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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, OCTOBER 4, 1951

NUMBER 39



H. Armstrong Roberts

Waiting To Be Somebody's Pal

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Evangelism Does Not Stop With Salvation; It Begins There

By J. E. LAMBDIN

Evangelism is an absolute necessity to the life of churches and to the spiritual health of Christians. The responsibility of evangelists, whether they be personal workers, teachers, or preachers, begins with the winning of people to Christ, but it does not end there. It is the responsibility of individual workers and of the churches to keep for the service of Christ all of those who have been won to Christ.

A person may become a Christian in a moment of time, but it takes a whole lifetime to develop a mature, intelligent, useful, and devoted Christian life. Salvation is a gift, but character is an achievement. Winning lives to Christ and developing lives in Christ are both in the Great Commission.

Evangelism and Christian life development are now becoming properly balanced in our Southern Baptist program. We are realizing now as never before that we must conserve for Christ all of those we win to Christ.

For the full conservation of evangelism the Training Union has come into Southern Baptist life for such a time as this. Our Southern Baptist Convention Program of Evangelism is bringing this much needed emphasis upon conservation. In co-operation with our program of evangelism and in full support of all phases of it, our Training Union forces are moving mightily to conserve evangelism. Here are a few of the things which are being done.

Promoting Classes For New Church Members

In 1950 the Training Union Department of the Baptist Sunday School Board issued the little book, *Your Life and Your Church*, by James L. Sullivan, to be presented free of charge by a church to all new members and taught in a class to all new church members. The purpose of this course is to get all new church members started right in their church membership. It should be organized by the Training Union and taught at the Training Union hour on Sunday evening. There are only five lessons, and no awards or credits are given. It is not a credit study course, but it is a set of simple lessons presenting first steps in church membership for all new converts. The five lessons are: The Meaning of Your Christian Experience, The Meaning of Church Membership, What Your Church Can Do for You, What You Can Do Through Your Church, and Your All for Christ. It is recommended that the pastor teach this to mixed age groups. It really is not necessary to grade this instruction by age groups. It is fine for the pastor to have a contact with all of his new church members at one time.

At the beginning of this class the members should be enrolled in the Training Union but they should not be assigned to unions and departments until the end of the lessons. A member may join at any time. If he joins when lesson number 4 is being taught, he can simply stay in the class until he gets all five lessons. A church with a vital program of evangelism should keep this class going all the time. If it is impossible for the pastor to teach it, he should select someone who is capable to do it for him.

Teaching Study Courses in Church Membership and Denominational Life

The class for new church members should not take the place of the regular graded textbook study course work. This work covers all phases of individual Christian development, church life, and denominational life. There are more than sixty books graded for all age groups, Junior through Adult. It is good to have two graded study courses every year, but no church should be content without at least one. The month of March is observed by Southern Baptists as Church Membership Study Course Month sponsored by the Training Union.

As soon as possible after every revival meeting a church should have a great doctrinal week for teaching especially the doctrinal and church membership books. There are also books on soul-winning, stewardship, the home, and many other useful subjects.

Promoting Daily Bible Reading and Prayer

The Bible Readers' Course sponsored through the Baptist Training Union is for all church members. It is for personal reading and private devotions as contrasted with the Sunday school readings which are designed for the family altar. *Open Windows* is the little devotional periodical which should be in the hands of every Baptist. It carries the Training Union readings as do also the various Training Union quarterlies. Every church should crusade to enlist not only its Training Union members but also every church member in daily Bible reading and daily prayer. When a new Christian joins the church, *Open Windows* should be given to him as a plan for personal Bible reading and daily prayer.

It is not possible to describe all phases of the training ministry of Southern Baptists in this brief article. It is sufficient to say that the method of individual participation in the total training program of the Training Union is designed to lead all church members to form the habits of doing the things which characterize good church members. The training ministry is imperative in a Baptist church to help the church to assimilate into its life and fellowship all of the people who accept Christ and join the church.

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105 Additional Southern Baptist Chaplains Needed by January 1

Army calls for 38 to be placed in **Reserve Pool**. This group may reasonably expect a call to active duty within one year after receiving Reserve commission. Appointment must be made before applicant reaches thirty-eighth birthday.

Navy requests 26 for assignment to active duty now. Applicant must receive commission before thirty-fifth birthday.

Air Force needs 41 for active duty now to meet expansion program. Applicant must be commissioned previous to thirty-sixth birthday.

Educationally, all branches require the A.B. and B. D. degrees or their equivalent in standard credits.

Southern Baptists have 353 chaplains on duty as of September 1st.

Correspond with the **Chaplains Commission**, Baptist Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia.

Overcoming The Adversary

A Devotion by the Editor

"And they overcame him by the blood of the Lamb, and by the word of their testimony."

What is the greatest conflict in the history of the universe? Perhaps we would be inclined to name the global wars which have been waged within the memory of present generation.

But there is a greater war, in comparison with which these global conflicts become only minor skirmishes. This greater war on the earth began in the garden of Eden and has continued to this present day and has involved every human being of all time.

This war is greater in scope, for it not only invades time but eternity; it is greater in the forces involved, for it not only engages all human kind but the unseen spiritual forces of the universe; it is greater in duration, for it began in eternity and continues throughout time; it is greater in the prizes at stake, for it involves the eternal destiny of every immortal soul.

This war is the conflict between God and the Devil; between righteousness and unrighteousness; between the people of God and the people of the Devil. And this conflict, however wide its scope, involves each individual human life, and becomes known to us through our daily experiences. We cannot be indifferent toward this conflict, because you and I are personally involved and our destiny is involved.

But we have positive proof that the Devil is not invincible, that he can be conquered, and that he will eventually be driven from the battlefield of human life.

The victory is won by the blood of Lamb and His redeeming grace, which becomes to the trusting heart an experience of deliverance from Satan, an experience which becomes vocal in the testimony of the redeemed.

The victors assemble in the presence of God to rejoice with Him through whom they have won the victory. And all heaven resounds with their songs of praise.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; . . .

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

"Therefore rejoice, ye heavens, and ye that dwell in them." Revelation 12:7-12

ARKANSAS BAPTIST

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

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From The Editor's Desk

Grading The Adult Sunday School Department

The movement to grade adult Sunday School departments is growing. For the past several months church bulletins and other literature coming to our desk indicate that many churches are planning to grade their adult departments, and that many more are considering this movement.

This movement to grade the adults in Sunday School is one of the most wholesome movements that has taken place in Sunday School work for a long time. The grading of adults in Sunday School has already proven its worth. The value of such grading will become more evident as the movement spreads to other churches.

Ruts or New Fields?

Many adults will hold out as long as they can against this progressive movement. It has been said, and will continue to be said that "it just won't work in our church." The same has been said of practically every progressive movement when first started. The only reason an advance step won't work in any church is because the people won't work it. They would rather go on in the same old ruts than to make an effort to exert their initiative and move out into new and more fruitful fields of operation.

Without grading, Sunday School classes sometimes tend to become clannish and

factional. Long established Sunday School classes have been known to practically declare their independence from the church itself. Such classes frequently become hot beds of gossip, criticism, bickering, and jealousy. Grading the adult department would reduce this condition to the minimum.

Long established ungraded adult classes reach the saturation point so that they have a large number on roll with as low as 25 to 40 per cent in attendance. It is far more difficult to enlist and hold the interest of the members of the class under such circumstances. It is sometimes true in such classes that those who have been members of the class for many years still hold the reins and resent any initiative on the part of more recent additions to the class membership. We have heard this sort of a statement, "I have been a member of this class for 30 years." The person who makes such a statement as that seems to be unaware that he is admitting a lack of growth and progress. When a situation becomes static, it becomes stale, whether it is a Sunday School class or any other organization.

Voluntary Co-Operation

Grading the adult department will make it easier to win new members to the class and to instruct them in Bible teaching and lead the unsaved to Christ. Grading also

eliminates the problem of assigning new members or prospects to the proper classes. In graded adult departments there are not likely to be grandmothers in the young matrons' classes.

Grading the adult department promotes the church above the Sunday School class, and so obviates the danger of the class becoming self-centered and non-co-operative.

The movement to grade the adult department of the Sunday School in any church rests squarely upon the voluntary co-operation of the people. This is a fundamental Baptist principle. All our work is conditioned upon a voluntary co-operation. Coercion is foreign to Baptist polity and practice. Appeal and challenge must win co-operation for the promotion of all phases of our church and denominational life. When Baptists pray together and fix their hearts upon Christ and His kingdom, voluntary co-operation becomes the normal practice of our Baptist people.

As our pastors, our Sunday School superintendents, and other Sunday School workers pray through this question of grading the adult department of the Sunday School, and as they come to see the advantages of such grading, and as they lead the church in thinking and praying the matter through, we confidently expect to see increasing numbers of the adult departments of our Sunday School graded on the age basis, the same as the rest of the School. We just as confidently expect to see the Sunday School enrolment and attendance greatly increased in any church which grades its adult department.

More About Tax Funds And Catholic Schools

We call attention to two items by the Religious News Service on page six. One of these items reports that "State aid for French Roman Catholic schools" has finally been granted by the French National Assembly.

We have called attention to this before and pointed out that the Roman Catholic hierarchy was taking advantage of the present unstable situation in France to force the issue of State aid to Catholic schools. In 1905 France adopted the principle of separation of Church and State, and cut off all financial aid from the state to Catholic schools. However, the Roman hierarchy kept up its pressure until it has finally succeeded in gaining state support for its schools.

We have also called attention to the fact that the same pressure is being exerted in the United States; and that Catholic schools in Arkansas are actually receiving public money. However, the pressure of the Roman Catholic hierarchy is not confined to Arkansas. As you will note from the second item on page six which refers to an opinion handed down by the supreme court in New Mexico.

It has been a long battle in New Mexico and it required court action to correct a situation like that which now exists in

Arkansas. It is our studied conviction that our officers, including both county and state officers, could correct this situation in Arkansas; however, the evidence is that no steps will be taken by these officers, who have sworn to uphold the constitution and enforce the law of the state. It is quite probable that a court decision will be necessary to correct this condition in our state.

We believe also that there are countless friends of the public school system and supporters of the principle of the Separation of Church and State who will rally to and support whatever action is necessary to halt the flow of public tax funds into the Roman Catholic Church through their parochial schools.

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Persecution in Canada

By JOHN W. BRADBURY

Persecution of Baptists in Val D'Or, Quebec, Canada, continues. Two regular Baptists who attempted to hold a street meeting there have been sent to jail for two months under a charge of violation of traffic bylaws. Rev. Lorne T. Heron, pastor of the Val D'Or church, and a student at the Central Seminary, Toronto, has been jailed at Amos, Quebec. It was the fourth sentence

for Mr. Heron, who had been released from the Abitibi County Jail only a few days before his latest arrest after serving a two-month sentence imposed for a similar offense in June. Meanwhile, Rev. Leslie Barnhart, pastor of the Regular Baptist church at nearby LaSarre, charged that he had been given a "rough time" the same evening as he sought to conduct his usual street meeting in the town. He said he was dragged from the meeting place, first by Chief of Police Edouard Carpentier, and then by two men who had been sworn in as constables for the evening. These constables, he said, struck him repeatedly with their fists. After being knocked down and having his jacket torn, he was dragged to his car and forced to leave. All we can say is that this is the stuff that martyrdom is made of, and these brethren are fighting a battle for religious freedom. A blush of shame ought to be upon the cheek of fair Canada's face when such news of religious tyranny and persecution can come from their "promised land."

—The Watchman-Examiner

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The Lordship of Christ is essential to true Christianity. Self-surrender with all that implies, brings the fulfillment of all rich promises in this great Book of books—"Behold, to obey is better than sacrifice."

