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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, OCTOBER 18, 1951

NUMBER 41



—Religious News Service Photo

Let's Not Make a Mockery Of The Symbol of Liberty

NORTH LITTLE ROCK
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Government Financing Prostitutes, Chiselers, And Grafters

By the Editor

Dependent children, the indigent, the chronically ill who have no means of support, need our help; and no decent American would object to providing for the needs of such people out of public tax funds. The welfare department of our federal and state governments was established to meet at least the minimum needs of this class of our citizens.

Shocking Revelation

But decent sensibility is shocked by the revelations in a *Saturday Evening Post* article of September 8. Who would have thought that our federal government would use the funds for dependent children to finance prostitutes and their paramours? Yet that is the shocking revelation made by this article in the *Saturday Evening Post* entitled, "The Relief Chiselers are Stealing Us Blind." The article is written by Paul Molloy who describes a situation existing in the state of Oklahoma, and who states that a similar situation exists in several other states.

You will note that Mr. Molloy could not even get a list of persons who were receiving welfare funds from the welfare officials. In fact, these officials have been instructed by federal authorities not to divulge the names of persons who are receiving welfare funds. Only recently federal security administrator Oscar Ewing cut the state of Indiana off from federal welfare funds because that state insisted that the welfare rolls be open to inspection. Mr. Molloy reports that a county attorney in Oklahoma recently subpoenaed welfare records and that immediately the federal authorities informed its welfare department that it was to resist any further attempt to subpoena the records. It is an offense punishable by fine and imprisonment to divulge the names of those who are on the welfare rolls. This gives to those who would make a racket of welfare allotments and the chiselers a perfect set-up for living off the taxpayers and nobody knowing the difference. The author of this article got his list of welfare recipients from another source.

Recently, Senator George of Georgia advocated the policy of allowing the states to make public the list of persons receiving welfare benefits. The governors, in their recent meeting in Gatlinburg, Tennessee, also advocated public inspection of welfare lists.

Without such inspection, we, the taxpayers of the nation, find ourselves in this awkward position: We, out of our taxes, are financing the harlots, prostitutes, chiselers, grafters, and the like; and, at the same time, are denied the privilege of knowing whom we are supporting with our tax money. It is an outrage against every decency of human society and is a crime against the taxpaying public.

Indifferent Officials

This is no argument against helping those who are deserving and no taxpayer in the country objects to the help extended to the honest and worthy people who are in need. The real point in the article by Mr. Molloy and the point in what we are saying is that the federal government has not only made it possible for the prostitutes and chiselers and loafers to horn in on a perfectly legitimate and proper welfare service but actually protects them in their she-

nanigans and will not allow those who are paying their bills to know who they are.

Mr. Molloy deals with only one phase of the welfare program, that of "Aid for Dependent Children." He quotes the director of the Oklahoma Welfare Department as saying, "Our interest is in the child, therefore we make no effort to reform the mother. We don't rehabilitate these women because we don't consider that part of our duties." It seems that the director of the welfare department considers it his duty to take the taxpayer's money and support these women and their paramours, and that it is his duty to keep their identity from the taxpayers who are actually paying the expenses of these brothels.

It is to be hoped that everyone who reads these lines will read this article in the *Saturday Evening Post* in the issue of September 8.

Example For Youth

However, this situation within the welfare department is only one phase of the general trend in our federal government. The revelations of the Kefauver and Fulbright committees are part of the same picture; also the Hoey committee. These revelations show government officials selling influence for huge sums of money, fur coats, deep freezes, and other things. Federal, state, and county officials join hands with and share in the illegal profits of the crime syndicates of the country. The loaning agency of the government, the R.F.C., became the happy hunting ground of unscrupulous business men who paid off the lending officials handsomely. The chairmen of the National Committees of the two major parties are exposed as using their positions to influence officials of R.F.C. Investigations are still going on and doubtless other shocking revelations will be forthcoming.

The whole country seemed to be shocked by West Point Cadets cheating on examination. Yet it is safe to say that these young men are more sinned against than sinning because of the example set before them in government and business and social life. What challenge have they had to be honest? What interest has our government officials shown in honesty? The government sets up its budgets, the congress appropriates the money and then levies the taxes to cover the budgets. This money is passed out to government officials who seem to have no conscience on the use of the taxpayers' money. It can be used to support harlots without any compunctions of conscience on the part of a government official. And it is your money and mine that he is passing out to such characters. And mark you, the government, revealed to be almost totally lacking in moral consciousness, is demanding of American fathers and mothers that they surrender their 18 year old boys to the government for one year of training in the UMT program.

Purchase Fascist Support

And our President comes along and says people are making too much money. We have got to take more of it in taxes in order to keep them from spending so much or having so much left to spend. We don't want the people to have so much money to spend. Give the government another ten billion dollars that it may pass it out pro-

(Continued on Page Nine)

Dust On Your Glasses

A Devotion by the Editor

"... for we endured, as seeing him who is invisible."

A woman relates this interesting experience which taught the entire family a very important lesson. Upon entering a room in the home she said to the maid, "Did you forget to open the windows when you swept, Katie, this room is very dusty."

"I think there is dust on your eye-glasses, ma'am," the maid modestly replied. And sure enough, the eye-glasses were at fault and not the maid. She rubbed the dust from the glasses and everything looked bright and clean.

It is possible for the dust and grime of worldliness and sin and pleasure and greed and a thousand other things to becloud our vision and prevent us from seeing "him who is invisible."

By having our vision clarified by the touch of Jesus, we, like Moses, will be able to properly appraise the relative values of life.

He saw his royal kinship by adoption into Pharaoh's family in comparison with his divine kingship with God: "By faith Moses refused to be called the son of Pharaoh's daughter."

What could the royalty of Egypt mean to him in comparison with the royalty of the kingdom of God. He had a higher royalty than that of Egypt, God was his King and his Father.

He saw the cheapness of earthly treasures compared with eternal riches. It is only in the light of the eternal reward that the cheapness of earthly treasures can be seen.

One Sunday morning, when a minister went into his pulpit, he found a piece of paper placed on his Bible by some member of his congregation and written thereon were these words, "We would see Jesus." He took the hint to heart, and within a short time he found in his pulpit another slip of paper with the following words written on it: "Then were the disciples glad, when they saw the Lord."

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Hebrews 11:24-27

ARKANSAS BAPTIST

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From The Editor's Desk

Cooperative Program and Special Offerings

Reports from Doctor Bridges' office reveal the gratifying news that contributions in the churches throughout the state have thus far met the Cooperative Program budget. From experiences in the past it is expected that the full Cooperative Program budget for the year will be met. This is encouraging news. It is also promising news for the future.

Increase Noted

It is to be noted that since special campaigns and appeals for designations in church budgets have been reduced to the minimum, Cooperative Program receipts have increased steadily. Because of this increase, the allocations to the state institutions have also increased. These facts should point the way for the future—that is, to hold special collections to the minimum and rule out altogether appeals for designations in church budgets, and watch the Cooperative Program receipts continue to grow.

The State Convention is promoting the Cooperative Program in which all the agencies and institutions of the state, together with those of the Southern Baptist Convention, are included. This is the Convention program and provides the basic support for all our Baptist work.

Special Offerings

However, the Convention has recognized certain established special offerings to which we have frequently called attention in the past and which the Arkansas Baptist has supported and promoted. These special offerings included the three weeks of prayer by the W. M. U., the Mothers' Day charity offering for the Hospital, and the Christian Education Day offering. There is also the Thanksgiving offering for the Orphanage. This special offering is somewhat different from some of the other offerings in that it provides the major part of the financial support of the home. Beyond these special offerings the Convention has not authorized any institution or agency to appeal to the churches for designations in the church budgets.

We recognize the inherent right of any church or any individual to designate to any cause within or without the denominational program. The right to designate is a fundamental Baptist principle. No Baptist body nor any Baptist agency may dictate to the individual or to the church. Our whole Baptist life and program are built upon appeal and voluntary response. We would protest vigorously any effort on the part of the State Convention to prohibit a church from designating any amount of funds to any institution or agency. However, we would appeal just as vigorously to our churches and to all our Baptist people to view the whole program of our denomination with the hope that they would be led by such a survey to voluntarily channel their contributions through the Cooperative Program and such special offerings as are approved by the Convention.

Convention Authorization

But further, we do question the right of an agency or institution of the State or Southern Convention appealing to churches for designations in the church budgets where no Convention authorization has been given. Convention actions in promoting the Cooperative Program and in recognizing these special offerings already mentioned cannot be interpreted by the agencies and institutions as an authorization to appeal directly to the churches for designations. Therefore, any appeal for designations in church budgets goes beyond Convention authorization.

A little reasoning will prove the soundness of the Cooperative Program plan, and the same logic will reveal the confusion which would result if all our agencies and institutions should appeal directly to the churches for designations. Cooperative Program funds are distributed according to allocations previously determined to all the causes sponsored and fostered by the Convention. A designation in a church budget—a designated amount which otherwise should go through the Cooperative Program—takes money away from every other agency and institution, both in the state and in the Southern Baptist Convention, and gives it to the favored institution. Therefore, every other cause in our Convention program is making an involuntary contribution to the particular institution.

Suppose every agency and institution of the Convention should begin to appeal directly to the churches for designations—and one institution has as much right to appeal for designations as another—utter confusion would reign. The Cooperative Program would collapse, and the cause which reached the churches first, with the most stirring appeal, would get the money.

Special Sums

It has always been recognized by both State and Southern Conventions that there are sums of money in the hands of individuals which will not be channeled through either the church budget or the Cooperative Program. Usually these sums of money are considerably larger than the usual individual contribution. The right of Baptist institutions to seek out these pockets of money which cannot be reached by the Cooperative Program has been recognized. However, that is entirely different from seeking a designation of money in a church budget, money which would otherwise go through the Cooperative Program.

We believe our agencies and institutions should use their promotional opportunities in the interest of the Cooperative Program and such special offerings as are authorized by the Convention. We believe this policy to be the best interest of every cause represented in our Baptist program. Every cause—missionary, benevolent, educational—will share proportionately the benefits of a strengthened, ever expanding, and challenging Cooperative Program budget.

Thanksgiving Offering For The Orphanage

The time has arrived for the promotion of the Thanksgiving offering for the Bottoms Baptist Orphanage. We call attention to the promotion by Superintendent H. C. Seefeldt in the *Arkansas Baptist*.

This offering is authorized by the State Convention, and it would seem to be the part of a co-operative spirit for all our churches to fall in line and give their people an opportunity to make a contribution.

