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November 29, 1951

Arkansas Baptist State Convention

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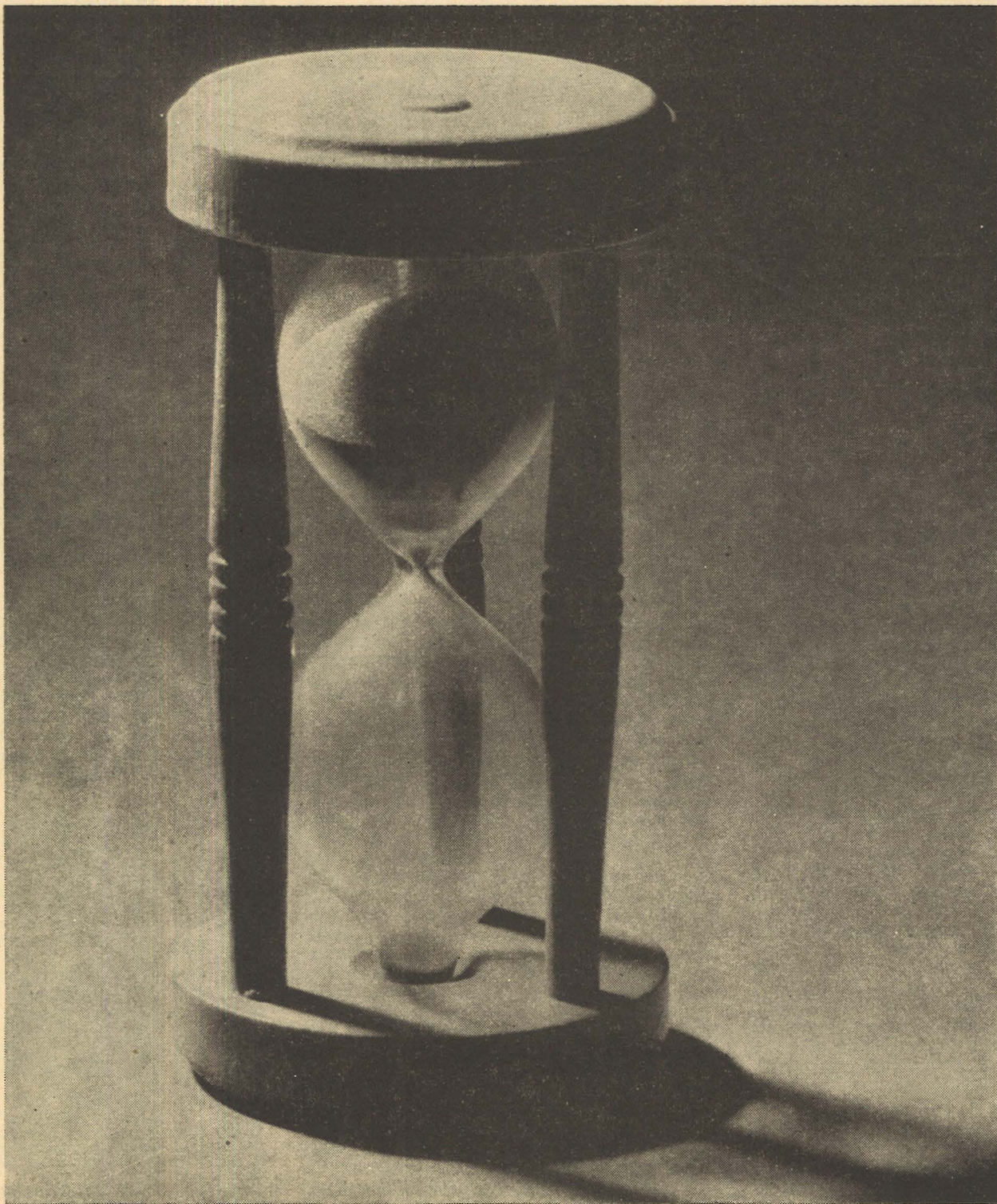
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, NOVEMBER 29, 1951

NUMBER 47



Religious News Service Photo

Time Is Running Out - - -

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President's Address . . .

Christian Union

By DR. T. H. JORDAN
Arkansas Baptist State Convention

That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us. John 17:21.

The question of Christian Union is one of the liveliest issues in the religious world today. No denomination can afford to be indifferent toward it, for it is the thing for which Jesus prayed. The natural impulse of every redeemed soul is to have fellowship with all saved people. We believe that all who have had an experience of grace are our brothers and sisters in Christ, and are heirs with us of life and immortality. While spiritual unity is a reality among all born-again church members; yet there is a wide breach among us as far as organic union is concerned. It is our conviction that Jesus not only prayed for spiritual union, but also for organic union among His followers. It is, indeed, deplorable and regrettable that Christianity is divided up into various denominations instead of being united in one big harmonious organization. Certainly if there is any group of people on earth who should be able to get along together and to work in harmony with one another, it ought to be Christians. Christian Union is a matter of such vast possibilities and of such far reaching importance, that it demands our most thoughtful and prayerful consideration.

Baptists Favor Real Union

You will not find any people anywhere more for real Christian Union than Baptists. We have been foremost advocates of it through the centuries. No informed person who loves the cause of Christ would dare raise his voice against scriptural union. No one ought to want any other kind of union. But where the hitch is found is doing it in the right way. You can do the right thing in the wrong way and do more harm than if you had not done anything. Untold good will come of Christian Union if it is properly organized; but if wrongly constituted it will take eternity to tell the harm it will do.

If it were possible to form an organic union of all the churches of Christendom, without first securing some kind of doctrinal agreement among them, then the Christian world would be far worse off than it is now. War is awful and horrible and terrible, but peace at any price is worse than war. No Bible-loving, God-honoring, or Christ-obeying child of God would agree to Christian Union at any cost. It is absurd to talk about Christian Union without some kind of scriptural basis as its foundation. Baptists want Christian Union, but they will not accept an artificial substitute for it. A union of churches without some kind of scriptural agreement would only add more confusion and contention among the members than now exists. There must be found some common ground of scriptural agreement for the various denominations to enter into, before there can be formed an effective Christian Union.