Kingdom Progress

Seven Baptist Leaders Preaching In Japan



Dr. M. Ray McKay (right), pastor, Second Church, Little Rock, talks with Dr. Baker James Cauthen, secretary for the Orient for the Foreign Mission Board, and Mrs. Edwin B. Dozier, missionary, at the fellowship meeting at Meiji-ro-ga-oka Baptist Church in Tokyo.

Seven Southern Baptist pastors and educators are preaching daily in Japan in the second preaching mission sponsored by the Japan Baptist Convention and the Foreign Mission Board of the Southern Baptist Convention.

They began September 23 and will continue through October 28. During these five weeks each of the 43 Baptist churches in the Japan Baptist Convention will have the services of one man from three to five days.

Dr. Clyde V. Hickerson, Barton Heights Church, Richmond, Virginia, Dr. E. D. Head, president, Southwestern Theological Seminary, and Dr. E. Norfleet Gardner, First Church, Henderson, North Carolina, are working in South Kyushu around Fukuoka. Dr. John L. Slaughter, First Church, Birmingham, and Dr. Monroe F. Swilley, Ponce de Leon Church, Atlanta, are in North Kyushu around Kokura. Dr. Roland Q. Leavell, president, New Orleans Theological Seminary, is preaching in the Kansai area which includes Kobe, Osaka, Hiroshima, Kyoto, and surrounding towns. Dr. M. Ray McKay, Second Church, Little Rock, and Dr. Baker James Cauthen, the Board's secretary for the Orient and director of the campaign, are working in the churches of the Tokyo area.

Last year's preaching mission, conducted on a smaller scale than this one, resulted in 8,300 decisions.

Dr. Hickerson, Dr. Gardner, Dr. McKay, and Dr. Slaughter arrived in Yokohama on the S. S. President Wilson on September 13. Three days later Dr. Head, Dr. Leavell,

and Dr. Swilley arrived at Haneda Airport in Tokyo.

The visitors were entertained in missionary homes in Tokyo and officially welcomed at a fellowship meeting given at Meiji-ro-ga-oka Baptist Church. Kiyoka Yuya, pastor of the host church and president of the Japan Baptist Convention, spoke for Japanese Baptists. Dr. Leavell, spokesman for the visiting preachers, declared that they had "come to lift up Christ whose winsome grace and love would draw all men unto himself."

Missionary Edwin B. Dozier and Dr. Cauthen accompanied the evangelists as they left Tokyo to visit a few of Japan's famous sites before beginning their work.

Dr. McKay wrote of his first impressions: "Attended my first Japanese worship service. I was struck by sincerity and Scripture content of the message. All sat on floor. Ninety per cent were young people. They were attentive, reverent, responsive. After two hymns the pastor prayed and was followed by volunteer prayers: young woman in whose voice there was warmth, love, and emotion, young man of strength and sincerity.

"The plans for congregational participation in preparing for the preaching mission amazed me. From the congregation of one hundred, 45 teams were going out two hours per day for three days in house to house calling to distribute 10,000 leaflets and put up 500 large posters.

"The faces of the congregation were alight with new life and enthusiasm."

Stripling Returns To State



Claude W. Stripling

Claude W. Stripling, who for the past three years has been the pastor of First Church, Kountze, Texas, returns to Arkansas, his native state, to assume the pastorate of First Church, Norphlet.

Pastor Stripling is an A.B. graduate of Ouachita College, class of '45, and a B.D. graduate of Southwestern Seminary, Fort Worth, Texas.

During his pastorate at Kountze, 150 members were received into the church, 73 of whom were received for baptism. The church budget increased from \$5,000 to \$13,000 per year. Also during this pastorate, Mr. Stripling led the church in the erection of a Youth Building at a cost of \$4,000 and the purchase of a pastor's home at a cost of \$9,500, the former parsonage being used for Sunday School purposes.

Other additions to the physical facilities of the Kountze church include a church bus, Hammond organ, movie projector, public address system, pianos and office equipment.

Alzheimer Church Has Good Revival

First Church, Alzheimer, and Pastor Russell K. Hunt, had the services of Pastor John Martin, Webb City, Missouri, in a revival meeting, recently. Pastor Hunt directed the singing. There were twelve additions to the church by baptism and five by letter. One person surrendered for special Christian service.

Pastor Hunt says, "Mr. Martin is awaiting the leadership of the Lord to another pastorate. I can heartily commend him as a man of God. He may be contacted at 308 Ball Street, Webb City, Missouri."

Glendale Church Going Forward

Glendale Church and Pastor A. D. Kent had the services of D. O. Stuckey, Oak Grove, in a revival meeting which resulted in 12 additions to the church; six for baptism and six by letter.

A building program is in progress Glendale; the church is being rock-veined and the pastor's home is near completion. Pastor Kent says, "We had just finished paying out of debt on the building program at Oak Grove (his former pastorate), we came here and jumped right into another building program; but if that is what the Lord wants, that is what we want to do."

Carlisle Pastor



L. G. Gatlin

The work at First Church, Carlisle, is advancing with commendable speed as is evidenced by the purchase and installation of an organ recently, and by the vote of the church to pay the sum of \$100 on the honor debt of Arkansas Baptists.

There have been five additions to the church by letter since Pastor Gatlin came to the Carlisle church just a few weeks ago. Pastor Gatlin remarks that he will check these new additions to the church membership with the budget subscription to the **Arkansas Baptist** to see that they receive the paper without delay.

Announcements

Dr. S. W. Eubanks, former president of Ouachita College, is now residing at 722 Battery Street, Criner Apartments, Little Rock. Dr. Eubanks is available for supply work, revival meetings, interim pastor, and such services as churches and pastors may desire.

Pastor L. D. Eppinette, East Avenue Church, Springfield, Missouri, and formerly a pastor in Arkansas, will be vacationing in Arkansas soon and will be available for pulpit supply on Sunday, October 14. Any church or pastor desiring the services of Mr. Eppinette October 14 may contact him at Bearden, in care of P. D. Hollis.

Seminary Enrolls 637

The New Orleans Baptist Theological Seminary enrolment is exactly 100 higher than it was this time last session, with 637 having matriculated.

Twenty-six states are represented, with nine students from outside continental limits of the United States. Mississippi leads with 144, followed by Louisiana, 123; Alabama, 65; Florida, 55; Georgia, 41; North Carolina, 33; Tennessee, 28; South Carolina, 27, and Arkansas, 20.

Chile sent one from South America, a Christian journalist; Germany sends a musician who has surrendered to preach since coming to the Seminary; Hawaii, two preachers; China, three preachers; Alaska, a preacher, and Canada, a preacher, now pastor in Alabama.

Pastor At Amity



Edward Anderson

Pastor Edward Anderson assumed his duties as the pastor of Amity Church last June 11. Since coming to the Amity Church, there have been 43 additions to the church membership, 26 on profession of faith and 17 by letter.

The education building has been remodeled and plans are under way for the erection of an additional education building. The church recently voted to allocate ten per cent of the gross income to the Cooperative Program.

During the six year ministry of Pastor Anderson at Piney Church, prior to going to Amity, he witnessed more than 200 professions of faith, he led the church in the erection of an education building, a pastor's home, and a new auditorium of brick and tile structure. The old auditorium was converted into Sunday School facilities.

During Pastor Anderson's ministry at Piney Church, the Sunday School attendance increased from 40 to 240.

West Side, El Dorado Receives 53 in Revival

West Side Church and Pastor Lonnie Lasater had the services of Evangelist Fred Cherry, Oklahoma City, in a revival effort September 9-23, which resulted in 53 additions to the church membership. Mark Short Sr., Arkadelphia, directed the music.

During the three year pastorate of Mr. Lasater with West Side Church additions have averaged more than one hundred each year. A three story education building, constructed of buff brick, has been erected at a cost of \$79,000. Work has begun on the second unit of the new plant, an auditorium to seat 834 people.

Revival At Strong

Pastor R. O. Ekrut and First Church, Strong, had the services of Dr. T. L. Harris First Church, Camden, in revival services September 16-23.

The pastor directed the music. There were seven additions to the church, six of whom were received by baptism. Pastor Ekrut says that this "was our best revival during our almost five years here."

He also commends Doctor Harris of Camden, "who preached with mighty power."



Dr. Porter Routh, Nashville, new executive secretary for the Executive Committee and treasurer for the Southern Baptist Convention, is briefed on some Convention matter by Dr. Duke K. McCall, Louisville, retiring Secretary, and new president of the Southern Theological Seminary. — Baptist Press News

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Christian Horizons

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By Religious News Service

French Assembly Passes School Aid Bills

State aid for France's Roman Catholic schools was finally approved in Paris, when the National Assembly voted favorably on two measures which came before it for second reading.

The first bill, which was passed by a vote of 378 to 236, gives indirect aid to Catholic schools by making State scholarships available to students enrolled in these institutions.

The second bill, on which the voting was 327 to 251, grants direct aid to Catholic families by an allotment to the parents' associations.

Court Bans Religious Garb In New Mexico Schools

In a unanimous opinion, the New Mexico Supreme Court banned the wearing of religious garb in the public schools of the state. It did not, however, bar members of religious orders from serving as public school teachers.

At the same time, the high court upheld District Judge E. T. Hensley in enjoining 124 specified brothers and nuns from serving as instructors in public schools on the grounds that they taught religion. Judge Hensley's decision had barred 139 religious from teaching in the state's tax-supported schools. The Supreme Court dismissed the injunction against 15 nuns, declaring "there was no evidence to support a finding that they taught religion."

The court's opinion, written by Justice James McGhee, declined to direct the "blanket" injunction against all members of Roman Catholic orders sought by a group of Protestant residents of Dixon and other New Mexico communities.

"In reaching these decisions," Judge McGhee said, "we are not unmindful that members of the religious have served as teachers, and have in the past rendered fine service. The fact that they were teaching religion in the public schools in violation of the state and federal constitution was well known to school authorities, both local and state—by them condoned and in many cases encouraged."

There are no Catholic religious teaching in the state's public schools at this time. Last April, Archbishop Edwin V. Byrne of Santa Fe announced that he would not renew their teaching contracts.

The court praised the archbishop and declared that the people are "indebted" to him for taking religious training out of the public schools, and "not to the public school officials charged with such duty."

The ruling upheld the lower court in barring public school classes from church-owned buildings, in prohibiting the transportation of parochial school pupils in public school buses, and in prohibiting the distribution of free texts to parochial schools.

Archbishop Byrne also announced last April that church property would no longer be used for public school purposes in New Mexico. His announcement followed a declaration by the state board of education that under a new policy it would not rent

any building owned by a religious group for public school purposes except under "exceptional circumstances."

As regards transportation to parochial schools, a law passed by the 1951 legislature permits the transportation of parochial pupils in public school buses. This law was not an issue before the court.

Following the Supreme Court ruling, Charles Witt, director of the textbook division of the state education department, said the distribution of free textbooks to religious and private schools had been stopped pending action by the state education board. The textbooks were being distributed to parochial schools by the state under an interpretation by Attorney General Joe L. Martinez.

House Exempts Church Papers From Postal Increase

The House passed a bill increasing second-class mailing rates by 30 per cent but exempting all religious publications from the increase.

Included in the exemption are Sunday School papers and religious instructional material that are published privately for profit.

Since the Senate earlier voted to exempt both non-profit and private religious publications from the second-class rate increase, it appears certain that church publications will face no rise in their mail rates.

Japan Baptists Double Numbers in Year

Japanese Baptists have doubled their numbers within a 12-month period, the Southern Baptist Foreign Mission Board has announced.