This offering is taken into account by the Executive Committee and the Convention in determining the allocation from the Cooperative Program budget to the Orphanage. This means that the full support of the Orphanage is not provided for in the Cooperative Program budget. This offering has come to be accepted as a major source of support for our Orphan's Home. We think this fact ought to be recognized by all the churches and that the membership of the churches should be given an opportunity to make this offering to the Home.

We understand that some churches in the state, instead of taking the offering, set up an amount in the church budget for this special offering. We would not for one moment question the right of any church to handle the matter in this way. However, we do question the wisdom of this method. In the first place we question the wisdom of designations in the church budget for any particular cause within the denominational program. In the second place we question the wisdom of this designation in the church budget for the Orphanage because it denies the people the appeal of this offering and the privilege of responding to it. Experience and observation have proven that the special Thanksgiving offering to the Orphanage will not affect receipts of the church budget to any appreciable degree. Experience and observation have also demonstrated the fact that many people in any church where the appeal is presented will make an "over and above" offering to the Orphan's Home.

There is a spiritual value accruing to both the individuals and the churches in a response to an appeal of this nature. The hearts of the people are warmed by the presentation of the needs of orphan children, their sympathies are moved, and their responses become generous. When no opportunity is provided for these responses to express themselves, a sense of frustration may follow and instead of spiritual growth, there is a spirit of inhibition. Therefore, we would appeal to the pastors, church leaders, and churches throughout the state to accept the challenge of this Thanksgiving offering for the Orphanage.

We must remember this: the Thanksgiving and Christmas offering is a MAJOR source of income for the Orphanage. Unless this offering measures up to expectations it leaves the Orphanage stranded, for no provision is made in the Cooperative Program for the eventuality of an inadequate Thanksgiving offering. This offering, therefore, is a MUST according to the Convention program and plan of financing our whole denominational program.

Kingdom Progress

Sails For Chile

Missionary and Mrs. Marlin Hicks sailed today, October 18, for Chile as missionary appointees of the Foreign Mission Board. Their first stop in Chile will be at Valparaiso; from there they will proceed to the capital city of Santiago.

Missionary Hicks is the son of Pastor and Mrs. O. C. Hicks, Watson. He was born at Arkadelphia. The family later moved to Marmaduke where he attended his first school. Later the family moved to Reinzi, Mississippi, where he was ordained to the ministry at the age of 19. His cage talent in basketball in the Reinzi school won him a scholarship to Baylor University, where he received the A.B. degree. In Baylor he played forward and center on the ball team and was named to the "All Southwest Conference Team" for two years, and was elected the "most outstanding athlete of Baylor University" for the year of '45.

Upon his graduation from Baylor he entered Southwestern Seminary at Fort Worth, where he received the B.D. and M.R.E. degrees.

Mrs. Hicks is the former Miss Dorothy Aldean Gilbert, Meridian, Mississippi. Missionary and Mrs. Hicks have two children, Marlin Russell Jr., age two; Cecilia Dean, age four months.

In addition to filling speaking engagements in Arkansas, Alabama, Mississippi, and Louisiana, Missionary Hicks recently assisted his father in a revival meeting at



Marlin Hicks

Watson.

Sailing with the Hickses are Missionary and Mrs. Bob Harris of North Carolina and Georgia, who are leaving for Lima, Peru. The Harrises have one child, Mary Carol. In the same group are Mr. and Mrs. Garrett Joiner, Dallas, who are going to Ecuador.

From Foreign Fields

Miss Amanda A. Tinkle, Southern Baptist missionary to Africa, has moved from Okuta to Shaki. Her address is Baptist Mission, Shaki, Nigeria, West Africa. Miss Tinkle is a native of Arkansas.

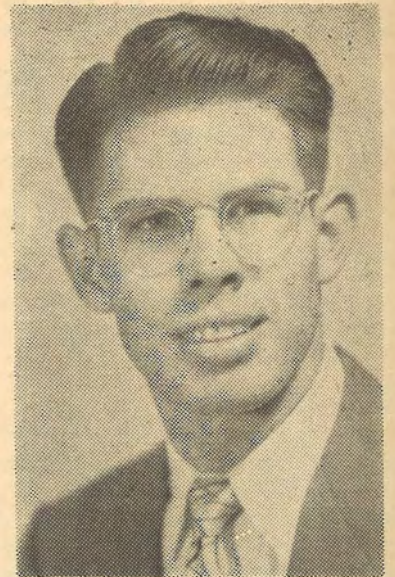
Mr. and Mrs. W. H. Berry, Southern Baptist missionaries to Brazil, have moved from Richmond, Virginia, to 5 Leadbeater Street, Alexandria, Virginia. Both are natives of Arkansas.

Mr. and Mrs. Horace W. Fite Jr., Southern Baptist missionaries to North Brazil, have changed their address from Caixa Postal 679, Campinas, Sao Paulo, to Corrente, Piaui, Brazil, via Cidade da Barra. Their airmail address is: % Agente da Panair, Barreiras, Baia, Brazil. Mr. Fite is a native of Menia.

Mr. and Mrs. William Alvin Hatton, Southern Baptist missionaries to South Brazil, announce the birth of William Alvin Hatton Jr., on September 12, at Strangers Hospital, Rio de Janeiro, Brazil. Mrs. Hatton is the former Miss Catherine Jordan of Arkansas.

Mr. and Mrs. Heyward Adams, Southern Baptist Missionaries to Nigeria who are now in the States on Furlough, have moved from Corsicana, Texas, to Crescent City, Florida. Mrs. Adams is the former Miss Dorothy Jean Anderson of Camden.

Minister Ordained



Herman D. Voegelé Jr.

Herman D. Voegelé Jr., son of Mr. and Mrs. Herman D. Voegelé Sr., of Hot Springs, was ordained to the full gospel ministry September 9, by the Walnut Valley Church.

Missionary Delbert L. Garrett served as moderator of the ordaining council and S. A. Wiles served as clerk. Floyd G. Davis conducted the examination, Tommy Tedford offered the ordination prayer, and C. G. Davis preached the ordination sermon.

Mr. Voegelé is a junior at Ouachita College and is supply pastor of the Walnut Valley Church until a permanent pastor is called. The church presented him with a Bible on the occasion of his ordination.

Golden Gate Enrolls 192

Enrollment neared the 200 mark for the 1951 fall session of Golden Gate Seminary as one hundred and ninety-two students entered the seminary.

The student body represents 27 states and Hawaii, and five foreign countries: Japan, China, Cuba, Brazil, and Ireland.

A total of 65 universities, colleges, and related schools are represented in the 1951 fall registration. Of the leading colleges represented Oklahoma Baptist University heads the list with 29 students; Hardin-Simmons University, 14; Howard Payne College, 13; Baylor University, 11; Carson-Newman, 7; and Eastern New Mexico University, 6.

Leading states in the enrollment are: California, 35; Texas, 28; Oklahoma, 23; Tennessee, 15; New Mexico, 11; Arkansas, 10; Alabama, 8; and Missouri, 6.

With a five year program of expansion to be launched in 1952, the seminary is seeking to build a \$3,000,000 physical plant in Berkeley. The school will receive \$1,000,000 from the Southern Baptist Convention. The money is Golden Gate Seminary's share of \$14,500,000 designated for physical expansion of Southern Baptist missionary and educational agencies and institutions.

With anticipated building construction, the seminary trustees meet in February to select a permanent site for the school in Berkeley. The Baptist Sunday School Board, Nashville, Tennessee, has already allocated \$25,000 for a seminary library building when a permanent location for the school has been selected.

Fourteen Added to Central, Jonesboro

Evangelist Wilbur Herring assisted Pastor Reese S. Howard and Central Church, Jonesboro, in a revival meeting recently. Pastor Howard directed the singing. There were 14 additions to the church on profession of faith and baptism. Also several additions by letter.

Mr. Herring was called home in the middle of the meeting on account of the illness of his wife, and Pastor Howard continued the meeting to its conclusion. Pastor Howard says, "Brother Herring is a fine yoke fellow and did a good job. I would commend him very highly."

Pastor Howard reports that the old building which stood in front of the new educational building of the Central Church has been torn away. The church is now in the process of constructing a beautiful entrance to the present building. He continues, "Our work is in better condition than I had ever dreamed it could be by this time. We have a very fine spirit of unity and optimism in the church."

Genoa Church In Revival

Pastor Leo Hughes and Genoa Church, Hope Association, had the service of Evangelist W. T. Byrum, Augusta, and David White, Texarkana, in revival services, September 23-30. Miss Jimmie Joe Bealle, Texarkana, served as pianist.

There were seven additions to the church on profession of faith and baptism and one by letter.

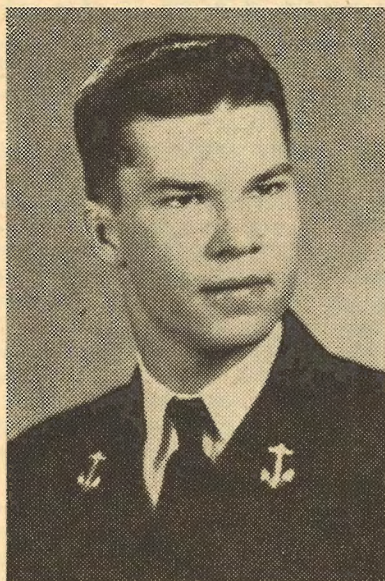
Navy Pilot Home From Mission Field With Desire To Return As Missionary

Ensign William G. Rippey, who was licensed to preach recently in Honolulu, was discharged from the Navy, October 4, and has returned to the states to enter Baylor University late in November. Following his primary training, he hopes to serve as a foreign missionary.

Mr. Rippey is a native of Little Rock. Upon his graduation from Little Rock High School, he won a scholarship to Texas Military College, Terrell, where he was graduated early in 1948. Since the age of 14, when he joined the Civil Air Patrol during World War II, he had aspired to a career in the field of aviation. He entered training with the Naval Air Corps upon graduation from T. M. C., and received his "wings" in Corpus Christi, Texas, in September, 1949. As a member of Second Baptist Church in Corpus Christi, Mr. Rippey first realized that his plan for a Naval career was not in keeping with the Lord's will for his life. However, while he struggled with this decision, he also had a contract to fill with the Government, so his training continued and he received his Ensign's commission in March, 1950, in Miami, Florida. The following Sunday he preached his first sermon in the Opa Locka Baptist Church, Miami. He served with the Hurricane Patrol in Florida during the 1950 storm season, later being transferred to Honolulu, where he spent his last nine months in the service.

