiety? Nothing more nor less than the Cooperative Program and storehouse tithing among Southern Baptists.

Their Hope

For you see, those who are promoting independent and non-denominational movements and institutions are depending upon the denominations to support them. So logically when any denomination undertakes to teach its people the co-operative spirit in supporting the whole program of the denomination by means of storehouse tithing, these independents and non-denominational men cry out in pain lest their resources be cut off. Therefore, they pounce on the Cooperative Program and storehouse tithing as evil and sinful, claiming that they take all liberty away from the people. They are trying by every means possible through the press and the radio to persuade members of Southern Baptist churches that they shouldn't support the Cooperative Program which is the denominational program, that they shouldn't give their tithe through the church, that they should designate their tithe to special objects. Of course, they hope that their pet project will receive a part of the designated tithe of Southern Baptists.

If such independent and non-denominational workers were not depending on the denominations for their financial support,

they would have no concern with what various denominations are doing and how they are promoting their program. These brethren would disrupt the whole Southern Baptist denominational program, which is the Cooperative Program, in order to get a cut-in on the tithe of Southern Baptists.

Our people should be warned and should be alert and fortified against the appeals, whether in the columns of the press or over the radio, for propagandists care nothing about your churches, your church programs, your denominational programs. All they want is a donation from you.

Destroy Confidence

They will tell you all sorts of things to deceive you. They will claim that there are modernists in our institutions, that there are bosses in our denomination. They would destroy your faith in your brethren and in the most godly men among us who are at the head of our institutions and agencies. They are trying to sow doubt and suspicion among the ranks of Southern Baptists concerning their own work. There can be only one purpose behind this insidious propaganda and that is to get you to designate a part of your tithe to the pet projects which they are promoting.

Everybody knows, even our critics know, that the Cooperative Program is the lifeline of all our work, and that it is launched on a co-operative basis. The glory of Southern Baptists is their co-operative spirit. Destroy the confidence which makes possible that

co-operative spirit and you destroy our whole program. Yet these independents and non-denominational men will tell you that the Cooperative Program is sinful.

If the Cooperative Program is all wrong and if storehouse tithing is all wrong, how is it that Southern Baptists have outgrown any other major denomination in the world and is today promoting the most ambitious program in their history?

Little men who are not big enough to integrate their lives and their ministry into a great denominational program pull off to one side and start a little movement of their own and say, "Look what I've done." Then they begin to try to sow doubts and suspicion among the folks from whom they have withdrawn in an effort to gain support, mainly financial support, for their own little project.

UnChristian

Why don't these independents get together and form an organization among themselves and start a denomination of their own? The field is wide open for them to go out and win the lost to Christ, organize them into churches which would affiliate with their movement and support their cause. Apparently, they do not want to be responsible for developing an organization among themselves which might be called a denomination. They want to suck the life blood from the denominations already in existence without any sense of responsibility for supporting the denominations upon which they prey. It is no part of the Christian spirit to proclaim independence of denominations and at the same time expect to draw their support from denominations, and further, to criticize the denominations from which they expect to draw their support.

We would suggest to Arkansas Baptists that they be fortified against such insidious propaganda.

Dog Racing at West Memphis

The people of West Memphis and Crittenden County are subjected to a terrific trial. They are fighting desperately to defeat the gambling interests that are concentrating their efforts there to build and operate a dog racing track. The gambling interests from far and near are concentrating on West Memphis and Arkansas to entrench themselves in such a way that the forces of righteousness will be unable to dislodge them.

It is up to Governor Faubus and the Racing Commission to say whether or not Arkansas shall be subjected to the indignity as well as the evil of such a gambling program as dog racing. We could hope that the Governor and the Racing Commission have the moral courage and think enough of the morals of the citizens of the state to deny a racing permit to the group that is seeking such permit to operate a dog racing track in West Memphis. Unless our state officials take a stand on such issues and uphold the moral standards of the state, the people of the state have but one recourse — the ballot.

It will strengthen the hand of the Governor and also of the Racing Commission if the people of Arkansas, in support of the

good citizens of West Memphis and Crittenden County who are fighting this evil, would write the Governor or the Racing Commission or both your protest against granting a racing permit to operate a dog racing track in West Memphis.

Do it now before you forget it. Let the Governor and the Racing Commission know that you are opposed to granting this racing permit and that you give your loyal support to the people of West Memphis and Crittenden County and surrounding area who are fighting this movement. A flood of letters from all over the state should pour into the Governor's office immediately, letting him know where the good people of the state stand on this issue.

We repeat the urgent necessity of your writing the Governor or the Racing Commission or both immediately, urging them to refuse a permit to operate a dog racing track in West Memphis.

—000—

Most magnificent miracle of life is this: The more you give and do, the more you have and are.

—Burton Hillis

Holy Bible—Take Read

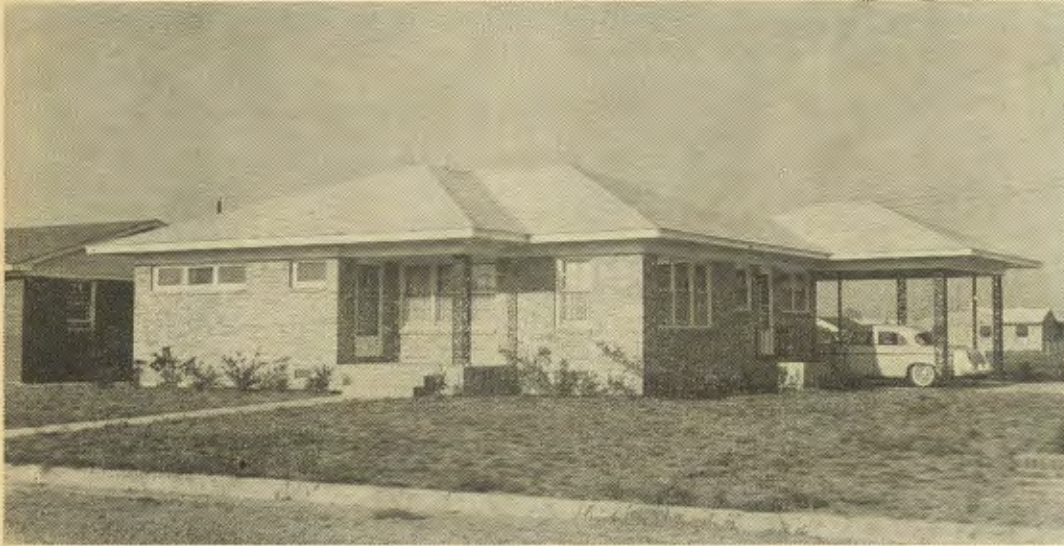
Our front page this week features the American Bible Society's 1955 poster picture which introduces the Society's Worldwide Bible Reading program. And on page two we publish the list of scriptures selected for daily Bible reading from Thanksgiving to Christmas. A supplemental list of scripture selections is also provided for the week between Christmas and New Year.

The American Bible Society is in the significant business of distributing the scriptures. It publishes and distributes no other literature. The Society has a glorious history in the distribution of the greatest literature ever published — the Holy Bible.

The Society is a non-profit organization depending largely upon voluntary contributions to make it possible for the Society to sell the Bible below the cost of production or in many cases to give the Bible free. Arkansas Baptist State Convention and the Southern Baptist Convention have endorsed the Society's work and have encouraged Southern Baptist churches and individuals to make contributions to the American Bible Society.

Kingdom Progress

Pastor's Home



The new home for the pastor of the Calvary Church in West Memphis was dedicated on Wednesday night, September 14. The pastor, Russell J. Clubb, delivered the dedicatory sermon. Deacons Elon Roberts, chairman, D. W. Rodgers, and J. E. Neal Jr. participated in the dedicatory ceremonies. Following the dedicatory services, open house was held for members of the church and friends.

The new home for the pastor of Calvary Church consists of three bedrooms, is of buff brick construction with silver-toned roof and has a double carport; cost of the resident, \$18,000.

Calvary Church, which is 15 months old, owns three acres of land on Avalon and plans are under way for the erection of a \$100,000 church building unit.

News From Ouachita

The fifty-voice Ouachita College Choir, under the direction of David Scott, assistant professor of music, will sing at the Baptist Student Union Convention in Arkadelphia, October 8, and at the Arkansas Baptist State Convention in Little Rock, November 16. Semester activities of the choir will include several weekend tours.

Enrollment at Ouachita College stands at 676, Miss Frances Crawford, registrar, has announced.

Enrollment at the same time last fall was 640 students.

There are 80 out-of-state students among the fall semester total, and students from overseas totaled nine, with three each from Hawaii and Guam; two from Korea and one from Brazil.

Ouachita College will be the host for the 1955 Arkansas Baptist Student Union Convention. The meeting will be held in the college auditorium October 7 and 8, and will come to a climax October 9 after a special morning worship service at the First Baptist Church, Arkadelphia.

Baptist students from almost all colleges and universities in the state, and from several colleges in surrounding states, will be present.

Miles Goes to Leonard

J. O. Miles has accepted the pastorate of Leonard Church in Gainesville Association. He went to the Leonard Church from Childress Church where he had served for seven and one-half years. This was his second pastorate with the Childress Church.

Under the leadership of Pastor Miles, the Childress Church launched a building pro-

gram which included an auditorium and educational building. The auditorium has been completed and the educational unit is near completion.

The Miles have five children.

Central, NLR, Has Revival

Dr. C. Gordon Bayless, pastor of Central Church, North Little Rock, reports a revival meeting, September 18-25. The pastor did the preaching during the revival which was the seventh revival he has conducted in Central Church. Mr. Mark Short Sr. of Arkadelphia was song leader. There were nine received by baptism and 4 by letter.

Pastor Bayless reports that Mr. Cyrus Moore, Sunday School superintendent for 16 years, was honored on Sunday, September 25, with record Sunday school attendance of 440.