Just as we have to find the common denominator of all fractions before we can add them, just so are we going to have to find the common denominator of all denominations, before we

can hope to get them into a universal organization. The common denominator of all Baptist and Protestant denominations is the Holy Bible. While all denominations do not accept all the Bible as all they believe and practice, yet they all accept the Bible as the word of God. So then the Bible furnishes the only scriptural basis of agreement for all denominations.

Bible the Center of Christian Union

We firmly believe that the Bible is the divinely inspired, inerrant word of God, and that it is the Lord's final and complete revelation to the children of men, and that it "shall remain to the end of the world the true center of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried!" We do not claim that our interpretation of the Scriptures is infallible, but we do contend that there is light enough in the word of God, if prayerfully studied with the help of the Holy Spirit, to guide us all into the kind of Christian Union for which Jesus prayed.

The call to Christian Union on the part of some is more of a sentimental call than it is a scriptural call. But we must not let sentimental feelings govern our action in this vital matter, because we must weigh impartially the facts found in the word of God. Neither is it to be on the basis of social ethics, only scriptural enlightenment must determine our attitude in this momentous move. Nor must we let financial economy be the guiding factor in this far reaching undertaking. We must be governed solely and only by what the word of God says.

If there is any real reason for church union now, that same reason has existed since the first division in Christendom. Because there was a time when only one denomination existed, and accepted the Bible as its supreme guide in all matters of religious doctrine and practice. So it is evident that divisions came about, not so much over what the Bible says, as over exercising the liberty to add to the simple teachings of the Scriptures, the traditions of men. Let me ask a question: Is it Christian to ask people who have whole heartedly accepted the Bible as their sole guide and have conscientiously and loyally followed its practices through the centuries, to give up their time-honored doctrines and dearly cherished practices, to accept the teachings, the traditions, and the practice of the church fathers, in order to form a mechanical church union? We must not be guilty of doing what Jesus condemned the Jews for doing. "In vain do they worship me, teaching for doctrines the commandments of men. Making the word of God of none effect through your traditions." Mark 7:7, 13. The only sane and sensible way back to organic church union is a return to the Bible. But if our brethren of other faiths say that this is an impracticable procedure for them to follow, candor demands that we say to them, "Our loyalty to the word of God makes it impossible for us to enter into an organic church union under any other condition."

Pet Religious Theories Must Be Discarded

This is not the time to coddle pet religious theories, to hold on to useless, superficial, denominational ornaments, and to maintain non-essentials in our churches; for such things are only cumberers of the ground. We must slough off the unfit, lay aside the non-essentials, and get down to the bare facts of New Testament principles which furnish the only scriptural reason for the existence of any denomination. If one church can unite with another church without sacrificing some vital New Testament doctrine, it certainly ought to do so.

One denomination is not just as good as another denomination, because one church is not as scriptural as another, or else we would all believe the same things. Then one church would have just as much scripture for its existence as another. And things equal to the same thing are equal to each other. It is therefore self-evident if all churches were equal scripturally, that we would have Christian Union; for we would have only one church.

There is just as much difference among some of the denominations of today as there was between the Pharisees and the Sadducees during the time of Christ. Yet Jesus made no effort to get them together. There would have been no point in uniting them, for both held heresy. We need to understand that there can be no union between truth and heresy without the ruination of the truth. Absolutely no good nor gain can come by forming a union of truth and heresy. Because heresy will pollute the truth and the truth can not purify heresy. So instead of correcting heresy you corrupt the truth when you attempt to form a union of these two.

"In these storm-swept hours the body religious is infected with many and varied heretical diseases. The probe of world-thinking is being freely used. Men, not guided by a thorough study of God's New Testament plan of saving a lost world, can be easily led to rush headlong into a 'melting-pot' of church suicide. There are at least two things that must be carefully guarded: One is the New Testament that holds to the divine plan of salvation. The other is the supreme authority of Christ in the Christian life. If these were sacrificed in order for denominational union—and very easily they may be—we would be led to the slaughter in the most gigantic and criminal religious calamity the world has ever known."

(Continued on Page Three)

ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS ED. ASST.

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President's Address

(Continued from Page Two)

Divided on Plan Of Salvation

The most discouraging, disrupting and deplorable thing in Christianity today is not the multiplicity of denominations, as costly, confusing, and bad as they are, but the worst thing of all is, that we are hopelessly divided on the exceedingly vital matter of how sinners can be saved. The greatest concern of heaven is that the lost of earth may know the way of life. The most supremely important thing in life of every individual is the salvation of his immortal soul. People can better afford to be mistaken about anything and everything than about the question of how to be saved. Because a mistake in this matter is eternally fatal.

The Lord has had just one plan of salvation for all people of all ages. He did not have one plan for the Jews and another plan for the Gentiles. He did not give to the Assembly of God Churches one plan of salvation, to the Baptist denomination another plan, and to the Catholic Church still another plan. All who have been saved, or will ever be saved, have been and will be saved in exactly the same way. Every Jew that gets to heaven will get there like every Gentile will. Every Catholic that enters heaven will go in through the same door that every Baptist will have to pass through to get there. Every Methodist that reaches glory will get there precisely in the same way every Presbyterian will. And so will it be with all people of all faiths.

Now some may consider the plan of salvation a non-essential to church union. But we believe it is the very heart of real Christian Union. It is our deep conviction that preserving the Bible plan of salvation is a most vital factor in forming an effective church union. As we see it, any organization that would alter in the least the divine plan of salvation would greatly hinder in evangelizing the lost. Because Baptists believe evangelizing the lost is the supreme task of every redeemed soul, we could not enter any organization or join any movement that would alter one jot or tittle of the divine plan of salvation, or that would compromise one iota on God's way of saving lost souls.