He was a member of Olivet Church in Honolulu, and has a large collection of pictures of Southern Baptist Mission work, missionary personnel, and schools there. He has other pictures emphasizing the need of mission work in the islands, Buddhist temples, and other paganistic conditions that exist. He also visited Baptist Missions as far as Tokyo, while in the service.

Mr. Rippey has one month, from October



Wm. G. Rippey

20 to November 20, in which he would like to show Arkansas Baptists these pictures of their work in the Pacific. He can go anywhere he is invited, for one mission service, or a short series of mission lectures with pictures. He feels that WMU groups would be especially interested because the Pacific work is supported entirely by Lottie Moon offerings, and he understands the WMU will make a special study of Hawaii in 1952. Any church or group interested may contact him at 1800 South Martin, Little Rock, or telephone 3-6183.

Mr. Rippey is the son of Mr. and Mrs. E. A. Rippey, New Orleans.

Mrs. Rippey is the former Miss Charmalea Myers, daughter of Pastor Homer D. Myers, Toltec Church, Scott; and Mrs. Myers, staff member of the **Arkansas Baptist**.

Stanfill At Pike Avenue North Little Rock

The Pike Avenue Church, North Little Rock, extended a call to Pastor Taylor Stanfill and he accepted the call effective October 1.

Mr. Stanfill has been supply pastor of the Pike Avenue Church for the months of August and September. Prior to his service with the Pike Avenue Church, he was pastor of the Park Hill Church, North Little Rock, which he organized more than four years ago, and was the church's first and only pastor to date. The Park Hill Church is without a pastor as of this date.

The organization of the Pike Avenue church resulted from a mission established some years ago by Baring Cross Church, North Little Rock, of which Mr. Stanfill was the pastor when the mission was established. Pike Avenue mission was established in a residence which was converted into church use. A few years ago the church bought a lot one block off Pike Avenue and started a building program. The first floor of the educational building was constructed and has been used for both worship and educational purposes.

The church is now in the process of adding the second story to this structure.

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Ye are not your own; For ye are bought with a price (1 Cor. 6:19-20).

Missionary Carl Scott Goes to Kansas City Seminary

Missionary and Mrs. Carl Scott, Conway, have entered Central Theological Seminary in Kansas City, Kansas. Mr. Scott has been missionary in Faulkner County Association for the past two years. He holds the A.B. degree from Baylor University, and the B.A. from Hendrix College, with a major in philosophy. While in Baylor he served as president of the Baylor University Ministerial Alliance.

Mrs. Scott also attended Baylor, and A.S.C.T. Last year she served as president of the Faulkner County W. M. U., and has just been elected president of the W. M. S. at Central Seminary.

Yellville Receives 18

Pastor Ben Kelley did his own preaching in a revival meeting at Yellville, August 19-29. Pastor Herbert Johnson of Mountain Home directed the singing. There were 18 additions to the church on profession of faith and baptism. A loud speaker was used to carry the pastor's messages to the homes of the community.

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The gospel of Christ preached, accepted, and applied will make human relations what they should be.

—John L. Hill

Pastors' Conference and Meeting Of Ministers' Wives

By the Editor

We call attention to the program of the Pastors' Conference, November 19, preceding the convening of the State Convention. We also have an announcement from Mrs. Ralph Douglas, Helena, that the ministers' wives will meet at the same time the pastors are meeting. We have not received a program of the meeting of the ministers' wives; we will run this program as soon as we receive it.

These should be significant and inspiring meetings. It is to be hoped that the ministers and their wives will take advantage of the inspiration provided in these gatherings.

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Books Received

BACK SIDE O' NOWHERE

Kathleen Manley and Dr. R. O. Edwards
Oklahoma Baptist University Press, \$2.25

Dr. E. C. Routh prominent Southern Baptist journalist says, "Back Side O' Nowhere" is the most interesting and informative book on African Missions that I have ever read, not excluding those classed as best sellers."

THINE IS THE KINGDOM

J. H. Hunter

Zondervan Press Price \$3.00

First prize winner, Zondervan's second international Christian fiction contest.

THE SNOWDEN DOUGLASS SUNDAY SCHOOL LESSONS—1952

Earl L. Douglass

Macmillan Price \$2.50

Film Rejected

Pastor Stanley Jordan of First Church, Springdale, wrote the Southern Visual Aids Association, 686 Shrine Building, Memphis, Tennessee, for the film, "For Good or Evil." Pastor Jordan expected to show this film at the meeting of the Washington-Madison Association.

However, Pastor Jordan previewed the film at his home before taking it to the Association. He discovered an objectionable feature in the film which rendered it unacceptable to a Baptist audience.

We will let Pastor Jordan state the case in a letter which he wrote to Southern Visual Aids:

Dear Sir:

We wish to thank you for your promptness in sending us the film, "For Good or Evil," which was to be shown at our Annual Association of the Baptist Churches of two counties Tuesday, October 9.

We are very sorry, however, that we will not be able to use the film and are returning it to you today. The reason why we are unable to use same is due to the doctrinal teaching of infant baptism. This is entirely out of line with our beliefs and we think it would be very unwise to show it at our meeting. This was discovered as I previewed the film at my house.

The film as a whole is good. It has a message on stewardship. But a great deal of importance is given to the fact of the young man being baptized in infancy, and this doctrine, we cannot tolerate.

Again we wish to thank you for your promptness in sending us the film and regret that we are unable to use same.

Yours very sincerely,

Stanley Jordan.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

More Religious Groups Back Indicted Newspapermen

A social action organization with membership from Louisiana's major religious groups has blasted the indictment of five Lake Charles, Louisiana, newspapermen as "an attempt to throttle the free press."

The Louisiana Legislative Council commended the five newspapermen and three others indicted on charges of defaming three gamblers and 16 public officials. It praised the journalists "for their sincere attempt to rid their community of an acknowledged evil."

The newspapermen and three members of a citizen's committee who had been conducting a crusade against gambling were charged by a grand jury with defaming the members of the parish police jury (county commissioners), the sheriff, district attorney and assistant district attorney.

The council represents 24 religious and civic groups including the Council of Catholic Women of the Archdiocese of New Orleans, the state Methodist women's organization, the Council of Jewish Women in Louisiana, and the Louisiana Moral and Civic Foundation. The foundation is supported by the Baptist, Methodists and other Protestant denominations in Louisiana.

North Carolina Churchmen in Drive For Liquor Referendum

Church temperance leaders don't like the way the 1951 session of the state legislature "scuttled" a proposed state-wide liquor referendum—and they plan to do something about it.

The Allied Church League of North Carolina has announced plans for a rally in Greensboro the latter part of November to map a campaign to elect representatives to the next session of the legislature who will favor a referendum.

The Reverend R. M. Hauss of Shelby, executive director of the League, says that more than 5,000 churchmen of the state are expected to attend the rally.

The exact rally date will be set following the annual meeting of the Baptist State Convention in November in order to permit consideration of the liquor question by the Baptists.

The Allied Church League comprises 13 of the 15 Protestant denominations in the state.

Methodists Ask Fight Against UMT

Universal Military Training was opposed by the Western North Carolina Conference of The Methodist Church at its annual sessions in Greensboro.

An adopted resolution called upon the General Conference of the Church to take any action necessary to fight legislation which would bring UMT into existence. It declared that the needs of the nation's military forces are adequately met through the Selective Service system and that Universal Military Training is a violation of America's democratic heritage.

The Conference adopted a report of its board of temperance expressing deep concern over "the increased drinking of Methodist people."

"The brewers are employing the best in salesmanship psychology to make social drinking acceptable and to cultivate the appetite for it," the report stated.

The Conference resolved to face these "deceptive methods" with an "equally aggressive campaign" against drinking, at the same time making an effort to understand and cope with the underlying causes of alcoholism.

Senate Delays Action On Sectarian Hospital Grants

The Senate has postponed consideration of a bill approving federal grants to sectarian hospitals in the District of Columbia to aid them in erecting new buildings.

The measure met objections from the floor when it was presented on the unanimous consent calendar and under Senate rules was passed over. It can come up as many as three times on the consent calendar, but can be transferred at any time to the regular calendar, a move which Senate leaders are believed likely to make.

On the regular calendar the bill would come up for floor debate some time early in the new session which will begin in January.

Senator William Langer (R.-N. D.) objected to the bill because it did not provide that the hospitals receiving federal grants would have to pay interest on the funds advanced.

Senator Lester C. Hunt (D.-Wyo.) who was managing the bill on the floor, indicated that a compromise might be reached on that point. However, Senator Olin D. Johnston (D.-S. C.) interposed an objection to the measure on the grounds that it would "change our whole method of grants to hospitals." The bill thereupon was automatically passed up on the call of the calendar.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, has said that if the measure passes Congress in its present form, it will be made the subject of a court test to determine the constitutionality of public grants to sectarian hospitals. The House has already approved the bill.

Two Washington hospitals with church affiliation would benefit from the bill: Sibley Hospital (Methodist) and Providence Hospital (Roman Catholic).

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What Is the Business Of a Church Anyway?

"Fundamentally, of course, it is to give the gospel of Christ to the world. This business heads up in the pulpit. I would not be critical, but it is not difficult to hear substitutes for the gospel in some pulpits. How sorely preachers need to heed the double urge to preach the gospel: the command of God and the need of men."

—John L. Hill,

The Baptist Training Union Magazine.

A Smile or Two

"Is it true that the wild beasts of the jungle will not harm you if you carry a torch?"

"It all depends," answered the practical explorer, "how fast you carry it."

—Quote

On the first day of school, the teacher was asking each of the first graders to tell his name and what he wanted to be when he grew up. One little tow-head spoke up importantly: "I'm Jimmy. When I grow up I'm gonna be a lion tamer. I'll have lots of fierce lions and tigers, and I'll walk in the cage and—" He hesitated, then went on: "But I'll want my mother with me!"

—Christian Observer.

"You are very run down," said the doctor to his patient. "I suggest you lay off golf for a while and get a good day in now and then at the office."

—Quote.

"I'm Mr. Brown's wife," said a brunette, introducing herself to a blonde at a party. "I'm his secretary," said the blonde.

"Oh," said the brunette, arching her eyebrows slightly, "were you?"

"You told me how good you were, when I hired you three weeks ago," said a foreman to one of his so-called workers. "Now tell me all over again; I'm getting discouraged."