Eleven new churches have been admitted to the Japan Baptist Convention, bringing the total to 43. A 25 per cent per capita increase in giving was reported.

The board attributes the unusual growth of the denomination in Japan to a preaching mission conducted last fall by four Southern Baptist leaders.

Klan Denounced Following Dynamiting of Church

The Ku Klux Klan was denounced from a pulpit in Walhalla, South Carolina, as proclaiming "the same bigotry, prejudice, and intolerance that Hitler vomited."

The denunciation was made by A. L. Tubbs, Presbyterian minister, who said: "Our troops have fought bloody wars to conquer dictators intolerant of the ideals and ideas of peoples, and this fight must be carried on the home front against the Ku Klux Klan."

Mr. Tubbs issued his attack following the explosion of a dynamite charge at a Negro church in Swansea, South Carolina, where members of a white congregation were conducting a vacation Bible school.

This incident was blamed on the Klan by the pastor of the white church (Swansea Baptist) who said that he and members of his congregation had received threatening communications from the Klan regarding the conduct of the classes.

A Smile or Two

"The new baby has its father's nose and its mother's eyes."

"Yes, and if grandpop doesn't stop leaning over the crib, it's going to have his teeth."

The husband drew up his chair beside his wife's sewing machine. "Don't you think you're running it too fast?" he asked. "Look out! You'll sew the wrong seam! Mind that corner, now! Slow down; watch your finger! Steady!"

The wife, quite amazed, looked up at him and asked: "What is the matter with you? I've been running this machine for years. I know how to use it!"

"Well, dear," replied the husband, "I thought you might like me to help you like you help me drive the car."

—Exchange

Neighbor: Son, your father comes home every evening and bathes and shaves and eats supper and then leaves home, what does he do?

Little Boy: That's what mama wants to know.

—Exchange

She (gushingly)—Will you love me when I am old?

He—Love you? I shall idolize you. I shall worship the ground under your little feet. I shall—um—er—You are not going to look like your mother, are you?

The camp counselor was explaining the rules of a new game.

"If the enemy calls your number from his side of the battlefield," she said, "you must be a 'dead man' immediately. Drop just where you are and lie still."

Ten minutes later, came an agonized whisper from the youngest camper:

"Please may I move now? I'm a dead man, but I'm on an ant-hill!"

A small boy had taken his mother's powder puff and was in the act of powdering his face when his small sister, aged five, snatched it from him.

"You mustn't do that," she exclaimed. "Only ladies use powder—gentlemen wash themselves!"

—Copied

Seen in the "Lost and Found" column of the San Diego Union-Tribune:

"Tan leather wallet—containing pictures, personal papers and \$350 currency. Finder may keep the pictures, the personal papers and the wallet, but I have a sentimental attachment to the money."

—Quote

"Why does a woman say she's been shopping when she hasn't bought a thing?" a husband asked his wife.

She replied: "Why does a man say he's been fishing when he hasn't caught anything?"

—Quote

This little story is now going the rounds in Paris:

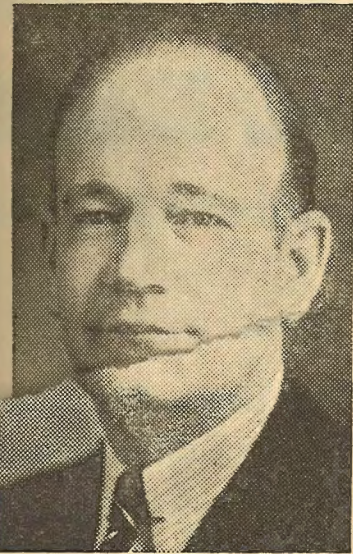
"What is the difference between a rich American and a poor American?"

"A poor American washes his Cadillac himself."

—Quote

News From Baptist Press

Another Layman Succeeds Routh As Statistics Secretary



J. P. Edmunds

Another layman received leadership recognition when J. P. (Jake) Edmunds, Nashville, was named secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board recently.

Active in Baptist denominational work since his graduation from Stetson University, DeLand, Florida, in 1926, Edmunds succeeds another layman, Dr. Porter Routh, who is now executive secretary of the Executive Committee of the Southern Baptist Convention.

Mr. Edmunds has been with the Sunday School Board in Nashville since 1937, and came to his new post from the position of Secretary of Co-operative Field Promotion of the Sunday School Department and an associate editor of *The Sunday School Builder*.

Before coming to Nashville, he was a leader in state Sunday school and Training Union work in Florida, Tennessee, and Arkansas. He served nine years as state secretary of the combined Sunday School-Training Union Department of Arkansas.

Northwestern Crusade Nets 420 Increase to Southern Baptist Churches

A recent simultaneous crusade of Southern Baptist churches in Washington and Oregon added 420 new members and doubled the membership of several churches, reports Paul A. McCasland, Department of Evangelism secretary.

Of the total new members, 227 joined by baptism and 178 came from other Baptist churches by letter. Seven dedicated their lives for special service in religious work and twenty-one made other professions. Fifteen united with churches by statement.

McCasland reports increased attendance in Sundays schools and Training Unions during the crusade also.

Thirty-eight churches and four missions in the northwest area participated in the simultaneous campaign.

Southern Baptists Second In American Bible Society Gifts

Figures released by the American Bible Society Bible House in New York show that Southern Baptists are second in gifts to the Society during the first half of 1951 but that the \$41,389.69 given thus far is \$6,017 less than the amount contributed for the same period in 1950.

Of the forty-two denominations contributing, twenty-four show a let-down in 1951 giving. Total receipts through June from all denominations were \$384,175, an increase of \$26,077 over last year.

Contributions to the American Bible Society should be made through the local churches. Treasurers should send the gifts through the state mission offices in the regular manner.

Mercer University Extension Program Opens 20 Centers

Twenty centers for training of Baptist ministers and laymen in Georgia are being established this fall by the extension department of Mercer University in Macon.

A goal of thirty such educational centers is projected for the 1951-52 school year, according to Dr. Guy N. Atkinson, director of the extension program. He recently announced the location and faculty for the twenty centers already operating. One of the centers is for Negro students.

Last year twenty-nine centers enrolled 414 ministers and 571 laymen in their courses. The classes are taught at night.

—000—

Senate Committee Unanimously Approves Hospital Funds Bill

The Senate Committee on District Affairs, without a dissenting vote, has reported to the full Senate the legislation which could make available some \$12 million of federal aid for hospitals in the District of Columbia, including two Roman Catholic institutions and one Episcopal hospital and one Methodist hospital.

Senator Lester C. Hunt (D-Wyo.) the former dentist who has come out as an expert on crime, an advocate of doing away with senatorial immunity, and is both a Methodist and a Mason, gave the legislation a sturdy push in the full committee when he declared that private hospitals must be subsidized and need as much as public hospitals.

Only question about the legislation was raised by Senator Francis Case (R.-S. D.), another Methodist, who wanted to know why the government of the District of Columbia should not have to pay 50 per cent of the due reimbursement. He didn't persist in this line of questioning when informed by Senator John O. Pastore (D.-R. I.), a Roman Catholic, that such an amendment would likely kill the bill.

Senator Herman Welker (R.-Ida.), the great economizer who is always talking against increasing federal controls, didn't put up a peep against the legislation.

Glenn L. Archer, executive director of the Protestants and Other Americans United for Separation of Church and State (POAU), has declared that if the legislation is passed, it will be challenged in the courts as unconstitutional and will be carried all the way to the Supreme Court, if necessary.

—The Washington Religious Review

Catholics Lead In D. P. Immigration

Of the 258,105 displaced persons who had arrived in this country up to August 10, eighty per cent of the displaced persons of "German Ethnic Origin" were Catholic and forty-five per cent of the displaced persons admitted under section 2 of the D. P. Act were of that faith, according to a report released by the Displaced Persons Commission.

A statistical breakdown follows—

Total arrivals to August 10, 1951, Eligible Displaced Persons, Section 2, 256,643 persons. Religious affiliation: Catholic, 114,681, 45 per cent; Protestant, 88,061, 34 per cent; Jewish, 50,809, 20 per cent; Other and Unknown, 3,092, 1 per cent.

Total arrivals to August 10, 1951, persons of German Ethnic Origin, Section 12 (a), 1,462. Religious affiliation: Catholic, 1,173, 80 per cent; Protestant and Orthodox, 289, 20 per cent.

There are several reasons for the low percentage of Protestants and Baptists among the displaced persons who have arrived, according to Charles R. Gage, Southern Baptist Displaced Persons resettlement director. "In the first place, only three out of ten displaced persons in the camps are Protestant, and it is only natural that this percentage should be reflected in the total number of displaced persons resettled. In the second place, Protestants in general, and Baptists in particular, have been slow in providing the necessary assurances to help their brothers and sisters in Christ to immigrate."

A number of Baptist displaced persons are still in the camps in Europe and anxiously watching the calendar as the end of the displaced persons program approaches. They are wondering if Baptists in America will respond in time with the necessary assurances of jobs and housing, to help them get a new start in life. The number of displaced persons in the camps is greatly reduced now, and the Displaced Persons Office is no longer able to nominate persons to fill all opportunities offered. No more single women are available as domestics and only a few are available as farmers. Shoemakers, locksmiths, and other tradesmen are anxiously waiting for a chance, however. Write Southern Baptist Displaced Persons Office, 2940 Napoleon Avenue, New Orleans, Louisiana, for further information. Do it today, please!

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Dedicate Seoul Chapel To UN Soldiers

An interdenominational chapel was dedicated in Seoul, former South Korean capital, to the memory of United Nations soldiers who lost their lives in the Korean conflict.

The chapel was designed and built by Korean workmen and enlisted men of a United States Army engineer battalion, and was formally opened by Chaplain John Simpson. Special music for the dedication was provided by a choral group made up of servicemen.

Correction Associational Meeting

Delta Association will meet on October 23-24, and not on the date reported earlier in the Arkansas Baptist.



B. L. Bridges



L. E. Coleman



W. Dawson King

Presenting
The Executive Board of the Arkansas Baptist

Baptist Building, 403 West Co

Creation, Authority And Responsibilities

The Executive Board of the Arkansas Baptist State Convention is constituted and empowered by the Convention as its business and legal agent to administer the affairs of the Convention. The authority for its creation is found in article VI of the Convention's constitution, quoted as follows:

ARTICLE VI. — THE EXECUTIVE BOARD

Section 1. This Convention shall elect a Board of Trustees as provided for in the Convention's charter. This Board shall be known as "The Executive Board of the Arkansas Baptist State Convention." This Board shall be composed of fifteen (15) members chosen from the state at large, and one additional member from the bounds of each co-operating Association, and the President of the Convention for the duration of his term. No member of this Board shall hold any remunerative office under the Convention or any of its Institutions. One-third of this Board shall be elected annually to hold office for three years, and twenty (20) members shall constitute a quorum.

Section 2. The Executive Board shall be constituted and empowered by the Convention as its business and legal agent to Administer all business Committed to it by the Convention, and to employ such paid agents as it may deem necessary in carrying out the missionary educational, benevolent and financial enterprises of the Convention. The Executive Board shall raise, collect, receive and disburse all the funds of the Baptist Cooperative Program, both State and Southwide. The Office of the Executive Board shall be a clearing house for administering the business affairs of the Convention, and a headquarters for Baptist information. Its books, records and files shall at all times be open for the reference and inspection of any co-operating church who may desire to examine them.

Section 3. The Executive Board shall render to the Convention annually a complete and detailed statement of all its business for the year.

The Executive Board's duties, powers and authority as the legal agency of the Convention is found in the By-Law number 3 of the State Convention, as follows:

3. THE EXECUTIVE BOARD

The Executive Board, being the legal trustees of the Convention, shall be empowered by the Convention to administer all business committed to it by the Convention.