Supreme Authority Of Christ

The other thing that must be safeguarded in forming a church union is, the supreme authority of Christ in the Christian life. It is not enough for a Christian to do a thing the way it satisfies his conscience, but he must do it in the way that it satisfies the command of Christ. If Christ commanded us to do a certain thing, and we feel that something else will do just as well, is this not substituting our will for the Master's will? A person cannot live and do just any way and still be within the circle of Christ's will. As long as we want to do something else other than the identical thing we are commanded to do, we have not submitted to the authority of Christ. If we have not submitted to the authority of Christ, then we are wholly unprepared to form an effective union with those who have submitted to the authority of Christ. The opening wedge of all divisions and the germ of all dissensions can be traced to man's desire to have his own way instead of submitting to Christ's way. When we fail to do

Amendments To The Constitution

The following amendments to the constitution were approved by the Convention:

Dr. B. L. Bridges offered the following amendment to the constitution which was approved by the Convention: We recommend that the words "in Arkansas" in line two in section one of article three of the constitution, be stricken from the constitution making the amended section to read as follows:

Section 1. The Convention shall be composed of messengers from regular Baptist churches which are in sympathy with the principles and purposes of this Convention, and which desire to co-operate with the other churches through this Convention.

Lloyd A. Sparkman offered the following amendment to the constitution which was approved by the Convention: To amend Article 111.—MEMBERSHIP—Section two which now reads, "Each co-operating church shall be entitled to three messengers, with one additional messenger for each additional one hundred members, or major fraction thereof above one hundred" by adding the words "provided however that no church shall be entitled to a total of more than ten messengers."

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Tax Funds and Parochial Schools Report of Committee Appointed

By Executive Board

It has come to our attention through the public press and other sources that public school funds are being diverted to Catholic Parochial schools for the payment of rent on Catholic schools with their religious emblems on the walls, for the payment of salaries to Catholic nuns in uniform and for the payment of transportation to parochial schools . . .

Investigation reveals that this situation exists in five or more school districts in the state of Arkansas.

We believe that this is a violation of the time honored and cherished principle of the separation of church and state as set forth in the Constitution of the United States.

We, therefore, the Executive Board of the Arkansas Baptist State Convention, wish to register our protest against the use of public tax funds for the support of parochial or private schools, earnestly suggesting that the proper state authorities take immediate steps to correct this situation and stop the diversion of public tax funds for such use.

Committee:

T. H. Jordan

J. W. Buckner

Reece Howard

what Christ commands us to do, in the exact way He tells us to do it, is not this disobedience? It is impossible to unite obedience and disobedience in a harmonious organization.

As much as we would like to see all Christians united, and as fine as it would be to have Christian Union, we dare not form such a union at the sacrifice of some New Testament doctrine, neither by compromising on the plan of salvation, nor by passing over the authority of Christ in the Christian life.

Resolution On Race Track

The following resolution was offered by Russell Clubb of West Memphis and un-animously adopted.

Whereas, investigators, including the U. S. Senate Kefauver Investigating Committee and the Chicago Crime Commission, have proved beyond question that the Horse Race Track is the base of operations for nation wide gambling combines and illegal bookies through which bettors lose literally billions annually, and the racketeers received most of this huge sum; and

Whereas, these combines through the medium of the Horse Race Track have prompted powerful hook-ups between professional gamblers and city and state governments; and

Whereas, racketeers have acquired vast amounts of property and created staggering strangle holds on communities; and

Whereas, it has been repeatedly proved that, "as a tax panacea legalized gambling is indisputably a mirage," and that the more our nation depends upon revenue from gambling and other interests which lower our moral standards, and thrives on human weaknesses, the more our country becomes involved in a hopeless debt, and

Whereas, our nation is facing an imminent crisis which demands everything that would build our courage, and develop our spiritual stamina; and

Whereas, racing promotes gambling and preys on the moral weaknesses of people:

Be it resolved that the Arkansas Baptist State Convention in annual session, assembled at First Baptist Church, Little Rock, Arkansas, Nov. 20, 1951, representing 240,000 members, goes on record as unanimously opposing race track gambling anywhere at any time; and that we do hereby unanimously register our protest to the establishment of a Dixie Downs track at West Memphis, Arkansas; and that we extend our warm, heartfelt appreciation to the governor of our state, Sid McMath, for his unalterable stand against the establishment of this track; and that we pledge our whole-hearted support and influence to the defeat of the establishment of said track; and that we urge our people to go to the polls and elect only men who do not indorse race tracks and gambling; and that a copy of this resolution be given to the press for publication; and that a copy be sent to the governor of our state.

Convention Officers, 1952

President, Lloyd A. Sparkman, Pine Bluff
First vice president, L. H. Davis, Fort Smith
Second vice president, E. E. Griever, Hamburg

Recording Secretary, W. Dawson King, Little Rock

Treasurer, B. L. Bridges, Little Rock
Meeting place, Immanuel Church, Little Rock

Date: November 18-20

Preacher, W. M. Pratt, Tyrnza

Alternate, Guy D. Magee, Manilla

—000—

Enough

Daniel A. Poling, editor of the *Christian Herald*, says that he was once asked by a young man, "What do you know about God?" Dr. Poling answered, "Mighty little, but what I know has changed my life."

—Canadian Baptist.

Educator-Deacon Passes



J. C. Gray

J. C. Gray, superintendent of schools at Eudora for 19 years, died of a heart attack recently while attending a football game at Warren.

Mr. Gray was a deacon in the Eudora Baptist Church, taught a men's Bible Class, and had served the church during the entire 19 years of his residence in Eudora.

Mr. Gray was known over the state as a Baptist and in educational circles, having taught several summer sessions at Ouachita College. He was 62 years of age, and is survived by his widow.

Pastoral Changes

Fred Sudduth has resigned the pastorate of the Cherry Valley Church to accept the pastorate of the Wheatley Church. He will begin his work at Wheatley December 1.

Edward Harris accepted the call of the Arkansas City Church and began his work there November 18.

Edward E. Harris has gone from Shiloh Church, Ashley County Association, to the pastorate at Arkansas City, Delta Association. Mr. Harris was ordained by First Church, Crossett; he has a wife and two children, Billy, age four; and Caroline, five months.

Dr. E. C. Brown, Assists Missouri Church

Pastor E. C. Brown, First Church, Blytheville, assisted Pastor Owen Sherrill and First Church, Charleston, Missouri, in revival meetings November 5-14.

There were 39 additions to the church by baptism, 7 by letter, and 5 other conversions.