A woman driver is a person who drives the same way as a man does—only she gets blamed for it.

A teacher in charge of the Sunbeams one Sunday was trying to find out how many of them took the magazine which their program was in every month. One little boy about five years old looked up at me and said, "We don't take anything except the light bill."

Little Eric was beginning to feel the strain, having sampled every dish on the table at the children's party.

"Have you had a sufficiency, dear?" asked the hostess.

"Where is it?" he sighed.

"Seems like no matter where I hide my money," said one disgruntled husband to a friend, "my wife always finds it."

"Do like I do," advised his friend. "I always hide mine in her sewing basket with my undarned socks."

A Hollywood producer received a story entitled "The Optimist." He called his staff together and said, "Gentlemen, this title must be changed to something simpler. We're intelligent and know what an optimist is, but how many of those morons who'll see the picture will know he's an eye doctor?"

"What we need," thundered the political speaker, "is a working majority and then—"

"Better reverse it, mister," came a voice from among his listeners. "What we really need is a majority working."

—Quote.

Used to be that you just got a licking when you came home with a low grade report card. Nowadays you get drafted.

News From Baptist Press

200th Anniversary of First Baptist Association in South

The two hundredth birthday of the oldest Baptist association in the South, Charleston Association, is being celebrated the latter part of October in the South Carolina city where it was founded in 1751.

The theme running throughout the three-day celebration is "Our Common Purpose." The celebration is scheduled to begin Sunday evening, October 21, and continue through Tuesday, October 23, when a two-hour pageant, "Another Carpenter," written by Louie Latimer Owens, will be the feature of the closing evening.

The pageant, to be directed by Dr. Dorothy Richey, member of the Furman University speech department, portrays the beginning and growth of the Association emphasizing its significance as the foundation of all co-operative Southern Baptist work now in operation.

Speaking on the Sunday evening program will be Dr. J. E. Lambdin, secretary of the Training Union Department of the Sunday School Board in Nashville, whose topic is "Our Common Purpose in Training Union," and Dr. T. L. Holcomb, executive secretary-treasurer of the Sunday School Board, "Our Common Purpose in Sunday School."

Dr. Louie D. Newton, Druid Hills Church, Atlanta, Georgia, will close the evening with a message of "Our Common Purpose for These Two Hundred Years."

Monday's program includes Dr. Charles F. Sims, executive secretary of the South Carolina Baptist Convention; Dr. C. Oscar Johnson, Third Baptist Church, St. Louis, Missouri, "Our Common Purpose Through the World;" and Dr. Robert G. Lee, Bellevue Baptist Church, Memphis, Tennessee, "Our Common Purpose in Doctrine."

Cooperative Program Gifts to Date Near Six Million Dollar Mark

Southern Baptists have given \$5,843,763 for the support of Convention-wide agencies and causes through the Cooperative Program this year. The total includes the \$673,802 given in September.

In addition to Cooperative Program funds, \$88,747 was channeled through the offices of the Executive Committee in Nashville as designated gifts for particular causes. The total to date for designated gifts is \$3,768,079.

Including both Cooperative Program receipts and designated gifts, Southern Baptists have given more than \$1,200,000 more to Convention causes during the first nine months of 1951 than for the same period in 1950. The 1951 total to date of all gifts is \$9,611,843.

Publication For the Blind To Be Printed in Spanish

A Spanish edition of *The Braille Evangel*, publication for the blind, will be started next January, the publishers announced recently.

Entitled, "Las Buenas Nuevas en Braille," the quarterly magazine will be a digest of selected readings from Christian Spanish periodicals.

Miss Ondina Maristany, Cuban student in Southwestern Seminary in Fort Worth, will be executive editor, and field secretary will be Miss Jewell Smith, Home Mission Board missionary among the blind in Cuba.

Tennessee Baptist Headquarters Move to New Nashville Address

Offices of the Tennessee Baptist Convention in Nashville have moved from their downtown location to Fidelity Hall on the campus of Belmont College, Tennessee Baptists' newest educational institution.

The new address of all Tennessee state departments, including the Tennessee Baptist Foundation which was located in another downtown building, is Fidelity Hall, Belcourt and Sixteenth Avenue, South, Nashville.

The move to the new headquarters was to have been completed by October 1, according to Dr. C. W. Pope, executive secretary.

Congressmen Urged to Support Day of Prayer for Nation

A men's Sunday School class of Second Church in Houston recently began a movement to get Texas senators and representatives in Washington to encourage the establishment of a special day of prayer for national and world problems.

Representative Albert Thomas, in answer to a letter signed by some sixty to seventy class members, promised to seek to bring about such a day of prayer "with the hope that a part of each succeeding day will be so used."

The class' letter referred to II Chronicles 7:14 and told the congressmen: "Why don't we ask of God as a country? . . . We are sick and tired of men who are in need of wisdom and do not ask God for it."

Representative Thomas added to his promise that "our country, as well as the rest of the world, is, and has been, long overdue for a good old-fashioned religious revival."

Senators Lyndon Johnson and Tom Connally both expressed interest in establishing a day of prayer, the class reports.

Arkansas Baptists Invest 4 Million

Arkansas Baptists invested more than four million dollars in church property in 1950, according to reports released by the Southern Baptist Department of Survey, Statistics, and Information of the Sunday School Board in Nashville.

Total value of Arkansas Baptist church property in 1950 was \$21,522,472 as compared with \$17,324,835 in 1949. The greatest increase was a 28.4 per cent gain by city churches, making the value of Baptist church property in Arkansas cities rise above \$14,000,000.

Property of Southern Baptist churches reporting from throughout the convention territory last year was valued at \$645,271,741, nearly \$97,000,000 more than the 1949 figure.

City churches—those in towns of more than 2500 population—showed the greatest gain in property value, an 18.9 per cent increase over the preceding year. The increase raised values of city church property in 1950 at \$405,112,473. All of the twenty-two states showed increase in city property values. Highest increase was a 41 per cent gain in Oregon.

Churches in small towns and the open country showed gains of 17 per cent in property value. The churches in towns of 500 to 2500 population are valued at \$102,501,010; while Baptist churches in the open country report property valued at \$90,414,937.

Pastors' Conference

NOVEMBER 19, 1951

First Baptist Church, Little Rock, Arkansas

PROGRAM

THEME: "I Magnify My Office"

2:00 P.M. Song Service—Johnny Jackson
2:10 P.M. Devotion "I Pray"

2:25 P.M. "Magnifying the Ministry"
(God Called Me to Preach)
Quincy Mathis
Homer Bradley

2:45 P.M. "Magnifying the Master"
(I Preach Christ) James Harris

3:05 P.M. Business and Organization
3:25 P.M. "Magnifying Morals"

(I Consecrate Myself) Bill Eustis
3:45 P.M. "Magnifying Money"

"I Tithe" B. E. Eldridge
"I Lead My People to Tithe"

Burton Miley
4:05 P.M. Song

4:10 P.M. "Magnifying Missions"
(I Am a Debtor) D. C. Bandy

4:30 P.M. Adjournment

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Incidentals on Maintenance

"A glaring condition between the recent demand of Pope Pius XII that all governments aid Catholic schools on an equal basis with public schools, and the statement about 'auxiliary aids' made by Francis Cardinal Spellman on August 6, 1949," was noted today by Glenn L. Archer, executive director, Protestants and Other Americans United for Separation of Church and State (POAU).

"Cardinal Spellman, who made his statement two years ago in an effort to restore good relations with a former First Lady whom he had denounced, began with a very sound observation," Archer declared. "It is important," the Cardinal said, "that everyone should understand clearly what we (Catholics) are asking for under constitutional law, and for what we are not asking. We are not asking for general public support of religious schools . . . Under the Constitution we do not ask nor can we expect funds to pay for the construction or repair of parochial school buildings or for the support of teachers, or for other maintenance costs . . ."

"But on September 14, 1951, the Pope is reported by American press services to have told the International Congress of Nun Teachers that legislators should 'meet the will of parents in such a way that schools founded and directed by religious institutions are not put in a worse position than the state schools, and that the freedom necessary for development be recognized.' This was universally interpreted—by both Catholic and non-Catholic commentators—as a demand for 'equal' or full government support of Catholic schools. And, as if to give point to this interpretation, the French legislature only a week later passed bills giving state aid to Roman Catholic schools to be applied to scholarship funds, teachers' salaries and other services which cannot, by any stretch of the imagination, be called 'auxiliary' or 'incidental'."

"In view of the facts, will Cardinal Spellman and his colleagues still try to persuade the American public that the church is only interested in the most trivial grants of public monies for 'incidental' services?"

Village churches—those in populated towns of less than 500—have a total valuation of \$47,243,321, a 9.5 per cent gain over the 1949 level.

The Praying of a Leader

By BURTON A. MILEY

The only writing that Jesus did, so far as is known, was upon the sand. But another place is more temporary. That's on water. Can you feature drawing a picture in water and it lasting? It is as sensible to think of drawing a picture in water for permanency as it is for a leader to do God's work without praying. God's work can't be done academically or by merely approaching it from the historical viewpoint. The purpose in all work for God is to bring a sinner face to face with God and to present God so that sinner, that individual, will choose God of his own will and volition. We don't have to worry about God. He has already chosen the individual, but the individual must choose God. Prayer gives the impetus for this marvelous work and a leader must pray.

Prayer is a creative act within our life. It enlarges our vision. It gives us new ideas. It places us in contact with greater resources than we've ever known before. Prayer is definitely creative. When one comes to the end of the road, what should he do? Let him pray. That prayer will reveal hitherto unseen light, for prayer is creative.

Prayer mellows life. All through life there are social collisions, personality conflicts, misunderstandings. If there's a hard heart within the breast then the leader culls so many people that God can use and so many people cull themselves. Prayer mellows life so that in all the collisions there is immediately repair and in all the conflicts there is harmony introduced. Prayer mellows life. A leader prays.

Prayer defines well the world in our lives. Some things just do not go with prayer. Did you ever try to pray between dances? Did you ever hold up the bridge club in midst of a rubber for a word of prayer? Did you ever try to pray between the cocktail and the dinner hour? Prayer defines

well the world in our lives. And prayer will drive worldliness from our lives. Prayer is the natural breath of the soul. It is impossible for one to voluntarily hold his breath until he is suffocated. It is the natural thing to breathe. Prayer is the natural breath of the soul. When one stifles prayer within his life it means that something unnatural in the relationship between him and God has taken place. This unnatural thing is against the relation he has with God through the second birth. Prayer is submission unto God, so that God can use us. There are times when a leader feels that he must himself solve all problems. Prayer offers ourselves unto God for the problem ultimately belongs unto God. All that God wants is an instrument through which the problem can be solved by him.