To You, Personally

We call upon every sincere and faithful Christian in Arkansas to give their prayers and support to the Good Citizens League of Crittenden County. This League is doing everything possible to prevent the establishment of a dog racing track in West Memphis. They need our prayers and encouragement. Dog racing means gambling and crime for Arkansas. Dog racing interests in Colorado and Florida hope to make Arkansas the center of dog racing in the nation. This must not happen. Let us urge you to write or phone the Governor of Arkansas and let him know that you do not want this race track. Pray for this Citizens League in West Memphis.

—W. O. Vaught, Jr.

426 Churches Have ARKANSAS BAPTIST In Budget

Who will make it 427?

Benton County Association has 17 churches with budget subscriptions; no clubs; 7 churches with neither budget nor club subscriptions.

Big Creek Association has 3 churches with budgets; no clubs; and 10 with neither.

Black River Association has 5 churches with budgets; 5 with clubs; and 19 with neither.

Boone County Association has 6 churches with budgets; 3 with clubs; and 12 with neither.

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

Grand Ave., Ft. Smith Becomes Budget Number 426

Dear Dr. Duncan:

Our church will be No. 426. We voted to put the "Arkansas Baptist" in our church budget. This will mean 500 more Baptist families in Arkansas will be better informed about our work.

Sincerely,

James L. Pleitz.

Note: Crooked Bayou Church, Lake Village, sent in the 426th budget. However, First Church, Atkins, changed from budget to club, which left the figure at 425. Grand Avenue Church brings it back to 426.

—Editor.

Lonoke Church Enters New Building

On Sunday, October 2, the Lonoke Church entered its new educational building.

The building is a one story structure of red brick veneer with 3,000 sq. ft. of floor space. It provides for beginner and primary departments. There are also three class rooms for adults, and a large assembly room which may later be divided into four class rooms to accommodate another department. The new building makes possible expansion in every department of the Sunday school and the organization of a third nursery.

On June 17, Pastor John Holston and his family occupied the new eight room parsonage. This structure is also red brick veneer, ranch style, and modern in every respect.

The approximate cost of the two buildings is \$30,000 and the estimated value is \$40,000. Total indebtedness is only \$10,000.

First, Fayetteville, Adopts Dual Services

Because of overcrowded conditions, First Church of Fayetteville, Andrew M. Hall, pastor, has inaugurated two worship services for the Sunday morning hour.

Record numbers of University students have affiliated with the church this year making one service inadequate. Over forty Freshman boys from Razorback Hall attended the first Sunday night service of the school year.

Mr. Robert Denny, Southwide Youth Secretary and Mr. Eddy Nicholson, will lead the church in a revival October 2-9.

Dugger Goes to Little Red River Association



H. M. DUGGER

Missionary H. M. Dugger of the Big Creek Association, Salem, has resigned to accept a similar position with the Little Red River Association and will be located at Heber Springs.

Missionary Dugger served the Big Creek Association for more than five years. The Executive Board of the association officially expressed appreciation for his work and commended him to the fellowship of Little Red River Association.

Open Letter

Dear Arkansas Baptists:

We are coming to that season of the year when we emphasize the Thanksgiving Offering for our Children's Home at Monticello. How I wish that you could go with me down to Monticello and see the glorious progress which has been made there in recent years. The new buildings which have been erected to care for more children and to care for them adequately do credit to Arkansas Baptists. You would lift your head with joy and pride if you could see these buildings and realize that we have built these buildings for these wonderful children who are being trained to be outstanding Christian citizens of tomorrow.

From year to year we rely very heavily upon the offering given at Thanksgiving to undergird much of the program which is carried on through our Bottoms Baptist Orphanage. The Cooperative Program is now providing forty-five thousand dollars a year for this work and last year approximately seventy-five thousand dollars was given for the Thanksgiving Offering.

I somehow believe that this year we ought to give a hundred thousand dollars to the Orphanage in this Thanksgiving Offering. God has been good to Arkansas and we have had good crops all across our State and God has blessed us in so many wonderful ways. I urge you to do your best to see that your church gives more this year than ever before. The Superintendent of our Orphanage and all those associated with him are doing very splendid work at Monticello and they deserve our loyalty and support.

Therefore I send you this loving appeal that you will ask your church to go beyond anything you have ever done before in the support of this glorious work.

—W. O. Vaught, Jr.

Ground Breaking at Rector



The First Church, Rector, broke ground for a new educational building on September 18. Mrs. J. B. Winchester, Dr. W. D. Blackwood, Floyd Winn, and Andy Moseley are shown in the picture with shovels turning dirt for the new building.

Missionary H. W. Johnston read the scripture lesson. Music was provided by Miss Nina Jean Gogue, and Miss Linda Kay King. The message was delivered by Ralph Douglas, associate state secretary. Lawrence Ray is pastor of the Rector church.

School of Religious Education Earns Full Accreditation

The American Association of Schools of Religious Education has announced the accreditation of the two-year-old School of Religious Education of the Southern Baptist Theological Seminary in Louisville, Ky.

According to Dr. Gaines S. Dobbins, dean of the school, this represents the first time in the history of the Association when a school has been accredited before there have been at least three graduating classes. Southern Seminary's school graduated its first full class last May.

This requirement was by-passed by the Association on the ground that Southern Seminary is accredited by the American Association of Theological Schools, and that the School of Religious Education is an extension of the original department of religious education, which has been functioning for many years.

Accreditation represents recognition of the School of Religious Education as having met the rigid requirements of the Association as to size and competency of the faculty, careful screening of students, adequacy of library facilities, the meeting of requirements for supervised field work, and the preparation of students for professional leadership in the various fields of religious education.

The Southern Seminary School of Religious Education is one of only 11 accredited graduate schools of religious education in the United States.

Southern Seminary Enrolment Passes Last Year's Record

Enrolment this year at the Southern Baptist Theological Seminary in Louisville, Ky., will pass last year's record high of 1,626, according to early figures. When classes began on September 13, the enrolment was about 50 above last year's record at the same time.

The Order of Royal Ambassadors centers around two interests: **Boys and Missions**. From these ingredients mission-minded **Laymen** will grow.

Baptist Personalities In Stained Glass

It has been announced by Dr. Edward Hughes Pruden, Pastor of First Baptist Church in Washington, D. C., that a number of outstanding Baptist leaders of history will be represented in the stained glass windows to be installed in the new church now under construction. While the major windows in the church will portray the life of Christ, presenting sixty-four incidents related to His life and ministry, a series of smaller windows beneath the major ones will portray these renowned Baptist personalities. Most of them will represent definite categories of achievement while others have been selected for the significance of their individual service.

William Carey and Adoniram Judson will represent great Baptist missionaries; John Bunyan and Alexander Maclaren, great authors; Charles H. Spurgeon and George W. Truett, great preachers; Samuel F. Smith (who wrote "America") and William H. Doane, great hymn writers; Roger Williams and Walter Rauschenbusch, great pioneers; Edgar J. Goodspeed and Helen Barrett Montgomery, great translators; James L. Kraft and Russell Colgate, great laymen; James P. Boyce and Booker T. Washington, great educators. These personalities will be presented in pairs on both sides of the sanctuary.

Record Enrolment at Seminary

A record 269 students have registered for the fall semester at Golden Gate Baptist Theological Seminary, Berkeley, Calif., according to Dr. Jack W. Manning, registrar. This enrollment marks a 15 percent increase over the highest previous record. Ninety-six are attending the seminary for the first time.

The following from Arkansas are enrolled at the Seminary:

Max N. Alexander, Jonesboro; James E. Ford, Hot Springs; Mrs. James E. (Lula Mae) Ford, Hot Springs; Otis Everett Fox, Fort Smith; Mrs. James Wayne (Frances) Fuller, Wynne; Charles F. Holland, Hamburg; Ruth Holland, Heber Springs; Arlie L. McDaniel, Mena; Albert Roma Stewart, Waldon; and Jerry St. John, Warren.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Six-Hour Hearing Held On Bradfordville School Suit

A six-hour hearing was held in Paris, Ky., by Circuit Judge William B. Ardery on the suit brought by Bradfordville, Ky. parents to force the reopening of the local high school.

The suit was filed 10 months ago in Franklin Circuit Court by 460 residents of the Protestant community in Marion County. They also want the Marion County school board enjoined from employing Roman Catholic sisters as teachers in the public school system.

When the board, by a 4-1 vote, decided not to operate the high school for the 1954-55 term, students went on strike rather than attend Lebanon High School 10 miles away. Parents withheld grade-school pupils from classes and the strike lasted the entire school year.

The six-hour session of oral arguments in the case is unusually long for circuit courts in this part of Kentucky.

Throughout the hearing, about 60 Bradfordville residents sat intently and quietly in a body at the rear of the courthouse. Their ranks did not thin from 10 a.m. when they gathered, until 6:10 p.m. when Judge Ardery, instead of announcing the usual, "Court is adjourned," leaned down from his bench and said:

"I want to thank you good people for coming down here to see me today. And now I bid you good-by."

Quaker Reports Russian Churches Tolerated, But Education Anti-Religious

Churches are tolerated in Russia but the nation's educational program remains anti-religious, Miss Eleanor Zelliot of Richmond, Ind., associate editor of the *American Friend*, reported. She was one of six American Quakers who recently toured Soviet Union.

Miss Zelliot spoke at a two-day meeting of Quakers from Connecticut, Rhode Island, and western Massachusetts and the executive committee of the Friends Committee on National Legislation.

She said that during the delegation's month-long tour they were denied only two requests — a trip to the Baltic area and one to a labor camp.

She said churches were crowded but pointed out that in Moscow there are only 55 houses of worship while the city has a population estimated at from 4,000,000 to 8,000,000.

Graham Opens Canadian Crusade

Evangelist Billy Graham opened his 37th crusade before a packed audience in the 10,000-seat Coliseum in Toronto.

