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Arkansas Baptist Newsmagazine

11-1-1951

November 1, 1951

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "November 1, 1951" (1951). *Arkansas Baptist Newsmagazine, 1950-1954*. 15.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, NOVEMBER 1, 1951

NUMBER 43



H. Armstrong Roberts

Royal Ambassador Focus Week, November 4 - 10

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
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A Great Vision

By CLARA McCORKLE BUTCHER

"Where there is no vision the people perish: but he that keepeth the law, happy is he."
—Proverbs 29:18

This is a dark period in history. Powerful totalitarian forces are seeking to defeat the forces of democracy and conquer the earth. Democracy is on trial for its very life!

But God has given a vision to some of His children. Even in this confused and chaotic period there are those who dare to dream of a world at peace—a real family of nations—a genuine world democracy—in which there is world law and order.

This is not a new dream. Only more people are dreaming it. The same dream was in the mind of Tennyson when he penned the lines in Locksley Hall:

"Till the war-drums throbbed no longer,
and the battle flags were furled
"In the Parliament of man, the Federation of the world."

Forced Friendship Not Enough

But the people of the world are not conditioned for democracy. For the third time in our generation our nation has been called upon to lead the forces of democracy in a military struggle against nations that have committed acts of aggression. The bickerings among the members of the United Nations indicate that the people do not understand democratic thinking. They long for the economic advantages and the material progress which democracy offers but they do not understand the democratic processes which make these advantages possible.

The United Nations might well be called a forced league of friendship which has been brought into being by sheer physical necessity. Some member nations have no other motive than that of survival. There does not yet exist a sound foundation for a real family of nations. We are fortunate to have the United Nations to police aggressor nations and to serve as a world forum of public opinion. It is to be greatly hoped that we can retain it and improve its machinery in order to make it function more efficiently. We desperately need to retain it until the people of the world are ready for democracy. The time has come when we cannot long enjoy its blessings unless all the world can have them.

Need Democratic Material

The people are not ready for democracy because three fourths of them are yet in spiritual darkness. It is most significant that statistics show the percentage of illiteracy to be exactly the same. Illiterate, non-Christian people are not promising material for democracy.

Africa is a land that furnishes market contrasts between people who have been enlightened by the truths of the gospel and those who are yet in spiritual darkness. Where the missionaries have spent their time, there is to be found an increased autonomy of government, enlarged educational opportunities and improved economic conditions—the people are being gradually prepared for democracy. They are immune to communism and other dangerous ideologies; they are responsive to democratic influences.

By traveling only a few miles into Africa, there is to be found real paganism—men and women living almost like animals. Unhealthy economic and political conditions ex-

ist; hunger, disease, superstition and ignorance are found. In these places war germs are breeding and thriving. Ugly, festering sores are being produced which will become the cancerous growths in our civilization from which war germs will spread and infect the earth. These people are susceptible to communism—an easy prey for selfish dictators who will make false promises of relief in order to gain power. When powerful enough, they will commit cruel acts of aggression which will have to be stopped at a terrible price.

Some Baptists Lack Vision

Baptists have much at stake in the world political revolution. They have a distinctive message for the whole world. It has been reliably estimated that if the 7 million Southern Baptists tithed, they would give 125 million dollars to the cause in one month. The members of the Foreign Mission Board and the Home Office Personnel are composed of far-seeing, world-minded men and women who fully understand the part that missions must play in world affairs. They have a vision of genuine world democracy founded upon a firm, sound spiritual foundation. They are putting essential facts before the people and making known the crucial needs. But the work of the Board is being cruelly handicapped because individual Baptists are not mission-minded—they are lacking in world-vision. That is the reason the Board has been able to carry on work in only twenty-five of the seventy-three nations of the world.

Our Responsibilities Forgotten

Individual Baptists are forgetting that they have world responsibilities. The June number of *The Commission* contains an article by Dr. M. Theron Rankin entitled "WHAT WILL YOU SAY?" In this article Dr. Rankin states that Southern Baptists are devoting 97 per cent of their total evangelistic and missionary effort to the area of the Southern Baptist Convention, with three per cent of the people of the world, and providing three per cent of our total effort for the areas of the world where 97 per cent of the people live.

It is imperative that individual Baptists catch a vision of the crucial needs of all the people of the world and assume their full responsibilities. We must in our day take Christ to the whole world. He is a world-Christ—His teachings were meant for all mankind. The hands of our mission leaders must be freed so they can make real their world-wide visions. We are spending billions for defense. It is even more necessary to spend billions for the spread of the gospel.

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A large part of the human race is still in slavery. They have no freedom of worship, no freedom of speech, no freedom of work—slaves of fear and poverty and ignorance and sin. The world cannot exist half-slave, half-free. We must share with all men the ideals of freedom and the blessings of freedom. We must demonstrate true freedom sanctified by love. We must make known the gospel of Christ—the truth which makes men free.

—Clifton J. Allen in *The Teacher*.

No More Disappointments

A Devotion by the Editor

"No one who believes in him, the scripture says, will ever be disappointed." (Moffatt) Romans 10:11.

Here is a bold promise. The audacity of it startles us, especially after we have suffered so many disappointments. But should feel the rebuke of this promise, because we have not dared to take it at its full face value.

"Disappointed!" you say? "Why, no, we are not disappointed. The fact is we have never expected very much. Oh yes, we believe, have a vague idea that some time, after death perhaps, something very definite and startling will happen. But in the meantime we are not troubling ourselves about such things, but we are attending to the affairs of this world."

That is just the tragedy, we have not expected much, and therefore when nothing happens we are not disappointed.

When the great demands of Christ are pressed upon such a weak, faltering, and unambitious faith, we become hot-faced and ashamed, and we must continually make apologies for our weaknesses and failures and try to explain them away.

And when somebody asks us about the hopes of Christian faith, we are likely to be puzzled and admit that we have something that will set things right, or at least it used to do so, and it ought to still. But for the moment we grant that it is a little out of gear, not working very well.

But surely we feel the challenge of this audacious statement. This statement actually grows out of the experience of the early Christians. Theirs were such high and enormous expectations—just anything might happen; such staggering hopes, such audacious prayers, such daring claims.

And Jesus? What was His attitude toward these greedy souls? Why, He says it is worthwhile, even the cross is not too great a price to pay for such ambitious souls.

The winning note of the faith of early Christians was this, "No one shall ever be disappointed in Christ." It was with this assurance that they swept over the world, and because they had and knew they had something that robbed life of its terrors. This confidence made them fit and capable, and they could boldly face and conquer the oldest and most stubborn sins.

It is the possession of a victorious, exuberant, even hilarious faith and hope and realization that brings assurance and triumph. Here is something that is able to meet the needs of a disappointed world.

ARKANSAS BAPTIST

206 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist
State Convention

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

Publication Committee: D. B. Westmoreland, Jr., Warren, Chairman; Wyley Elliott, Paris; C. D. Salles, Morrilton; Hugh Owen, Pine Bluff; Luther Dorsey, England; E. C. Brown, Blytheville.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1122 October 1, 1913.

Individual subscription \$2.00 per year. Church Budgets, 11 cents per month or \$1.32 per year per church family; Family Groups (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

The Die Is Cast

After promising a group of religious leaders to discontinue a representative from the American Government to the Vatican, President Truman has gone all the way in the opposite direction and appointed General Mark Clark as Ambassador to the Vatican.

In this appointment the President has disregarded the American tradition of complete separation between church and state which has been one of the basic principles and traditions of American democracy. This principle of a free church in a free state during the previous history of the United States has made possible and contributed to the greatest progress in both the state and the church known in the history of the world.

Colonial Days

This principle of separation, where the state did not interfere with the church and the church did not interfere with the state, has made for a voluntary co-operation which has been wholesome, stimulating, and peaceful. The old rivalries between church and state known to the old world have no place in the American system. As a consequence the United States has been free of religious persecution.

This traditional American principle of complete religious freedom and complete separation of church and state was not initiated by the first settlers of this country. The Puritans came to the shores of the new world seeking religious liberty for themselves. But they were not willing to grant religious liberty to others. So in the colonial days of America, there was religious persecution and the growing establishment of a state-church. It was Roger Williams, a Baptist preacher, who established the first free state and free church in the new world. This was accomplished in Rhode Island.

Old World Struggle

The framers of the Declaration of Independence, the Constitution of the United States, and the Bill of Rights were familiar with the state-church struggle in the old world. They knew of the rivalries between the two; and the bitterness and persecution that resulted from the state-church setup in the nations of the old world. They were familiar with history and knew the background of the whole state-church relationship.

These founders of the American Republic saw the beginnings of the same state-church struggle in the new world. They were familiar with the religious persecutions in the colonies. They felt the pressure for the establishment of a state-church in America. So against the background of the old world struggle between state and church, they determined to make it impossible for the same dangers to threaten the young nation which they were establishing. They wrote into the Bill of Rights, the very first amendment to the Constitution of the new

nation, the principle of separation of church and state—a free church in a free state.

Catholic Hierarchy Promotes Conflict in America

But the same church which has caused so much trouble in the old world, which has fostered and nourished the conflict between the church and state, which has persecuted the dissenters through the centuries, which still persecutes dissenters where it can get by with it, is now causing trouble in the United States. The Roman Catholic Church has been for the past ten years trying to sell a new interpretation of the Constitution of the United States to the people of this country. The Catholic hierarchy is saying that the first amendment to the Constitution does not mean complete separation of church and state; that, on the contrary, it means that the government should help religions financially; and that there is nothing in the Constitution which could be interpreted as opposed to diplomatic relations between this government and the Vatican.

It is obvious that President Truman has been captured by and is under the dominant pressure of the Roman Catholic hierarchy. Beginning with Jim Farley, every chairman of the National Democratic Committee has been a Roman Catholic. It is reliably reported that practically all of President Truman's close personal friends are Catholics. It becomes obvious, in the light of these and other demonstrable facts that President Truman is following the Roman Catholic line, perhaps in an effort to hold the Roman Catholic vote. Even if he does not anticipate the confirmation of General Clark by the Senate, he has played what he doubtless considers a clever political trick in making the appointment, which appointment is calculated to secure for him and his party the Catholic vote of the nation.

Voters Have Last Word

And that brings up another question, the confirmation of General Clark as Ambassador to the Vatican by the Senate. The Senate is now adjourned until January. An Ambassador to the Vatican cannot be confirmed by the Senate until it reconvenes. This gives the non-Catholic people of the country a chance to register their protests with their Senators. It is entirely possible to defeat this movement by the President when the Senate reconvenes. Of course, he might turn around and appoint a personal representative to the Vatican, over which it seems the Senate has no control. Be that as it may, let us as voters let our Senators know what we think about it.