Prayer is submission to God. Prayer stabilizes. The human nature in its discouragement sometimes wants to quit but prayer is the stabilizer. All back sliding begins in the knees. Prayer should be regular in the leader's life. Mark well three things. A leader who looks at his difficulties more than he looks at God, has difficulties out of proportion to his evaluation of God. His difficulties grow, his God shrinks.

In the second place, a leader who makes the approach of faith and looks at his God more than he does his difficulties will find that God is ever larger than his difficulties and that God is his resource in solving difficulties.

Thirdly, a man is never beaten until he is beaten down from the inside, therefore, a leader that comes before his people in discouragement and despair does not set the right presentation of the militant, invincible church of the Lord Jesus. That leader is beaten down on the inside. No discouragement will ever kill until it has first killed the leader from the inside. It is the leader's business to pray.

Are Our Schools Monopolizing Our Children's Time?

By ANDREW M. HALL
Lake Wales, Florida

The answer is an unequivocal "yes." Baseball, basketball, football, May Day, skip day, band practice, glee club conventions, band conventions, concerts, class plays, play practices, and a legion of other activities all spell the same thing—that no current program of any organization is geared to a higher velocity than school work.

This heavy program also involves the parents. More and more the inevitable demands are being made upon the mothers and fathers to lend a hand to such activities connected with schools. And a frank study of the situation causes even the most biased objectors to be puzzled and ask the question, "What one could we do without?"

The Ministerial Association of our city came together to study the problem and concluded the discussion with some concrete actions to be attempted. First of all, we admitted our problem—namely, that the school holds every advantage over the church all the way down the line. Many heart breaking experiences through the years had occurred to the pastors and youth workers in the local churches. A banquet had been planned for several weeks and all of a sudden the band master needed another practice. The church affair fell flat. What direction could the student take? The band master held the report card—thus, he held the strings on the pupils.

We asked for permission to meet with the City School Superintendent and a faculty committee. After considerable discussion (some heated) the schools agreed upon a "free-night" of no student activities, and it was promptly labeled Church Night. The press gave ample publicity. The president of the Ministerial Association requested civic organizations to voluntarily co-operate with the plan. The night was Thursday. The churches fell in line. All in all, it can be considered a success. A few breaches of contract occurred, but the plan was new.

It seems at this writing that our original request of Wednesday instead of Thursday night will be granted next year. At least our children are available to us one free-night a week. We need these young people, and more than that—they need the church.

Fruit In Old Age

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

Not only does God grant to His servants a long life and a manifested salvation, but those who are planted in the courts of our God shall bring forth fruit in old age.

Cicero said, "Old age, especially an honored old age, has so great authority that this is of more value than all the pleasures of youth." A New Orleans minister was supplying his son's pulpit in Ohio, and there had come a heavy snowfall. Reference was made to the visiting father's white hair, and he said, "It is all right to have snow on the roof, if there is a good fire inside."

God is the God of old age as well as of youth. Length of years is a glory, but we can make it bitter, or we can in some cases make it an excuse. Richter wrote, "What makes old age so sad is not that our joys, but that our hopes then cease." There are those who accept the riches of their years of experience, and are ready to make the best investment of their maturity.

Robert Browning spoke of old age as "The last of life, for which the first was made." Julia Ward Howe said that in our latest years "All the sugar is at the bottom of the cup." John Quincy Adams, when asked as to his health, replied, "John Quincy

Adams is very well, thank you. The building is dilapidated, and I think I'll move out soon, but John Quincy Adams is very well." Paul said, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

My aged mother, full of faith and life and fun, used to say, "Dying is the last thing I'm going to do." Another, who is 82 years said, "I'm going to live until I die, and then I'm going to live forever." Thomas Edison did some of his best work between the ages of 70 and 80. "Faust" was finished by Goethe at 81. Titian gave us his greatest painting at 85. John Wesley finished his great ministry at 88. Michael Angelo completed his amazing work at 89. Oliver Wendell Holmes was still pre-eminent in law and justice at 90.

"E'en down to old age, all my people shall prove

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in my bosom be borne."

Listen to The

BAPTIST HOUR

DATE: October 21

SPEAKER:
Charles Wellborn

SUBJECT:
"The Way of Worship"

ARKANSAS STATIONS

KELD, El Dorado, 2 p. m.
KENA, Mena
KDRS, Paragould, 7:30 p. m.
KUOA, Siloam Springs, 4:30 p. m.
KOSE, Osceola
KVRC, Arkadelphia
KGHI, Little Rock
Consult local paper for time.



"I Was In Prison And Ye Came Unto Me"

By MRS. C. K. RAND
Baptist Rescue Mission, New Orleans

The heavy iron door swung open to admit us. The guard at the door gave us permission to enter. We started up the metal steps toward the Women's quarters of the Parish Prison House of Detention in New Orleans.

On the second floor landing a young colored boy was peering curiously at us from between the bars of his cell. On the next floor our group of W. M. U. divided into two teams. Three of our women went to the colored women's quarters and two others and I entered the white section.

It was the first prison service I had ever attended. I wondered how the women would respond.

A matron in a white uniform, keys dangling from her waist, greeted us and led us into a large, cheerless, drab looking room. The only furnishings were several long tables and benches. Beyond this large room the iron barred cells were visible, each with its uncomfortable looking cot. A strong odor of disinfectant penetrated the atmosphere.

Around the long tables sat a number of women. One old woman with stringy white hair was sitting by herself. Her face was bloated from too much drink. Later I was told by the matron that she was the mother of seven children and a hopeless alcoholic.

Other women were walking up and down the grey somber room smoking nervously. There sitting on her cot was a dejected looking young girl twenty-two years of age, picked up for prostitution in the French Quarter. There were many others, pickpockets, disturbers of the peace, and vagrants.

As we looked into the faces of those poor wretched women we wondered what our feeble efforts could accomplish. We had come to bring them the Gospel, to tell them of a Savior who valued their souls more than his own life.

Mrs. Tully, a wonderful Christian woman and the leader of our group, began the service in a cheerful and very informal way. The inmates themselves selected the hymns. The strains of "The Old Rugged Cross" rang out. I shall never forget their faces as their coarse husky voices sang the beautiful words, "I will cling to the old rugged cross." As we continued to sing, song after song, the hardened lines on their faces seemed to soften and relax a little. Tears glistened in the eyes of a few as they remembered happier times.

After prayer was offered it was time for me to bring the devotion. I prayed inwardly that the Holy Spirit would guide me as I presented the plan of salvation just as simply as I knew how. The invitation was given, and three women raised their hands acknowledging their lost condition. When asked to come forward to accept Christ as Savior, four women came forward and were gloriously saved.

Later we talked to these women individually. One young French woman, deeply moved, was weeping. When I asked her if she wanted to pray and ask God's forgiveness for her sin she replied, "I do not know how to pray." She made several attempts and stopped, then she burst into tears, covered her face with her hands and said, "Please, God, forgive me, forgive me!" Thank God—that was the only kind of

prayer the Lord wants to hear from a repentant and contrite heart. She asked if she could have a Bible so she could read at night and learn more about Jesus; I gladly gave her my New Testament. She was joyously happy as were the other three women who surrendered their hearts to Christ.

The sad part of this story is this: In a few weeks or months, these women will have served their sentences. They will be released, some wearing shorts and some in clothing fit only for the rubbish heap. Some have no underclothing or even shoes. They are released on the streets of New Orleans, in a den of iniquity, only to be picked up again for vagrancy and numerous other charges. Many of these girls come from other cities and are stranded without employment and without funds. They have nowhere to lay their weary heads. They cannot keep moving constantly. It is no wonder they fall prey to anyone who will buy them a drink or dinner.

The need for a woman's home in New Orleans is desperate. Baptist women, pray that the Lord will find a way to give us a building where these women can be cared for until they are able to make their own way.

In the meantime, I make an earnest appeal for discarded clothing (shoes, coats, hats, underclothing) that we may supply these women with proper attire and give them a chance to remake their lives, especially those who have accepted Christ as Savior and who are in dead earnest.

Please send clothing to: Baptist Rescue Mission, 740 Esplanade Avenue, New Orleans, Louisiana.

This experience thrilled my heart. Every large city has a prison with men and women waiting, longing to hear of Christ. Is your W. M. U. Circle doing anything to win these precious souls to Christ?

"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40

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Says 'Reformation' Begun In Latin America

The Protestant Reformation has begun in Latin America, Minnesota Protestant women were told at the annual Minnesota School of Missions in St. Paul.

"The Gospel is spreading faster in Latin America than in any other mission field across the world," declared Dr. W. Stanley Rycroft, chairman of the Protestant Committee on Cooperation in Latin America.

"In spite of the difficulty, the opposition and even persecution in some places, the Protestant Church has taken root in the hearts of the people and is growing steadily," he said.

He described the Reformation as coming to Latin America "with all the freshness and vitality of springtime."

Dr. Rycroft warned that "there is danger in this machine age that Latin America will think that the greatness of the United States lies in its machines, its gadgets, its automobiles, its washing machines rather than in its great religious tradition and Christian spirit."

—Religious News Service.

Government Financing Prostitutes, Chiselers and Grafters

(Continued from page Two)

miscuously to this, that, and the other, regardless of the rat holes into which it is poured.

And that is not all, our government must go abroad and purchase at tremendous cost the support of Fascism as represented in Dictator Franco of Spain.

World War II was fought to destroy the threat of Fascism as represented in Germany, Italy, and Japan. The General Assembly of the United Nations, on December 12, 1946, declared that "In origin, nature, structure, and general conduct, the Franco regime is patterned on and established largely as a result of aid received from Hitler's Nazi Germany and Mussolini's Fascist Italy." And now the taxpayers of America are called upon to perpetuate Dictator Franco and his tyrannies while at the same time Franco and his regime deny religious freedom and allow the persecution of Protestants and other non-Catholic religions.

We are fast drifting—drifting is obviously the wrong word—we are fast being driven toward a militaristic nation. If UMT becomes a reality and continues for ten years, the military thought molds will become hardened and fixed to an extent that it will be difficult if not impossible to turn the tide back toward civilian thought molds and a free society. When that day comes, the doom of the United States will be sealed. If history teaches anything at all, it teaches that the military state is doomed to fail and collapse.