When he finished his 45-minute exhortation, 187 "seekers," as he prefers to call them, lined up to make "decisions for Christ."

Air Force Graduates Largest Chaplains Class

The largest class of chaplains in the history of the United States Air Force received their diplomas from the Air Force chaplain

school at Lackland Base.

The 43 clergymen, who are to be commissioned first lieutenants, will bring the number of chaplains serving the Air Force to more than 300 for the first time.

They received 320 hours of instruction in the organization and administration of the Air Force and the role of its chaplains.

Baptists Plan 'Cottonpatch' Crusade

A "cottonpatch" crusade aimed at winning 1,000 braceros to Christ will be held Oct. 10-16 in the little West Texas town of Pecos, Baptist officials announced.

The campaign, to be conducted in seven camping sites at 8 p.m. each night, will be concluded with a mass-meeting at the Pecos Rodeo Grounds.

Fourteen Spanish-speaking pastors and missionaries who will lead the services plan to use portable pulpits and organs.

The worshippers will sit on the ground, on boxes, sacks, crates or whatever make-shift benches are available.

Headquarters for the crusade will be First Baptist Church in Pecos. Local pastors, musicians and other church personnel in the area are to assist the 14 leaders.

Ministers Got Restraining Order Against Games

A temporary restraining order obtained by a group of Texarkana ministers closed down a major part of the Four States Fair Carnival there.

The Texarkana Ministerial Alliance said the restraining order was sought because authorities were not enforcing gambling laws at the fair. The owner and operator of the shows was ordered to stop operating all games but he was permitted to continue rides and concessions selling food and souvenirs.

The order was signed by Judge Maxwell Welch of the Fifth District, Bowie County, Tex. It was issued on a complaint signed by three Baptist ministers, Royce J. Simpson, James Cameron, and John Coffman.

Several prominent Texarkana businessmen got behind the concession counters and accepted the warrants. Bonds were made on the spot by Fair officials and the owner and operator of the Don Franklin Shows.

A spokesman for the ministerial alliance said it is "interested in protecting the morals of our people, particularly our youth. Games of skill and other concessions at the fair constitute gambling."

Filling Station Owner Aids Church

In the belief that businessmen ought to do more for churches, Hank Dyer turned his filling station over to the Seventh-Day Adventist church at Barstow, Cal., for a week.

Pastor L. E. Dasher and a crew of deacons and church elders manned the pumps, fixed flats, lubricated cars and kept the station open 24 hours a day. Hank "just disappeared" for a week.

He figured the church people sold about 5000 gallons of gas, and that their profit from this and other business should be about \$500.

A Smile or Two



"Now this model works so easily that even your husband could operate it."

"Can a leopard change its spots?" the teacher asked her class of tiny tots.

The children all agreed that he could not — all, that is, except little Willie.

"So you think a leopard can change his spots?" the teacher challenged Willie.

"Yes," Willie repl'd. "If he gets tired of one spot, he can get up and change to another spot." —Quote.

The young painter had just finished his first picture, a group of angels, and proudly took it to an art dealer to offer it for sale. The specialist looked at it critically, then asked, "Tell me, why did you put stockings on the angels? Did you ever see an angel with stockings on?"

"No," replied the young artist, "but did you ever see any without stockings?" —Quote.

"I'm thinking of asking some girl to marry me," said Jack. "What do you think of that?"

Jill: "It's a great idea, if you ask me."

What this country needs is a medium-priced power mower that can be operated from an air-conditioned room.

—Philnews.

The trouble with a fellow who talks too fast is that he is liable to say something he hasn't even thought of yet.

—Sparta (Wis.) Herald

During a seance, a medium was bringing people back from the other world. A 9-year-old kid was among those present. "I want to talk to Grandpa," he insisted.

"Quiet!" hushed the medium, quite annoyed.

"I want to talk to Grandpa," repeated the kid.

"Very well, little boy," said the medium, making a few hocus-pocus passes. "Here he is."

"Grandpa," said the little boy, "what are you doing there? You ain't dead yet."

—Indiana Telephone News.

A first-grade teacher asked her class why the ugly old troll wouldn't let the three billy goats cross the bridge.

One 6-year-old offered this modern explanation: "You have to pay money to cross a troll bridge."

—Nation's Schools.

News From Baptist Press

Howard College Borrows Millions For Building

The Alabama state convention of Southern Baptists has voted to borrow \$3 million from a government agency for construction at Howard College in Birmingham, Ala.

The money, borrowed through the Housing and Home Finance Agency, will be used to build four dormitories and a student activities building on Howard's new campus.

The loan will be handled by the college's trustees. The resolution allowing the college to use the borrowed money authorized the trustees to mortgage the buildings and the property on which they will be built.

Income from the buildings will be used in paying off the loans.

The convention took the action at a special session since the convention had only a limited amount of time in which it could avail itself of the loan. The deadline would have passed before the next regular state convention session.

Texans Hope to Be Heard By Committee

Texas Baptists have formed a committee to send witnesses to Washington to protest violations of religious liberty guarantees in the United States Constitution.

The witnesses, headed by E. S. James, editor of the *Baptist Standard*, Southern Baptist weekly newspaper, were hoping to appear during a Congressional subcommittee's hearings starting there Oct. 3.

The subcommittee, under direction of Missouri Senator Hennings, is calling for testimony about separation of church and state and other phases of religious liberty.

The subcommittee will later take up other provisions of the "Bill of Rights" of the Constitution.

Georgetown BSU Choice

Glenn Yarbrough has been chosen Baptist Student Union secretary for Georgetown College. He comes to the Kentucky Baptist senior college from a position as state student department secretary of the Missouri state Baptist convention. Yarbrough is a former pastor in the Kentucky convention.

Home Board Approved To Buy Church Bonds

The Home Mission Board has received approval to buy \$300,000 worth of church bonds to aid Baptist churches in their building programs.

The Board will borrow this money from three Atlanta, Ga., banks to make available to churches selling bond issues.

The Home Board reported that some churches like to secure money through bond issues rather than direct mortgages on property. This lending program will give these churches an additional market for their bonds.

The Board, however, cannot buy more than one-fifth of the amount of the bond issue with a ceiling of \$10,000.

The \$300,000 for use in buying church bonds is part of the \$3 million the Home Board borrowed from the same three banks to add to its church extension loan fund. The \$3 million will be repaid over a 10-year period.

This bond-buying program is expected to benefit particularly churches located in areas where there is presently little Southern Baptist work, and those whose building programs exceed \$25,000.

Final approval for the bond-buying program came at the recent meeting of the Southern Baptist Executive Committee.

Pledges Co-operation

The Southern Baptist Executive Committee has offered its congratulations to Congressman Brooks Hays, named by President Eisenhower, to represent the United States on the United Nations General Assembly. The Executive Committee also offered its co-operation. Hays, from Arkansas, is chairman of the Southern Baptist Christian Life Commission.

Pastors Choose Hall For 1956 Conference

The Southern Baptist Pastors' Conference will use the Music Hall in Kansas City for its 1956 meeting, the Conference chairman announced.

Sterling L. Price, pastor, University Baptist Church, Abilene, Tex., said the meetings are scheduled May 28-29.

The Music Hall, which seats 2,700 and is air-conditioned, has an entrance from the same street and same foyer as the Municipal Auditorium, where Southern Baptist Convention sessions will be held.

Cort Flint Accepts Carolina Pastorate

Cort R. Flint, administrative assistant at Southern Baptist Theological Seminary, has resigned to accept pastorate of First Baptist Church, Anderson, S. C.

As assistant to the seminary president since 1952, Flint has been responsible for the school's public relations program, and has directed the work of student recruitment and alumni promotion.

The Flints are expected to move to South Carolina Oct. 18.

Two New Mexico Negro Churches Affiliate

Two Negro Baptist congregations in New Mexico have affiliated themselves with Southern Baptist church associations recently.

The Rio Grande Association unanimously accepted St. John Baptist Church, of Las Cruces. Only the day before, Central Association accepted New Hope Baptist Church, of Albuquerque, into its fellowship.

The local church has a membership of 33 and Sunday school enrolment of 27. No membership figures were available on the Las Cruces church.

These cases, while unique in the Southern Baptist Convention, may not be the first. Oak Grove Baptist Church, of Paragould, Ark., last year became what is believed to be the first interracial Baptist church in Arkansas by admitting 10 Negroes for membership.

Subcommittee Studying Theological Education

J. W. Storer, chairman of the Southern Baptist Convention's committee on theological education, has appointed two subcommittees to carry out instructions from the Convention.

The Convention, meeting at Miami, Fla., in May, asked Storer's committee to recommend the location of a sixth Southern Baptist seminary, if a new school were deemed advisable and necessary.

The subcommittee studying this matter includes Louie D. Newton, Atlanta, Ga.,



Denominational Calendar

- 7- 9: B.S.U. Convention
- 10-14: State Sunday School Conventions
Ouachita College Board Meeting
- 18: W.M.U. Executive Board Meeting
- 25: State Planning Meeting for Associational Training Union Officers, Little Rock
- District W.M.U. Meetings begin
- 30-Nov. 6: Christian Stewardship week

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Counselor's Corner

By DR. R. LOFTON HUDSON

DIVORCED CHRISTIAN

Question: I am divorced and remarried. I have been married for over twenty years. My husband and I would like to go to church and take an active part. Being divorced, I do not know if I'm allowed to or not. Will you tell me?

My first husband was visiting a woman of bad character, said he was tired of married life. My divorce was granted on non-support.

I belong to a Baptist church.

Answer: Dear lady, what have you been doing for twenty years? May I suggest that you begin solving your problem by apologizing to God for your sin of unfaithfulness. No doubt you have grieved Him.

And what do you mean by "take an active part?" The first duty of every church member is to run up their flag and show which side they are on. This is done by presenting yourselves for membership and by regular attendance at all of the services.