In the meantime, every non-Catholic who has any interest in this issue should register his or her protest with the President. Already an avalanche of protests have descended upon President Truman. This flood of protests should continue and even grow

Sunday School Builder Stewardship Issue Of

We call attention to the November issue of the Sunday School Builder. This issue of the Builder is dedicated and devoted to the theme of stewardship. It can be wisely used by pastors, Sunday School superintendents, and teachers during the months of November for the teaching of and emphasis on the Bible teaching of stewardship.

This issue of the Builder does not confine its emphasis to one phase of Christian stewardship; it is comprehensive in its treatment of this Bible doctrine.

To give you some idea of the treatment of the doctrine of stewardship in the November issue of the Builder, we point out some of the features of stewardship which are attractively and forcefully presented. Dr. J. N. Barnette discusses the Scope of Stewardship. Other phases of the doctrine of stewardship which are presented in the Builder are: Stewardship of Vision; Stewardship of Example; Stewardship of Co-operation; Stewardship of Time; Stewardship of Love; Stewardship of Influence; Stewardship of Opportunity; Stewardship of Money.

Another important phase of stewardship which the Builder presents concerns the stewards—the superintendent, the teacher, the church, as well as each individual Christian.

You will want to make full use of this issue of the Builder. It will help in the promotion of the stewardship campaign in every church; it will help in the enlistment of tithers; it will help in the promotion of the whole church program.

Don't fail to see, to read, and then to use the Sunday School Builder, November issue.

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Baptists should never become partisans in the purely political fights that often gather around the social issues. On the other hand, Baptists must not be timid where their voice needs to be raised against the evils that disturb human fellowship. Baptists must speak out for justice. Amos did, John the Baptist did. Jesus did.

—Albert McClellan, *Home Life*.

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Christ's program is the most reasonable thing in the world.

in volume.

This protest, however, should not stop with merely writing the President, nor should it stop with letting the Senate know where Protestant United States stands on this issue. This issue should go to the ballot box next year when a President is to be elected, when Senators and Congressmen are to be elected. The people of the United States fortunately still have the last word. When any administration seeks to foist upon the American people a foreign ideology which is in violent conflict with one of the basic principles of the nation, it is incumbent upon the voters of the nation to set things right. It is inconceivable that President Truman can get by with this his latest outrage against the conscience of the nation. Surely the day of reckoning will come.

Kingdom Progress

The American Seminary Needs Help

L. S. SEDBERRY, Secretary
Commission on the American Seminary

The American Baptist Theological Seminary is jointly supported by the National Baptist Convention, Inc., and the Southern Baptist Convention. It is the only Seminary operated by the National Baptists, and the only institution of any kind for Negro Baptists ever built and supported by Southern Baptists.

Finances

The Seminary has had a difficult year financially, due to the cut in Southern Baptist support from \$80,000.00 per year for operating expenses, to \$45,000.00 per year, and the discontinuance of support by the Sunday School Publishing Board, which has heretofore paid half of the salaries of the faculty and staff at the Seminary. The Bursar's report shows total receipts for the school year to be \$79,682.19, and expenditures \$78,596.64.

Student Body 1950-1951

The report of the president, Dr. R. W. Riley, shows "an enrolment of 137 persons who came from 17 states, Canada, South America, the Bahama Islands, District of Columbia, and Nigeria, West Africa. Of this number, two enrolled for the Bachelor of Divinity degree, 72 for the Bachelor of Theology degree, two for the Bachelor of Religious Education degree, 46 in correspondence study, and 15 in evening school.

"In the twenty-seven years of the Seminary's existence, 98 of its graduates are successfully employed as pastors, directors of Baptist centers, missionaries, chaplains, teachers, and in other Christian service."

The Seminary is trying to live within its prospective income, but hurtful cuts are necessary. If the support of both conventions could be increased, we feel that the Seminary is now in position to render valuable training for leaders, pastors and workers in the National Baptist Convention.

Bethel, Pine Bluff, Dedicates New Building

Bethel Church, Pine Bluff, dedicated the first unit of their educational building on Sunday, October 14. This structure was built at a cost of \$60,000 and was dedicated on the first anniversary of the church. L. E. Coleman, Assistant General Secretary of the Arkansas Baptist State Convention, delivered the dedicatory sermon.

Earl R. Humble became pastor of the Bethel Church last spring, coming to the pastorate of this church from First Church, Prescott.

This first unit of the educational building provides space for 350 in Sunday School, and an auditorium with a seating capacity of approximately the same number. The overall building program contemplates the construction of another unit of the educational building and a sanctuary. It is expected that this building program will be completed within the next five years.

Deacons Ordained

First Church, North Crossett, recently ordained the following deacons: Louis Maxwell, John Richards, and D. C. Pierce.

R. E. Lyons, chairman of the board of deacons, North Crossett, presented the candidates to the church; Pastor Claud Hughes led the examination; Howard Barton, Magnolia, offered the ordination prayer; Simpson Powell, Hamburg, delivered the charge; and J. W. Buckner, First Church, Crossett, preached the ordination sermon.

OBC Ministers Elect New Officers



New officers have been elected for the Ministerial Association of Ouachita College. They are, left to right, Phillip Lewis, Mulberry, pianist; Carroll Evans, Blytheville, vice-president; Jack Bledsoe, Camden, president; David Pendergast, Osceola, treasurer; Earlie Croxton, Bradford, reporter; R. V. Haygood, Star City, secretary; and Rudy Sullivant, Pine Bluff, chorister.

The Ministerial Association is one of the largest groups on the campus of Ouachita College. Most of the 142 ministerial students on the campus are members of the organization.

Ministers graduating from Ouachita are now serving the state in many ways. Figures show that over 100 Baptist pastors in Arkansas are former Ouachita students, and that 72 other ministers serving churches in Arkansas are now students in Ouachita.

ita.

Since 1927 almost 400 ministerial students have graduated from Ouachita, most of them members of the Ministerial Association.

The ministers' group on the OBC campus sponsors weekly meetings in which religious speakers and workers are brought to the campus to talk to the ministerial students. An active social program is also sponsored by the association.

Pastoral Changes

Pastor Raymond Strickland has resigned from the Garden Homes Mission of Immanuel Church, Little Rock, to accept the pastorate of the Biddle Church, Little Rock.

Russell Duffer has resigned the New Liberty Church in Mississippi County Association to accept the pastorate of the East Side Church, Paragould, and will assume his new duties October 28.

Pastor B. Caldwell has resigned the pastorate of First Church, Foreman, to accept the same position with Second Church, Pine Bluff. The Caldwells moved on the field the last week in October. They have two sons, ages two and five.

Associational Intermediate Union White County

The intermediate unions of the White County Association have organized an Associational Intermediate Union. The organization is only three months old. At the recent meeting October 15, at the First Church, Judsonia, there were eight churches represented with a total of 150 present.

Progress At Higginson

The Higginson Church, White County Association, has made excellent progress under the leadership of Pastor Gordon Oliver, who is a senior in Ouachita College.

Pastor Oliver came to the Higginson Church in 1949. He resigned this pastorate in September of this year, but the church recalled him for full time with a substantial increase in salary. Under the leadership of Pastor Oliver, church offerings and attendance on the services have constantly increased.

The Higginson Church is now in a campaign to raise funds to build a church plant adequate to meet the needs of the growing congregation.

Revival at Joyce City

Pastor Tom Newton and the Joyce City Church had the services of Missionary Jay W. C. Moore, evangelist, and Pastor Bob Unmack of Topeka, Kansas, as singer, in revival services.

Mr. Moore is in his thirteenth year of Superintendent of Missions in the Muskogee Association in Oklahoma, and Mr. Unmack is pastor of the West Side Baptist Church, Topeka.

A Year of Continued Growth

First Church, McGehee, Theo T. James, pastor, experienced a steady and substantial growth in all phases of the church program during the past associational year.

There were 193 additions to the church, 69 of whom were received on profession of faith and baptism. This represents an increase in the reception of members of the past year of 31. The Sunday School enrolment increased from 1099 to 1133; the Training Union from 301 to 324; total offerings for the year amounted to \$40,593.07, an increase of \$8,826.85 over the previous year; gifts to the Cooperative Program amounted to \$6,060, an increase of \$157.97 over the previous year. The Brotherhood and the W. M. U. of the church have both experienced an increase in membership and a quickening of interest.

What You Should Use In January Study Course

By ROBERT G. LEE

What millions of Southern Baptists ought to read and study during the January Bible Study Week is Dr. J. Clyde Turner's book, **The New Testament Doctrine of the Church**. Most excellent is this book—and what Dr. Turner has put on our denominational table, we ought to eat, thanking God for such palatable and strengthening food prepared by this faithful servant of Christ. Widespread study of this book in January among the thousands of churches by hundreds of thousands of Southern Baptists will be profitable beyond words. At this particular time in the life and work of our Baptist people, every pastor should be wise to study this book and to call his people together for the study of it.

Let none of us fail or refuse to observe this January Week of Bible Study—lest the people be not enlightened and inspired as they would be by reading and studying this valuable and helpful book.

Support Denominational Schools Urges C. Hamilton Moses

Speaking to an assembly of about 300 business men, including forty industrial and financial representatives from the East, C. Hamilton Moses said that the denominational colleges were necessary to the future security of America.

"All our business interests and state schools cannot supply the spiritual forces of this world," declared Moses to business leaders of Arkansas, and the nation.

The group to whom Hamilton Moses spoke included the forty men who were touring Arkansas in the interest of business and investment. They were guests recently at a banquet sponsored by the Arkansas Power and Light Company, and Ouachita College. The occasion for Moses' speech was a dinner held in the Ouachita College cafeteria at the beginning of the tour of Arkansas.

The Arkansas Power and Light Company president emphatically declared to the group, "Your investments are no stronger than the people and the community in which you invest, and they are no stronger than your churches and colleges."

He made an appeal for business men in America to support the denominational school, since it is so necessary to the American way of life.

First Church, Prescott Has Excellent Revival

First Church, Prescott, Wesley A. Lindsey, pastor, recently had the services of Pastor Lehman F. Webb, West Helena, and W. J. Morris, Pine Bluff, in a revival meeting. Pastor Webb was the evangelist and Mr. Morris had charge of the music. The meeting resulted in thirteen additions to the church, eight by baptism, and five by letter.

Dr. Abbington in Revival at Harrison

Dr. E. Butler Abbington, pastor of Trinity Church, Lake Charles, Louisiana, was with First Church, Harrison, in a revival meeting October 14 to 21. Mark Short Jr., young people's worker at First Church, Magnolia, directed the singing.

There were 12 additions to the church on profession of faith and baptism, and 10 by letter.

Foreign Mission Appointees

Eight young people were appointed for lifetime service overseas, bringing the total appointments for the year to 51 and the total number of active missionaries to 829. The new appointees are Paul Dennis Rowden Jr., and Marjorie Ann Cole Rowden, of Georgia and Alabama, for Nazareth, Israel; Wyatt Wain Lee and Edrie Elizabeth Morris Lee, of Texas, for Mexico; Lloyd August Lovegren, M. D., and Alta Lee Grimes Lovegren, of Georgia and Alabama, for Jordan; Miss Aletha Blanche Fuller, of Texas, for Nigeria; and Miss Mary Ruth Carney, of Texas and Louisiana, for South Brazil.