Pastor Brown pays tribute to Mr. Sherrill: "Owen Sherrill is one of the finest pastors and soul-winners that I have had the privilege of being associated with in a meeting. I predict great things for the church under Brother Sherrill's leadership."

—OO—

When sermons don't hit somebody, they are aimless. I don't think a hunter would get any game trying to "shoot" empty shells.

—Canadian Baptist.

Ekrut Goes to Crossett

Pastor R. O. Ekrut has resigned the pastorate of First Church, Strong, to accept a call extended him by the Mount Olive Church Number 2 at Crossett. Pastor Ekrut will begin his work at Crossett on December 1.

Mr. Ekrut has been with the Strong Church for almost five years. During his pastorate there 232 persons have been received into the fellowship of the church; more than \$60,000 has been paid into the church treasury; the church debt has been liquidated, a youth building has been constructed and dedicated. Other improvements have been made to the church property and the church is now free of debt.

Pastor Ekrut says of the Mount Olive Church, "I have accepted the work at Mount Olive Number 2 because I feel it is God's will. No place in South Arkansas offers a greater challenge with more unsaved and unenlisted people. There are more than 700 people who have indicated their preference for this church."

Arkansan Becomes Navy Chaplain

Dr. Alfred Carpenter, Director, Chaplains Commission of the Home Mission Board, reports that Jesse M. Ashcraft was appointed on June 19 as a Navy Chaplain and was assigned to the U. S. Navy Chaplains School, Newport, Rhode Island.

Chaplain Ashcraft is a native of Malvern, and was ordained to the ministry by First Church, Malvern.

He graduated from Ouachita College in 1946 with the B.A. degree and from the Southern Seminary in 1949 with the B.D. degree. He served as Naval Aviator after flight training in World War II from May 1943 to December 1945.

He was pastor at Philadelphia Church near Arkadelphia while a student in Ouachita and at Muldraugh, Kentucky, while a student in the Southern Seminary.

Dr. Carpenter comments: "We consider this young Baptist preacher in uniform one of our promising Chaplains, and covet the prayers of his Arkansas friends for his success in this highly specialized type of ministry."

—OO—

He who lacks self-control lacks one of life's best agencies, but he who possesses it holds the key to his own happiness and the happiness of others.

—Latimer.

Twenty-Two New Churches In Arkansas

Arkansas Baptist churches report a net gain of twenty-two organized churches during 1950, according to figures from the Department of Survey, Statistics and Information of the Sunday School Board in Nashville.

Of Arkansas's 1,041 Baptist churches in 1950, 515 open country churches report in comparison with 478 in 1949. A decrease was recorded in both village and town congregations probably due to change of some churches to another status. Eight new city churches reported.

The number of quarter-time and half-time churches in Arkansas decreased during the year with 584 churches reporting as full-time at the end of 1950.

Twenty-two states in the Southern Baptist Convention reported 502 new churches in 1950 bringing the total to 27,788 co-operating churches. The reports also show that 15,074 of the churches have full-time preaching services, indicating that 1,299 churches progressed from a part-time to full-time program in 1950.

Many churches on a quarter-time, half-time and three-quarter-time basis have stepped up their programs also as the figures indicate a decrease in number of churches with the half-time or less status.

More than half—14,778—of the Southern Baptist churches in 1950 were in the open country and another 4,842 were in villages of less than 500 population.

Of the new churches reported during the year, 286 of them were open country churches, 234 were churches in cities of over 2,500 and fifty-one were in towns of less than 2,500 population. Village churches showed a decrease of sixty-six during the year.

California Southern Baptists continue to show the most rapid growth in church building. In 1949 there were 225 California churches and in 1950 the number increased to 261, a growth of 16 per cent.

Of the larger states, Georgia, Tennessee and Texas reported more than fifty new churches each during the year.

—Baptist Press.

34 Countries to Join Bible Reading Program

People of 34 countries will participate in Worldwide Bible Reading, a program sponsored between Thanksgiving and Christmas by the American Bible Society, it was announced by Dr. James V. Claypool, the society's secretary for promotion of Bible use.

The program, designed to encourage simultaneous reading throughout the world of the same Bible passages, is based upon selections of passages made by the American Bible Society. Chaplains serving with U. S. armed forces all over the world will participate, Dr. Claypool said.

Highpoint of Worldwide Bible Reading is Universal Bible Sunday, which will be observed on Sunday, December 9.

President Truman, who serves as honorary chairman, declared in a letter that "the annual campaign of our society to encourage Worldwide Bible Reading from Thanksgiving to Christmas always touches a responsive chord."

—Religious News Service.

—OO—

WHAT OTHERS HAVE SAID

No person was ever honored for what he received. Honor is the reward of what he gave.

—Coolidge.



Listen to The

BAPTIST HOUR

DATE: December 2

SPEAKER:
Charles Wellborn

SUBJECT:
"Respectable Thieves"

ARKANSAS STATIONS

KELD, El Dorado, 2 p. m.
KENA, Mena, 1:30 p. m.
KDES, Paragould, 1:30 p. m.
KUAO, Siloam Springs, 4:30 p. m.
KOSE, Osceola, 8:30 a. m.
KVRC, Arkadelphia, 2:15 p. m.
KGHL, Little Rock
Consult local paper for time.