Sure the church will accept you. I do not know of a single Baptist church that rejects anyone who shows evidence of being a genuine Christian. Do you know Christ? Have you been born again? Do you wish to follow Christ, as His Holy Spirit leads you? If these questions can be answered "Yes," then you need have no doubt about your acceptance by the church.

chairman; Carl Clark, Fort Worth, Tex., and E. V. Peyton, Topping, Va.

The second instruction from the Convention was that the theological education committee study matters relating to Carver School of Missions and Social Work in Louisville, Ky.

Financial Relationship

The Committee must bring to the 1956 Convention "a detailed report of the financial relationship between the Carver School . . . and the program of theological, religious, and missionary education of the Southern Baptist Convention."

The committee must also "make recommendations concerning the future relationship (with Carver)" at the next session in Kansas City, Mo.

The Subcommittee undertaking this study consists of Herschel H. Hobbs, Oklahoma City, Okla., chairman; J. William Lester, Enterprise, Ala., and W. Douglas Hudgins, Jackson, Miss.

The next meeting of the full committee on theological education, Storer reported, will be held Dec 15.

Congregational Government — A Doctrine Fast Losing Ground

By CHARLES FRANK PITTS, PASTOR
First Church, Blytheville

"This Association shall never exercise any authority whatsoever over any church or churches, nor shall it in any way interfere with the constitution of any church, nor with the exercises of its functions as the only ecclesiastical body, but will always cheerfully recognize and uphold the absolute independence of churches." So reads a typical associational constitution.

The Arkansas Baptist State Convention's Constitution says concerning Authority: "While independent and sovereign in its own sphere, this Convention shall never exercise any authority whatever over any church, nor shall it in any way interfere with the constitution of any church, or with the exercise of its functions as the only ecclesiastical body, but will cheerfully recognize and uphold the absolute independence of the churches."

The Constitution of the Southern Baptist Convention expresses the same sentiments, adding that it "does not claim and will never attempt to exercise any authority over any other Baptist Body, whether church, auxiliary organizations, associations, or convention."

Thus the principle seems pretty well established that each Baptist body is independent of other bodies and that in no instance shall one body elect officers, make or change constitutions, or in any way interfere with the internal affairs of another body. We have in our churches jealously guarded this principle.

It would appear, however, that in the thinking of many Baptists that congregational government is a principle to protect them from outside interference in the local church, but loses its virtue when applied to other types of congregations. These forget that associations and conventions are local congregations, not ecclesiastical bodies composed of lesser ecclesiastical units. We are not Presbyterian in church government —yet.

Illustrative of the change in Baptist thinking is the fact that in 1941 the constitution of one of Arkansas' larger associations read in reference to the election of Executive Board members: "This Association shall elect one member from each cooperating church . . ." This was changed to read in 1942 to: "Each cooperating church shall elect one member . . ." In 1948 the State Convention Constitution read concerning Executive Board members: "This Board shall be composed of fifteen (15) members chosen from the state at large, and one additional member from the bounds of each cooperating Association, etc." In 1954 the constitution allotted Executive Board members on the basis of "constituency", retaining the phrase of "from the bounds of each cooperating Association", but adding the significant phrase "that no association shall be entitled to more than five members." Here again we see Baptist thinking turning from the age-old principle of the Convention being a separate body which might choose its officers as individuals to the idea of associational representation. It is the solidifying of another unit in the ecclesiastical organization.

We have been informed by those who propose that a change be made in our State Convention Constitution to allow associations to elect members to the State Execu-

tive Board that this is a custom in two or three other states in the South. If so, this merely points out the passing of our convictions concerning congregational government.

A common peeve of Baptist pastors is that when issues are presented to their churches that some people who offer no objection in the business meeting will complain to all who will listen after the meeting is over. By the same token, if we do not like the nominations to the Executive Board by the committee appointed for this purpose in our State Convention, are we not bound by principle to make other nominations from the floor? Is it still not governed by the principle of majority vote? If we voice no objections, offer no substitute nominations, do we have a right to wail about injustices and inequities? If the Executive Board becomes a "self-perpetuating" body, it is because we as messengers are derelict in our duty of offering other nominations from the floor. We can blame no other.

Further, if "the Associations have had no voice in the choice of its members of the Executive Board", it is due first, to the fact that in congregational government the association has no right to a voice, and secondly, to the Baptist principle which is still struggling for survival that there is actually no such thing as "associational members of the Executive Board." Congregational government is based on the principle of dealing with individuals, not composite groups.

This is a rather serious matter. A principle is no principle which applies only when it is to our advantage or desire. The same guarantee of freedom to the local church must apply to the local association or convention. We spare no man who proposes a Baptist union with other denominations by sacrifice of a principle. Yet, Baptist bodies are beginning to copy ecclesiastical denominational structure from other denominations. Will not this hasten the day of organic union when we finally admit that "there is not so much difference between us after all"?

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Shame In Contrast

By JOHN J. HURT, JR.

These changing times often bring shame to our day and generation. The contrast can best be seen by comparing the news of fifty years ago with that of today.

Back in 1905 *The Index* published an article from *Good Housekeeping* under the caption, "Sunday Newspaper Vulgarity." It was an indictment of the Sunday newspaper comics.

Here's a paragraph:

"In a single four-page comic supplement selected at random, the following words and phrases occur: 'Gee!' 'Holy smokes!' 'Coco' (for head); 'Socho!' 'Golly!' 'Gosh' (twice); 'a dem good thing;' 'the dernest freak,' and 'B'gosh!' What parent, belonging to refined or even respectable society, would allow the companionship weekly of persons using such language? Or would he allow his carefully-reared son or daughter a story-book in which such words were found?"

We smile at the Puritan standards. Now, the little rebellion generated by parents is directed at words too vile for our repetition. The drawings deal with murder and worse. Instead of merely the Sunday comic supplements, we have the comics daily along with

"A Camp Site"

By JOHN L. DODGE

While attending a meeting in Little Rock recently several people mentioned something about a special committee having been appointed by the Executive Board of our Arkansas Baptist Convention for the purpose of locating a CAMP SITE. These same people indicated that an appropriation of \$7500 from the 1956 anticipated budget had been made for such purpose. After having arrived back home I received the Suggested 1956 Budget for the Lord's work by and through our Arkansas Baptist Convention which indicated the allowance of this \$7500.

In the August 27, 1955 issue of the *Baptist Standard*, the official publication of Texas Baptists, there is a full page display publicity of Paisano Assembly. On this page it indicates that the W. M. U., with all the auxiliaries, was making use of these grounds for their summer Camps. The Brotherhood also is using the grounds for their meetings. I quote the following from that page:

"During these years the W. M. U. has erected its own building and enjoys the benefits of utilities and facilities of the assembly. The W. M. U. youth organizations have come to meet annually on the grounds. The Brotherhood has for several years held its annual meeting on the grounds. Youth camps have used the facilities."

Perhaps Arkansas Baptists need a Camp Site. I do not know. I have some opinions about it. I understand that we have in the State of Arkansas EIGHT ASSEMBLIES including State Wide, District, and Associational Assemblies. Certainly, I am not qualified to say how well each of these assemblies grounds are developed. No doubt, however, each of them has developed to the point of owning their own utilities and sanitary facilities.

My question is, IF WE NEED A CAMP SITE, would it not be the point of wisdom and economy to follow the example of our fellow Baptists of our Sister State and use some of the grounds of some of these assemblies for Camp Sites? In fact, could not the facilities of these assemblies be used for campers and camping? Would not this be more economical and answer the same purpose just as well as locating a new site? My brethren, let us think wisely and pray fervently about this matter before going too far with it.

the radio and television shows which have lost all sense of decency.

The Post Office Department reports the mailing of obscene matter increased 73 per cent during the past year but only a few are concerned. Georgia has a law, and a commission, designed to keep the trash off the counters but members of the commission have been attacked as censors from the beginning.

The Post Office Department is asking broader authority to stop the mailing of indecent matter. Present laws make it all but impossible to cope with the flow of pornographic material. We doubt any Congressman has received more than a trickle of mail appealing for remedial legislation.

Laugh at the standards of yesteryear, however strict, but not until you glance at other contrasts. Many factors contribute to increased juvenile delinquency, divorce, and the like. But, one of the major causes is the lowering of our standards of decency as illustrated in the printed matter of 1905 and now.

—The Christian Index.

The Dividends of Godliness

By S. L. MORGAN, SR.
Wake Forest, N. C.

Of all the dividends known to earth or heaven, godliness pays the biggest. I've just seen a shining example.

Fifty-one years ago Archibald Cree, a cultured Scotsman, had just ended his pastorate of the Baptist church at Littleton, N. C., and I succeeded him — in the summer of 1904. He had brought his fine family from Scotland and bought a farm nearby. Littleton was then an educational center, with a good girls' college and two academies. Mr. Cree was a pure Scotsman, with a decided Scottish brogue. I heard him preach just one sermon. He had recently returned from a visit to Scotland. His description of the beauty of Scotland was in exquisite poetic prose, every word eloquent with the romantic love felt for his native land.

He never rated high as men rate ministers, but his home has remained a delightful memory to me for its atmosphere of culture and genuine godliness. I have just returned from a funeral for one of the family in the First Baptist Church of Richmond. What stood out and impressed me most in the funeral service, and what called out my main comment, was simply the "dividends of godliness" before my eyes.

Dividends in Godly Children

Out of that family came years ago Dr. Arch G. Cree, pastor of prominent city churches, and for years executive Secretary of the Georgia Baptist Convention. Another of the family was Mrs. Janie Cree Bose, now Mrs. J. H. Anderson of Knoxville. For several years she was head of the W. M. U. Training School, now Carver School of Missions, in Louisville. She thrilled me once with her heartfelt eloquence before a great audience in Raleigh, speaking from the same platform with Dr. George W. Truett as they toured the South in a missionary campaign.