The Executive Board is empowered to act for the Convention between sessions of the Convention, provided that it shall never exercise any authority contrary to the expressed will of the Convention.

When any unforeseen emergency occurs in any of the affairs of the Convention, or in any of the interests it controls, that in the judgment of the Executive Board requires action before the next session of the Convention, the Executive Board shall have full authority to take such action as may seem necessary, and all interests concerned shall be governed by such action, provided the Executive Board shall make full report of all matters pertaining thereunto to the next session of the Convention for its approval, and provided further, that nothing in this article shall be construed as giving the Executive Board authority to execute any matter already committed by the Convention to any of its Boards of Trustees or its Institutions unless such Board when so commissioned shall decline to act on the orders of the Convention.

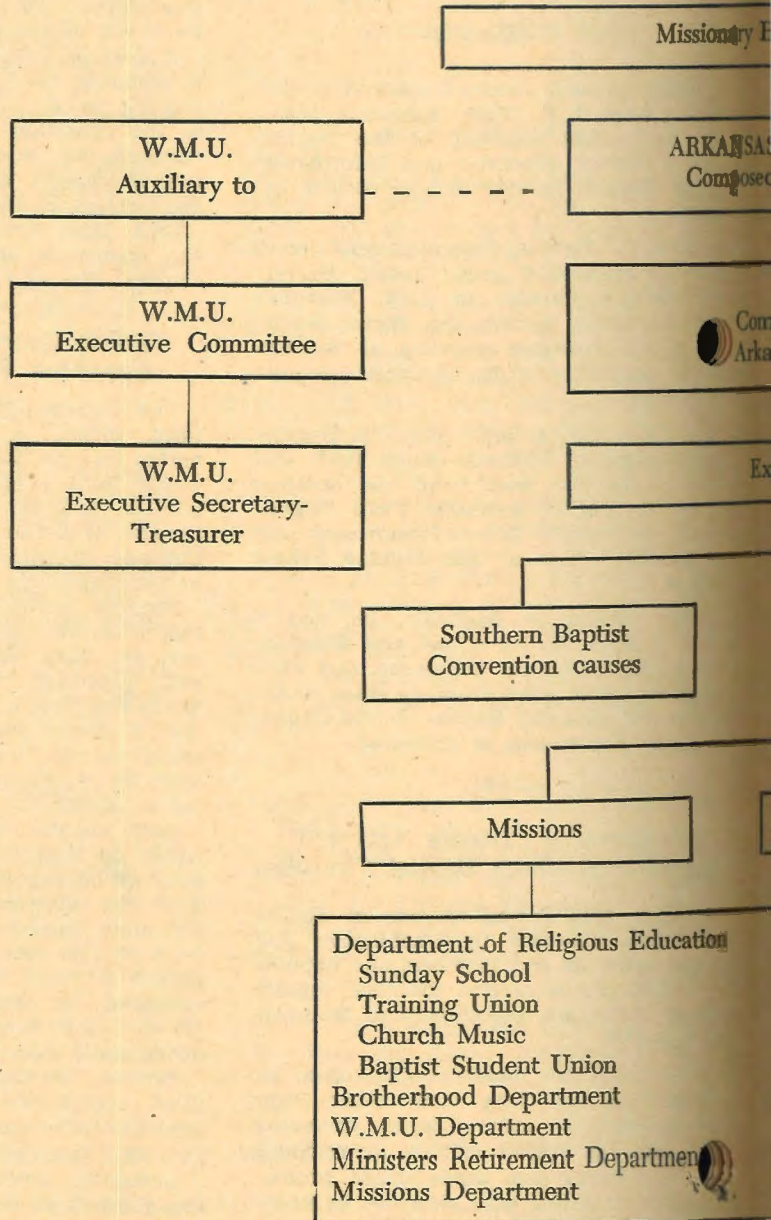
All proposals requiring the expenditure of money by the Convention, or the Executive Board of the Convention, from the annual budget, shall be considered by the Executive Board, before being presented to the Convention.

This Board shall be charged with the responsibility to have the books and financial affairs of each and all of the Boards and Institutions of the Arkansas Baptist State Convention audited annually by an accredited firm of auditors, all audits to be accessible to the Executive Board at its budget planning session, and to be included in the Institution's Report to the Convention.

Members of the Executive Board, having served two full terms of three years each shall not be eligible for re-election until as much as one year has elapsed.

**The Executive Board's Relationship
 And Its Agencies, Etc.**

The following graph pictures the relationship of the Executive Board to the Convention and fostered by the Convention:



The Executive Secretary-Treasurer

B. L. Bridges is the Executive Secretary-Treasurer of the Arkansas Baptist Convention. His work consists of promoting and co-ordinating the work of over 235,000 Arkansas Baptists in 1,065 churches. In addition to his administrative duties in the promotional field, the Executive Secretary as Treasurer of the Convention receives and disburses all monies received and/or belonging

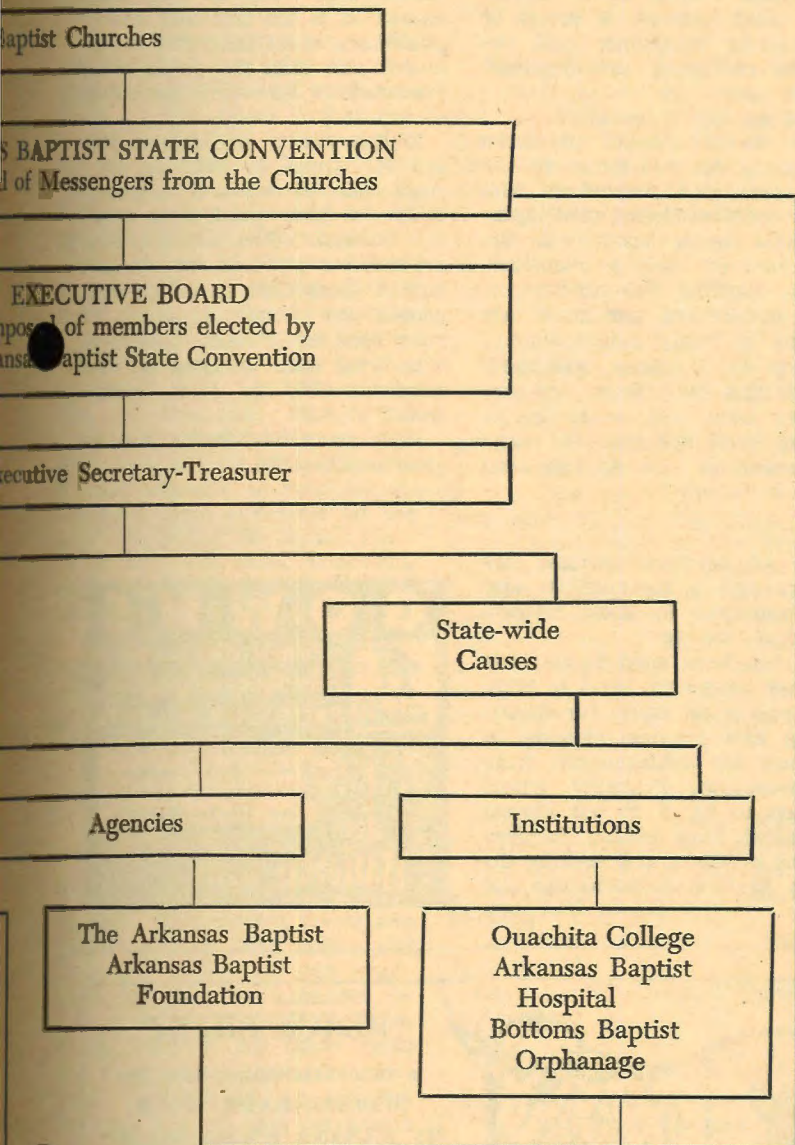
the Work of
Executive Board
Arkansas Baptist State Convention

Capitol Ave., Little Rock, Arkansas



Relationship To The Convention
Institutions and Causes

of the Arkansas Baptist Convention and to the agencies, institutions and causes supported



(All Trustees elected by The
 Arkansas Baptist State Convention)

to the Convention. His duties, being both promotional and administrative, carry him throughout Arkansas preaching, holding revivals, speaking in stewardship conferences, stimulating interest in missions as well as administering funds. His duties also demand his attendance upon many meetings of a South-wide nature each year. L. E. Coleman is Assistant Secretary. W. Dawson King is superintendent of the Ministers Retirement Plans for the state.

Administration

Administration is the work of receiving and distributing money according to the budget percentages and according to designations. It is administering the funds and executing the plans and policies of the Convention and Executive Board, bookkeeping, publishing information, distributing tracts and literature, keeping records, paying employees, and promoting the work throughout the state and the world in accordance with the instructions of the Convention. It is also a missionary agency. Every precaution is taken to see that all money goes to the cause for which it is given. If the missionary side of "Administration" were separated from the administrative work we would find that the thing that is called "overhead expenses" would amount to not more than 2%, which is a very low cost for doing anything that is worth while.

Our Plan Of Work

The plan of Arkansas Baptists for carrying on their work as heretofore outlined is the "Cooperative Program." The Cooperative Program is a plan of Mission finance adopted by Southern Baptists over a quarter of a century ago. Arkansas Baptists find in this plan a method for "Every Baptist giving to Everything Baptists support."

The Cooperative Program is co-extensive with the Great Commission. It is the Baptist way of spreading the gospel around the world — beginning at home. It is a plan by which the Baptist churches in the South co-operate with each other and put their money together to do missionary, Christian Education, and benevolent work. It is a method by which the Southern Baptist Convention and our Baptist State Conventions co-operate in raising funds for all missionary, Christian Education and benevolent work of both the Southern Baptist Convention and the State Convention. Southwide causes get 40 cents of each dollar you give.

Proposed Budget-1952

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

TOTAL BUDGET **\$876,283.33**

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DeVAULT
Young People's Secretary

October Activities

1. Mission Study:

(1) Study of **Manual of Woman's Missionary Union, Year Book and Guide Book** by at least the executive committee (including all committee chairmen, circle chairmen, etc.), preferably by the entire society.

(2) Plan for study of missions preceding Week of Prayer for Foreign Missions by all W. M. U. organizations: books (preferably the current series), places, times, and teachers.

(3) Enlist attendance of teachers and potential teachers at any associational Mission Study Institute held during the year.

2. Community Missions:

(1) Alcohol Education:

a. Use messages and plans found in **Year Book** to explain and introduce the project. Have devotional on Daniel 1. Order recommended books and start circulating.

b. Mimeograph copies of W. M. U. Moral Standards for every member to read and study. (See **Year Book**.)

(2) Evangelistic Visitation:

a. Survey community. List spiritual needs.

b. Make program of activities for whole W. M. U. for entire year.

c. Train new workers:

(a) Study **Guide for Community Missions; Every Christian's Job**; and other books on soul winning and moral standards.

(b) Work in teams—an experienced with non-experienced person.

d. Assign unchurched and newcomers and lost of community to circles or individuals for contact.

3. Stewardship:

(1) Glean for Dixie Jackson Offering for State Missions and remit according to plan of church to state W. M. U. treasurer.

(2) Annual Church Night of Stewardship.

(3) Accept District Budget apportionment.

(4) Set goal for Lottie Moon Offering for Foreign Missions.

(5) Plan for regular contributions to **Baptist Honor Debt, Southern W. M. U. Building, Narcotics Education Fund, and Orphan's Home Helper Fund.**

4. Efficiency:

(1) Adopt Standard of Excellence.

(2) Plan for Full Graded A-1 Woman's Missionary Union.