Resolutions

In these days of low morale both in public and in private living; in these days of "undeclared war"; in our time, when the very principles that have made our nation, our state, and our communities great, are being threatened, both by slow corruption from within and outright revolution from without, your resolutions committee of the Arkansas Baptist State Convention presents the following resolutions for your consideration:

Since the Arkansas Baptist State Convention is on record as unanimously condemning **RACE HORSE TRACK** gambling anywhere; and

Since this Convention is on record as opposing the establishment of a **RACE HORSE TRACK** at West Memphis, Arkansas, and

Since there is a **RACE HORSE TRACK** located and operated at Hot Springs, Arkansas, which is considered to be included in the stand which this Convention has taken as being evil and a source of corruption and immorality;

THEREFORE, BE IT RESOLVED:

First, THAT the Arkansas Baptist State Convention in annual session assembled at First Baptist Church, Little Rock, Arkansas, on this date, November 21, 1951, again express our unalterable objection to gambling of all kinds and **RACE HORSE TRACK GAMBLING** in particular; and

Second, THAT the Convention recognizes the present **RACE HORSE TRACK** at Hot Springs, Arkansas, as a moral menace and a source of corruption to our state and the spiritual and moral progress of our state; and

Third, THAT the Arkansas Baptist State Convention urgently request the state **RACING COMMISSION** of the state of Arkansas to refuse to grant another permit for any other race meet anywhere in the state; and

Fourth, THAT the Convention request the President of the Convention to appoint a committee of five or seven to work with the officers of the Convention to set up such necessary organizations to promote the repeal of the present racing laws of the state of Arkansas either through legislative action or constitutional amendment which decision will be left to their discretion and best judgment after consultation with the legal authorities; and

Fifth, THAT this committee is hereby given and has the authority to act; and

Sixth, THAT copies of this resolution be given to the Press, the State Racing Commission and the Governor of the state.

Further, be it resolved that this Convention, meeting in its ninety-eighth annual session, express gratitude and genuine appreciation for the hospitality and service rendered to the messengers of

the churches by our host church, First Baptist Church of Little Rock, the host pastor, Dr. K. Owen White and his staff of workers, and to the Greater Little Rock churches who have helped in making this Convention a happy success.

And that the Convention express its appreciation to the two daily newspapers of Little Rock, the Arkansas Gazette and the Arkansas Democrat, for their splendid coverage of the Convention sessions.

Finally, that the messengers do hereby resolve to express sincere thanks to the participants on the Convention Program—both from out of state and from within our state—for their service rendered in the name of our common Saviour, even Jesus Christ.

Respectfully submitted,

David O. Moore, chairman
D. C. Applegate
W. O. Miller
Boyd Baker

—00—

First Church, Strong, Reports Standard Sunday School

Rev. R. O. Ekrut, pastor, has the following to say regarding the Standard of Excellence as a program of work: "Due to the faithful effort of our people to follow the Standard of Excellence we find that from the standpoint of efficiency we are far ahead of our record of a few years ago. It all began when we inaugurated a Weekly Teachers Meeting. We have more one hundred per cent pupils, more Bibles used, more giving, more prepared lessons—better work in every way. Finances are better than ever before, and we are having additions to the church regularly.

We believe that we will now maintain the Standard rating month by month, and plan to keep a close check to see that we do."

North-West Zone Hymn-Sing

The North-West Zone held their Quarterly Hymn-Sing Sunday afternoon, November 11, in Amboy Church, with Mr. Robert Hall, the director, in charge, and Lynell Hall as the accompanist.

The theme of the program was "Blessed Assurance", and Coy Sims was in charge of the devotion with special numbers being brought by Amboy Church and Crystal Valley Church.

There were a total of thirty-six people present representing five churches.

The next Hymn-Sing will be held at the Crystal Valley Church, December 9.

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If you want a position, you need a reputation; if you want to keep it, you need a character.

Religion Important, TV-Men Say

The Southern Baptist Radio Commission has conducted a survey on religious telecasting in the United States. Incomplete results show that television men all over the country feel a very definite need for constructive religious programming.

Questionnaires were sent to all the 108 TV stations in the U.S.A. Replies from 65 of these stations, representing all parts of the country and every size community, indicate the following:

Sixty-four of these sixty-five stations, or all but one, have regular religious programs. The 64 stations have a total of 130 programs, or an average of slightly more than two per station. Three of them have five regular religious broadcasts, while 20 have only one regular religious program.

Most of the programs are weekly broadcasts, with the majority being thirty-minutes in length. However, there are quite a few

local programs that are fifteen-minutes daily.

Of the 130 programs, 70 are presented locally, with 60 from the networks. The average religious program has been on TV for approximately 11 months. Of course, this average is brought down by the network broadcasts, which are comparatively new. Several stations have had continuous local religious broadcasts for three or four years. One station has produced a regular religious program locally since 1946.

The attitude of men in the industry toward religious television is very sympathetic. Most of them feel a responsibility in this field, and want more and better religious programs. They are looking to the churches and church leaders to meet this need.

Complete results of this survey will be published as soon as all questionnaires have been returned and tabulated.

They Can't Dig It Up

By CHARLES A. WELLS

For years materialistic forces, both inside and outside the Communist movement, have endeavored to uproot the Christian faith. The Materialists in Europe a generation ago announced that the teaching of modern science would soon remove the last traces of religious beliefs. The Communists in Russia as soon as they arose to power likewise announced that there was no God and that after one generation of godless education, based on new scientific knowledge, religion would wither away.

But today Christian forces are so strong behind the iron curtain that the Communist tyrants are often driven into a frenzy trying to "control" the religious leaders and the churches. The cross was not planted by man. It was something lifted into the life of the world out of the deepest nature of man and out of his deepest longings for truth and righteousness. The hand of man cannot uproot it.

—00—

If you want the Church to go, you must go to Church.

Infant Baptism

The Australian Baptist carries an interesting discussion on Infant Baptism in its issue of July 25. The occasion for this discussion was a pamphlet by a Catholic priest, "The Baptists."

The Catholic apologist says, "The doctrine that the rite of baptism does not cause, but presupposes regeneration, logically results in the rejection of infant baptism. If the church is a spiritual society of saints, consisting only of those who have experienced conversion and are justified by faith in Christ—an experience symbolized by subsequent baptism—then infants who have not attained to the age of reason neither belong to the church, or can be baptized."

We find ourselves in agreement with the statement of our position, and note that the priest says that it is logical. However, we do not arrive at this position merely by logic. It is logic of the Holy Scripture; the logic of God. We do not reject "infant baptism" because we affirm believer's baptism, but because "infant baptism" is without foundation in Holy Scripture.

—The Baptist Message.

—00—

"Do your best; leave to God the rest."

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L. Cameron, Business Mgr.

State College, Ark.

Brotherhood . . .