For Your Information

341,977 baseball fans paid \$1,633,457.47 to see the New York Yankees win the World Series against the New York Giants.

A recent age study of Keeley Institute patients shows that 83 per cent began drinking when they were below 20 and 7.4 per cent between 20 and 25. Between 1940 and 1948 alcoholics in the United States increased 29 per cent with female alcoholism increasing at a more rapid rate.

—Porter Routh.

Arkansan In Chaplain School

Chaplain (1st Lt.) Thomas N. Shaddox Jr. of Harrison, is back in school again. He is a member of the present class of 126 Army and Air Force chaplains in training at The Chaplain School at Fort Slocum, New York. Before his recent call to active duty with the Air Force, Chaplain Shaddox was associate pastor of First Church in Searcy.

The Chaplain School, which is the only training center for chaplains of the Army and Air Force, helps men of all faiths to make the transition from the ministry of the civilian clergyman to that of the military chaplain. Students are all ordained clergymen. Therefore, The Chaplain School deals only with such subjects as will enable them to apply their professional skills, already mastered, to the requirements of their military service.

Created to furnish mobilization type training for clergymen in World War I, The Chaplain School has carried out its mission; preparing chaplains for a ministry to troops since 1918. The school moved to Fort Slocum in April, 1951.

Upon completion of the five-week course, Chaplain Shaddox will be stationed at Scott Air Force Base, Illinois.

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Legislators Point to Dangers In the 'Covenant of Human Rights' Considered by UN

Two legislators—Senator John Bricker (R.-O.) and Representative Usher L. Burdick (R.-N. D.)—have been delivering significant, but unpublicized, speeches in the Senate and House of Representatives against the proposed United Nations Covenant on Human Rights. Oddly enough, each of the legislators has based much of his opposition to the proposed covenant on the religious section, which, they say, would play into the hands of the Communist nations. Senator Bricker has made the point that the religious provision actually would require Congress to "determine the validity of religious beliefs in order to protect morals and the reputation of others."

—The Washington Religious Review.

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Korean War Prisoners Attending Religious Services

By Religious News Service

Thousands of Chinese and North Korean Communist prisoners of war are attending religious services in their camps, according to reports from United Nations chaplains.

One report, which stressed that the prisoners' attendance at the services is purely voluntary, said that some of the men have even built their own churches in the camps. The report pointed out that the prisoners included many Christians who had been forced into the Communist armies.

Christian services, consisting chiefly of morning prayer meetings, are conducted by UN chaplains. Meanwhile, non-Christian POWs are encouraged to hold services in their own rites.

The camp services were started by an American chaplain, Col. John Deveaux, more than a year ago. "We supply the tools," Col. Deveaux explained, "and ask only that the prisoners supply the faith in themselves as human creatures."

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If a dog can make friends why can't you without taking a course of lectures at \$250?

—Arkansas Methodist.



Listen to The

BAPTIST HOUR

DATE: November 4

SPEAKER:
Charles Wellborn

SUBJECT:
"Desecrating the
Dedicated"

ARKANSAS STATIONS

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

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Explains Silence Of People Leaving China

A system that makes persons leaving Communist China hesitant about "talking" when they get out was described in Minneapolis by Arthur G. Lindquist, veteran of 28 years of service in China.

Before he can leave the mainland, a foreigner or even a native Chinese must get the proprietors of two shops or business houses to sign for his good behavior, Mr. Lindquist explained.

If the person says anything derogatory about the Communist regime while he is out of China and this information is reported to officials there, the signers are arrested, he reported.

Mr. Lindquist left the mainland two days before the Communists took Canton in 1949. Thus, he himself was not bound to keep quiet, but since the Communist regime took over most other people leaving have been "silenced" in this fashion, he said.

House Passes Defense Area School Aid Bill

The House passed a measure to give federal aid to schools in crowded defense areas after a heated, but inconclusive debate, as to whether the bill authorizes transportation for parochial pupils.

Rep. Graham A. Barden (D.-N. C.), chairman of the House Education and Labor Committee, made a strong plea for passage of the bill, saying that schools in the vicinity of atomic energy plants and large military installations need immediate help.

To persistent questions from Rep. Eugene J. McCarthy (D.-Minn.) and other members who wanted to know what effect the measure will have on public transportation for students of parochial schools, Representative Barden insisted that all funds authorized under the measure are intended for public schools.

He added, however, that if states and local districts to whom grants are given now afford such transportation to students of private schools, the legislation would not interfere in any way with this practice. But he said that his committee did not endorse the practice.

Senate Approves Aid To Church Hospitals

The Senate approved, by a 37 to 25 vote, a bill to make direct federal grants to four Washington non-profit hospitals, two of which are operated by religious bodies.

Final passage came after a motion by Sen. Olin D. Johnston (D.-S. C.) to recommit the bill to the District of Columbia committee failed by a vote of 34 to 29.

Five hours of debate over the question of Church-State separation developed after majority leader Ernest W. McFarland (D.-Ariz.) called the bill up.

Sen. John O. Pastore (D.-R. I.) led the successful fight for passage of the bill. He contended that the constitutional question of state aid to church-owned hospitals is already settled by the Hill-Burton Hospital Act of 1946. That measure grants funds to the states for aid in hospital construc-

tion, leaving it up to the states to determine the eligibility of private institutions.

Senator Pastore observed that since the District of Columbia is not a state, but a municipality governed by Congress, it is necessary for Congress to enact special legislation to aid Washington hospitals. He argued that the constitutional principle is the same.

Senator Johnston, leading the opposition against the bill, repeatedly charged that the legislation created a precedent for "every church group to put its hands in the public till."

Before the bill goes to the White House for signature or veto, however, a joint House-Senate conference committee will have to be called to consider an amendment which the Senate adopted increasing the share of contribution to come from the District of Columbia municipal government.

Sees Religion Invading Mass Media Field

Religion is going to have to make its own films, set up its own television and radio stations and otherwise invade the realm of mass media if any improvement is to be made in these fields, the National Methodist Conference on Family Life was told in Chicago.

Dr. Loyd W. Rowland, of the Tulane University School of Medicine, made this statement in a discussion of the effect of mass educational media on the development of character.

"I do not believe we can better the mass media by standing aloof," he said. "We must prepare our own films, do our own radio programs, prepare better literature and produce our own television programs."

More Aid to Church Schools British Election Issue

One of the issues in Britain's coming general election concerns expanded grants for denominational schools under the 1944 Education Act. The issue mainly affects Roman Catholics, but Anglicans also are asking for more generous treatment under the law.

The Labor government has announced it will give concessions—if returned to power—to voluntary schools which Catholic authorities value at about 5,000,000 pounds (\$14,000,000). This would reduce from 54,000,000 pounds (\$151,200,000) to 49,000,000 pounds (\$137,200,000) what the Catholic authorities estimate they will have to spend to bring their schools up to standards required by the 1944 law.

Under the government's proposals, the chief saving to Catholics would be effected by amending the definition of a displaced pupil. The 1944 act provides that a grant of 50 per cent of the cost of the site and building of a new school may be paid when it provides accommodation for children who have been displaced from their old school because there has been a substantial reduction in the number attending it.

Free Church opinion, which is opposed to any form of State subsidy for denominational schools, is believed likely to remain hostile to proposals for increased grants to the voluntary schools.

A Smile or Two

Sounds Familiar

Early in the Civil War, when the Union Armies were suffering repeated defeats, Abraham Lincoln was discussing the war situation with his cabinet.

"How many men do you estimate are in the Confederate Army?" a cabinet member asked.

"About a million and a half," Lincoln said.

"That many?" said another member. "I thought the number was considerably less."

"So did I," Lincoln said, "but every time one of our generals loses a battle, he insists that he was outnumbered three to one—and we have about 500,000 men."

—Arkansas Democrat.

"Sure, Mike, yer wife is a strikin-lookin' leddy."

Mike rubbed the back of his head.

"To tell ye the truth, Pat, she's more strikin' than lookin'."

Johnny: "Dad, it says here that a certain man was a financial genius. What does that mean?"

Dad: "That he could earn money faster than his family could spend it."

Salesman: "All you do is make a small deposit, then you pay no more for six months."

Lady at Door: "Who told you about us?"

Friend (to stout person): "You should always get up from the table hungry."

Stout Person: "I do better than that—I always leave the table empty."

One trouble in this country is the number of people who are trying to get something for nothing. Another trouble is the high percentage of those who succeed.

A woman went to buy a bowl for her dog, and the merchant said: "Would you like one with the inscription, 'For the Dog'?" "It really doesn't matter," she replied. "You see, see my husband never drinks water, and the dog can't read."

Wife: "Darling, which do you like better—a homely woman with great intelligence, or a pretty one without brains?"

Hubby: "Precious! I prefer you to either one."

Overheard in a Lake Success corridor:

"When a difference arises between two little nations, what happens?"

"The difference is ironed out."

"Right. And when a difference arises between a little nation and a big nation, what then?"

"Then the little nation is ironed out."

"Right again. And what happens when there is a difference between two great powers?"

"Well, in that case, the United Nations is ironed out."

—Arkansas Democrat.

The policeman was taking his prisoner to the station when a playful wind flicked off the prisoner's hat.

"Let me get it," the arrested man begged.

"That's the only hat I have."

"What," grinned the cop, knowingly, "let you chase it and get away? I'm not so dumb as that. You stay here, and I'll run for the hat."

News From Baptist Press

Arkansas WMU Enrolls 31,000

More than 31,000 women of Southern Baptist churches in Arkansas are members of the Woman's Missionary Union, according to the 1950 figures released recently by the Department of Survey, Statistics and Information of the Sunday School Board in Nashville.

The 1950 enrolment is a membership gain of more than 2,000 over the 29,072 enrolled in 1949. Most notable in growth during the year were the eighty-five WMU's in village churches who reached a total membership of 2,735, a growth of 37.6 per cent over 1949 enrolment.

Total membership of the Woman's Missionary Unions of the Southern Baptist Convention's twenty-two states in 1950 was 1,033,479, more than 90,000 above the 1949 membership.

The greatest membership growth during the year was reported by WMU's in open country churches. A growth of 14.6 per cent raised their membership to nearly 200,000.

More than 500,000 of the total membership are in city church missionary groups and the rest belong to WMU's in small town and village churches.

Arkansas Training Unions Total 70,000

Nearly 70,000 of Arkansas' Southern Baptists are members of the Training Union, an organization for training in church membership which meets just previous to the Sunday evening worship service, according to figures released by the Department of Survey, Statistics and Information of the Sunday School Board in Nashville.