5. Reports:

(1) Quarterly to state W. M. U. headquarters, associational superintendent and associational young people's leader by October 5.

(2) Annual questionnaire on Standards of Excellence to state W. M. U. headquarters by October 10.

(3) Monthly to society and church.

6. Special Activities:

(1) Attend Annual Associational W. M. U. and General Association meetings.

(2) District W. M. U. Meeting, October 23-November 2. Attend. Urge others to attend. Plan for transportation.

7. Young People's Work:

(1) Annual Church Night of Stewardship.

(2) Begin definite planning for R. A. Focus Week, November 4-10.

(3) Begin promoting R. A. Fellowship Supper, November 19, Little Rock.

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Wanted: Humble Baptists

Probably the greatest need of Baptists today is genuine Christian humility.

Because of tremendous successes and noble achievements through recent years we are suffering from a bad case of denominational pride. Our successes are not to be explained by any special merit in ourselves. Baptists are a plain people. Our progress is to be explained by our unswerving loyalty to the Word of God.

In both churches and conventions we have fallen into the habit of comparing present records with those of former years. What we really need is to compare our achievements with the need of the communities we serve and the world in general. Such a comparison would serve quickly to deflate our ego as Baptists.

We would discover that around any Baptist church there are more unsaved and unchurched than there are on the church membership roll. In most communities we would find that there are more people out of Sunday school than attend the Sundays schools of our church and all others combined. We would also discover that many smaller denominations, whom we

Poor Mr. Smith

By JOHN J. HURT

We have never met R. Robert Smith of Philadelphia, never recall having heard of him before, and trust we may never be bothered by his words again.

He is director of advertising and merchandising for Publicker Industries, Inc., Philadelphia. And, we are just as ignorant of that firm's identity as we are of Mr. Smith.

Mr. Smith came to our attention, through reading **Editor and Publisher** the other day, in a report of his address to Wine and Spirit Wholesalers of America. That, too, is a new group for us, although we might add that its name identifies it—and we don't like it any more than we do Mr. Smith.

The ire of Mr. Smith was raised because "18 years after Repeal, 418 daily newspapers in the U. S. still refuse liquor advertising. And likewise, a dozen of our leading magazines still refuse to recognize the legalized sale of liquor."

Let's let him rave one:

"Add to that, an unwritten law among far too many of the newspapers and magazines who accept our advertising, that liquor ads must never appear in the front part of their publications. Quotas, limiting the amount of liquor advertising per issue, are the rule in many publications.

"It is as if these publishers were telling us: 'Sure, we are glad to have you with us, as long as there are not too many of you and as long as you keep in the backroom!'"

Space limitations must eliminate all that the man had to say. He called on the distillers, distributors, and retailers to "give battle and never let up until we obtain the recognition and the respect which we deserve."

And there, for the first time, Mr. Smith struck a responsive note with us. We join him in an effort, or rather as he would have it, "give battle" to "obtain the recognition and the respect which we deserve."

The "backroom" about which you complain, Mr. Smith, is far too respectable for your product and your advertising. Your product has wrecked more homes, incapacitated more people and committed more murders than bombs and shells and bullets.

We honor the 418 daily newspapers who want none of your money and wish we had their names. It is too bad that greedy publishers, more interested in the money bag than the public good, predominate to where the 418 is so small.

If Georgia is any sample you are all wrong in thinking that your task of winning respectability for your product is nearing success. You are losing ground, but not fast enough, and one of these days an enlightened people are going to enlighten your "few enlightened publishers who treat our industry on the same equality as other industries."

Fade away, Mr. Smith, and let your product die.

—Christian Index

accuse of teaching heresy, are more zealous in their efforts and more generous in their mission gifts than are we.

God has been good to Baptists and they have been loyal to Him. But there is no cause for drum-beating and trumpet-blowing to announce our achievements from the housetops. Probably where we need to be is in our closets on bended knee asking forgiveness for mistakes and seeking direction in new undertakings for Him.

—Baptist Messenger

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES






Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

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"BLACK SHEEP"

a new attendance idea for
SPECIAL DAYS. \$4.95 M.

My BANANA scheme still selling great. Write for

(1) New '52 Catalogue (2) Sensational Samples Revival Publicity (3) Samples Christmas Bulletins

Quarles Box 4556
Houston 13,
Texas

Religious Education Department

EDGAR WILLIAMSON, Director
212 BAPTIST BUILDING, LITTLE ROCK

EDGAR WILLIAMSON
Sunday School Superintendent
GEORGE H. HINK
Associate Sunday School Superintendent
MRS. B. W. NININGER, Church Music Director

RALPH W. DAVIS
Training Union Director
DALE COWLING
Student Union Secretary

Big Creek Associational-Wide Sunday School Training School

During the week of September 16, an associational-wide Sunday School Training School was held in Big Creek Baptist association. First Church, Salem, was the host church. George H. Hink, Associate State Sunday School superintendent directed an enlargement campaign at First Church, Salem, and taught the Adults in the training school.

Out of the 12 churches in Big Creek association, six churches participated with an enrolment of 66 persons. James Busby, pastor of the Salem church writes as follows: "You will be happy to know that the associational-wide training school has caught fire. The Baptist Church at Viola is taking a religious census this week. Salem Baptist Church voted Sunday night to organize a Nursery, to grade the Beginners, to organize a class for Intermediate boys, and to establish an Extension department. The teachers and officers have been secured for these classes and departments, so pray for us. We shall begin tomorrow on the basement, filling the broken places, painting the walls, woodwork, and re-arranging for all of the classes."

The other churches participating have also expressed their enthusiasm and are planning an enlarged Sunday school program within their churches.

Tournament Tracts Now Available

Intermediate Sword Drill tracts, Speakers' Tournament tracts, and Junior Memory Drill Rules and Scriptures for 1952 are now available, and may be obtained by writing to your State Training Union Director. All these drills and tournaments should be promoted intensively in all the churches this fall, and the church drills and tournaments should be conducted not later than the first part of February, 1952. The associational eliminations should be held not later than the first part of March. The associational winners will represent the associations in these drills and tournaments at the State Training Union Convention, March 14-15, 1952.

Officers Associational Training Union

Associational Training Union officers should be formally elected by the association at its annual meeting. The complete list of officers should be sent to the State Training Union director as soon as they are elected. Every effort should be made to help these officers attend the State Planning Meeting, October 29. This meeting will be held with the Pulaski Heights Baptist Church, Little Rock.

Associations Are Meeting

Church letters are being filled out to be taken to the annual meetings of the associations. Correct information should be included in letters concerning the Sunday School and Training Union enrolment. This is the only way of determining the number enrolled in Sunday School and Training Union in Arkansas.

The Percentage Is High

According to the current issue of "The Quarterly Review," 69.1 per cent of the churches of Arkansas have Training Union work. It is interesting to know that 90 per cent of the baptisms are from these churches with Training Unions; 9.2 per cent of all baptisms in Arkansas are from the 30.9 per cent of churches without Training Union work. It is also interesting to note that 89.9 per cent of the total church membership is from the churches with Training Unions.

Coming Events

October 15-16—State Sunday School Convention, Jonesboro
October 29—State Associational Training Union Planning Meeting, Little Rock
December 10—Training Union "M" Night
December 30—Student Night at Christmas.

Vacation Bible School Reports Coming in Daily

One or more Vacation Bible School reports are being received daily. A number of schools, however, have not been reported to date. Please check up NOW. If your report has not been made, won't you please mail it to your State Sunday School Secretary immediately. You will help us, we know, to glean a report of every Vacation Bible School held in Arkansas this year.

State Planning Meeting—October 29

ALL associational Training Union officers are being urged to attend the annual State Planning Meeting for associational officers which will meet with the Pulaski Heights Baptist Church, Little Rock, Monday morning and afternoon, October 29. Leonard Wedel, director of Associational Training Union work from the Baptist Sunday School Board, will be present that day to lead in conferences and discussions. Dr. K. Owen White, pastor, First Church, Little Rock, will bring the inspirational message at the meeting.

ALL associational missionaries and associational Training Union directors are urged to work together to bring two car loads of workers from each association. The Sunday School Board will care for the expense of as many as two cars from each association at the rate of three cents per mile both ways.

The purpose of the associational officers planning meeting will be to present the 1952 state and convention-wide Training Union program, and to plan its promotion. The film strip which will be used at the "M" Night meetings will be shown and "M" Night will be thoroughly discussed. ALL associational Training Union officers should make their plans to attend this important annual meeting.

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Never Had a Home

A Southern Baptist missionary in Londrina, Brazil, wrote: "In Londrina we had an all-day study course with the women. This was the first time we have ever attempted such a thing in this state.

"I feel that the women really got something from the study of the book *Filhas de Rei (Daughters of the King)*, because the next day in church the men were all asking, 'What did you do in the meeting yesterday? Our wives came home so good to us that we hardly recognized them,' or words to that effect.

"In a program which we had at the church on 'The Christian Home,' one man said, 'I don't know why I was given a part on this program. I never had what you call a home. I am an example of what an un-Christian home can produce. I have been evil and cruel, because that is all I knew. But I came to this city and here I became a Christian; here I obtained a new life and new ways and new hopes. Here, for the first time in 40 years I have learned what happiness means. To the depths of my soul I laugh out loud as I walk the streets.'"

—Baptist Bulletin Service

Figures To Inspire

Sunday, September 23, 1951		S.S. T.U. Ad
Fort Smith, First	1367	722 18
Including Missions	1682	835
Little Rock, Immanuel	972	416 8
Including Missions	1158	546
Little Rock, First	995	394 4
El Dorado, First	946	235 1
Including Mission	1027	282 10
No. Little Rock, Baring Cross	878	309 1
Including Mission	906	
Little Rock, Second	792	155 5
Fayetteville, First	677	243 31
Pine Bluff, South Side	666	213
Including Mission	714	251
El Dorado, Immanuel	588	271 7
Including Missions	638	320
Pine Bluff, First	564	169
Camden, First	549	125 1
Including Missions	790	257
Texarkana, Beech St.	548	266 1
Magnolia, Central	537	229 7
Including Mission	555	240
El Dorado, Second	530	254 2
Little Rock, Pulaski Hts.	530	151 4
Paragould, First	510	223 2
Including Missions	682	350
Malvern, First	502	143 8
Little Rock, Gaines St.	501	295 8
Crossett, First	498	220 2
Benton, First	493	110
Including Mission	585	164
Fordyce, First	471	180
El Dorado, West Side	467	161 83
Conway, First	459	168 11
Hope, First	459	88
Little Rock, Tabernacle	456	171 2
Siloam Springs, First	452	316 9
Pine Bluff, Immanuel	435	191
Springdale, First	434	241
Including Mission	547	
Little Rock, So. Highland	400	173 5
Fort Smith, Calvary	388	191 13
Rogers, First	362	136 17
Including Mission	420	
Stuttgart, First	338	205 5
Including Mission	381	238
Searcy, First	334	114 2
Texarkana, Calvary	329	132 2
Fort Smith, South Side	320	115 4
Monticello, First	313	140
Hamburg, First	306	118 1
Pine Bluff, Second	273	119
Mena, First	273	109
Fort Smith, Temple	272	291 2
Levy	267	126
Bentonville, First	267	61
Gentry, First	235	168 3
Eudora	233	59
Gurdon, Beech St.	215	94 3
No. Little Rock, First	214	74
No. Little Rock, 47th St.	207	118
Hot Springs, Piney	206	133
No Little Rock, Pike Ave.	185	94 7
Star City, First	183	59
Springdale, Caudle Ave.	178	143
Little Rock, Ironton	175	125
Augusta, First	175	72
Including Mission	195	
Fort Smith, Bailey Hill	170	112
Including Mission	201	
Nettleton, First	160	104 2
Strong, First	154	121 12
Sweet Home, Pine Grove	147	104 1
Hot Springs, Harvey's Chapel	143	118 1
Jacksonville, Friendship	143	124 1
Warren, Immanuel	140	129
Amity	137	92
Pine Bluff, Bethel	137	74
Scott, Toltec	119	72
Rose City, Calvary	117	80
Curtis	103	108 7
Little Rock, Capitol Hill	98	49
Little Rock, Woodlawn	93	49
Little Rock, East Side	90	96
No. Little Rock, Davis Chapel	71	64
El Paso	67	44
Little Rock, Pleasant Grove	66	59
Douglasville, Second	63	43
Little Rock, Bethel	52	40
No. Little Rock, People's	48	51 1
Little Rock, Markham St.	42	37
Little Rock, Pilgrim's Rest	20	

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Working With the King

We are never alone when we are giving all we have to the cause of righteousness. Workers in an English factory were amazed to discover one day that their king was working alongside them at a lathe, and had been doing so for some time without being recognized. When the news spread it sent a thrill throughout the entire plant. "The king is working with us," everybody said.