We Are Grateful

We are grateful for the wonderful crowd of people who were present on Brotherhood Night. We are grateful also for the excellent work done by those on the program. And we are grateful to God for giving us a meeting which will help to set forward the work of Brotherhood throughout Arkansas.

The Second Week of December

Three great meetings of interest to Baptist men will be held in Arkansas, during the second week of December. They are Regional Brotherhood meetings, at which L. H. Tapscott, Brotherhood Secretary of Texas, will speak. These meetings are scheduled as follows:

Tuesday night, December 11: First Church, El Dorado; for Liberty and Carey Associations.

Thursday night, December 13: First Church, Bentonville; for Benton County and Washington-Madison Associations.

Friday night, December 14: Second Church, Little Rock; Pulaski County Associational Brotherhood meeting.

Each of the above meetings is scheduled to begin at 7:30 p. m.

If you live in any one of the above areas, plan now to attend the meeting in your section; and also work to promote the attendance of the men of your church.

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Every man seems to fall into one of two groups. He's either old and bent, or young and broke.

W. M. U. . . .

One Day Is Not Enough

By MABEL CRABTREE
Rio de Janeiro, Brazil

Many of our societies in Brazil are observing the Day of Prayer each December. We customarily have a map of the world before us and follow a program presenting the principal requests from the various countries, praying for each individual request. In many churches there is only one program at night. In many others, in the cities, there is a meeting in the afternoon for the women and girls, then another at night when the whole church is invited. Sometimes there is a sunrise service that many of the girls can attend before going to their work in the factories or in offices downtown.

We print about 3,000 of our programs for the Day of Prayer, and try to get two or three of them to each of the more or less 1,000 churches in Brazil. Many of them get lost or arrive too late. Many of them we never hear from. But at least we keep the matter before them and most of the societies consider the Day of Prayer a big day on their calendar.

In our National annual meeting we voted to begin observing the whole Week of Prayer, the first week in December. Not all the church, of course, can well do that. It will depend a lot on whether it is city or country, whether the women work outside the home, or at home, but we do want to use the whole week. One day is not enough to present in an adequate manner the conditions and the needs around the world.

WEEK OF PRAYER FOR FOREIGN MISSIONS, December 3-7, 1951.

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EDGAR WILLIAMSON, Director

"M" Night

Reports are coming in from all sections of the state saying, "We are going to observe 'M' Night." With the exception of a few associations these meetings will be held on December 10. Carey and Ashley County Associations will have their meeting on December 3, Harmony on December 4, Hope on December 7, and Ouachita on December 17.

Several things should be done on "M" Night:

1. A good program should be rendered. A suggested program may be found on page 11 of the November 15 issue of the *Arkansas Baptist*.

2. The film strip may be secured from the Baptist Book Store for \$4. It should be shown many times in your association after "M" Night.

3. The Sword Drill, Junior Memory Drill, and Speakers' Tournament should be promoted on "M" Night. The time and place for the associational elimination tournament should be announced at "M" Night. The church tournaments should be held in February and the associational tournament the first part of March.

4. The State Training Union Convention should be announced at the "M" Night meeting. The two inspirational speakers for the convention which meets at First Baptist Church, Little Rock, March 14-15, 1952 are Dr. Robert G. Lee and Howard Butt.

5. Definite plans for the association for 1952 should be answered. These plans will include such things as regular meetings, extension work, central or group leadership schools, and clinics for associational Training Union officers.

6. Be sure to report your "M" Night meeting.

From October 1, 1950 to September 30, 1951 there were 17,740 Training Union study course awards issued to the people of Arkansas. Awards were requested from 42 associations and 411 churches.

Plan For a Summer Music School Now

The State Director of Church Music is making up the schedule for Summer Music Schools now. Get your request for a worker in as soon as possible. In considering the plan, make sure to select dates that will be acceptable for church-wide participation in the school. Send in a first and second choice of dates for a worker to Mrs. B. W. Nininger, 212 Baptist Building, Little Rock.

Plan

The Summer Music School work is done by skilled associate music workers who serve on a part-time basis. They spend two weeks in your church giving daily morning classes for Primaries, Juniors, and Intermediates and evening classes for Young People and Adults. Music Fundamentals, Song Leading, Hymn Playing, and Choir Training are some of the courses taught. Congregational singing is emphasized at every session.

Cost

The associate music worker receives no salary from this department. Each church served is expected to pay his travel expenses, entertain him on the field, and a minimum honorarium of \$35 a week.

Coming Events

December 10—Training Union "M" Night
December 30—Student Night at Christmas.

Are you planning to observe "M" Night? Use a postal card and notify your State Training Union Director of the time and place for your "M" Night program. The goal is 44 associations, with an attendance of 10,000.

Now is the time for all Training Unions to be busy with the Junior Memory Drill, Intermediate Sword Drill and Speakers' Tournament for Young People. On "M" Night, you may secure these tournament tracts at your associational Training Union rally.

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The ups and downs of life are better than being down all the time.

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**Hospital
to
Receive
New Class
Next
January**

A class will be enrolled in the Mather School of Nursing January 8. Young women who are interested in making Nursing a Career and who are graduates of an accredited high school are invited to write for information regarding the training program and for the necessary forms with which to file their applications.

A limited number of scholarships are available to young women who can qualify.

For further information write Frank Tripp, Superintendent

SOUTHERN BAPTIST HOSPITAL

2700 Napoleon Avenue
New Orleans 15, Louisiana



A Doubting and Disobedient People

By Mrs. HOMER D. MYERS

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Sunday School Lesson for

December 2, 1951

Numbers 14:1-11

Two years from the time Israel escaped from Egypt across the Red Sea found them on the border of the promised land, Canaan. They had crossed the wilderness country, had received the laws concerning their religious and moral standards, had completed the tabernacle and dedicated it, and had reached the point where they could enter their homeland, where each family had a homestead awaiting and where they could really begin to live. This should have been a delightful hour to that group of people who had never known anything but servitude and tribulations.

The people waited in camp while twelve spies went across the Jordan to take a private view of the situation facing them. When they returned, ten spies were skeptical, they said there were giants in the land, they saw them, (there was one family of giants, Anak and his three sons)! They insisted that Israel could not take the land. Caleb and Joshua were men of faith, they appealed to the faith of the people to go forward for God, but they believed the ten spies, and all but stoned the two faithful ones.