Total enrolment in the organization was increased by 7,634 new members during the 1950 year. The largest percentage growth was reported by unions in city and open country churches which both grew 15 per cent in comparison with 1949 membership.

Arkansas Baptist churches had 719 organized Training Unions in 1950.

Oklahoma Church Votes Budget With Half to Cooperative Program

When the members of First Baptist Church in Ada, Oklahoma, adopted a \$144,000 budget for 1952 recently, they concurrently voted also to increase their support of world-wide missions through the Cooperative Program of the Southern Baptist Convention from 20 to 50 per cent of the total budget.

The jump to a 50-50 division of their giving places the Ada congregation among the few Southern Baptist churches giving as much to the Cooperative Program as they use at home.

Paul Stephens, pastor, believes that the unanimous adoption of the increased budget (the current year's budget is \$100,000) and the 50-50 giving plan is a two-fold challenge to his 2,224 resident members, 554 of whom are tithers. He hopes that the example of his people will be an "encouragement to other churches" to do likewise. The church is giving 20 per cent (\$20,000) for world missions this year. The 1952 budget will provide for \$72,000 channeled through the Cooperative Program for world-wide causes.

Out of the \$72,000 budget set up for local expenditures next year the congregation is liquidating a building debt and supporting four full-time mission stations in addition to all operating expenses.

Baptist Leaders React To Vatican Appointment

Baptist leaders were quick to react to President Truman's recent appointment in Washington of an ambassador to the Vatican in Rome.

General Mark Clark's appointment to the post brought from Dr. J. M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, in Washington, the statement that "It is a deplorable resort to expediency which utterly disregards our historical constitutional American system of separation of church and state."

"It will be disruptive of national unity and dissipate good will between Protestants and Catholics. It is a blundering policy for combating communism as Protestant countries throughout the world are making the most effective stand against communism.

"The best way to lose the battle against a totalitarian state is for free countries to form a coalition with the Pope under a totalitarian church," he concluded.

After returning from a White House conference attended by about seventy-five national leaders in industry, business, education and religion, Dr. J. D. Grey, president of the Southern Baptist Convention and pastor of First Baptist Church in New Orleans, Louisiana, issued the following statement:

"The President's nomination of General Clark as ambassador to the Vatican is not only unconstitutional and illegal but ill-timed and devious. In the White House conference, I noted almost unanimous resentment to the nomination made by the President just as the Senate was adjourning. The Vatican is a small "de facto" state of only 108 acres with no military force and with whom we have no exchange of commerce or citizenry. Most of the thirty-seven nations with legations at the Vatican hold the union of church and state in a manner repugnant to our democratic concept.

"If the Holy See possesses significant information useful in the fight against communism (which is problematical), it is to their best interest to share that with anti-Communist governments without official diplomatic relations. The President has disrupted our national unity at a time when we can least afford disunity. However, he has aroused and united freedom-loving America and alerted us to battle against the growing efforts of an organized minority to breach the wall separating church and state."

SBC Theology Schools Raise Fall Term Enrolment to 3,799

Enrolment in the six theological seminaries supported by Southern Baptists has reached 3,799 for the fall term, over 400 more than the number registered at the beginning of the 1950 school year.

Reporting the largest student body in its history and the greatest number of students ever to enroll in a Southern Baptist seminary is Southwestern Seminary at Fort Worth, Texas. The final count showed 1,679 students, an increase of nearly 250 over last year.

Southern Seminary, Louisville, Kentucky, has enrolled 930 students and New Orleans Seminary reports 638 in its classes.

The relatively new theological school in the West, Golden Gate Seminary in Berkeley, California, reports 194 enrolled this

An Invitation

Wives of all Baptist Ministers of Arkansas are invited to the Conference being planned especially for them. It is to be held at the same time of the Pastors Conference.

PROGRAM

Minister's Wives Conference
Mrs. Ralph Douglas, President

Preceding the

Arkansas Baptist State Convention

November 19, 1951

First Baptist Church, Little Rock, Arkansas
2:00—4:30 P. M.

Registration — Mrs. Clyde Hart
Devotional

Greetings, Vice President, Mrs. T. K. Rucker
President's Message — Mrs. Ralph Douglas

Forum Subjects:

Measuring Up to What Is Expected
of Her — Mrs. L. C. Tedford

Stretching a Limited Budget
— Mrs. W. O. Vaught

The Preacher's Children
— Mrs. Theo T. James

The Preacher's Wife and the Church
Program — Mrs. Edgar Williamson

Business Session

Reading of Minutes, Secy., Mrs. W. R. Vestal
Election of Officers

Adjournment

Tea

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Foreign Mission Board Adopts Budget of \$5,180,000 for 1952

By IONE GRAY

The Southern Baptist Foreign Mission Board adopted a budget of \$5,180,000 for 1952 at its semiannual fall meeting in Richmond early in October. This is the largest budget in the 106 years' history of the Board and represents an increase of \$2,180,000 over that of four years ago when the Southern Baptist Convention authorized an expanded mission program.

Dr. Rankin said the new budget does not include the heavy capital funds for which the Board depends upon the Lottie Moon Christmas Offering. His report was an analysis of the financial management of Board receipts. "We are irrevocably committed to the personal support of 829 active missionaries and 117 emeritus missionaries under political and economic conditions which can, and frequently do, change radically within a day's time," he said.

"We also must provide annual appropriations for aid in the development of new churches, for schools of all kinds from kindergarten to college, for seminaries, training schools, hospitals, publication houses—not just in one country, but in 32 areas."

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At the time God said of Jesus, "This is my beloved son in whom I am well pleased," the young Nazarene had never been anything but a carpenter.

—The Christian Advocate.

term, about twenty more than last year.

Newest among Southern Baptist institutions is Southeastern Seminary which opened its first classes this fall in Wake Forest, North Carolina, with eighty-five students.

Ninety-five students are enrolled in the American Baptist Theological Seminary (Negro) in Nashville, Tennessee. The American Seminary is partially supported by Southern Baptists in co-operation with the National Baptist Convention (Negro).

Also included in the nearly 3,800 students training in the Baptist schools are 178 enrolled in the Woman's Missionary Union Training School also located at Louisville.

Why Baptists Are Not Protestants

By L. H. ROSEMAN, Pastor

West Batesville Church, Batesville, Arkansas

Christendom is divided into three major divisions in our time: Catholics, Protestants, and Baptists. Each of these major groups is also divided into one or more divisions. There are Roman Catholics and Greek Catholics. There are many different denominations of Protestants. And Baptists, likewise, divided into several groupings with minor doctrinal differences.

Protestant Origin

But Baptists, from a strictly historical standpoint, are not Protestants. Historically, Protestants are those professing Christians who came out of the Roman Catholic Church during the great Protestant Reformation, which was led by Martin Luther. Episcopalians separated from the Roman Catholic Church during the reign of Henry VIII, in a controversy involving the right to divorce one woman and marry another. Strictly speaking, the Episcopalians did not separate from Rome over doctrine or beliefs, and consequently, they have always been more like the Roman Catholics in teaching and practice than most other Protestant denominations. But Episcopalians are Protestants, since they came out of the Roman Catholic Church in the Protestant reformation.

Presbyterians separated from Rome and established a Christian denomination in Scotland in which the teachings of the reformer, John Calvin, were dominant. Calvin was a prominent leader of the Protestant reformation. Presbyterians, therefore, are rightly classed as Protestants, since they separated from Rome during the reformation.

Lutherans followed their leader, Martin Luther, in separating from the Roman Catholic Church and establishing a denomination of Christians in Germany and in the Scandinavian countries patterned largely after the teaching of Luther. The Lutherans are also rightly classed as Protestants.

The Methodists sprang from the Episcopalians and are, therefore, an offspring of Protestant Episcopalism. John Wesley, the founder of the Methodist denomination, lived and died an Episcopalian. The Methodists are also Protestants.

The Congregationalists, the United Brethren, the Campbellites, the Nazarenes, and several other smaller sects are comparatively recent in origin, having sprung from one or the other of the Protestant groups. So all of them are rightly classed as Protestants.

Baptists Not Protestants

Baptists, however, are not Protestants. They are not Protestants for the reason that they did not belong to the groups that protested against Rome and came out of the Roman Church. Baptists never did come out of the Roman Catholic Church for the reason they never were in the Catholic Church.

Baptists have existed from apostolic times down to the present. They were not always called Baptists, but they held to the basic teachings and principles that Baptists hold today.

If the churches of apostolic times could be transplanted down into our time and generation, and taught and practiced what they did then, they would be Baptist churches. They baptized their converts by immersion only. They did not practice infant baptism, and they baptized only those who had made a profession of faith in Christ.

They did not believe in, nor practice, baptismal regeneration. That is, they did not baptize anybody with the belief that their baptism either saved or helped save them. They had no popes, cardinals, priests, nuns, nor monks. They knew nothing of purgatory, prayers to the Virgin Mary, confessions to a priest, mass, rosaries, candles on their altars, and other practices of the Roman Church.



During the middle ages there were millions of true and sincere Christians who never did bow to the pope of Rome, and who never did practice the corrupt teachings of that system. These Christians were branded "heretics" by the church of Rome, and millions of them were put to death and persecuted for their faith. Sometimes these "heretics" were called Paulicians, sometimes Donatists, sometimes Waldenses, and in more recent times they were called Anabaptists, signifying that they were re-baptizers. But whatever their names, which were usually given them by their enemies, they had some things in common: They rejected the Roman Catholic Church as the true church; they believed in and taught salvation by grace through faith in Christ; they baptized their converts by immersion; they rejected infant baptism.

Baptist Antecedents

The Baptists of today descended from these Anabaptists, Waldenses, Donatists, and Paulicians of the early centuries.

In the early part of the nineteenth century, the King of Holland selected two professors in the University of Groningen to draw up a history of the Dutch Baptists. These two professors, Dr. Ypeig and Dr. J. J. Dermont, both members of the Dutch Reformed Church, went into the matter with the thoroughness characteristic of trained historians. In the year 1819, they published a book setting forth their findings. The following paragraphs are taken from this volume:

The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who, during the latter part of the twelfth century, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives—in the villages as farmers, in the towns by trades—free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation.

They were in existence, therefore, long before the Reformed Church of the Netherlands.

And again, this paragraph:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles; and as a Christian society which has preserved pure the doctrine of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics that their communion is the most ancient." (Quotation from the volume, *Baptist Martyrs*, published by the American Baptist Publication Society in 1854, pages 17 and 18.)

It is an interesting fact that, as a consequence of these findings, made, not by Baptists themselves, but by Dutch historians, the government of Holland offered to the Mennonite churches (which were actually Baptist churches, as the research had shown) the support of the state. This offer was politely, but firmly, declined, as inconsistent with their fundamental principles. (See *Ward's Farewell Letters*, published in 1821.)