Every Christian has a right to believe that. Our efforts in behalf of right are not the only efforts that are being made.

McCall's Secretary Moves Also

By ERWIN L. McDONALD

Moving to Louisville soon to continue her duties as secretary to Dr. Duke K. McCall, new Seminary president, will be Miss Clara A. McCartt, who has served as secretary to Dr. McCall for five years in Nashville.

In Louisville recently to look over the new surroundings and find a place to live, Miss McCartt was enthusiastic over her new opportunity for service. She loves people, particularly Baptists, and she has the highest regard for her "boss."

A native of Tennessee, Miss McCartt, an attractive red-head, has been working for Southern Baptists about fifteen years. She went to her Nashville position from Memphis, where she served for some time as secretary to the pastor of First Baptist Church, Dr. R. Paul Caudill.

First Church, Memphis, is the home church of Dr. McCall, and it was there that Miss McCartt met him. She recalls that he was well spoken of by those who had known him from his boyhood and always in demand as a guest preacher in his old home church. After her years of service as Dr.



Miss Clara McCartt

McCall's secretary she believes the confidence of Dr. McCall's church in him is well founded.

Miss McCartt studied at Northwestern University.

Living with Miss McCartt is her mother, Mrs. Zillah Hall McCartt. They will have an apartment in Foster Hall, 2901 Meadowlark Avenue.

Praises Rural And Small Town Churches

R. A. HILL, Rural Evangelist

As a state and rural worker I have occasion to be associated with town and rural churches in Arkansas. I do not believe you could find a more unselfish group anywhere on earth. My work takes me into different states in Schools of Missions and supplementary revivals, and of course, we naturally compare men with men and churches with churches in and outside our state. The comparison is always favorable to Arkansas.

Many times after showing the mission film in a School of Missions and telling about our progress, people of other states have said, "I wish we had a program like that in our state." Then we have occasion to say, "The program is a success because of the leaders; associational missionaries and pastors are whole heartedly sponsoring it and our people are joyfully accepting it."

Men like Kelly at Yellville, Poole at Marmaduke, Funderburk at Cotter, Chandler at Hoxie, McEwen at Deason Lake and Cane Island, Miles at Childress Chapel, Abee at Hardy, and many others are doing outstanding work. The men who serve the small town and rural churches are there because God placed them there and not because they are not capable of filling larger positions. These men are happy and their people appreciate them and are happy and contented. It is tonic for the soul to be a fellow-servant with them and to enjoy their fellowship in revivals.

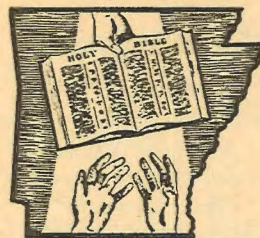
My own work in revival meetings this year has been fruitful. This is made possible because of the constructive leadership of the pastors before the meetings began. I deeply appreciate the pastors of the larger churches, and it is through them and their churches that a greater portion of the finances comes to carry on the state mission program. But I want also to say, "Thanks be unto God for the men who, in a measure, are making a greater sacrifice and contribution to the Kingdom of God, the rural and small town pastors."

We have just come from a meeting at Childress Chapel which resulted in 30 additions to the church, 23 of these came upon profession of faith. J. O. Miles is their pastor. They are now planning a new and beautiful church building. This is but one report out of many. Thank God for His blessings to us in rural Arkansas.

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All Active

A minister was once asked by an old-time friend, whom he met in a distant city, "How many members do you have in your church?" "One thousand," the preacher replied. "Really!" the friend explained. "And how many of them are active?" "All of them are active," was the response. "About two hundred of them are active for the Lord; the balance are active for the Devil."



Department of MISSIONS

C. W. Caldwell, Superintendent

Revolving Loan Fund For New Churches

For some time I have been thinking about Arkansas Baptists setting up a revolving loan fund for rural church buildings and the new churches organized in the cities. It seems to me that this would be a good undertaking for the Foundation Department. I talked to Dr. John D. Freeman about it and he was interested, but soon gave up the place as Secretary of the Foundation.

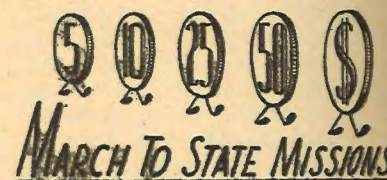
Last spring I mentioned the idea to our missionaries during our Hot Springs retreat. My suggestion to them was that I believe we could find one hundred people who would be willing to place one thousand dollars each in such a fund. Later some of the missionaries began to inquire if such a program would be launched. They stated that they had some laymen who were interested in such a plan and would likely give a thousand dollars to it. It had been my thinking that one hundred people would give one thousand each on the condition that the total \$100,000 was subscribed. This amount would then be set up as a loan fund to country churches and new ones in cities to erect new buildings.

During the Rural Church Conference at Ouachita College last June I saw a layman friend of mine in southwest Arkansas. He stated that if I ever needed a lift in some special mission project to call on him. I then told him of the idea of getting one hundred people to set up a hundred thousand dollar loan fund. He liked the idea and said that he could not give one thousand dollars but he would give five hundred.

It seems to me that such a fund is greatly needed in Arkansas. Our churches in towns can secure loans and erect nice modern buildings. But it is different with many small rural churches. The time has arrived when rural churches must build modern buildings. Too many of them today build according to the amount of money they can raise in their own membership. Consequently they do not build modern up-to-date church houses.

If these churches knew that Baptists had a fund from which they could borrow, at a low rate of interest, they would enlarge their vision of the new building. Then, too, the loan would not be available unless an adequate building would be erected.

Such a fund would certainly be a blessing to the new churches being organized which have not, as yet, established credit with the banks.



The money placed in such a fund would never be consumed. It would constantly be in use helping to erect modern church houses. The donors could have the pleasure of knowing that as long as Arkansas Baptists are in service for the Lord, their money is being used over and over again to build up better churches, and to advance the cause of Christ.

Give some thought to the idea and write us your reaction.

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Fan Mail Speaks

By DUPREE JORDAN

Just yesterday we received this letter from a young friend in Honolulu: "I want you to know the Baptist Hour has been a blessing to us here in the Hawaiian Islands, and I thank you all for this wonderful work of preaching the Gospel through radio. Also I want you to know that one of my girl friends has accepted Christ as her Savior through your ministry over the radio and through your prayers and ours."

The hearts of all of us here at Baptist Radio Center were gladdened some days ago to receive the following letter from a seven-year-old boy down in Florida: Dear Baptist Hour, I would like to tell you how much you have meant to me. You helped win me to Christ." We rejoice in the good news of that letter, and know you will join with us in praying for the spiritual growth of this young Christian soldier.

—The Baptist Radio Team.

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It is thrilling to contemplate that God's power is available for a church and for an individual human life. . . One of earth's most pitiable spectacles is seen when Christians depend upon human strength for accomplishing their divine task when the power of God is available.

—J. E. Lambdin.

Southern Baptist Historical Library

By NORMAN W. COX

Recently with Dr. Leon Lattimer, pastor, First Church, Greenville, South Carolina, it was my privilege to have lunch in the home of Mr. A. G. Furman, great-grandson of our Baptist immortal, Richard Furman, who graciously permitted me to examine some of his historical treasures, the chief of which is the original Morgan Edwards manuscript, written in 1772, of the history of the Baptist churches of Maryland, Virginia, North and South Carolina, and Georgia.

In 1771 when he was 48 years old, Edwards resigned the pastorate of the First Church, Philadelphia. He mounted his horse and visited nearly every Baptist church from New Hampshire to Georgia. He wrote a history of each church and of the associations to which they belonged. None of this priceless manuscript has ever been published except the section covering North Carolina. Mr. Furman is planning steps to make a copy of it available to the libraries of our Baptist seminaries, colleges and historical organizations. He has given his consent, when such copy is available, to have it properly published.

In his collection there are twenty copies of the minutes of the early years of the Charleston Association, minutes of the early years of the South Carolina Convention and other items of rich value.

Perhaps none of us personally possess basic historical materials of such value as Mr. Furman holds. However, there are thousands of Southern Baptists who have in their possession associational minutes and annuals of state conventions for the years prior to 1920. They have histories of churches and associations, biographies of Baptist preachers and teachers, letters written by Baptists in which they dealt with interests that were important to the Lord's work in their day.

The library that the Historical Commission is building cannot buy the things it needs most. They are in the homes of people.

The heads of each of our boards, institutions, and commissions are co-operating wholeheartedly to help provide what can be supplied by them for our library.

To get what we critically need, we must have the help of individuals and churches who will either deposit with us or contribute outright their historical materials of all kinds.

Each state will have in our library a section that will contain basic historical materials of that state. To what comes from other sources we want to add

the oldest pulpit Bible, the oldest communion set, the oldest hymn book, plus other items that have historical significance for that state.

For its museum the Historical Commission will need curios that missionaries have brought to this country from foreign lands. We shall want objects associated with famous Baptist personalities or churches. To mention only a few: old pewter, plated or sterling silver communion services; exceptionally old hymn books; unusually old pulpit Bibles; books that were printed between 1475 and 1800. We want books of every kind, regardless of age or subject matter, that have been written by Baptists.

This library is to acquire all that represents the vast body of Baptist thought, life, and service.

Southern Baptists are invited to share in this adventure by mailing to the Historical Commission, Southern Baptist Convention, 127 Ninth Avenue North, Nashville 3, Tennessee, whatever they have of historical materials. The Executive Secretary, Norman W. Cox, will be happy to correspond with those who have items they want to offer.

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Doubt? What a Tragedy

By R. PAUL CAUDILL
Pastor First Baptist Church,
Memphis, Tennessee

At the recent meeting of our Executive Committee, Dr. M. T. Rankin, Executive Secretary of the Foreign Mission Board, in reviewing the work of the Foreign Mission Board expressed doubt that we would be in position, financially, to appoint as many as seventy new missionaries in 1952. He stated that in all probability we would soon have to "start turning down" applications for service on the foreign field.

When I heard those words they literally sent a quiver through my frame. I thought: "Is it possible, Lord, that this shall have to come to pass on account of our lack of concern for the lost around the world?"

Unless there is an awakening on the part of Christians in behalf of world missions—an awakening greater than any we have yet known—we shall never, never, never make any appreciable impact upon our world in the name of the Lord Christ.

There is not a church to be found that could not double its offerings in behalf of world missions immediately, if the membership of that church as a whole could be awakened to a reasonable love for Christ and His commission to evangelize the world.