No one knows what the future holds for the United States. Day by day and week by week, it seems to become obvious that the people are losing confidence in their public officials; and that the government of our country has reached such a low moral level that it no longer commands the respect of decent people; that there is nothing and no one in the present administration which offers any prospect for hope of relief from the shocking conditions which are being daily revealed; and that there is little if any hope outside the present administration for any betterment of the conditions which now exist and which shock the sensibilities of the citizenry of the nation beyond words to express.

The Way Out—Christian Citizenship

Surely our appeal should be to our churches and our ministers and our Christian people to go to prayer and from their knees rise to discharge the responsibilities of Christian citizenship and take their religion with them upon the streets, in the shops, in the offices, in all their relationships, and in the ballot booth.

We do not despair. But it becomes increasingly obvious that our government is following the course which has led other nations to collapse and ruin: Drunkenness, pleasure seeking at the expense of morals, profligate spending, government officials gambling with the liberties of the people and exchanging influence for bribes, the break up of the home, and the corrupting of sports.

Christian citizenship is the only hope for the future. And Christian citizenship is impossible without Christians—born-again Christians—who live by principles which gave us our liberties and who demand decency, honesty, and integrity on the part of their elected officials.

Home Board Adds Evangelist

JOHN CAYLOR, Secretary

Dr. C. E. Autrey, state superintendent of evangelism for the Louisiana Baptist Convention, has been elected as a member of the staff of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention.

Dr. Autrey received his B.A. degree from Louisiana College and his Th.M. and Th.D. degrees from the New Orleans Seminary.

His last pastorate was First Church, West Monroe, Louisiana, from 1941 to 1948. During his pastorate there were 2,100 additions to the church. The church grew in membership from 2,300 in 1941 to 3,619 in 1948, with a net gain of 1,300. The total income of the church in 1941 was \$20,000 and the budget of the church in 1948 was a little more than \$100,000. The gifts to the Cooperative Program went from less than \$100 per month to more than \$1,800 per month.



C. E. Autrey, Associate Secretary of Evangelism

participate in Jewish Fellowship Week November 5-11.

Provision Made For Chinese Mission in San Francisco

The Home Mission Board in its monthly meeting appropriated \$45,000 for the purchase of property for the development of its Chinese work in San Francisco. At the same meeting an appropriation of \$4,500 was made for the improvement of the Chinese Center property in El Paso.

New Appointments

The Home Mission Board has appointed a new missionary to the Indians in the person of Robert Delaware, who is to serve as student missionary among the Indians in Perkins, Oklahoma.

Miss Elizabeth Newman has been appointed as director of the Good Will Center in Birmingham. Donald Corley has been named part-time chaplain in the Woman's Emergency Home in New Orleans.

Miss Christina Aguilera has been elected as kindergarten teacher in San Benito, Texas.

Dr. and Mrs. M. W. Rankin, former missionaries to China, are now serving among the Chinese in Los Angeles. The Foreign Mission Board continues to pay their salaries and the Home Mission Board directs their work and provides equipment. Under a similar agreement Miss Lilley Hundley is serving as missionary to the Indians in Santa Fe, New Mexico, under the direction of the Home Mission Board, but at the same time is continued on the roll of missionaries of the Foreign Board. Baptist democracy is working at high efficiency when its two mission boards can reinforce one another in the exchange of missionaries who can serve with such grace and ability.

Among the Missionaries

By DR. C. W. CALDWELL
Superintendent of Missions

Missionary J. J. Franklin has suffered serious trouble with his eyes. One will be removed when the other is improved.

R. R. Shreve, missionary in Little Red River Association, has been called to a similar position in Independence Association.

Allen McCurry, former missionary in Delta Association, is now pastor of the Second Baptist Church, Monticello.

Carl Scott has resigned as missionary in Faulkner County to enter Central Seminary in Kansas City, Kansas.

E. A. Ingram, missionary in Pulaski County Association, assisted Missionary H. D. Palmer and pastor of Thornburg, in a tent revival. There were two conversions, three surrendering for special service, and a large number of rededications.

Mt. Zion Association is losing Missionary Carl Bunch. He ends his services as missionary October 31, and assumes a pastorate in Hornersville, Missouri.

R. A. Hill is engaged in a revival with Hartman Church, Clear Creek Association. The Hartman church was organized last summer.

M. E. Wiles is assisting the West Fork Church in revival services.

C. W. Caldwell will attend a conference of State Superintendents of Missions in Atlanta, Georgia, October 18-19.

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You Can't Outwit God

"God owns the world and all that is in it." "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

"As sojourners on this earth, we are God's tenants, entrusted with the duty and responsibility of accounting fully for everything that comes into our hands. We must pay one-tenth of all our income as rental."

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1951

"THE WAY OUT OF THE DARK"

These selections are among the greatest from the Bible.

Thanksgiving, Nov. 22 ..	Psalms 116
23 ..	Psalms 139
24 ..	Psalms 23
Sunday, Nov. 25 ..	Psalms 34
26 ..	Psalms 46
27 ..	Deuteronomy 5:1-24
28 ..	Joshua 1
29 ..	Isaiah 55
30 ..	Micah 6:1-15
Saturday, Dec. 1 ..	Matthew 25
Sunday, Dec. 2 ..	John 1:1-17
3 ..	John 3
4 ..	Matthew 5:1-26
5 ..	Matthew 5:27-48
6 ..	Matthew 6
7 ..	Matthew 7
8 ..	Luke 8:1-21
Universal Bible	
Sunday, Dec. 9 ..	Psalms 119:1-16
10 ..	John 14
11 ..	John 15
12 ..	Luke 15:11-32
13 ..	Ephesians 4
14 ..	II Timothy 2
15 ..	Revelation 22
Sunday, Dec. 16 ..	Romans 12
17 ..	I Corinthians 13
18 ..	I Corinthians 15:1-34
19 ..	I Corinthians 15:35-58
20 ..	Galatians 6
21 ..	Philippians 4:1-13
22 ..	James 1
Sunday, Dec. 23 ..	Luke 2:1-20
24 ..	Matthew 1:18-25
Christmas, Dec. 25	Matthew 2:1-15

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W. M. U. Training School Inaugurates Fourth President



From left to right: Miss Mary Pat Kent, Miss Claudia Edwards, Miss Emily Lansdell, Mrs. Geo. R. Martin, and Miss Alma Hunt.

Miss Emily K. Lansdell was inaugurated September 10, as president of Woman's Missionary Union Training School in Louisville, Kentucky. Formerly a missionary to China, a teacher in the University of Shanghai, Miss Lansdell is eminently qualified to serve as the president of this missionary school.

In the September 11 issue of the *Louisville Courier Journal* the context of Miss Lansdell's inaugural address was quoted. "When my father brought his bride to the Southern Seminary with him after the Christmas vacation of 1901, she was 'permitted' to sit in classes with him. For two-and-a-half years Mother studied systematic theology, Biblical interpretation, ecclesiology, and so on. Mother said Dr. Carver, 'the young fellow of the faculty group,' announced to the mission class that she was the first woman to take his exams and that she made the highest mark in the class. She was not officially enrolled and received no credit, but she did rate some type of honorable mention at commencement."

Miss Lansdell noted that forty-four years after the Training School was started in 1907, Southern Baptists have five seminaries, all admitting women, and in most instances giving them the full rights and privileges of the institution.

When the Training School was started, there were few openings for women in the religious field, Miss Lansdell said, "Gradually

other avenues of service opened to women for which they needed special training—educational work of the church, ministry of music, good-will centers, social work, religious journalism, camps, visual education, and so on. Just this year we are adding to our curriculum a course in church-library administration."

She continued: "All Southern Baptists, men and women, lay people and all, desperately need a philosophy of missionary education that will enable us to see the inclusiveness and the necessity of the task, to see the world as a field and our part in it. Somewhere we need a laboratory, a workshop dealing with the Christian approach to race relations in the South, government, labor problems, child welfare, economic inequalities.

Mrs. George R. Martin, president of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, presided at the program. Dr. W. O. Carver, emeritus professor of Missions at the Seminary, gave the invocation. Words of welcome were brought to Miss Lansdell by Miss Mary Pat Kent, president of the student government association, by Miss Claudia Edwards, member of the faculty, and by Dr. Gaines S. Dobbins, acting president of the Seminary. Miss Lansdell was introduced by Dr. M. T. Rankin, executive secretary of the Foreign Mission Board. Miss Alma Hunt, executive secretary of Woman's Missionary Union, led the closing prayer.

W. M. U. District Meeting

District	Place	Date
Northwest	First Church, Rogers	October 23
West Central	First, Fort Smith	October 24
Southwest	Beech Street, Texarkana	October 25
Southeast	First, Crossett	October 26
Central	First, Conway	October 30
East Central	First, Forrest City	October 31
Northeast	Walnut Street, Jonesboro	November 1
North Central	Calvary, Batesville	November 2

Miss Jaxie Short, China, and Miss Kathleen Manley, Africa, missionary guests.

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

More News From The Field

Family Night at Monette

First Church, Monette, where G. W. Smith is pastor, has adopted the Family Night plan, which plan has been publicized through this column in recent months.

Family Night brings to the church on Prayer-Meeting night the missionary organizations of the church, the Woman's Missionary Society (and its auxiliaries), and the Brotherhood. Each of these organizations holds its meeting; and then all together they come to Prayer-Meeting.

The thought behind Family Night is that the missionary organizations of the church ought to be used to stimulate attendance upon one of the major congregational services of the church. Sunday School stimulates attendance at the Sunday morning preaching service, and Training Union helps to put more people into the Sunday evening service. Family Night brings all the family into the missionary organizations of the church and into Prayer-Meeting.

Pastor Smith reports that Prayer-Meeting attendance has increased greatly since the adoption of the Family Night plan.

How About the Teachers' And Officers' Meeting?

The above question is asked by many pastors who give consideration to the Family Night plan. The answer is that since Sunday School teachers and officers are a minority group in the church, the Teachers' and Officers' meeting can be held on some other night of the week. Family Night provides the opportunity for the missionary organizations to hold their meetings at a time when whole families can participate; thus building up those organizations, and also building Prayer-Meeting attendance.

It is a good idea. And it works!

A New Church

The Brotherhood Secretary recently had the privilege of attending a Brotherhood Planning Meeting at Trinity Church, El Dorado, where Don Allen is the pastor.