So numerous were these Baptists, both before and during the Protestant Reformation, that even the Roman Catholic Cardinal Hosius, who presided over the Council of Trent in the year 1500, gave the following tribute to them:

"If you will behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics. If you have regard to the number, it is likely that in multitude they would swarm above all others, if they were not grievously plagued, and cut off with the knife of persecution: If you have an eye to the outward appearance of godliness, both the Lutherans and the Zwinglians must needs grant that they far surpass them: If you will be moved by the boasting of the Word of God, these be no less bold than Calvin to preach; and their doctrine must stand aloft above all the glory of the world, must stand invincible above all power, because it is not their word, but the Word of the living God." (*Struggles and Triumphs of Religious Liberty*, page 88.)

Baptist Antiquity

Mosheim, the greatest of all Lutheran historians, has this to say about the Baptists:

"Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe persons who adhered tenaciously to the principles of the Dutch Baptists." (*Mosheim's Ecclesiastical History*, Part 2, Ch. 3, page 358.)

Sir Isaac Newton, probably the greatest scientist and scholar of all time, says:

"The Baptists are the only body of Christians who have not symbolized with the Church of Rome."

Dr. John Clark Ridpath, a Methodist and author of the *Cyclopedia of Universal History*, says:

"I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." (From a personal letter to Dr. W. A. Jarrell, of Dallas, Texas.)

(Continued on Page Nine)

Baptists—Not Protestants

(Continued from Page Eight)

Professor William Cecil Dunean, of the University of Louisiana, says:

"Baptists do not, as most Protestants do, date their origin from the Reformation of 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity into prominent notice. They did not, however, originate from the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia, and in Africa." (Quoted from *Why Be a Baptist?* by W. Boyce Taylor Sr., page 111.)

Baptists, therefore, have a glorious past. Much of their history, however, has been lost, or was never recorded, as the historians of the middle ages recorded the events mainly as they were associated with the more politically powerful Roman Catholic Church. But there never was a time, even through the dark ages of medieval history, when there were not many thousands of Christians hidden away in secluded spots and driven from place to place who rejected the teachings of Roman Catholicism and held true to the teachings and practices of the original New Testament churches. These Christians were, in all essentials of belief and practice, the same as the Baptists of our day and time, and if they were to be transplanted into our time they would be Baptists.

Baptists and Religious Liberty

Baptists have the honor to have established in the new world the first state granting full religious liberty to every person, regardless of belief. This they did when they secured the charter for the establishing of the state of Rhode Island.

It stands written on the records of the First Baptist Church of New York City that its first pastor, John Gano, baptized by immersion General George Washington, the first President of the United States and called the Father of Our Country. Both his son and his two grandsons confirm this fact. (See *History of the First Baptist Church, New York*, published in 1941, pages 7-9.)

Baptists are the largest body of non-Catholic Christians in America, numbering around 15,000,000. These do not include infants and children of Baptist families, as most Protestant denominations do, but only those who, on profession of faith in Christ, have been baptized into membership of their churches.

Baptists are glad to have fellowship with Protestant Christians of all communions in many matters of common interest and purpose. We rejoice in all that was accomplished in the mighty movement led by Martin Luther in the sixteenth century, called the Protestant Reformation. But we insist that the Protestant Reformation of Luther's time did not completely restore primitive Christianity. Consequently, all the major denominations of Protestantism brought with them out of the Roman Catholic Church certain teachings and practices that can never be supported from the Scriptures, and that were not taught and practiced by the churches of the New Testament times. These are: Sprinkling for baptism, infant baptism, baptismal regeneration (by inference, if not by direct teaching), and a consequent denial in principle of the doctrine of salvation by grace. These teachings and practices can never be ac-

The New Pastor And His Predecessor

By S. L. MORGAN SR.

The youthful new pastor, wherever he called in his parish, heard the praises of his predecessor on every tongue. At last he lost his temper, and said impatiently, "That's all I hear! Don't ever mention the former pastor to me again!" (It's a true story!)

That was pathetic. It advertised an inferiority complex, and the vanity of childish "feelings" waiting to be pricked. Nor have some older pastors outgrown such sensitiveness. Their feelings are on edge whenever the former pastor comes near the parish for fear of comparisons, maybe for fear of criticism and meddling.

How should this young pastor have dealt with the praise of his predecessor? He should have welcomed it as a hopeful sign that here he had people who set a high value on a good pastor. He would not be a figurehead among them. If he loved them and served them well, they would "love him to death" and honor him. He could count on them in time to praise him as they did his predecessor—provided he proved himself praiseworthy.

No new pastor should ask for more. He should even say frankly, "I don't ask you to love me and honor me just because I'm a preacher and your pastor. I only ask you to be charitable and fair, and give me a chance to prove myself worthy to be loved and honored. Meanwhile I pledge you my love and my life, and ask for your prayerful co-operation." In the long run a minister who makes himself essential will win the love and praise of his people. He should ask for no more. Meanwhile he will win their love and praise faster, if he will say sincerely and heartily, "I am happy to find that you love your former pastor. It is a good sign. Bear with me, and pray for me, and help me, and some day I hope to prove worthy of your love and praise."

Both the old and the new pastors can do much to preclude such unseemly tension as that referred to in this young pastor. A friendly visit, an exchange of confidences, a baring of their hearts to each other in prayer about the parish problems and people, will go far to bring them into rapport, lifting them above petty jealousy, and binding them together as friends and comrades for life.

Given such a basis for mutual sympathy and understanding, certain rules should be observed to maintain the happy relation:

1. Each should give unstinted praise to the other where ever it is due, and should seek to call it out in others. To praise a brother and comrade sincerely is good religion, and the more so when people tend to magnify one to the disadvantage of the other.

2. The former pastor must strictly avoid criticism of his successor and all meddling in the affairs of the parish. Praise or criti-

cepted by Baptists. And yet, they are held to by practically all denominations of Protestantism, either in whole or in part.

Baptists are not, therefore, Protestants. Both the history of Baptists and their distinctive principles of teaching and practice mark Baptists as neither Roman Catholic nor Protestant, but rather as Christians who prefer to preach their doctrines and practice their faith as followers of the Churches of the New Testament, and successors of the Christians of the first century of Christian history.

cism of the new pastor will be reported to him, and he will be keenly sensitive to either. This attitude should be mutual, each assuming the other is a Christian and a comrade—and a gentleman, and will so act. If both so act from the start, misunderstanding and tension will seldom arise. And going back to the former parish should be reduced to the minimum.

3. On return visits, and in every contact, the former pastor should magnify the pastor as ex-officio, the head of the parish, and should avoid every semblance of seeking honor for himself. The pastor is human, with a keen sense of his dignity and his rights as official head of the parish. Why not defer to the pastor and his recognized official status? Instead of seeking any honor for himself, if the ex-pastor is a good man, his concern is to promote the prestige and influence of the present pastor in the eyes of his people. Often a pastor is given just cause for an "edgy" feeling toward his predecessor, and even unwittingly, by the simplest means.

Invited back for a service, or to preach in a "revival," the former pastor often has the air of delighting to be the focus of attention, with the pastor left in the background. With poor taste the ex-pastor sometimes consents to go back to "conduct the funeral," or to "perform the marriage ceremony," instead of "assisting the pastor," which is the formality prescribed by etiquette and fine feeling.

In such matters, despite my meticulous efforts to observe the "fitness of things," I have occasionally erred egregiously. Once a great number of "converts" accepted my invitation to surrender to Christ in revival services. Sunday morning these were lined up in a circle round the aisles from door to door to receive the hand of fellowship. Swept into momentary folly by the high tide of feeling, I led the procession of handshakers, the pastor following. Immediately I was ashamed of it, and have been so ever since. I was but the guest minister, yet I accepted the honor which rightly was due the pastor. I should have insisted that the pastor precede the visitor in welcoming the new members into the church, thus honoring him in the eyes of all.

As a pastor I once called to see a sick member at the hospital. On the other side of the bed sat the former pastor, who had come to visit her. About to leave, the ex-pastor said to her, "Let us have a word of prayer," and proceeded to lead the prayer.

The ex-pastor's intention was the best, and the pastor so accepted it. But it is easy to see a lack of perception of the fine feeling toward the pastor that was his due. Clearly the fine course would have been for the visitor to say to his former member, "I'd love to have a prayer for you; may we not ask the pastor to lead?" The pastor, in turn, would have asked the ex-pastor to lead.

Such gestures of deference to the pastor are the trifles that preclude the "edgy feeling" that mars the relation of many a pastor toward his predecessors.

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What counts in the straight and narrow path of Christianity is the **Walk**, not the **Talk**! It should be burned into our thinking that Christianity is **Caught—not Taught!**

—Melton.

Baptist Brotherhood of Arkansas

NELSON TULL, Secretary

Wanted - 1500 Men

The Brotherhood Night program is complete! Outstanding Baptist men from Arkansas and elsewhere will bring to those present on Brotherhood Night the greatest Brotherhood Night program in the history of the Brotherhood Department.

We are pulling for a minimum of 1500 men. Caroline Association, alone, is bringing 200 men to the meeting! Pulaski County Association will bring 300. Other associations are going to supply large numbers of men. We are hoping that all forty-four associations in the state will be well represented on Brotherhood Night.

Many men are driving in for the meeting (even from remote corners of the state), and returning home afterwards. We are grateful for such a spirit!

The program which will be rendered is well-balanced, and features outstanding personalities. The full program will be published in this column in next

week's issue of the *Arkansas Baptist*.

It will be with profit to you and to your church to come to the Brotherhood Night program, and to bring with you as many other men as you can.

The DATE is November 19

The PLACE is First Church, Little Rock

The TIME is 7:25

Yes, the women are invited!

Royal Ambassadors Are Special Guests

The Royal Ambassadors of Arkansas will be special guests of the Brotherhood Department on Brotherhood Night! In fact, one of the out-of-state speakers, J. D. Wagnon, is being brought to Arkansas especially for the benefit of the "Men of Tomorrow." Mr. Wagnon is former Royal Ambassador secretary of Louisiana.

R. A.'s: Come and bring your Dads!

Dads: Come and bring your boys!

"It Is No Secret What God Can Do"

By DALE COWLING

Dr. G. Kearnie Keegan was invited into Jane Russell's home in Hollywood for a prayer meeting of interested movie stars. During the prayer service many of the movie stars gave their testimonies. Jane Russell had just finished her testimony when the door opened and in walked Stewart Hamlin and his wife. Mr. Hamlin stood and told this story:

"I have just been fired from my job. As you know, I had a radio program sponsored by a bus company, a tobacco company, and a liquor company. Since becoming a Christian a few days ago, I found it impossible to continue advertising for some of my sponsors.

"Today on my program, when it came time to advertise the tobacco, I said over the nation-wide hookup that I am now a Christian and do not approve the use of tobacco, but if people are going to smoke anyway, they may as well use our brand because it won't hurt them any worse or any more than other brands. When it came time for the liquor ad, I said that since I am a Christian I do not drink nor do I approve of anyone drinking. I can't conscientiously present this advertisement. If any of you other fellows on the program can do so, then you are welcome to take over.