A touching incident of her girlhood lingers. "During all my girlhood," she told us, "my greatest desire was to have a pink sash, and I remember wondering often why a minister's children couldn't have what other children had. But I never got the pink sash till I was grown!"

The funeral in Richmond was for the wife of her brother, Jas. A. Cree, he and his wife my devoted members at Littleton, and among my most devoted friends for half a century. Present before me were their six sons and daughters, all stalwart Christians, one the wife of Rep. C. B. Deane of North Carolina.

A phone call from the husband in Richmond asked me to take part in the funeral and to speak of the woman and the home I had known intimately for fifty years. Who doesn't long, when the end comes to a dear one, to have someone who understands to lay bare the deepest and best in the life of the deceased? I confess I do.

I Turn to My Diary

I turned to my diary of fifty years ago for a lead. I found an entry too deep for tears. I was a young pastor, my mother facing death any day from a painful heart ailment. Mrs. Cree and her saintly mother and sister provided a room in their home, and for two months nursed my mother day and night as their own. The doctor warned that the end was imminent. Under the strain, the record said, I broke with emotion in the morning service, and young deacon Cree took up the service and offered a prayer. That was Mrs.

Cree and the family as I had known them for fifty years. The history of such a family on both sides through three generations had a message that I for one believe should not be omitted in a funeral service. I pointed it out. It is sorely and desperately needed by our generation.

A Triumphant Funeral

I arrived only in time for the bereaved husband to clasp my hand and say, "Talk out of your heart." He had walked hand-in-hand and heart-to-heart with his godly wife for 55 years, and she had quietly breathed her last in her sleep. Before me were scores of godly men and women from both families, gathered from several states, all of them, I think, outstanding Christians in their communities, one of them with a marked influence reaching into the halls of Congress, and another, the daughter of the Congressman, at the time in India taking part in a notable pageant sponsored by Moral Rearmament, making a strong impact on nation and government in the interest of world peace. The influence of the Scottish family girdling the earth, affecting nations and governments!

Ten minutes sufficed to enforce two cogent lessons that I think belong in such a funeral: first, that positive and aggressive godliness lives on and pays big dividends even to the third and fourth generations. The demonstration was obvious before our eyes. Only such godliness can save our decaying homes and civilization, and such godliness as I had seen in the families for fifty years can actually do it.

Second, that the death and the funeral of a saint is rightly not a time of lamentation, but of chastened thanksgiving for the grace given to live victoriously and to die triumphantly. We are to view the end of such a life as a coronation. The dear one has but passed through the portal into a higher stage in the career of an immortal. To be sure, we are even to encourage and help the bereaved to weep out and talk out the grief that is but normal and right over separation from a dear one. But the dominant note in such a funeral ought nonetheless to be that of triumph. That was the note desired and expressly requested by this Christian family. They were sure the dear one lived on, and this funeral but celebrated her coronation.

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Jesus Spoke to Me

When our touring party in the Holy Land, paused for a few minutes at the Good Samaritan Inn about half way between Jerusalem and Jericho, several thoughts came rushing in my mind. One who looks for sermon material is likely to make applications in the second person. But that afternoon the thoughts stimulated by the associations on the road to Jericho, were in the first person singular.

I must not pass by on the other side; I must have compassion; I must show mercy; and I must bind up wounds.

There are no second class citizens, no second class races, and no second class Christians. All are my neighbors. It was to me that Jesus said, "Go, and do thou likewise."

—Bruce H. Price
Newport News, Va.

Helping Ministers Feel Secure

By S. H. JONES

We are convinced that a stronger assurance of the security of their position is greatly needed among ministers. One might say that no Baptist minister can ever feel entirely secure in his position, because people are fickle and the support of the membership of a church can be lost and for what seems to be a small reason. We know that this is a complicated question which has no easy answer, but we believe something could be done to give many ministers a larger measure of security and thus improve the service of the churches and lengthen the average tenure of pastors.

Let it be noted that we are not advocating any different system of congregational government in the calling of pastors, but only a better use of the existing Baptist system. We do believe, however, that some churches are hasty almost to the point of being ruthless in putting pressure upon a pastor when some of the members become dissatisfied. No minister should want either to stay where he is not wanted or to feel that his staying might become a divisive issue in the church, but the alternative in some cases may be to seek another position, when the move would not be to the advantage of either the pastor or the church.

The practice of some churches in calling a pastor annually always maintains a sense of insecurity on the part of a minister, and it is an open invitation for opposition and friction to be expressed. This custom is not practiced by many churches now, and we believe it should be discontinued entirely. Scarcely less objectionable than the "annual call" is the readiness of some churches to bring to a vote the question of a pastor's being asked to resign. No such crisis should ever be allowed to develop in a church, if it could be avoided; and we believe it could in almost every case. What is needed is a full and frank understanding between pastor and people, arrived at through mutual respect and friendly, Christian discussion of points of tension.

We suggest also that church members could be more thoughtful than they usually are in assuring their minister that he is secure in his position. He needs such assurance because he knows that his position is no more secure than the support of his people makes it. We heard of one group of deacons who informed their pastor that they feared he might consider resigning from his pastorate, although they had heard of no reports of such a move, and assured him that the church would not willingly agree to his leaving. This suggests that it is too late to try to assure the pastor that he ought to stay after he has already become convinced that he should move and has accepted another position.

We know that this article does not answer all the questions it suggests, but we hope people will give it careful thought. Some heartaches might be healed and some mistakes might be averted if more prayerful thought were applied to this matter. We realize, of course, that all security ultimately depends upon a person's finding his place in God's plan; but we have here confined our remarks to some human factors that are involved.

—The Baptist Courier.

Your Five REGIONAL SUNDAY SCHOOL CONFERENCES

October 10-14, 1955



J. HAROLD SMITH
First Church, Fort Smith



S. A. WHITLOW
First Church, Hope

These Pastors Wait to Welcome You—Attend the Conference
Nearest You

You Will Receive the Latest in Sunday School Helps

You Will Hear the Best of South-wide and State
Sunday School Workers

Who Should Attend

- Pastors*
- Missionaries*
- Moderators*
- All Sunday School Workers*
- Associational Superintendents*
- Teachers*
- Secretaries*
- Class Officers*
- Class Members*

Your Conference Meeting Place:

Fort Smith, First.....	Monday, October 10
Hope, First.....	Tuesday, October 11
Pine Bluff, First.....	Wednesday, October 12
Harrison, First.....	Thursday, October 13
Paragould, First.....	Friday, October 14

YOUR CONFERENCE BEGINS AT 10:00 A. M.

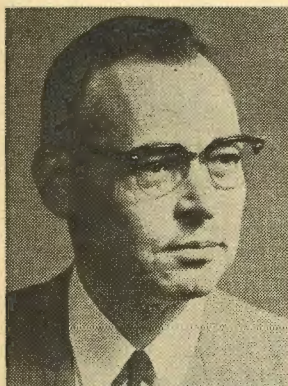
DON'T MISS IT...

ATTEND ALL THREE SESSIONS

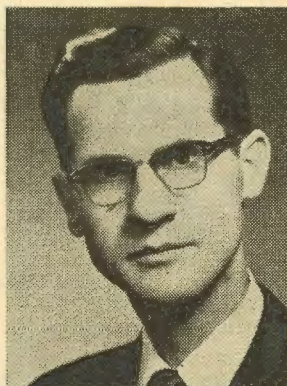
Special

Supper Conference
5:00 p. m.
for all moderators,
missionaries,
associational
Sunday school
superintendents,
and program
personnel

E. STANLEY WILLIAMSON
Leader



W. B. TATUM
First Church, Pine Bluff



LEHMAN WEBB
First Church, Harrison



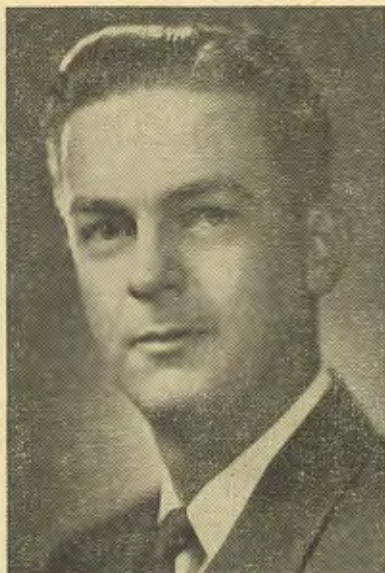
JARRY AUTREY
First Church, Paragould

Arkansas Baptist Student Convention Meets This Weekend

Two of the Speakers



DR. JAMES E. COGGIN



DR. RALPH PHELPS

The annual Baptist Student Convention meets the weekend, October 7-9, at Arkadelphia. All the convention sessions, except the Sunday morning service, will be held in Mitchell Auditorium on the Ouachita campus. The Sunday morning service will be held at First Baptist Church. The local churches, who are providing homes for the students, have, with the administration and faculty of Ouachita, rolled out the carpet of hospitality and helpfulness in preparing to make the convention one of the greatest in the history of Arkansas Baptists.

Friday night's session will open with Dr. James Coggin, pastor of First Church, Texarkana, speaking. Arkansas Baptist Hospital Choir, led by the hospital's versatile administrator, John Gilbreath, will present the special music with beautiful stage settings and brilliant lighting effects.

Saturday morning's session will present a panel of authorities on vocation choice, plus seminars to follow, designed to further aid in the choice and preparation for one's life work. The morning worship service will have Dr. B. L. Bridges, executive secretary of Arkansas Baptists, as principal speaker, and special music by the Ouachita Choir, under the direction of Mr. David Scott.

Saturday afternoon will be left open for rest and recreation. The "Martin Luther" film will be shown in the auditorium of the college for all who want to see it. The evening meal will be a barbecue on the Ouachita campus.