That night was the occasion of this lesson; the people cried out, and wept all night till they worked themselves into a state of hysteria. They murmured against Moses and Aaron; they wished they had died in Egypt (they thought); what was the difference, it was evident they would die in that terrible wilderness. Why did the Lord bring them out to such a place? To kill them with the sword (of the enemy), and to expose their wives and children to danger! They reached the conclusion that they should elect a captain who would lead them back to Egypt, which meant they would just return and give themselves up to Pharaoh.

Prosperity Just Ahead

Then Moses, Aaron, Caleb, and Joshua fell on their faces and pleaded with Israel to consider some things of great importance:

Verses 7-9:

1. It was a rich land to which they were heirs, it "flowed with milk and honey." It was worth fighting for. Every normal person desires prosperity, and their prosperity was just across the Jordan river.

2. If the Lord was for them, they tried to reason with Israel, He would lead them into this

land; He would give it to them; He would fight for them.

3. It was a dangerous thing to **REBEL** against God, as they were doing. The one thing God cannot tolerate is rebellion.

4. They must not fear the enemy. Fear is an open confession of a lack of faith. "Perfect love casteth out fear." Fear denotes a lack of personal fellowship with the Lord. Fear paralyzes. Fear deteriorates. Fear can never accomplish anything.

5. Every indication was that God was with Israel, and their enemies were defenseless. "If God be for us, **WHO** can be against us?" On many occasions God killed more enemies with hail stones, or some element of nature, than Israel could destroy with weapons of war. One time the enemy's army of 800,000 men were stricken blind, rendered helpless, and the man they sought, Elisha, had the wonderful privilege of leading them home, and then escaping from their very midst.

How marvelous are the ways of God for good to them who believe! Would God that our own nation would trust in the Lord rather than in weapons of destruction. Would God that our leaders in Washington would trust God rather than cry "fear, fear," always demonstrating fear of our godless enemies. That is our weak point, and that will cause our defeat if we do not turn and seek the face of Him who is able to destroy the wicked and exalt the righteous.

But in the case of Israel and the men of God, "The congregation bade stone them with stones. And the glory of the Lord appeared . . ." The Lord made a personal appearance to save the situation. "And the Lord said to Moses, How long will this people provoke me? and how long will it be ere they **BELIEVE** me, for all the signs which I have shewed among them?"

Behold What God Hath Wrought!

A doubting and disobedient people! How could they continue to be so juvenile after all they had seen at the Lord's hand, His miraculous deliverance of them from bondage; His provision for all their needs in the wilderness; His protecting care and guidance throughout the wilderness journey! They had even heard Him speak with their own ears.

But—how much better do we act today as regenerated sons of God!

Did the Lord do any more for Israel than He has done for us?

What kind of service do we render to Him in return for the untold, innumerable blessings He has bestowed upon us?

Why not take a check on ourselves as individuals and as churches and see if we are Calebs and Joshuas, ready to go forward by faith, or do we compare better with the ten skepticals who lived side by side with the faithful.

The observation of experienced Christian workers would reveal the following:

1. Thousands of Baptist churches are paralyzed with fear. The most famous words among us are: "We can't do that." "We just don't have that kind of money." We have the money — but our money isn't consecrated. We can't see far enough into the future to risk anything for the cause of Christ.

2. Pastor's hearts, like Moses of old, are broken today because so many of God's own blood bought children spend their time, their influence, and their strength. **MURMURING**, complaining, and criticizing, when they should be joyously busy, happily engaged in the Master's service. Many times some of the best people in the church unwittingly do the most harm to their church by thoughtless criticism. When every Christian learns to **BOOST** his church, pray for his pastor's mistakes, and be loyal to the cause of his Lord, a mighty wave of revival will stir our nation.

3. Ministers of the gospel limp under the burden imposed on them by the complacency of God's people. The cause of Christ bleeds because men and women refuse to take it seriously, too few have any real desire to get under the load with their pastor and go forward in a mighty way.

4. The only thing that hindered Israel was their own selves, their own rebellion, their own murmuring and complaining, their own fear and doubting. The Lord was near to lead them, to feed them, to protect them. Everything they needed was available in Him, but they would not stay in fellowship with Him long enough to get anywhere.

"What doth hinder thee?" was asked in the New Testament once.

We could answer unhesitatingly, the same things that hindered Israel, or any other person or nation or group. A lack of consecration, the lack of faith, the presence of fear and doubting, and the ever abiding selfishness of humanity, retards the progress of Christianity around the world. May the Lord help us to get in the harness and really be serious about His business on earth.

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Dear Dr. Caylor:

This year our church will be reading **SOUTHERN BAPTIST HOME MISSIONS**.

While it is published by our Home Mission Board, it is not simply the official organ of the Board. In every issue of it our doctrines are discussed, stewardship is stimulated, and the cause of missions—local and worldwide—is presented. I predict that the coming of the magazine into the homes of our church will raise the level of Christian living, believing and giving of our people to a marked degree.

—J. D. Grey, Pastor
FIRST BAPTIST CHURCH
New Orleans, Louisiana



Executive Board - STATE CONVENTION



B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

Emphasizing Emphasis!

Promotional recommendations adopted by the Southern Baptist Convention for 1952 include emphases on **Church Doctrine and Christian Stewardship**. All of us will agree that these are worthy and timely objects of study and importance. We will have a word concerning the promotion of the preaching of our great church doctrines at a later date, but we would now present the method or plan of growing and promoting Christian Stewardship suggested to us which is a "FIVE POINT PROGRAM FOR BUILDING A STEWARDSHIP CHURCH." Since most of us are now planning and thinking about our 1952 budgets, we believe this program to be a good one to undergird our efforts toward getting the new budget subscribed and paid.

1. **Have a Church Budget.** We believe this is a good recommendation and that every church should have a carefully planned and prepared budget. A church budget is a plan for properly balancing income with outgo based upon a careful study of needs and probable income. A carefully and prayerfully planned budget, informingly and sympathetically presented to the people, and cheerfully adopted and worked will help in many ways.