Trinity is a new church in the northeast part of town, and is serving a large area of the city. The church has been meeting in a temporary building (govern-

ment surplus), but is now in process of building permanent quarters. A large two-story educational building is taking shape, on land purchased by the church. The men of the church are doing most of the labor.

Trinity Church is a live situation. Their problems are many; but theirs is a work of faith; and faith will triumph!

We predict that Trinity Church will have an effective Brotherhood in a short time.

A Live Associational Brotherhood

Faulkner County Associational Brotherhood is alive and working hard! Under the leadership of A. F. Bowen the Brotherhood has accepted the challenge of working to help every church in the association build and maintain a functioning, effective Brotherhood.

The Man and Boy Movement is one of Faulkner County Associational Brotherhood's main emphases at present.

Faulkner County Associational Brotherhood is one of the main exhibits which are showing forth the greatly increased interest in the value of Brotherhood work along associational lines.

Another fine associational Brotherhood is under way in White County Association. At a recent meeting at Beebe about 100 men were present. This is a great start towards a wonderful year for Brotherhood in White County Association.

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Bottoms Baptist Orphanage Truck Schedule

By H. C. SEEFELDT, Superintendent

The following schedule for the Orphan's Home Truck has been worked out. If any date on the schedule is not satisfactory, please advise the Orphanage; otherwise please have the things for the truck brought to the places indicated, which will help us so much, as we are trying to take care of the entire state with this one truck.

Some Things Needed

We list the following as suggestions for the things most needed: Jellies and preserves, feed of all kinds, corn, small grain feed such as maize and hay; chickens, eggs, sweet and Irish potatoes; fruit, (canned and fresh); flour, corn meal; syrup; canned peas; corn; rice and nuts, toilet articles, and school supplies.

We will also be glad to pick up good used pianos; chests of drawers; furniture that can be used in council rooms, and any other items you can spare. Could use some large size sheets, table cloths, and good used clothing.

Check Date and Churches in Your Association

November 19—Pulaski County, Centennial, and Harmony Associations: Take things to Baring Cross, Gaines Street, South Highland, Little Rock; Woodson; Almyra; Humphrey; Stuttgart; Altheimer; Dumas; Gould; First, Second, and South Side, Pine Bluff; or Star City.

November 22—Current River, Greene County, Gainesville, and Mt. Zion Associations: To Biggers; Corning; Dell; Pocahontas; Reyno; Austin; Piggott; Pollard; Rector; East Side, Paragould; Marmaduke; Paragould, First; Bay; Cash; Jonesboro, First; or Monette.

November 26—Red River, Hope, and Ouachita Associations: Arkadelphia, First and Second; Emmett; Prescott; Whelen Springs; Beech Street, Texarkana; Bradley; Canfield; Magnolia, Central; Doddridge; Foulke; Hope, First; Lewisville; Stamps; Cove; Grannis; Hatfield; Mena or Wickes.

November 29—Buckner Association: Hartford, Mansfield or Waldron.

December 3—Faulkner County, Newton County, and Boone-Carroll Associations: Take things to Conway, First; Deer; Jasper; Alpena Pass; Berryville; Eureka Springs; Green Forrest; Harrison or Omaha.

December 6—White River and Stone-Van Buren Associations: To Cotter; Flippin; Mountain Home; Yellville; Clinton; Leslie or Marshall.

December 10—Washington-Madison and Benton County Associations: To Fayetteville, First; Springdale; Bentonville; Gentry; Gravette; Immanuel, Rogers; First, Rogers; or Siloam Springs, First.

December 13—Trinity and Mississippi County Associations: Harrisburg; Lepanto; Marked Tree; Trumann; Tyronza; Blytheville, First; Dell; Joiner; Leachville; Luxora; Manilla; Osceola or Wilson.

December 17—Independence, Little Red River, Big Creek, Rocky Bayou, and Black River Associations: Leave things at Batesville, First; Salem; West Batesville; Concord; Heber Springs; Quitman; Ash Flat; Hardy; Mammoth Springs; Calico Rock; Melbourne; Walnut Ridge or Hoxie.

December 20—Liberty and Carey Associations: Camden, First; Cullendale; El Dorado, Second or Immanuel; Elliott; Louann; Norphlett; Smackover; Strong; Bearden; Fordyce or Hampton.

December 26—Delta Association: Dermott; Eudora; Lake Village; McGehee; Montrose; Parkdale; Portland or Wilmot.

December 27—Concord and Clear Creek Associations: Please leave things at Booneville; Branch; Charleston; Fort Smith, First; Fort Smith, Grand Avenue or Immanuel; Havanah; Lavaca; Magazine; Paris; Alma; Altus; Clarksville; Mulberry; Ozark or Van Buren.

January 2—Little River Association: Ashdown; Mineral Springs, Central; Lockesburg; Murfreesboro; Nashville; Ogden; Welton or DeQueen.

January 4—Caddo River and Central Associations: Leave things at Amity; Caddo Gap; Glenwood; Mt. Ida; Bauxite; Benton, First; Hot Springs, Central; or Malvern, First.

January 7—Arkansas Valley and Tri-County Associations: At Brinkley; Clarendon; Elaine; Helena, First; Marianna; West Helena; Earle; Forrest City; Marion or Wynne.

January 10—Dardanelle-Russellville and Conway-Perry Associations: Leave things at Atkins; Danville; Dardanelle; Knoxville; Ola; Russellville; Casa; Morrilton; Perryville or Plumerville.

January 14—Caroline Association: Biscoe; Cabot; Carlisle; Devalls Bluff; Hazen; Lonoke or Ward.

January 17—Woodruff County and White County Associations: Augusta; Cotton Plant; Hunter; McCrory; Beebe; Bald Knob; Central, Judsonia, or Searcy.

Bartholomew, Buckville, and Ashley Associations usually take what things they have to the Home, but if the truck is needed please contact the Home and they will take care of it the best way they can.

Five Million Hear Layman's Broadcast

No accurate count has been made yet, but it is estimated that some five million radio listeners heard the special Layman's Day broadcast of the Baptist Hour on Sunday, October 14. More than 260 stations, covering 23 states and three foreign territories, carried the program.

Charles Wellborn talked of "Men for the Moment" and Lawson H. Cooke, secretary of the Southern Baptist Brotherhood organization, led the opening prayer. More than a million laymen were by their radios as a result of Brotherhood promotion.

Mr. Wellborn's message drew a graphic picture of crime and corruption in the world today, and showed how Christian business men could bring about a better world. "Is it too much to ask of men that they behave with simple honesty?" he asked. And he closed with an evangelistic appeal: "America needs you! Christ needs you! . . . God give us men!"

From all indications this program had a greater audience than any Baptist Hour in the ten-year history of the broadcasts, according to Dr. S. F. Lowe, director of the Radio Commission.

—000—

Remember: You don't need alcohol for health, you don't need it for strength, you don't need it for food, you don't need it for drink; it never does you any good. Then why drink?

—Dr. Haven Emerson

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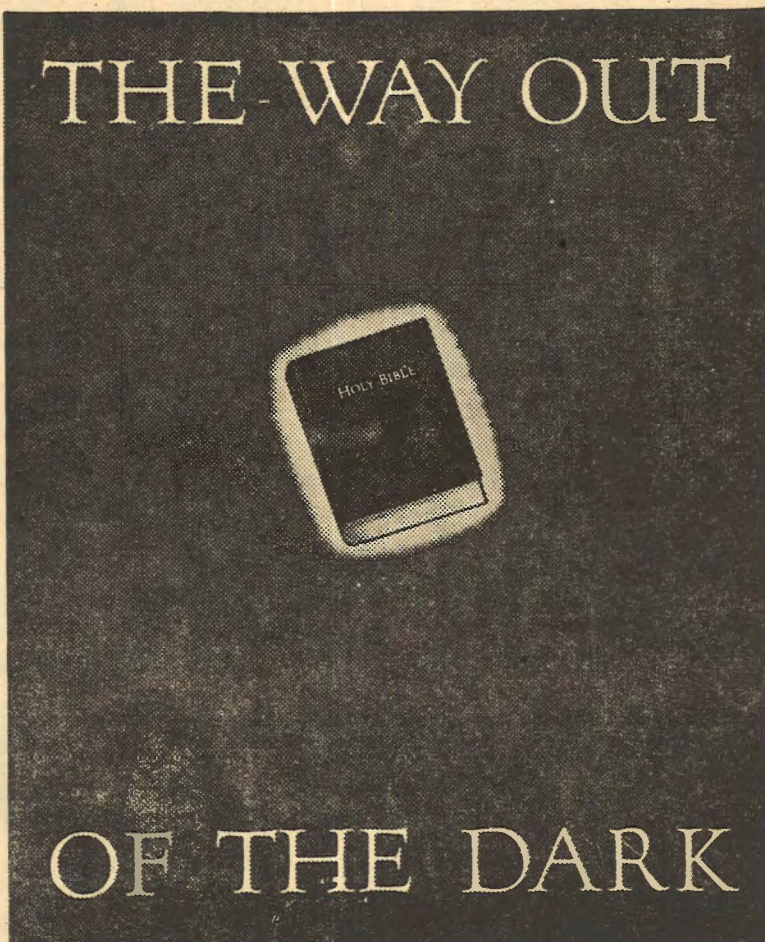
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Joseph's Part In God's Plans

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.

The story of Joseph never grows old nor tiresome. Each time it is reviewed one derives new inspiration from it. His life was so outstanding in contrast with the lives of his very ordinary brethren; his life was so far above the average Christian of today, though it need not be so. We can be thankful, however, that God still has His "Josephs" and it is most refreshing to know those who seek to live on the higher levels of grace.

It might appear at a glance that Joseph was a favorite with both God and Jacob; he was Jacob's beloved, but compare his life with his brethren and we find him to be more lovable than the others. And he was used of God in a mighty way only because he was willing to be used. Though one be a favorite, he cannot be a successful favorite unless he is worthy. The sterling qualities of Joseph's character were manifested throughout his life time. As a lad he was gracious toward his brothers in spite of their bitterness toward him. We find no occasion in the Bible where they ever spoke kindly of him nor to him in their youth. Neither do we find one instance where Joseph sought to "get even," or retaliate in any way. He seemed never to notice the petty things of life, but always radiated a cheerful, optimistic attitude as he looked toward the horizons of the future with happy expectancy in his desire for useful service. His brethren on the contrary were hard and cynical; they were greedy and envious; they could do wickedly without seeming to think of the consequence; they were wholly without consideration for others, especially in their youth.