Saturday evening the convention will hear Dr. Robert G. Lee, world famous pastor of Bellevue Baptist Church of Memphis, Tennessee. After the evening session, the BSU of Ouachita will be hosts at an unusual recreation feature on the campus.

Sunday's session will close the convention, with Dr. Ralph A. Phelps, president of Ouachita, bringing the closing message.

Presiding at the convention will be Mr. Jim Kendrick of the University of Arkansas, state student president. Leading the singing at the convention will be Mr. Dick Baker of Ft. Worth, Texas. The 1955 student convention, along with all the Baptist student programs on the campuses of the state, is made possible by the cooperative efforts of Arkansas Baptists with the blessings of the Lord. Will you pray for this significant work and the decisions that will be made at the convention?

News From The Campuses

The B. S. U. at Ouachita has begun its second daily devotional service, a morning meditation in the chapel. This is in addition to the evening vespers held at 6:30 each evening. The morning period consists of a period of quiet organ music, scripture reading, and prayer. It is proving to be a real addition to the devotional life of the campus.

The B. S. U. at Arkansas Tech traveled to Clarksville to help Pastor Leland Hall in his program for the students of the College of the Ozarks.

Pastor Reese Howard and the people of First Baptist Church, Beebe, recently entertained the students from the Junior College, with a social at the church. It is hoped that soon there will be organized B. S. U. work at both Clarksville and Beebe.

Tom J. Logue, Director
BSU Department

District Meetings

Miss Anne Wollerman, native of Pine Bluff and now missionary in Brazil, will be guest-missionary speaker for the annual District WMU Meetings October 25-November 4. She has served in the interior of South America for a number of years and is now spending her furlough "at home." Her messages prove a blessing to all her hearers, and attendance of this meeting is urged!

The all-day schedule calls for participation by state WMU officers. And during the afternoon session Miss Nancy Cooper will share experiences in message and picture of her recent tour of twenty-one countries of Europe, Africa and the Near East. During that time she visited all of Southern Baptists mission stations except two in Nigeria, others in Gold Coast, Southern Rhodesia, the Near East and Europe.

Schedule of meetings follows:
October 25, West Central, First, Van Buren; October 26, Northwest, First, Bentonville; October 27, North Central, First, Clinton; October 28, Central, Park Hill, No. Little Rock; November 1, Southwest, First, Hope; November 2, Southeast, First, Pine Bluff; November 3, East Central, First, Forrest City; November 4, Northeast, First, Jonesboro.

HAVE YOU REPORTED?

This is the season for much reporting to State WMU Office, 310 Baptist Building, Little Rock. Check this list for your organization and respond immediately.

- 1955-56 WMU Officers
- Questionnaires on Standards of Excellence
- 1954-55 Quarterly report for July through September

Free promotional materials are being mailed to presidents, youth directors and counselors of youth organizations as rapidly as reports are received. Other officers will receive materials through the presidents or as requested.

DO YOU UNDERSTAND THEM?

The eyes of Southern Baptists are being turned upon the Moslem world and those known as Mohammedans — a fast growing non-Christian group who offer an unsurpassed challenge to Baptists. We can be more intelligent about their beliefs and practices if we study the splendid new books dealing with this subject. They are—

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- Young People or Adults — Among the Minarets (\$60)
- Intermediates — Mission Doctor (\$35)
- Juniors — The Big Difference (\$35)
- Primaries — Under the Olive Tree (\$35)

Order all texts from the Baptist Book Store, 303 West Capitol, Little Rock. Free teaching helps are available for each text.



MISS ANNE WOLLERMAN

Request them when ordering books.

GLEAN AND REMIT

The suggested time for observance of the Season of Prayer for State Missions has passed! The response of every missionary heart to the needs of the gospel in our state should be evident NOW. Will it be measured by a more tolerant attitude toward other races? Will the challenge of unchurched areas lead us to promote establishment of preaching and teaching points? Will the need of enlarged budget for State Missions lead to sacrificial giving through the Dixie Jackson Offering and the Cooperative Program?

Glean well for the Dixie Jackson Offering for State Missions and remit to the State WMU Treasurer, 310 Baptist Building, Little Rock.

W.M.U.,
Nancy Cooper, Secretary

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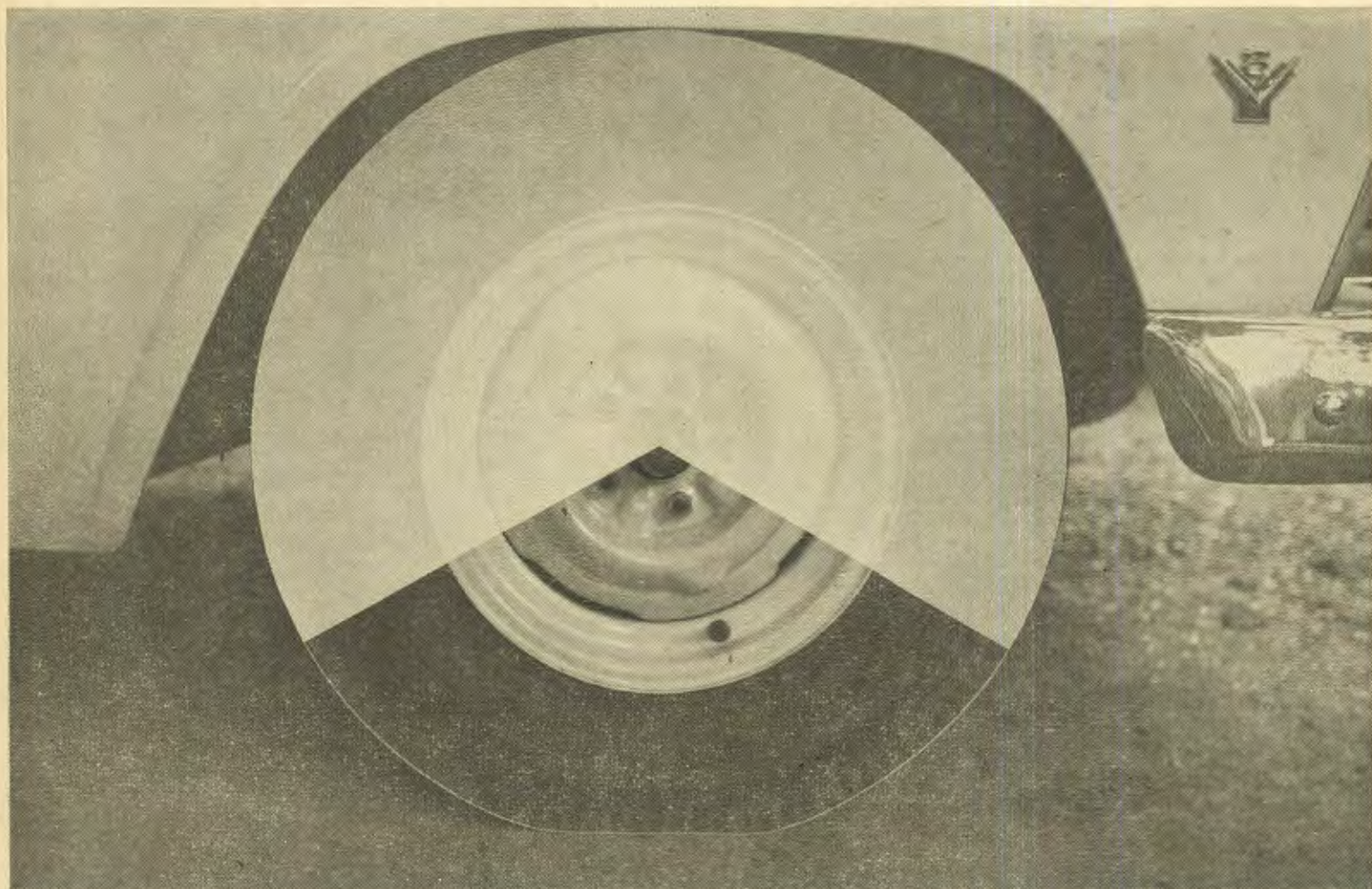
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MONTICELLO, ARKANSAS

They Are In Your Hands — Will You Keep Them In Your Hearts?

"BE THANKFUL YOU CAN GIVE"

Children's Page

Philip's Fat Overalls

By ROSE LEION

"Hello, Mother," said Phillip walking into the kitchen, "I'm home."

"Hello dear! Have some milk and a cookie?"

Phillip sat down on a kitchen chair, CLUNK!

"What was that?" asked Mother.

"Oh, just the nails in the back pocket of my overalls," said Phillip.

He stood up and turned around. His back pocket on one side stuck way out.

"You have too many nails in that pocket," said Mother.

"Oh, no, just three," said Phillip. And to prove it, he took out a handkerchief, an old golf ball, six pieces of crayon, his red top, and then, THREE BIG NAILS.

"You have too many things in your pocket," said Mother. "You are ruining your overalls!"

"Well, it's the only pocket I've got! Why don't you sew another pocket in the back on the other side?"

Mother sewed a back pocket on the other side. Phillip put his handkerchief, the golf ball, and three of the six pieces of crayon in the new pocket. His overalls looked much better.

Next day, Phillip came into the kitchen again and sat down, CLUNK! CLUNK!

"Phillip, stand up and turn around!" said Mother.

Phillip did.

Now both back pockets of his overalls were stuffed to bursting. "What have you in those pockets, now?" asked Mother.

"Just a few marbles, see?" Phillip took out his handkerchief, the golf ball, three pieces of crayon, some nails, a pencil, a whistle, some walnuts, and four marbles from the new back pocket.

"Do you want to see what I have in my other back pocket, Mother?" he asked.

"No thank you, Phillip! You are ruining your overalls! Do you want me to sew on another pocket?"

"Yes, please," said Phillip.

Mother sewed on a new pocket in the front on the right. By Friday, that was full, too!