Dr. J. E. Dillard says, in his tract entitled—"The Church Budget" that, "A church budget will inform the people of the amount of money needed by the several departments of the church work including home expense, missions, education, benevolences, etc." He goes on to say, "It will classify the several needs as to make clear the amount to be spent on each one . . . It will list causes and amounts that it can be readily seen if any are omitted or disproportionately provided for . . ."

There are different types of church budgets: (1) Single or Unified Budget, (2) The Double or Duplex Budget, (3) Budgets for particular situations where there is a building program in progress, etc. Write us for tracts, etc., on this subject.

2. **Conduct an Every Member Canvass.** The purpose of the Every Member Canvass is to enlist all of the church members in the support of all the church program. It is a method of enlistment—enlistment of prayers, interest, talents, personalities as well as money. Three things are important in this endeavor: (1) Get ready, (2) PUT IT ON, (3) FOLLOW THROUGH. Our office can supply you with the "HOW" of putting on the EVERY MEMBER CANVASS.

3. **Use Tithers Enlistment Visitation.** The purpose of TITHERS ENLISTMENT VISITATION is to enlist Christians in tithing and faithful Christian Stewardship to supplement and undergird all that is being done in each church in Stewardship education and enlistment, and to stimulate greater activity in this field.

The plan of T. E. V. is simple. It involves (1) using tithers and only tithers in the personal winning of other tithers (2) using the present methods of visitation and personal witnessing, wherein those visiting

Our Appreciation

The Resolutions Committee of the Convention brought appropriate words of appreciation to the First Baptist Church of Little Rock, the Convention's host church and to other individuals. We add our "Amen" to the committee's report. However, we would take this opportunity to say "thank you!" to some others whom the Convention messengers did not know about as serving the Convention in important places of service: Ed Markert, Minister of Education at the church, helped us greatly by assisting us in the preparation of the registration facilities and in the arrangement of room for the various exhibits; to the ladies who served so well and so faithfully as ushers for the day sessions and to the men of the church for a like service at the evening sessions; to the various departmental employees who worked day and night in the registration of our 1,068 messengers and a great host of visitors; to the "rooms" committee of the church which served so well in helping many of our messengers locate rooms; to all of those in the city who offered and opened their homes to the Convention visitors; to A. B. Hill, who helped us clear the calendar with the several hotels and the Chamber of Commerce that there would be no shortage of hotel rooms through a conflict with other large meetings; to the press and its representatives for its splendid and accurate coverage of the Convention's proceedings; to Mrs. Wilbur Beck for her usual fine and faithful performance at the organ; to others, no doubt, whom we have over-looked; to all who helped make this one of the best and most harmonious Conventions we have ever attended.

will explain tithing, give their testimonies regarding tithing, and ask individuals to "join me in tithing."

Five things are necessary for a successful program of Tithers Enlistment Visitation, (1) Study the Plan and the Materials, (2) Adopt the Program, (3) Make Thorough Preparation, (4) Train the Visitors, (5) Enlist the Tithers.

Tithers Enlistment Visitation "works" where these five things are done. Order materials for this program from your Baptist Book Store, 303 West Capitol Avenue, Little Rock, Arkansas.

4. **Receive Cooperative Program Offerings Weekly, Transmit at Least Monthly.** This suggestion is important in as much as the mission causes, institutions and agencies supported by the Cooperative Program have to pay their bills by the month instead of the quarter or "once a year." Every month these beneficiaries look to the treasurer for his check for their respective allotments for that month. If we receive the money they get their share in full for the month, but if we do not have the money to pay in full, we simply send each cause its proportionate share of the amount received.

5. **Increase Cooperative Program Propor-**

Once More!

Once more, we lay upon your hearts what was once our "proposed" budget and which has now, by action of the Convention, become our 1952 financial budget. The total figure of the new budget represents an increase of approximately 18 per cent over the 1950-51 budget. Let us "put our hands to the plow" as we go forth into the harvest. Here is the budget:

DIVISION I		
NON-DISTRIBUTABLE ITEMS:		
Administration	\$ 28,000.00	
W. M. U.	22,000.00	
Retirement Plan	21,000.00	\$ 71,000.00
DIVISION II		
STATE CAUSES:		
Promotion and Convention	\$ 6,500.00	
Brotherhood Department	11,800.00	
Department of Religious Education	28,700.00	
Old Debts	41,000.00	
Hospital School of Nursing	30,000.00	
State Missions	70,000.00	
Ouachita College	150,000.00	
Orphanage	30,000.00	
Ministerial Education	3,000.00	
Emergency Reserve	5,000.00	
Arkansas Baptist Foundation	6,000.00	
Southern Baptist College	20,000.00	
Siloam Springs Assembly	5,170.00	
Baptist Memorial Hospital (Memphis)	10,000.00	
Central College Liquidating Agency	50,000.00	
Office Building Payment	8,000.00	
"Arkansas Baptist"	8,000.00	\$483,170.00
DIVISION III		
SOUTHERN BAPTIST CONVENTION CAUSES:		
40% of total distributable budget (State and Southern Baptist Convention Causes)		\$322,113.33
		\$805,283.33

TOTAL BUDGET \$876,283.33

All overage to be divided 50 per cent for Southern Baptist Convention causes and 50 per cent for Ouachita College.

tion Each Year. The Cooperative Program is Missions! Many churches receive many new members during the year but do not enlarge their mission gifts any although they have these many new members to help them support the church and its work. We rejoice in the fact of so many of our churches are enlarging and increasing their gifts to the Cooperative Program this year and for the word that comes from so many stating that they were giving more for the Cooperative Program in 1952. By increasing our Cooperative Program gifts in proportion to other growth in our churches, we keep step with the needs of the work at home and around the world.

Brethren, we recommend this program of Building a Stewardship Church. We have already mailed every pastor a package of "sample" stewardship materials. We have these tracts and other materials on hand for distribution without charge. Let's make 1952 a "Victory" year in the building of great Stewardship Churches.

N LITTLE ROCK ARK
 429 W 3RD
 MRS T A SPENCER JR
 N22-A-B