Years of Adversity— Part of the Plan

As a background for this lesson it is necessary to recall briefly how Joseph's brethren sold him as a slave to a band of traders; the traders sold him to Potiphar, a man of position in Egypt; how he refused to be seduced by Potiphar's wicked wife and was thrown into prison. For thirteen years, from seventeen till he was thirty, Joseph spent in servitude and in prison. It seems unmerciful for a person to spend so long a time in a dungeon for being righteous, but we must remember that God makes no mistakes, and nothing happens here except by His direct or permis-

Sunday School Lesson for
October 21, 1951
Gen. 47:1-7; 50:18-24

sive will. So we read: "The Lord was with Joseph in all he did, and blessed him." According to God's standards it is better to be a man of God in a dungeon than to be free without the Lord. And Joseph remained as cheerful in prison as he was before his confinement.

Joseph's life was one of extremities. From the pampered son of a rich man one hour to a life of bondage the next was his first unusual experience; from a respected servant in Potiphar's house to a prison dungeon was his second; and from the dungeon to the office of prime minister of Egypt, the great empire of its day, was another. It takes a strong personality to endure such shocking changes, suddenly thrust upon one, as was his case. But Joseph believed in the providence of God—do we? Though the way was dark, he continued to believe that God had a purpose in it all. Do we? We hear him later in life as he explained to his brothers that God must have sent him ahead of the family to Egypt, to sustain the life of the Hebrew nation.

The great and noble of this earth are those who, like Joseph, are determined to see God's hand and leadership in all that happens, even in adversity; who, like Jacob, can pick up the stony pillows in their experience and use them for pillars in the foundation of their life's structure. Suffering mellows the obedient person, and they learn from experience not to inflict misery upon another. Trials and tribulation give strength of character to those who are worthy, and develop strong soldiers for durable service.

All Must Be Tested

When Joseph's brothers went to Egypt the first time to buy food, he tested them to see if they had experienced a change of heart. When he learned that they had, he always treated them kindly thereafter. They felt that his kindness through the years was only for Jacob's sake; so upon their father's death they approached his throne in humility, begging his mercy for the treacherous act of their youth. He insisted that God had led the way and overruled all the bad for every body's good and he was not unhappy about anything that had happened. How generous he was in forgiveness.

We need more Josephs in the Lord's service today; more people who are submissive to God's will

in their lives; more people who can accept the sacrifice of service for Christ's sake; more people who can serve God without whining and complaining. Someone has said, "A lot of people are willing to suffer in silence—if they are sure everybody knows about it." We need more people who can forgive and forget like Joseph did. Joseph could have become embittered, he could have writhed in self pity for the injustices of life, but he did not.

Grateful For a Part In God's Plans

Joseph was a grateful soul. Only those who know how to be grateful are generous. All complaining is evidence that one is not thankful to God for life, nor for the blessings God has given us.

Because Joseph was grateful, he did not possess the jealousy nor envy of his brethren. When he might have gotten revenge on the brethren he had no desire to lower himself to that level.

It isn't easy to understand why many of our foreign missionaries have to lay down their lives seemingly in the prime of life, or at a time when they are accomplishing the most for the cause of Christ. But again, we must understand that God cannot make a mistake. And the evil one cannot touch the life of the child of God except the Lord

permit it.

Each Christian person has a part in the plan and purpose of God. If each of us could really grasp that truth, surely we would live and walk worthy of the vocation wherein God has called us. Whatever our position in life, it is ours because He has seen fit to place us there. Whether one is a missionary or a housewife, a day laborer or a minister of the gospel, that is the place where God can get the most good out of our lives and we should fill that place with the best effort that we possess. If we could realize that we are God's stewards, wherever we are, we would be better people, better neighbors, and better servants of Him who redeemed us by His precious blood.

We are probably prone to think of full time Christian workers, preachers, missionaries, as the only people who are called of God, or who have any special place in God's plans. But Joseph was not a preacher. Again, as was the case with Abraham and Jacob, we see the Lord first using the LAYMAN. The special workers could do nothing alone. They are just representatives of the whole Christian network, all dedicated to holding forth the Word of Life; and the full time worker could get nowhere without the moral support, the prayers, and the financial provisions of the every day Christian.

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Bottoms Baptist Orphanage

Monticello, Ark.
Harold C. Seefeldt, Superintendent

★ Executive Board — STATE CONVENTION ★

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

"Pressing Toward The Mark"

"I have your letter of September 22, asking that we place \$3,100 in our Church budget this next associational year for the Cooperative Program. We cheerfully accept this challenge and believe that we can even do more."—Ray Branscum, South Highland Church, Little Rock.

"We feel sure that we can double the goal that you have set for 1952 and I hope and pray that we will go beyond. We feel that the percentage basis is the best way to give to the Cooperative Program. We are only giving 10 per cent. It would seem that this would be the least that any Church could do—rural or otherwise."—Walter Jesser, Providence Baptist Church, Fayetteville.

"We are asked for \$1,500 for the Cooperative Program. This year we gave a bit over \$1,400 and the finance committee feels we will have no trouble in giving our '52 quota. Let us all pray and work for a good year in all our work, majoring in soul winning."—Guy Magee, Manila.

Dear Brother Coleman:

Greetings in the name of our risen, glorified, and returning Lord. We adopted our budget Wednesday night at business meeting. The budget was \$47,767.20. Twenty per cent of this and all other income, other than special offerings go to the Cooperative Program. We are rejoicing over past victories but realize that we must accomplish more ground this year. Pray for us as we endeavor to climb to greater heights for His glory.—B. H. Eustis, Siloam Springs Baptist Church.

"I received your suggestion for our church and feel sure our people will accept it. We are getting beyond the 'Danger' spot with our own building and I know our people are not only willing, but want to assume a larger share in our Cooperative Program."—Charles F. Wilkins, First Church, Newport.

"You had asked us for nearly \$3,000. I am happy to state that we will give this year nearly \$4,000. We have been giving \$40 a week. I asked the finance committee to double that and give \$80 but they saw fit only to raise it to \$75. However, this nearly doubles our allocation to the Cooperative Program. We have also increased our gifts to Associational Missions by 50 per cent. This was in our annual business meeting last night."—James Fitzgerald, Walnut Street Church, Jonesboro.

Dear Brother Bridges:

Your letter of September 22, 1951, urged us to increase our contributions to the Cooperative Program to the total sum of \$260, is rejected with a great deal of objection.

You cannot do this to us. We demand our rights. We think we ought to be permitted to give at least \$780, and we are pretty sure we can beat that because our budget calls for 10 per cent of our total income, which would be around \$884, but we will settle for \$780.

How about it? Will you let us?—W. A.

Lacy, South Side Church, El Dorado.

Dear Brother Bridges:

In response to your request for contributions to the "Honor Debt" we are enclosing a check for \$40. I might go on to say we are planning for \$600 next year to the Cooperative Program in our budget. When we compare the \$54 given in 1950 to what we will give next year, it just makes us happy we can have a bigger part in the world program of our Baptist Denomination—Jack Gullede, Eastview Church, Texarkana.

Do More

A world crisis must be matched by a world vision on the part of Christians. To make that vision effective our Arkansas Baptist churches must rise to new heights in their missionary giving through the Cooperative Program. I want our church to do more, both here and in the lands afar.

K. Owen White,
First Church, Little Rock

We Must Advance

As I see it, we must raise our Cooperative Program giving as Arkansas Baptists because the items which we support through the Cooperative Program are needful in Kingdom advance. Missions, Denomination promotion, Christian Education, the Arkansas Baptist—to name only a few—must not languish. Further, we must increase our Cooperative giving because advance is possible and desirable. When many of our churches give less than 10 per cent of their income to outside causes and still many others give nothing to help their sister churches carry on a Kingdom program, then there is grounds for advance. We should know that giving to outside causes on the part of a local congregation will bring rich blessings to that congregation. For this reason, too, we must keep reaching out in more and more service in His Name through the Cooperative Program. Yes, brethren, I feel deeply, **WE MUST ADVANCE!**

Pastor David O. Moore,
First Church, Arkadelphia

We Will

Some Baptists are happy to continue in the same old rut, religiously speaking. However, when it comes to modern conveniences they want the latest model car, streamlined furniture, and the best of this world's goods. God's cause should have the pre-eminence. Arkansas Baptists must FORGE ahead if we meet the need of this Atomic age. There is no putting our hand to the plow and looking back. We must make 1952 our greatest year. To do this means we must all give more than ever. Let us meet the need of an increased Budget with the same faith, courage and zeal that has always made Baptists the leaders in the religious world.

Pastor J. Harold Smith,
First Church, Fort Smith

Ouachita College Out of Debt

Some of you know that a year ago Ouachita College reported a deficit and a debt amounting to approximately \$65,000. The Convention gave instructions that this debt was to be paid off by the college within three years. The college has done much better than that. Under the leadership of past President Eubanks, Dean Haswell, and Business Manager Reed, the debt has been entirely wiped out in one year. The college had a small balance with which to begin the new year in September, and this was the first time that it could begin its regular session with all salaries and bills paid up in a long time. That is glorious indeed. Moreover we have obtained enough money to finish paying for the contracts on all the new buildings and pay for the science equipment which is to be delivered this month. Ouachita is in the best condition we have ever known it to be.

The Cooperative Program

There is a very narrow margin between defeat and victory. Often success is just around the corner for those who fail to carry on through to victory. The Cooperative Program is the border line for Baptists between defeat and victory. If we follow the plan to increase our gifts each year to the Cooperative Program, then we can be assured of growing success in all our work. I would urge all of our churches to increase their gifts in 1952 to the Cooperative Program. Gifts to Missions can be increased right at the time our churches are in the midst of building programs. People will give more willingly for buildings and local expansion if at the same time their budget calls for larger amounts given to the Cooperative Program.

Pastor W. O. Vaught Jr.,
Immanuel Church, Little Rock

We Must Expand

With opportunities to expand the work of Christ in Arkansas, and with world needs more acute and missionary doors more widely opened, we cannot be satisfied to just hold our own or even make only a modest advance in 1952.

The church with even an oppressive building debt must not pay for that building at the cost of world missions.

Brethren, we preach that if the individual gives to fulfill the Great Commission, God blesses him. The same is true of a church! We say that a believer must trust God and prove Him by his giving. The same is true of a body of believers banded into a New Testament church.

God will expand our work at home as we expand our work through the Cooperative Program around the world. If we preach this with conviction, our people will follow us.

James G. Harris,
Beech Street Church, Texarkana

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