It Was Midnight

ANDREW M. HALL

Lake Wales, Florida

The three of us stood in the prison together — the jailor, the trusty who served twenty-one years behind bars, and I. It was the midnight hour, and I had stepped outside the conference room to allow the member to be alone with her loved one those last few moments.

It was while the three of us were standing at the prison desk that our conversation started. With a half skeptical smile the jailor said, "Well, Reverend, you are seeing the other side of the picture tonight, aren't you?"

"If you mean in contrast to white collars and perky hats on Sunday, my answer is yes." "However," I hastened to say, "I began my ministry by working in jails and institutional work and wish I could do more of it." The trusty nodded approval, and the jailor frowned.

"Don't believe in jail house religion myself — not permanent

enough." At this point the trusty interrupted—"Well, I know of a case where a man was saved in jail and is now a successful Evangelist." "And I once had a very close friend who came out of one of our services in another state," I added.

We arrived at the conclusion that it doesn't matter so much about the place of one's religious experience as it does about the genuineness of it. Some of the greatest epistles known to men originated in jail cells. And then I also recalled an experience long ago where even a jail keeper was saved and bathed the Apostles' stripes at an unearthly hour.

During our twenty minute conversation three more prisoners were added to the registry for drunkenness. And one woman wept in her embarrassment. I thought what a pity she couldn't have wept over her unwieldy and staggering condition.

Missionaries View Shinto Festival In Japan

By GLADYS NELSON

I wondered if I were in Africa or Japan as we drove down the street the other day during the Shinto Festival week, for I had never known Japan had such primitive rites. A large shrine on two poles was being carried on the shoulders of about twenty or thirty men, scantily clad, who were dancing savagely down the street crying, "Washoi, Washoi," a chant corresponding to "Hurrah, hurrah!" The men's faces were covered with rice powder and paint, and their heads were covered turban-fashion with towels. Policemen were directing the traffic around the activities which were moving slowly down the middle of one of the busiest streets in Tokyo. The men had worked themselves into such a frenzy with their staggering dance and heavy load that others along the sides, in front, and behind were fanning them with huge paper fans.

The stores and other buildings along that street were gaily decorated with lanterns and all the women and children were wearing their brightest colored kimonos, for it was a time of merry-making as well as a religious rite. As we drove a little farther, we saw the part the children were playing in the parade. Beside a miniature replica of the scene of the adults, the children, all dressed alike, and with turban-like covering on their heads to give them strength and energy for the strenuous ritual, also had a drum made from a large beer barrel painted black which they were pulling along the street on a cart by two long ropes. The

fifty or sixty children marched gaily along to the rhythm of the drum beat, pushing and shoving each other for a place on the rope nearest the sacred carriage. On-lookers were also shouting and clapping their hands as the children carried their god down the street. As we watched the procession which was beginning to appear quite out of hand our hearts went out to the people who were vainly seeking to satisfy the craving of their hearts for a higher spiritual power. There were many such processions along that street that day as each particular group participated. Today as I write I can look out of my window and see the same procedures and hear the loud chant as the people in our own neighborhood observe the ancient festivities.

If we as Christians put ourselves into the task before us as the pagan religions do perhaps we could show more of these people the true God through His son, Jesus Christ. I can better understand how Jesus must have felt when He looked out over Jerusalem and having compassion, wept over the multitudes who did not know Him.

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The world is in desperate need of a divine Savior. It has tried everything else and failed. It is engulfed in a conflict which may well prove to be the death throes of civilization as we know it. A few people are deeply concerned, but the majority are still complacent and inactive.

—K. Owen White.

Arkansas Calendar Of Activities--1952

JANUARY

- 14 Statewide Evangelistic Conference, Baring Cross Church, North Little Rock, January 14-16
- 28 W. M. U. Day of Prayer for Community Missions
- 31 Vacation Bible School Clinic, Little Rock, January 31-February 1
Special or group emphases for the month:
7-11—Bible Study Week
27-February 1—Brotherhood Regional Meetings
Church Schools of Missions
Theological Seminaries and W. M. U. Training School

FEBRUARY

- 11 Associational Denomination Rallies, February 11-22
- 29 Intermediate G. A. House Party, February 29-March 2
Special or group emphases for the month:
10-16—Y. W. A. Focus Week

MARCH

- 3 W. M. U. Week of Prayer for Home Missions, March 3-7
- 14 State Training Union Convention, First Church, Little Rock, March 14-15
- 28 Youth Choir Festival, Ouachita College, Arkadelphia, March 28-29
- 30 Home and Foreign Mission Day in the Sunday School and Offering
Special or Group emphases for the month:
Home Missions
Training Union Study Courses (avoiding week of prayer)
9-23—Northeast Arkansas Simultaneous Revivals

APRIL

- 1 State W. M. U. Annual Meeting, El Dorado, April 1-3
- 6 Youth Week in the Churches sponsored by the Training Union, April 6-13
- 13 Easter Sunday
- 17 Administration and Finance Committee meeting, April 17-18
- 24 State Brotherhood Convention, April 24-25
Special or group emphases for the month:
Doctrine
Christian Literature and Church Libraries
6-13—Southeast and Northwest Arkansas Simultaneous Revivals
13-27—Southwest Arkansas Simultaneous Revivals

MAY

- 5 Associational Missionaries Retreat, Lake Hamilton, May 5-7
- 11 W. M. U. Annual Meeting, Miami, Florida, May 11-13
- 14 Southern Baptist Convention, Miami, Florida, May 14-18
- 27 State W. M. U. Executive Board Meeting, Little Rock
Special or group emphases for the month:
4-11—Christian Home Week
11-17—G. A. Focus Week
25-30—Brotherhood Regional Meetings

JUNE

- 2 Rural Church Conference, June 2-5
G. A. Camp, Ravenden Springs, June 2-7
- 9 R. A. Camp, Ravenden Springs, June 9-14
- 22 Christian Education Day
Special or group emphases for the month:
Vacation Bible Schools
Christian Education
Relief and Annuity Board (and offering for relief of aged Ministers).
12-18—Y. W. A. Camp, Ridgecrest, North Carolina

JULY

- 1 Arkansas Baptist State Assembly, Siloam Springs, July 1-9
- 14 Executive Board Meeting, July 14-15
Junior R. A. Camp, Ferncliff, July 21-26
- 21 Intermediate R. A. Camp, Ferncliff, July 21-26
- 26 State B. W. C. Conference, Ferncliff, July 26-27
- 28 Intermediate G. A. Camp, Ferncliff, July 28-August 1
Special or group emphases for the month:
Ridgecrest, Glorieta, State Assemblies, and Camps

AUGUST

- 1 Y. W. A. Camp, Ferncliff, August 1-3
- 4 Junior G. A. Camp, Ferncliff, August 4-8
- 11 Junior G. A. Camp, Ferncliff, August 11-15
Special or group emphases for the month:
Ridgecrest, Glorieta Assemblies and State Camps
7-13—W. M. U. Week and B. W. C. Conference, Ridgecrest
10-16—Sunbeam Band Focus Week
14-20—Young Men's Mission Conference, Ridgecrest, N. C.
14-20—Brotherhood Week, Ridgecrest, N. C.

SEPTEMBER

- 1 Student Week at Siloam Springs, September 1-5
- 2 State Sunday School Associational Leadership Conference
- 15 W. M. U. Day of Prayer for State Missions
- 18 "B" Night, Associational Sunday School Rallies
Special or group emphasis for the month:
Church Music

OCTOBER

- 12 Southwide Layman's Day
- 13 State Sunday School Convention, October 13-14
- 26 State Missions Day in the Sunday School and offering
- 27 Associational Training Union Leadership Conference
State W. M. U. Executive Board Meeting, October 27-28
Special or group emphases for the month:
Sunday School Training Courses
State Papers and Missionary Magazines
Stewardship, Tithing, Cooperative Program

NOVEMBER

- 17 State Brotherhood Night, Little Rock
State R. A. Fellowship Supper, Little Rock
- 18 Arkansas Baptist State Convention, Little Rock, November 18-20
(This date subject to approval of Convention)
- 30 W. M. U. Week of Prayer for Foreign Missions, November 30-December 4
Special or group emphases for the month:
Thanksgiving Offering for Bottoms Baptist Orphanage
9-15—R. A. Focus Week

DECEMBER

- 1 Executive Board Meeting
- 8 Training Union "M" Night
- 25 Christmas Day
- 28 Student Night at Christmas
Special or group emphases for the month:
7-12—Regional Brotherhood Meetings

My Shepherd

The Lord is my Shepherd, He makes me repose
Where the pastures in beauty are growing;
He leads me afar from the world and its woes,
Where in peace the still waters are flowing.

He strengthens my spirit, He shows me the path
Where the arms of His love shall enfold me;
And when I walk through the dark valley of death,
His rod and His staff will uphold me.

—John Knox

A Father Builds

By profession I am a soldier and take pride in that fact. But I am more proud, infinitely more, to be a father. A soldier destroys in order to build; a father only builds, never destroys. The one has the potentialities of death, the other embodies creation and life.

While the hordes of death are mighty, the battalions of life are mightier still. It is my hope that my son, when I am gone, will remember me not from the battles, but in the home, repeating with him our simple daily prayer, "Our Father, who art in heaven."

—Douglas MacArthur
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Need a stimulant? Try sun, wind, weather.

—The Voice

Not Your Own

I make no apology for lifting the scriptural standard of giving to Christian people, "for I seek not yours but you." In my experience as pastor, I have never known a Christian who read his Bible regularly, prayed daily, attended church faithfully, and tithed his income who was unhappy. Take that statement for what it is worth and check up on it from your own observation.

How much should you give? The proportion of your income which the Bible says belongs to God. "The tithe is the Lord's."

—Fred F. Brown

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Abraham, God's Pioneer

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.

If Abraham were living today, exactly the same person he was four millenniums ago, he would probably go through the world unnoticed and unknown. Yet he was the greatest pioneer the world has ever known. He did not go forth with an army and navy to conquer nations, yet he became the head of the greatest fraternity and the most lasting one that men have seen when he became the "father of the faithful."

Abraham conquered, but his weapons were faith in God and obedience to His commands. Three great divisions of the earth's population look back to Abraham with pride, love or reverence; to the Christian he is the head of the household of faith; the Jew and the Arabs look upon him as their father in the flesh through Ishmael and Isaac, as well as their spiritual father.

He was the father of an empire but it was built upon spiritual foundations. His entire army consisted of less than four hundred soldiers. He left no books, no works of art, no set of laws, but his utter consecration to God has made his name known and loved in every corner of the earth.

Abraham, The Layman

Study carefully his call in Genesis 12:1-9. From among the multitudes of men on the earth, God looked into the home of Terah, into the heart of his son Abraham, and saw in him the material He needed and He chose that one individual for one of the greatest projects a man has ever been asked to serve on: to go across the world of his day into a strange land, to live among foreign people, and to be a pilgrim father of truth and light, to build a nation that would be a chosen vessel through which all nations of the earth would be blessed.

Abraham pioneered for God as a layman. He was not a preacher nor a priest, except as the head of his own household as was the custom of his day. He represents first, the responsibility of the individual to the Lord.

God has not changed, today He looks down upon the swarming millions of people and lays His hand upon individuals both for salvation and for service. He knows each person by name; His eyes are running to and fro in the earth beholding both good and evil.

Sunday School Lesson for

October 7, 1951

Genesis 12 and 13

Abraham, The Faithful

God called Abraham to a life of separation. "Get thee out of thy country . . . from thy kindred . . . from thy father's house . . ." To the Christian He says: "Come ye out from among them and be ye separate and I will receive you." Depart from the worldly and dare to be different and become a vessel of honor in the King's household.