"Of course, my sponsors did not appreciate such advertisement over a national hookup. They have just informed me that

my services are not needed any longer. I am out of a job and do not know any prospects for another one. But I have written a little song today that I would like to sing as my testimony."

With that explanation, he called his wife to his side and they sang together:

The chimes of time ring out the news, another day is through;

Someone slipped and fell, was that someone you?

You may have longed for added strength, your courage to renew;

Do not be disheartened, for I have hope for you.

It is no secret what God can do.

What he's done for others, he'll do for you.

With arms wide open he'll pardon you.

It is no secret what God can do.

Living Memorials

The name of loved one or friend may be memorialized through gift to the . . .

Southern Baptist Foundation
127 9TH AVENUE N. NASHVILLE 3, TENN.

Department of Missions

By C. W. CALDWELL, Superintendent

Strengthen Evangelistic Plans for '52

We have already received reports from 26 of the 44 associations in the state, and we regret to state that the number of baptisms is less than reported in 1950. Some of the reports were incomplete, however, due to the fact that some of the churches did not report to the associations and the number of baptisms reported to us is only the total of the churches represented in the associational meetings. It may be that when the reports are received from all the churches, the number of baptisms will increase and even go beyond the report of last year. We hope this will be true but it is doubtful. The 26 associations heard from report 9,280 baptisms which is 892 less than reported last year.

Eight of the associations reporting have shown an increase in baptisms over 1950. When the reports are in from all the associations we will call special attention to all those which have shown an increase in baptisms. It is our hope that the 18 associations which we have not heard from will show such an increase that it will overcome the loss in the associations already reporting. If the final report shows less baptisms this year than last, it will be the first time in seven years that Arkansas Baptists have dropped back in the number of baptisms under the preceding year.

As we enter a new year definite plans should be made to

step up the evangelistic program and continue the upward trend of winning and baptizing more people than in the former year. The plans for sectional crusades will help to lift the evangelistic emphasis to its rightful place.

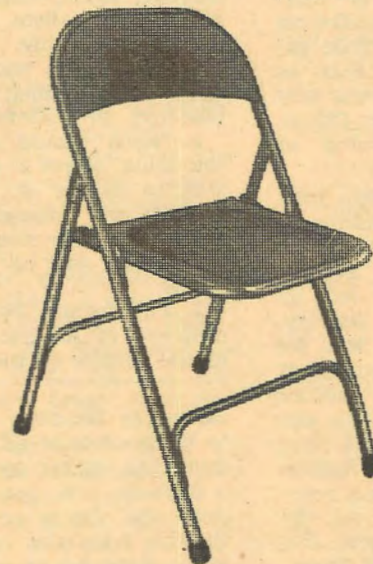
In the Northwest District, J. Harold Smith, chairman, and M. E. Wiles, organizer, held a meeting last week with pastors and leaders to set up detailed plans and rouse greater interest in their crusade which begins April 6. The general chairmen and organizers in other sections of the state will likely be doing the same soon.

We might as well realize that we are going to have many distractions during 1952 which will dampen the evangelistic fires, unless we are wholeheartedly committed to a great evangelistic program. You will recall that 1952 will be election year. People will be interested in politics. Throughout the state and in every county will be hot political campaigns. It is always difficult to have great revivals when people are attending political rallies and talking about their favorite candidates. We must major on the spring revival. Then plan the other meeting at some convenient time which will not be hurt by election days and political rallies.

Be sure to get the Steering Committee set up in every association and an evangelistic council in every church.

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MRS. B. W. NININGER, *Church Music Director*
RALPH W. DAVIS *Training Union Director*
DALE COWLING *Student Union Secretary*

Check Up Now - Send Us Your Vacation Bible School Report

To date, associations reporting Vacation Bible Schools during the summer of 1951, with the number of schools reported from each association are as follows:

Association	No. of Schools
Ashley County	7
Arkansas Valley	7
Bartholomew	5
Benton County	9
Big Creek	4
Black River	5
Caddo River	3
Carey	10
Caroline	10
Carroll County	2
Centennial	5
Central	12
Clear Creek	8
Concord	16
Conway-Perry	5
Current River	4
Dardanelle-Russellville	4
Delta	10
Faulkner County	3
Gainesville	3
Greene County	8
Harmony	14
Hope	16
Independence	3
Liberty	27
Little River	12

Little Red River	6
Mississippi County	19
Mount Zion	11
Ouachita	2
Pulaski County	40
Red River	7
Rocky Bayou	4
Stone-Van Buren-Searcy	1
Tri-County	8
Trinity	6
Washington-Madison	9
White County	6
White River	4
Woodruff County	2

According to this record a total of 337 reports have been received. Information gleaned from various sources indicate that a number of schools have not been reported. May we urge you as associational Sunday School superintendent, associational Vacation Bible School leader, pastor or superintendent of the local church to check now and see that your report has been made. If not, and you need blanks for making this report please send us a postal card request—the blanks will be mailed to you immediately.

OUR AIM: A report from every Vacation Bible School held in Arkansas in 1951.

Attention Pastors

By DALE COWLING

One of the greatest investments that your church has lies in the young people of your church who have gone away to college. These young people will be subjected to many temptations and intellectual difficulties during their four years in college. One of their gravest dangers lies in the fact that they are away from their home church and the ministry of a home pastor and good Christian friends within the home church.

One of the finest encouragements that can come to a college student is to know that his home church is standing behind him in prayer and interest. For this reason your church needs to express its encouragement to the student as often as possible.

You have received a card suggesting that your church send a year's subscription to the *Baptist Student Magazine* to each college student. Many of you have responded to this idea. Many students across the state

have received their first copy of the *Baptist Student* along with a letter from the pastor of the home church explaining that the church is giving this magazine to the student and assuring the student of the church's interest in his spiritual life. Could it be that your church is missing a splendid opportunity in not taking advantage of this idea?

The *Baptist Student* only costs one dollar per year. It is a monthly publication and contains some of the finest material that students could possibly read. The first issue of this newly revised magazine was worth more than many times a full year's subscription price. If you will send names and addresses of your students to the State Student Secretary, 212 Baptist Building, Little Rock, Arkansas, along with one dollar for each subscription, he will be most happy to see that your students receive the *Baptist Student* each month.

Liberty Has Two Simultaneous Hymn-Sings

Quarterly Hymn-Sings for Liberty Association were held simultaneously in the North and South Sections of the Association, Sunday afternoon, October 21, at 2:30 p. m. Arrangements for these services were made by Mrs. Carl Clark, the association director, assisted by her associate, Mrs. Dee Hollyfield.

Stephens Church was host to the North Sing and Dr. Carl Clark presided, assisted by Hugh Cantrell. Mrs. B. W. Nininger directed the service and Mrs. Coy Branum was the accompanist.

"The King in His Beauty," was the theme of the service developed in hymns, gospel songs, solo and anthems. The church choir of Stephens, under the direction of Mrs. Hugh Cantrell, sang Gounod's "Praise Ye the

Father" and the carol choir sang "Lift Up Your Heads" (McKinney). Dr. Clark sang "It May Be at Morn" as a solo.

One hundred people from seven churches attended this Sing.

Mrs. Dee Hollyfield directed the South Sing with Miss Mary Jane Coleman as the accompanist and W. A. Lacy lead the devotional.

The theme of the program was "Jesus Christ the Same, Yesterday, and Today, and Forever." The churches bringing special numbers were: South Side, Immanuel of El Dorado, Joyce City, and Norphlet.

The Sing was attended by two hundred and two people representing eleven churches. The next Hymn-Sing will be held January 20, 1952.

A New Idea

Dr. Dale Cowling, B. S. U. Secretary, is promoting a new idea in youth work in Arkansas. For several years past, one feature of the B. S. U. work has been Focus Week for college students held in college centers with adult youth leaders as speakers. This year Dr. Cowling is using a team of Christian students instead of adult youth leaders in what he calls a "Youth Led Christian Focus Week."

Dr. Cowling with a Youth Team spent the week of September 30 to October 7 in Jonesboro directing such a youth led Christian Focus Week through the First Church, for the students of Arkansas State College and the local high school.

Pastor C. Z. Holland, First Church, Jonesboro, has the following to say concerning the results of this program:

"The First Baptist Church of Jonesboro has just experienced one of the best weeks in its entire history. Every phase of church life was stimulated as a

result of the week Dr. Dale Cowling and a Youth Team spent with the church. The moral and spiritual level of the college and high school students was immeasurably raised.

"The visiting team won the hearts of the young people at the first service. The team held a service in the high school and college each day. The testimony of the Youth Team, the persistent work and their humble spirit bore fruit that can only be measured in time. There is a new spirit in the First Church as a result of the meeting.

"There were about sixty young people who made definite commitments to a deeper, more consecrated Christian life."

The following young people composed the team which worked with Dr. Cowling who did the preaching: Kay Mansell, singer; Jamie Blackman, pianist; Bertha Mosley, children's worker; Tommy Purnell and Rhine McMurry, personal workers.

SECRET OF SUCCESS

Would you like to know how to build a great Sunday School or class or department? Someone has suggested this answer:

1. Run your legs off visiting prospects and absentees.
2. Work your head off planning good varied programs.
3. Shake your hand off welcoming those who come.
4. For good measure, throw your heart into everything you do and let Jesus love the lost and un-enlisted through you.

Coming Events

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

—000—
Opportunities sometimes drop into people's laps, but not until they get their laps where opportunities are dropping.

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You must be a high school graduate, age 17 to 32, single, in excellent health. We require a physical examination, an aptitude test, a personal interview with the director and a recommendation from your pastor.