Mother sewed a new pocket in front on the left. In three days, that too was bulging.

By the next Friday, Phillip had six back pockets, and four front pockets!

When he walked into the kitchen and sat down, he sounded like this: CLUNK, CLUNK, CLUNK, CLUNK, C-R-A-S-H!

"Phillip, you look tired," said Mother. "Don't you feel well?"

"I feel so fat," said Phillip.

"Perhaps you've gained too much weight," said Mother. "I'm



Illustrated by Marybelle Kimball

going to weigh you."

Mother took Phillip's hand and they went upstairs to the scales in the bathroom. CLUNK, CLUNK, CLUNK, CLUNK, up the stairs went Phillip.

CLUNK, CLUNK, he stepped on the scales.

"Fifty pounds! Mercy me, you've gained five pounds in one week! No wonder you feel fat! Your hands and face don't look any fatter, s-t-i-l-l you certainly do look fatter around the legs. Your new overalls will never fit!"

"I haven't gained any weight," said Phillip, "but I think my overalls have!"

"We'll see," said Mother. She unwrapped some new overalls. Phillip put them on.

Phillip stepped on the scales again. He didn't make any noise this time.

"Forty-five pounds," smiled Mother. "Just right!"

"Now I suppose I'll have to start sewing pockets on these new overalls, though," she sighed.

"No, Mother, one pocket is enough. I know what to do!"

Phillip took his old overalls with the bulging pockets and hung them on a hook in his room.

"Now I have everything I want, but I don't want everything at one time. I'll just take three things at one time."

Phillip took his handkerchief out of the left front knee pocket. He took a top out of the upper right pocket. He took some string out of the lower left back pocket. He put them in the pocket of his new overalls.

"When I get tired playing with my top, I'll put it back in my old overalls and get something else to play with. That'll be better."

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OUR FRIEND, THE DOCTOR

By ELSIE SIMON

The doctor is God's friend and mine,

God taught him what to do To make me feel real well and strong

The way a child likes to. The doctor is so kind and smart He can help me feel good, So I will do just what he says As mother thinks I should!

PLAYING POSSUM

By JACQUELINE RUTH ROWLAND

The possum is a silly chap, He always wants to take a nap. A kitten likes to romp and play, And when you chase him, runs away, But Mr. Possum — not at all; He just curls up into a ball. Those beady eyes are shut up tight.

He really is the queerest sight, When paws, nose, whiskers — all's so still You really think he's dead — until You quietly creep out of sight, To watch this fellow curled up tight. Slowly the furry ball unbends For Mr. Possum just pretends.

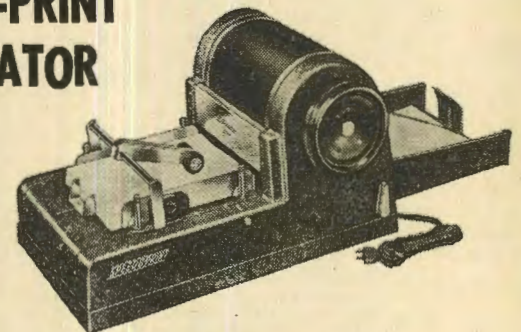
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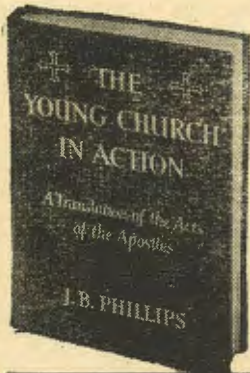
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SPECIAL NOTICE

Our reviewers read this book in manuscript form. You may or may not agree with them. For your information their reviews are printed in full below.

Donald F. Ackland says:

"This deservedly popular translator has carried his work on the New Testament a stage further by publishing his interpretation of the Acts. In his treatment of the text, Dr. Phillips succeeds in giving the sense in modern idiom as he has previously done, usually avoiding any word which would startle or offend, although one might want to challenge him here and there. . . . One's chief criticism must be directed against the author's introduction in which he endeavors to use the book of Acts as an argument against preaching for conviction of sin. Dr. Phillips' reference to some modern evangelists is singularly ill advised and unfortunate." (Dr. Ackland is Editor of *Open Windows*.)

Joe F. Green says:

"This translation of Acts shows the same qualities of readability that Phillips has succeeded in bringing to the Epistles and the Gospels. Because Phillips' translations approximate spoken English so closely, they have the important value of capturing the literary quality of the Greek New Testament, which approximated spoken Greek. The original New Testament was in the language that people spoke and it is fitting to have it translated into the language that people speak today.

"There are, of course, translations of certain verses which are less than ideal. The translator's preface introduces some theological ideas which Baptists and other evangelical Christians cannot accept, such as the desirability of church union and the belief that human sinfulness is not a valid part of the gospel message. This book will have a place of usefulness, but it is to be regretted that it is marred by these elements." (Dr. Green is General Book Editor of Broadman Press.)

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1956 Youth and Junior Choir Festival Music

YOUTH CHOIR FESTIVAL:

TIME: 9:00 a.m. — March 23, 1956

PLACE: Robinson Memorial Auditorium, Little Rock, Arkansas

DIRECTOR: Dr. Warren M. Angell, Dean of Music, Oklahoma Baptist University

MUSIC:

TITLE	COMPOSER-ARRANGER	OCTAVO #	PUBLISHER
ARISE, O YOUTH OF GOD	McKinney-Angell		Broadman Press
JUDGE ETERNAL	Marchant-Novello	1205	H. W. Gray
JESUS CHRIST OF GALILEE	O'Hara-Angell		Kickapoo Co.
THIS IS MY FATHER'S WORLD (English Traditional)	Ringwald		Shawnee Press
GOD OF OUR FATHERS	Warren-Gearhart		Shawnee Press
WITH A VOICE OF SINGING	Martin Shaw	8103	G. Schirmer

JUNIOR CHOIR FESTIVAL:

TIME: 9:00 a.m. — March 24, 1956

PLACE: Immanuel Baptist Church, 1000 Bishop, Little Rock, Arkansas

DIRECTOR: Mrs. Dwight Phillips, Graded Choir Leader and Consultant, First Baptist Church, Texarkana, Texas

MUSIC:

TITLE	COMPOSER-ARRANGER	OCTAVO #	PUBLISHER
LET US WITH A GLADSOME MIND	Warner	2063	C. C. Birchard
BLESSING	Curran-Deis	70222	G. Schirmer
I WONDER AS I WANDER	Niles-Horton	8708	G. Schirmer
THE LORD'S PRAYER	Camillieri	1580	H. W. Gray Co.
A HYMN OF PRAISE TO OUR CREATOR	Thiman	2286	H. W. Gray Co.
COME, CHRISTIANS, JOIN TO SING	Mueller	CM6326	Carl Fischer

New Features For Youth Choir Festival:

1. Festival is so large that it is being moved to Robinson Memorial Auditorium to make room for visitors to attend and hear the festival.

2. Immanuel Baptist Church has been commissioned to record the Youth Choir Festival music and records will be made for churches requesting records before December 1, 1955.

New Feature For Junior Choir Festival:

First Baptist Church, El Dorado, has been commissioned to record Junior Choir Festival music and churches may have copy of this recording by requesting it before December 1, 1955. Make requests to Church Music Department, 312 Baptist Building, Little Rock.

Cost is not available at the present time.

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The Boyhood of Jesus

By BURTON A. MILEY

Sunday School Lesson

October 9, 1955

Luke 2:41-52

The Bible leaves many things unsaid about the life of Jesus. His birth is pictured well. The record tells of His entrance to the temple when He was about 40 days old. He was approximately four years of age when He returned to Nazareth from out of Egypt where He had been in exile from Herod. The curtain then drops until His twelfth year. His parents carried Him to the temple at Jerusalem. The record is silent for the next eighteen years except for the statement, "He increased in wisdom and stature, and in favour with God and man."

The three years of His public ministry are recorded in more detail and fulness. This period fast approached the focus and climax to His life purpose as Saviour. Thereby the purpose of the Bible is fulfilled not in biographical details but to show how God used One in His redemptive purpose. One can imagine that the child life of Jesus developed in natural and normal manner. Mary and Joseph were His particular teachers in the home. Mary probably taught Him with great interest in His future because of the unusual happening at His birth. However, Joseph also had portion in these events. Their interest in the First Born could have been beyond that of a normal child. Later He went to the Synagogue and received some formal education, principally from the Old Testament. He, like any growing Jewish boy, was required to memorize some sections of Deuteronomy. During this period He learned to read. First lessons and exercises were in the Old Testament. After He was ten years of age He could read the traditional applications of the law. His training was through home, the synagogue, and the teachers in the synagogue. This gave Him a distinctive Jewish background and education for His later work.

HE ATTENDS THE PASSOVER

Mary and Joseph attended the Feast of the Passover each year (vs. 41). As a devout Jew, Joseph was required to do this in obedience to Exodus 23:14-17. Mary did not have to go, but it was common for women to make the pilgrimage to Jerusalem. The 41st verse shows the devoutness of His parents and sheds light upon the wonderful influence which would naturally fall upon Jesus.

The homelife of Jesus was not that of an only child. Jesus was the first born of Mary and the only one born without a human father. Mary and Joseph continued their living together in normal home function after the birth of Jesus and Mark 6:3 gives us the names of four brothers within the home and mentions sisters. This would indicate that at least

two sisters, and possibly more, were within the home. Mary must have been a resourceful wife and mother to make her appearance at God's house with at least seven children when the oldest was only twelve. One can imagine that Jesus had His share of responsibility to look after the other children at the time Mary and Joseph made their annual journeys to Jerusalem. There is no indication that Jesus had made other trips to Jerusalem. How eager He must have awaited his twelfth year and this privilege it brought.

He went to the temple with the one outstanding contribution from the synagogue — a thirst for more knowledge. He had freedom to some extent while in Jerusalem and when the others withdrew, He remained behind to continue to learn by the question and answer method with the doctors.