Abraham acted on faith. He went out not knowing where he was going, not knowing the future. And in the New Testament the Christian is told: "The just shall live by faith." We are only promised one breath at the time; now is the time to serve God, for we have no promise of tomorrow. Faith acts now, and doesn't demand to know too much about the future.

Abraham pioneered for God in a strange land, but he looked for a city which hath foundations, whose builder and maker is God. Christians today are only pilgrims on a journey, we are going somewhere; we are seeking the same city Abraham sought. And we'll receive our promises at the same time, but we must accept them first by faith, as did he.

Abraham, The Benevolent

As an individual Abraham was benevolent; when one of his brothers died, he took his orphaned nephew, Lot, gave him a home; and even protected him from his enemies after he was removed from Abraham's household.

Abraham's name is a synonym for unselfishness. When trouble arose between Lot's herdsmen and Abraham's, the latter made amends. He humbly went to Lot and said we must move farther apart, there is room for both, but we must not have family troubles. He, to whom God had given the land of promise, then gave Lot his choice of pasture land. Lot's greedy eyes looked out over the well watered plains and chose what he thought was the best. Abraham meekly took what was left. Immediately, God appeared to Abraham and instructed him to survey the whole land of Canaan—for it was his and would become the property of his children, while Lot's greed became his destruction.

Abraham, The Obedient

Abraham was faithful in his religious life. Every time he moved we read that the first

thing he did was to build an altar for his family to worship the one true God. His obedience to God was remarkable. Each time God spoke to him he acted immediately. There is no indication in the records that he ever hesitated when the Lord commanded him to do a thing, not even when he was told to offer Isaac upon the altar as a burning sacrifice. He believed God and trusted Him implicitly.

In the land of Canaan, Abraham was surrounded by heathen idolators. They may have had a reasonable standard of civilization, but they were heathen in God's sight because they worshiped idols. Abraham's life was fraught with physical dangers and even famine at times. But somebody had to pioneer for the Lord; and Abraham was chosen for that work.

Others Have Pioneered

God chose such men as Abraham for rugged pioneering because He saw in them the character that would stand the test. Abraham was a man of great courage. He chose such men as Paul to pioneer in the mission fields because He saw in Paul the unique zeal and enthusiasm that is required to get the job done. He has chosen others down through the ages because they had the qualities necessary to perform and the perseverance to accomplish the tasks given them by the Lord. William Carey is said to have preached seven years in India before his first convert was known. He struggled with poverty, he worked without equipment, among heathen people, amidst wild beasts, but he held on; he was zealous and even enthusiastic in the face of untold adversities. He pioneered for God in India.

Where is there a more pathetic, yet thrilling story than that of David Livingstone, who pioneered for God in dark Africa? He healed the sick, preached the gospel, and explored that unknown land, leaving maps and information for his successors that could not be valued in monetary terms. It took a courageous man, endued with the grace of God to endure and serve as did Livingstone. Space forbids the discussion of other great examples of the pioneers of faith who opened the way in other nations. But the day of pioneering for God has not closed.

Pioneers Still Needed

There are thousands of tribes of Indians in Mexico, South America, and possibly many in our own America who have not heard the Gospel. There are multitudes of tribes in other nations who know not our Christ. The American Bible Society recently reported over 1,700 languages and dialects who have no translation at all of any part of

the Bible. Those people cannot read other people's translations nor understand other people's speech, which means that they have most likely never heard a gospel sermon.

May the Lord give us more people who are willing to go where Christ is not known to make Him known; and may He give us more laymen, like Abraham of old, to help send workers to needy fields.

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House Built on Sand

By CHARLES A. WELLS

A house is no better than its foundations. You can build a very expensive home, have elaborate modern conveniences, luxurious furnishings, but if it does not rest on the enduring qualities of life the expensive investment will be in vain. Happiness cannot be created by material things. All over America are homes that cannot survive the inevitable storms of life for they are built on the shifting sands of physical attachment, religious indifference, and selfishness. The first waves of emotional distress or testing privation will bring disaster. A religious faith turns selfishness into selflessness, a spiritual concept of life adds something enduring to mere physical attachment. Are you building your home on sand, or on the rock of eternal values?

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Freedom is a trust. Therefore, like any other trust, we must use it or lose it. It can be neglected; it can be squandered. Since freedom is a gift, it must be gratefully received. Since freedom is an achievement, it must be sought and sacrificially possessed.

—Clifton J. Allen

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The Motion Passes

By the Editor

We call your attention to an illustration on this page. This illustration is significant for our churches as they begin to study their financial needs and the needs of the denominational program with a view to setting up a budget for the next year. You will note that the illustration represents the chairman with his gavel pronouncing that the "motion passes." Four statements in this illustration indicate the meaning of the motion which is voted by the local church congregation.

Church Budget

The very first emphasis is placed upon the local church and its budget. This is true because every denominational budget depends wholly and exclusively upon the local church budget. The allocation from the denominational budget to each agency and institution of the denomination depends wholly and exclusively upon the local church budget.

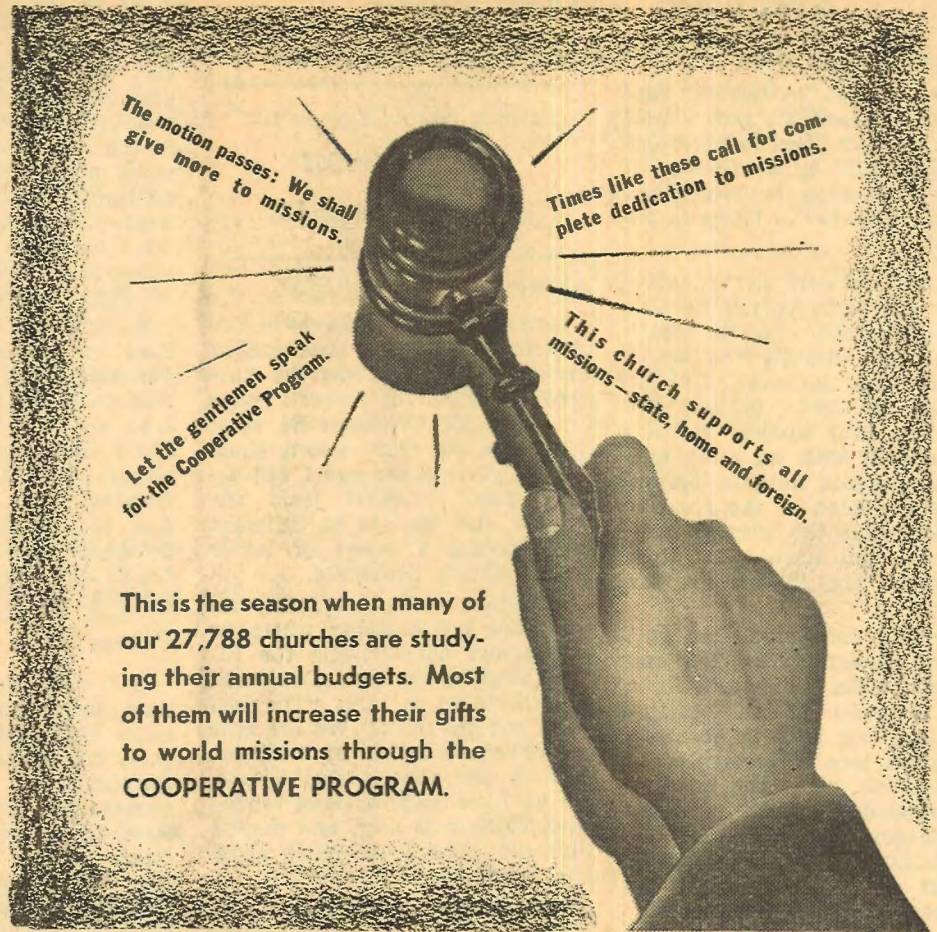
It becomes obvious, therefore, that no denominational budget can be increased and that no allocation to the various causes promoted by the denomination can be increased unless and except as the allocation in the local church budget to denominational causes is increased. The motion to increase the proportion of the local church budget allocated to the denominational causes is the key to the expansion of our denominational program in all of its phases.

"More to missions" should be the slogan of every Baptist, every finance committee, every Board of Deacons, and every church within the Southern Baptist fellowship. As suggested in the illustration already referred to, this will require a "complete dedication to missions." Without such dedication, the motion will be voted down, but when the motion is voted down, it means a vote against the commissions of Jesus Himself. He commissioned His disciples to "go into all the world;" He commissioned His disciples to "preach the gospel to every creature;" He commissioned His disciples to "teach all nations." If our people of the Southern Baptist Convention accept the commissions of Jesus as addressed to themselves, and if our 27,788 Baptist churches accept their position as the agencies to carry out the commissions of Jesus, the motion will pass and more will be given to missions.

Cooperative Program

Jesus said, "The field is the world." This includes state, home, and foreign missions. The mission program of Southern Baptists should cover the world, even as the commissions of Jesus cover the world.

The ministry of Jesus was devoted to teaching, healing, and preaching, with the ultimate purpose of the salvation of souls. The Southern Baptist program comprehends the same program, teaching, healing, and preaching, with the ultimate goal of the salvation of souls. It is a co-operative effort without any compulsion of cohesion. Every Southern Baptist must face his Lord and his own conscience with regard to his co-operation in his denominational program, which program represents the efforts of Southern Baptists to carry out the com-



missions of Jesus.

For convenience, efficiency, and equitable distribution of the funds provided by the churches for the carrying out of the commissions of Jesus, the Cooperative Program has been devised and provides the opportunity for every individual to share in the denominational program as a whole. Through the Cooperative Program, every cause sponsored and promoted by Southern Baptists receives its share of the funds provided by the churches.

It is to be hoped that "the motion passes" in every Baptist church in Arkansas.

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Glorious Responses

By DR. B. L. BRIDGES

We are trying to let the leaders in the churches know about our prayers and many of them are assuring us that they will do their best to help God answer our prayers. About 60 of our fine, hopeful, aggressive, prayerful leaders are suggesting a great forward step in our Cooperative Program undertakings for 1952. We will recommend their suggestions to the messengers of the churches when they assemble at the Convention in November. If we reach these objectives all of us will have to do better than we have been doing. But these prophets of the Lord, these "Calebs" and "Joshuas," believe that we can do it and that our people want to do it. Here is what some of them are saying: "Pastor, deacons, and finance committee will recommend \$6,000 for the Cooperative Program in 1952." This church is giving about \$3,000

in 1951. "Upon my arrival here this church was doing nothing for the Cooperative Program. I estimate that during 1952 we will give about \$800." They will do it, too. "We have already adopted our budget and have set aside \$2,400 for the Cooperative Program." This is a new church. "Our proposed budget calls for 31 per cent of the undesignated funds which if we raise the amount we are attempting will be around \$19,000 for the Cooperative Program." This church has been giving about \$15,000. "Our church has already adopted its budget and I am glad to say the amount you suggested was placed in our budget. We increased our percentage for the Cooperative Program by 33 1/3 per cent." "The matter of the increase in our mission gifts and the amount that you suggested, \$2,750, is going to the attention of the budget committee. I, as pastor, recommend that we undertake it. I hope that we can do that in our work for missions." We are not calling the names of the above churches or leaders for in some instances the budgets have not been adopted yet by the churches. We can call the names a little later on and shall be happy to do so. The West Helena Church, Lehman F. Webb, pastor, has already adopted its budget for 1952, and has allocated \$9,600 for the Cooperative Program. This is a great increase over what that church has been doing. These illustrations are challenging to all of us. Surely, surely your church will materially increase its allocation for the Cooperative Program in 1952.

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God has many ways to man; but man has only one way to God, and that is through Jesus Christ.

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