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	S.S.	T.U.	Ad.
Fort Smith, First	1349	873	18
Including Missions	1626	973	
Little Rock, Immanuel	1281	454	18
Including Missions	1511	624	20
El Dorado, First	1039	245	4
Including Missions	1128	299	5
Little Rock, First	1035	423	17
North Little Rock,			
Baring Cross	950	336	1
Including Mission	999	355	
Little Rock, Second	906	172	13
Fayetteville, First	728	254	1
Pine Bluff, South Side	675	238	2
El Dorado, Immanuel	610	296	2
Including Mission	686	352	5
Camden, First	553	152	
Including Missions	810	318	
Benton, First	553	121	
Including Mission	637	198	
Crossett, First	549	246	3
Hope, First	542	125	
Little Rock, Pulaski Hts.	539	161	1
El Dorado, Second	527	247	
McGehee, First	523	203	3
Including Mission	607	273	
Hot Springs, Central	522	189	10
Forrest City, First	520	207	4
Including Mission	621	444	
Siloam Springs, First	517	325	7
Forcyce, First	508	199	
Paragould, First	506	229	5
Including Missions	672	355	
Magnolia, Central	500	241	3
Including Mission	558	257	
Fort Smith, Grand Ave.	496	218	10
Warren, First	489	104	2
Little Rock, Gaines St.	480	280	2
Hot Springs, Park Place	474	168	
Little Rock, Tabernacle	468	168	
Springdale, First	466	266	2
Including Mission	576		
Conway, First	466	147	6
Booneville, First	451	69	
Fort Smith, Calvary	448	196	
Malvern, First	440	113	2
El Dorado, West Side	435	170	1
Little Rock, So. Highland	414	177	3
Paris, First	414	164	1
Cullendale, First	413	201	1
Fort Smith, Temple	396	197	9
Hot Springs, First	395	128	5
Bauxite, First	392	174	3
Rogers, First	375	160	3
Including Mission	440	199	
Jonesboro, Walnut St.	374	101	
Van Buren, First	373		
Searcy, First	370	121	
Stuttgart, First	368	196	2
Including Mission	401	224	
Osceola (Incl. Mission)	361	122	
Smackover, First	356	147	1
Fort Smith, South Side	353	149	2
Monticello, First	340	135	
Texarkana, Calvary	325	145	1
Hamburg, First	322	174	6
Wilson, First	311	141	3
Norphlet, First	309	226	
Fort Smith, Trinity	301	145	18
Levy	286	155	2
Mena, First	285	102	
Wynne	281	71	1
No. Little Rock, Park Hill	270	63	
Jacksonville, First	267	123	
Including Mission	307		
No. Little Rock, First	267	101	1
Fort Smith, Immanuel	266	128	1
Beatonville, First	265	79	
Gentry	254	211	1
Alma, First	240	117	
Pine Bluff, Second	236	90	1
Gurdon, Beech St.	231	123	
Star City, First	228	66	
Batesville, First	226	128	
Lavaca	218	120	
No. Little Rock, 47th St.	215	110	1
Little Rock, Hebron	212	120	1
Fort Smith, Bailey Hill	212	102	2
Little Rock, Reynolds Mem.	202	97	2
Carlisle, First	198	88	
Charleston, First	195	80	5
Springdale, Caudle Ave.	179	118	1
Douglasville, First	173	50	
Nettleton, First	172	110	
Ironton	169	137	
Rose City, Calvary	169	76	2
Pine Bluff, Bethel	166	98	
Augusta, First	165	77	1
Including Mission	216		
Ho Springs,			
Harvey's Chapel	162	120	2
Van Buren, Oak Grove	162	74	
No. Little Rock, Friendship	158	108	
Amity	149	112	
Strong, First	149	68	6
Curtis	136	105	
Grannis	116	69	
Hot Springs,			
Lake Hamilton	115	76	5
Fort Smith, Mill Creek	112	95	1
Little Rock Capitol Hill	104	59	
No. Little Rock, Pike Ave.	103	84	6
Warren, Immanuel	102	85	
Sweet Home, Pine Grove	100	107	
Scott, Toltec	100	53	
Little Rock, Woodlawn	91	41	
Geyer Springs	84	91	
Magazine	81	37	
No. Little Rock,			
Davis Chapel	75	71	
Little Rock Biddle	72	58	4

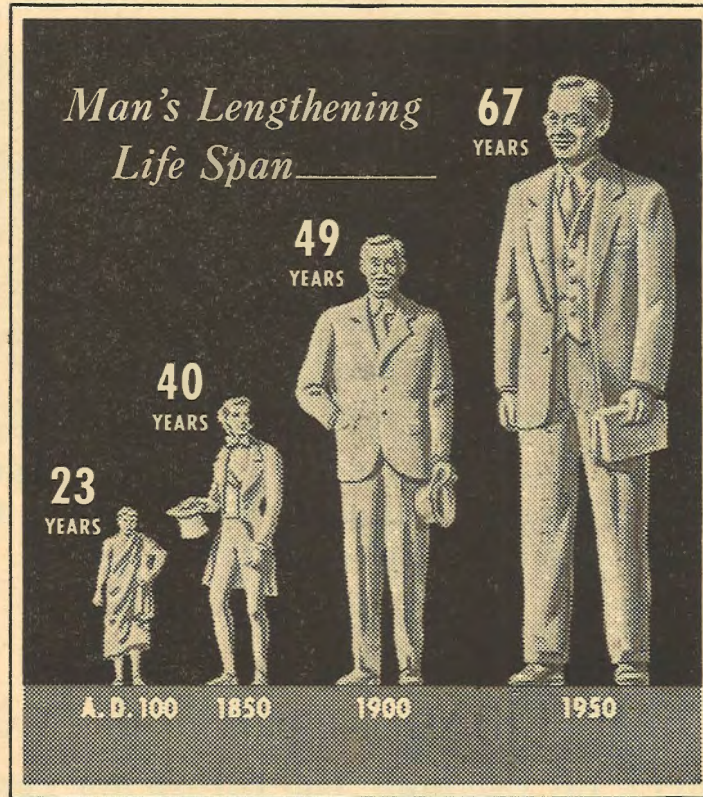
Little Rock, Markham St.	71	41	8
Hot Springs, Emmanuel	68	54	
El Paso	67	30	4
No. Little Rock, Grace	65	30	
Rt. Booneville, Glendale	62	60	
Rt. Booneville, Pine Log	59		

The man who says it can't be done is usually interrupted by some one doing it.

-Copied.

A determined soul will do more with a rusty wrench than a loafer will accomplish with all the tools in the machine shop.

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This tremendous increase in life expectancy gives us many more years to enjoy the blessings of the earth. But—we cannot be completely happy in those later years unless we are enjoying good health.

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The booklet is a storehouse of valuable information on many subjects of interest to older folks and those who care for them. Besides a discussion of such things as the nutrition problems of elderly people and signs of dietary deficiencies, the booklet contains general health rules and other priceless information to help older adults live out their "Golden Years" in health and happiness and contentment.

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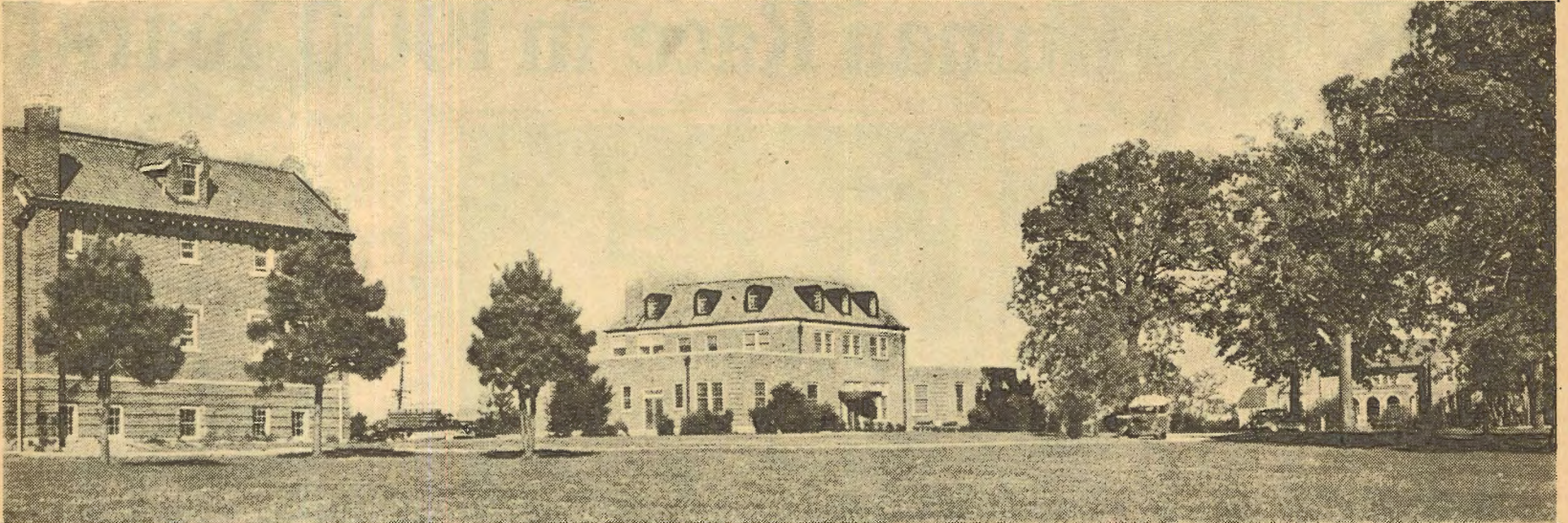
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(SEE PAGE 712 HISTORY ARK. BAP.)

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3. Support the Cooperative Program, but remember the Thanksgiving offering is also an integral part of the Arkansas Baptist co-operating program.
4. Set a goal for your Association.

IF YOU and YOUR CHURCH do not participate in the **THANKSGIVING OFFERING**, you have only a small part in the support of the Orphanage.

The ORPHANAGE is in the COOPERATIVE PROGRAM for only part of its support. We could not operate more than 5 or 6 months if we had to depend entirely upon these receipts.

Bottoms Baptist Orphanage

Harold C. Seefeldt, Supt.

Monticello, Ark.

HAVE YOU RECEIVED and PLACED the ABOVE POSTER on the WALL of YOUR CHURCH?

God Reveals Himself To Moses

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.

Surely, all are familiar with the story of Moses, how he became the adopted son of Pharaoh's daughter, how he interceded during a quarrel with two Hebrews and an Egyptian one day, and fled for his life the next into the desert of Midian. There he spent forty years herding sheep for his father-in-law, Jethro. When he was eighty years old, God appeared to him in the burning bush and commissioned him to be the general in Israel's army and their spiritual leader.

The Israelites were in bondage to the Egyptians in the latter's territory. Their trials were heavy when Moses left Egypt forty years earlier, but the condition had grown steadily worse, till at last the Israelites had cried out to God for help. The Lord needed a man to deliver Israel from the land of Egypt—and Moses was that man.

Moses objected seriously to his assignment. He was certain God had made a mistake in choosing him to deliver Israel. He was not leader; he argued that he was incapable and unworthy; he had no personality; he was not an eloquent speaker. He was not a proper representative of Jehovah to appear before a king. All these objections the Lord overruled.

Revealed to Others

If Moses expected to deliver Israel in his own strength, surely he was incapable and would fail miserably. In fact, he had tried it before. But Jehovah God would go right along beside him as he approached Pharaoh. Moses would be indued with special powers equal to the task.

But Moses argued further that the Hebrews were a skeptical people, they would not believe him when he told them their God had sent him to deliver them; the world claimed many gods in that age, and what would he say to them when they asked which God sent Moses. "And God said to Moses . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." ". . . The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, this is my memorial unto all generations."