A RISING CONSCIOUSNESS

Time dulls many things. Perchance the passing years and the press of mother duties dulled somewhat in Mary's mind those early events around Jesus' birth. She could have become engulfed in such a way that the earlier ponderings of her mind were slipped into the subconscious. However, when Jesus came to the temple every indication points to His developing consciousness of Messianic mission. His interest was unusual for a twelve-year-old boy. It passed the stage of curiosity. It anchored itself in the companionship of doctors who were able to give Him additional light for which He definitely thirsted. There is no record of His particular field of interest. The first recorded words which Jesus uttered are those He said to His mother after they had missed Him from the caravan and returned to Jerusalem to find Him: "How is it that ye sought me? Know ye not that I must be about my father's business?"

EIGHTEEN SILENT YEARS

Jesus went with Mary and Joseph back to His home in Nazareth. The curtain falls on the next eighteen years of His life. Known facts are few, yet they build a beautiful picture. Joseph was a carpenter. The foundation for this is that his neighbors knew Jesus as the carpenter's son. Jewish custom would indicate that Jesus took training in His father's workshop. Sometime within this eighteen-year-period Joseph died.

Jesus as the first born would have stepped to the place of leadership and responsibility in the family circle. He would have cared for His widowed mother and the half brothers and sisters of the home. The years could not have been carefree because of economic pressure and need to work.

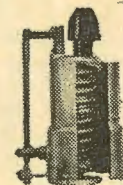
Likely, Jesus operated the carpenter's shop, for Mark 6:3 gives the picture of His neighbors recognizing Him as the carpenter. He is thereby identified with the occupation He learned from Joseph. Did Jesus continue to make annual pilgrimages to Jerusalem? The Bible does not say. Did Mary have the joy to go with her son to the center of religion as she had gone with her husband? One guess is as good as another. However, the period is summed up by Luke in the excellent words that "Jesus increased in wisdom and in stature and in favour with God and man."

This is the normal but effective development of a growing lad. His mind grew intellectually. Physically, He grew in stature. Possibly the exercise in the carpenter's shop gave Him the strong, rugged body to bear the extremely heavy load of later years. He developed spiritually and socially for He was in favor with God and man. All these years undoubtedly had the undertone of growing consciousness that He was designed to be God's Messiah unto His people. Just when and how the full consciousness came to Him is not revealed. He evidently possessed it in full at the time of His baptism at the hand of John which is next Sunday's lesson.

PRACTICAL LESSONS

Concerned parents are a child's protection. What if Joseph and Mary had not returned to Jerusalem? What if Jesus had been left on His own at twelve years of age? No child can get over the rich heritage of parents who are concerned, who are morally pure and spiritually devout. As we try to imitate Jesus in His life, parents should also imitate His home. Parents teach by what they are more than by what they say.

One should maintain a growing consciousness of God. This was



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the way it was with Jesus. Should years dull one's feeling toward God? God was with Christ at His birth, but Christ was with God at His death. No better pattern could be set for anyone.

—000—

NEW ADDRESS

Mr. and Mrs. Russell L. Locke, Southern Baptist missionary appointees to Nigeria, have sailed for their field of service. Their address is Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa, where they will be in language school. Mrs. Locke, formerly Veda Williams, is a native of Shirley, Ark.

NEW ADDRESS

Mr. and Mrs. Ross B. Fryer, Jr., Southern Baptist missionary appointees to Indonesia, have left the States for their field of service. Their address is Djalan Hegarmanah 41, Bandung, Indonesia. Mrs. Fryer, formerly Mary Lynn Baker, is a native of Warren, Ark.

HAPPINESS

Getters generally don't get happiness; givers get it. You simply give to others a bit of yourself—a thoughtful act, a helpful idea, a word of appreciation, a lift over a rough spot, a sense of understanding, a timely suggestion. You take something out of your mind, garnished in kindness out of your heart, and put it into the other fellow's mind and heart.

—Chas. H. Burr

The only theory that is of any value is the one that gets you started right now.

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Executive Board STATE CONVENTION



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

They are Increasing Their Mission Gifts

The Omega Baptist Church at Eudora is increasing its mission contributions for 1956. In fact, the church will double its cooperative giving.

The Ironton Church in Pulaski County Association will increase its Cooperative Program gifts to \$600 for the year. They are giving about \$400 this year.

The Remount Baptist Church in Pulaski County Association will increase its Cooperative Program giving as much as 2 percent of its total budget. This will amount to a 20 percent increase in giving to Missions.

The Budget Committee of the First Baptist Church in Little Rock will recommend to the church that the Cooperative Program giving next year will be \$49,000 instead of \$42,000. It could be that the budget receipts would make it possible for this great church to give \$50,000 next year for the Cooperative Program. — B.L.B.

One Church Doubles its Mission Gifts

The Ebenezer Baptist Church near Warren, Arkansas, has doubled its Cooperative Program gifts for 1956. Pastor G. W. Hooten is the victorious pastor. Hooten has proven himself to be an aggressive and consecrated leader in any church that he serves. He had told us that his church would increase its Cooperative Program gifts but now they come along and say they will give 100 percent more in 1956 than they have been giving. This is glorious. Many, many churches will substantially increase their Mission contributions but we doubt if there are very many that will double what they have been doing.

Ebenezer Church is 101 years old. It is, a real light on a candlestick. — B.L.B.

Jack Gulledge Again

Jack Gulledge is up to his old tricks again. He is developing a mission in El Dorado which First Baptist Church there started. He says, "I am so happy to enclose our first check for the Cooperative Program. It was a highlight in our very young congregation, for them to vote to send 10 percent of all local income to the Cooperative Program. The enclosed check is for the amount of \$116.29. Twenty dollars and ninety-seven cents (\$20.97) of it being the Daily Vacation Bible School Offering. We are averaging over 100 in Sunday School."

This is about the third time that Brother Gulledge has undertaken to develop a mission into a full time church. This young man is worth his weight in gold. — B.L.B.

They are Increasing Their Budgets

Here is something that is in line with the great forward movement of our Arkansas Baptist people. The new state budget for 1956 will be increased and churches are, here and there, measuring up already to the increase. The Canfield Church in Hope Association is increasing its Cooperative Program gifts 25 percent. That is a very gracious thing to do and if other churches could measure up in that percentage we would not stop with the budget that has been outlined, but would

go far beyond it. Thank you Pastor Gaston for your outlook and fine response. You must have a great church. We hope someday we can visit it.

Here is something even more than that. The Northside Church in Monticello is raising its Cooperative Program gifts 50 percent for 1956. The pastor laments that that still isn't enough but that is a very gracious increase and we thank Pastor Burgess for his fine cooperative and loyal spirit in helping us in a great task. — B.L.B.



FIRST LESSON in STEWARDSHIP

A Reminder

The proposed 1956 Cooperative Program Budget of Arkansas Baptists is \$1,331,409.09. This is approximately an eleven per cent (11%) increase. This does not mean that a church now giving 10 percent of its receipts must increase 11 percent of the entire budget. If the church did that, it would wind up giving 21 percent. But, if we are to reach our goal for next year, that church and all other churches must give 11 percent more of what they are now giving. For instance, if a church is giving \$100.00 this year through the Cooperative Program, it would give \$111.00 next year. If a church is now giving \$500.00, and increases 11 percent next year, then it would give \$555.00. A church that is giving \$1,000.00 during 1955, would, with an 11 percent increase, give \$1,110.00 during 1956.

Surely these increases are not too much for us. With prayers of faith, plans that are missionary, and efforts that are sacrificial, Arkansas Baptists can increase the 1956 Cooperative gifts at least 11 percent.

In order for us to reach our proposed budget for next year, we are asking each Association to adopt a goal. A letter has been mailed to the State Executive Board Member, Moderator and Missionary in each Association suggesting a quota for that Association based on the 1955 gifts. If the Associational Executive Boards see fit to recommend the goal to the churches and encourage them to increase their gifts, we can go over the top in fifty-six.

Remember! The Cooperative Program is God's plan for Southern Baptists to carry out His Great Commission. Don't fail God in fifty-six. — R.D.

Another Pastor Reports

While I was Associational Missionary, I was required to give a Monthly report of my work to the State Board, and therefore formed the habit of making a record of my daily activities, and since I have been back in the Pastorate I have kept it up, and I find it serves both, to give me a check on myself and to let the church know just what their Pastor does from one Sunday to the next.

The following is a report of the first three months of my Pastorate at Old Town Baptist Church, Phillips County.

First; I made a personal survey of each home, making 97 calls in homes, 21 sick calls, 7 Hospital calls, showed 6 films in Church, 3 trips to Little Rock, Attended 2 Associational meetings, had 5 additions for Baptism and 4 by Letter, Organized a Brotherhood, and V. B. S. with 11 Professions of Faith, 9 Rededications, and 1 for Missionary. A Revival with 50 Additions, 40 by Baptism, 5 more waiting Baptism, and 11 professions not yet presented themselves. And 85 percent of these were won in the homes. Also, have plans to build a Pastors Home as soon as crops are harvested.

North Crossett Loses a Pastor Marshall First Gains a Pastor

We understand that the First Baptist Church in Marshall, Arkansas, has called Joseph Hogan as pastor. Brother Hogan was pastor of the North Crossett Baptist Church for about 3 years before going to Marshall. All phases of the church grew and prospered during his ministry.

During the 2½ years that Russell Hunt was pastor of the First Baptist Church in Marshall, there were 76 additions by baptism. During this time the church installed a Hammond Electric Organ and paid for it. The attendance records were broken and the church budget was doubled in the period of time. Also, there was an accumulation of \$5,000 toward the erection of an educational building. This is an outstanding record for the Marshall Church. We pray that the years ahead may prove to be equally as good under the leadership of their splendid new pastor. — B. L. B.