We do not know all the methods of approach the Lord has used to reveal Himself to men down through the ages; we do know that He desires to be known to mankind, and that He has al-

Sunday School Lesson for

November 4, 1951

Exodus 3:1-7, 10, 13-15

ways revealed Himself to those who are interested, and to those who have potential powers for service. Think of Joshua, who followed in the footsteps of Moses; of Gideon and Samuel, who were judges in Israel; of Saul, David, and Solomon, the first three kings of Israel; of Isaiah, Jeremiah, Daniel, and scores of other prophets, who strove so faithfully to save unrepentant Israel; and such men as Saul of Tarsus, Stephen, and Cornelius, in the New Testament. And now with the complete revelation of God the Father, the Son, and the Holy Spirit, as He is revealed to all of us in the New Testament, what great fellowship and communion it is our privilege to have and to enjoy with the Heavenly King, Jehovah God.

In the days of Moses, it was God's will to reveal Himself to the people of Israel, that He might be known personally and individually by them as He is today by Christian individuals. He performed marvelous miracles before their eyes in Egypt; the demonstrations were repeated time and time again in the wilderness journey; He spoke to them personally from the side of Mount Sinai; He desired to bless them, to lead them home, to prosper them materially; He had great plans for Israel, if only Israel would accept them and co-operate with God in carrying out the plans that were for their own good.

Why can we not understand that the same Great God lives today; that He still desires to reveal Himself to individuals; that He is still interested in fellowship and communion with mankind; that He has magnificent plans for the human race; that He desires only our good, spiritually and materially.

Faith—Our Propeller

We believe that an analysis of humanity would reveal practically the same obstacles today that were in the way of the Hebrew nation. A greater task was never given any man than the one intrusted to General Moses. It was not the size and power of the enemy that hurt and hindered Moses, but the attitude of the people. And that is true today. It isn't that Satan's hosts are more powerful than Jehovah's, nor that we are outnumbered, though that may be true; it is the general attitude of God's people that halts the kingdom's work.

Unbelief was the underlying

cause of all their weaknesses which was manifested in many different ways. Just like faith is the foundation of salvation, it is also the power that develops every good thing. Faith is the Christian's **PROPELLER**; great ships at sea are pulled or driven through the waters by huge propellers. Air planes, at least the older models, are driven by great propellers, one for each engine on the plane. What the propeller is to the ship, faith is to the child of God.

The Israelites were filled with fear; they feared the Egyptians, the armies of Pharaoh; they feared the wilderness; they feared privations; they feared the future, the unknown tomorrow. Ever know anybody like that in the twentieth century! Fear is a form of acute paralysis. Fear never accomplished anything but defeat. Over and over Jesus said, "Be not fearful but believing."

Unbelief begets indifference. A "what's the difference" attitude never built a kingdom. The builders of empires, whether they are political, economical, or spiritual, are people who are alert to the opportunities and advantages about them.

These two parents, unbelief and indifference, are identified by their lack of vision. Nothing was ever accomplished until someone had first visualized the finished product. One must see the cause they foster succeed mentally before it can ever be developed materially. "Without a

vision, (a goal, a purpose) the people perish."

Without a vision, people lack the courage to act. It was easier for some of the Israelites to remain in bondage than to take a chance on facing hardships. It is always easier to do nothing—than something.

His Revelation to Us

Jesus said, "He who willeth to know God's will, may know."

God is ready to reveal Himself to every individual today who is really willing to do His will. Most of us want to enlist God to do our will; most of us are so steeped in self-will that God cannot penetrate our armour, to reveal His will to us. Precious few of us are willing to walk quietly with God, day by day, and consent that He is leading us, that He is capable of leading us, doing the best we can to live Christ-like lives and trusting the results to Him. We spend our time battling fate; we will not accept anything as it comes to us, but we are constantly trying to change the order of life. We fret, we fume, we complain, about everything and anything and everybody, and wonder why we cannot order the world about, change everything to our own personal liking, so we can be happy! If we did all that—we still wouldn't be happy. If one cannot create happiness out of the life God has given him, he wouldn't be happy if he owned the universe.



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Executive Board - STATE CONVENTION



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

This Program Will Produce Results

We have outlined a program which a church may or may not choose to follow during the month of November. If your church follows a stewardship emphasis like the program suggests, it will net flattering results, if church and pastor will go into it with a prayerful, hopeful, determined spirit. We have seen it tried and we have seen the number of tithers doubled and more. Here it is:

Suggested Calendar and Activities For Stewardship and Tithing Campaign

November 4-December 8, 1951
(or nearest convenient date)

NOVEMBER 4: Sermon on Stewardship; tracts distributed.

NOVEMBER 11: Sunday School General Assembly—Program on Stewardship and Tithing; Sermon by pastor on Stewardship and Tithing; tracts distributed.

NOVEMBER 14: (Wednesday night) Sunday School teachers instructed by pastor on Stewardship and Tithing and special Sunday School lessons on the subject reviewed and discussed; Prayer meeting—Subject, "Stewardship and Tithing;" Church Budget explained.

NOVEMBER 18: Entire teaching period of Sunday School on Stewardship and Tithing using special prepared stewardship les-

sons as prepared by the Baptist Sunday School Board, Nashville, Tennessee, or mimeographed lessons prepared by the pastor and supplied to the teachers; Sermon on Tithing.

NOVEMBER 19-23: Studies in Stewardship.

NOVEMBER 21: (Wednesday night) Further instructions and appeals by the pastor to enlist all deacons, teachers and church officers in tithing. Special prayers for all church members to tithe.

NOVEMBER 25: Announcements in Sunday School about the methods to be followed on "Loyalty Day," December 2nd; appeals in each department for all officers and teachers to pledge at least one-tenth of their incomes; another sermon on tithing; tracts and pledge cards distributed.

NOVEMBER 28: Special Prayer meeting in the interest of Stewardship and Tithing and the Church Budget.

DECEMBER 2: "Loyalty Day;" Every member expected to subscribe to the Church Budget. Goal—Every member a tither.

DECEMBER 4-8: "Canvass Week;" Teams canvassing all members who were absent "Loyalty Day."

Follow campaign with trained teams in TITHERS ENLISTMENT VISITATION until all non-tithers have been contacted and challenged to tithe.

Don't Misunderstand About Our Gifts to Foreign Missions

We have received two or three letters from fine, loyal, co-operative Baptists, a disappointment and a protest born out of a heart break. They read in the Sunday School Teachers Quarterly a little item that they greatly misunderstood. They were not articulate enough in analyzing what they read. They read a quotation from Secretary Rankin of the Foreign Mission Board as follows: "According to an address by Dr. Rankin in Oklahoma City (in the 1948 Southern Baptist Convention Meeting) only 3½ per cent of the average Southern Baptist Convention dollar is spent 'off home base, on Foreign Missions.'" If you read carefully you will notice that Dr. Rankin did not say that only 3½ per cent of the Cooperative Program funds goes to Foreign Missions. He said 3½ per cent of the "average Southern Baptist Convention dollar." This means that of all the money that Southern Baptists spend on religious work both at home and abroad only 3½ per cent goes to Foreign Missions. You see, there is a vast difference between what Baptists give for the Cooperative Program on the one hand and what they spend on the other hand for pastors' salary, janitors, insurance, church buildings, air-conditioning, carpets, musical instruments, Sunday School literature, soft ball teams in the church, pies and cakes at the church supper, and so on. So, Dr. Rankin's statement means that 3½ per cent of all the dollars that Baptists give, goes to Foreign Missions.

In Arkansas 40 per cent of the state budget goes to Southern Baptist Convention work, half of which goes to Foreign Missions.

The biggest trouble lies with the local church. We do not know just what percentage your church budget allows for the Cooperative Program, but when it is all averaged up from all the churches, the Cooperative Program gets between 7 and 8 per cent of what the Baptists give for all purposes. Isn't that a crying shame? Some churches are giving 50 per cent, others 40 per cent, still others 30 or 35 per cent. This is a good division, but when a church gives a measly 10 per cent, we think that is entirely unfair to the Lord's great world mission program, and 7 or 8 per cent of a church budget going to the Cooperative Program is ridiculous and outrageous. If churches will average giving even 33 1/3 per cent of their money for the Cooperative Program, then the state convention can give 50 or 60 per cent to Southern Baptist Convention work, including Foreign Missions, and Foreign Missions will get 40 or 50 million dollars per year instead of 10 million.

According to the report of the Foreign Mission Board, more than 94 cents of every dollar given to Foreign Missions reaches the foreign fields.

The report of the Bellevue Church, Memphis, for 1951 will include 395 baptisms, 1,037 additions, and gifts amounting to \$431,061.43. Dr. Robert G. Lee is the pastor.

Why Delay? Join Now

The following illustrations show the benefits available to ministers entering the Ministers Retirement Plan now even though they may have delayed participation all these years since the plan was inaugurated.

Yearly salary from 7-1-40 (Start of Plan)	Member Monthly Dues	Entering Years 10-1-51	Years to Partic- cipate	Annuitiy upon Retirement at age 65	Year	Month
\$1,200	\$3.00	62	3	\$198.36	\$16.53	
1,200	3.00	60	5	237.60	19.80	
2,000	5.00	62	3	330.48	27.54	
2,000	5.00	60	5	395.88	32.99	
3,000	7.50	62	3	495.72	41.31	
3,000	7.50	60	5	593.88	49.49	

In addition to the above benefits from participation in the Ministers Retirement Plan, after one year in the plan with five years of pastoral service, the member would be entitled to receive a regular income in case he should become totally and permanently disabled. Our experience has been that most of our cases of total and permanent disability occur around the ages of 60 to 63.

A member of the Ministers Retirement Plan is privileged to participate in the Widows Supplemental Annuity Plan and thereby provide an annuity for his widow should he die before retirement. The benefits are excellent and this privilege alone should be sufficient to induce every active pastor to participate in the Ministers Retirement Plan.

George W. Schroeder has been elected Secretary of the Southwide Brotherhood.

Calvary, Rose City, on the March!

Pastor F. D. Stubbs, Calvary Church, Rose City, reports that the church has adopted its 1952 budget and allocated \$780 for the Cooperative Program. This is a splendid effort on the part of these fine people especially in view of the church having been organized only two years ago. Pastor Hubbs is leading out in fine fashion. We rejoice in their growth and prosperity.

Another Church Doubles Its Mission Contribution

Highway Church near Little Rock, L. W. Williams, pastor, has agreed to double its contribution for the Cooperative Program in 1952. It also voted a building program at the same time. They are advancing in all phases of the work. L. W. Williams is making them a great pastor and leader. Many young people and young married couples are being enlisted.

Curtis Church Triples Gifts

Dear Dr. Bridges:

Last year, our gift to this cause was only \$85 and, based on last year's church income, we feel that our gifts to the Cooperative Program will exceed \$300.

The Lord has been good to us and we want to share our blessings in spreading the word and we feel that through the Cooperative Program we can "go therefore into all the world."—A. W. Upchurch Jr., pastor, Curtis Baptist Church.

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MRS T A SPENCER JR
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