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Arkansas Baptist Newsmagazine

9-13-1951

September 13, 1951

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "September 13, 1951" (1951). *Arkansas Baptist Newsmagazine, 1950-1954*. 22.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, SEPTEMBER 13, 1951

NUMBER 36



—H. ARMSTRONG ROBERTS

Off To College
Page Three

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
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The Practice Of A Leader

By B. A. MILEY

The practice of a leader determines his value. A real leader never apologizes for doing the best he can. He sees that his preparation is right. He knows his ground so that he does not have to apologize. Any time one steps to the front with an apology for appearing there he has discounted his worthwhileness considerably. A true leader always gives his best. The best should never be prefaced with apology. If a leader works under unfavorable circumstances, he does the best he can under those circumstances without apology. God demands large plans. People are attracted by that which is big. A mouse in the streets attracts not nearly as much attention as an elephant. A man pushing a wheelbarrow doesn't attract the attention that a man running a locomotive does. A leader with a small program does not attract the attention that a leader does with a large program. God is your partner. Make plans large.

A leader definitely has some qualities which he cultivates. First, a leader has poise. By poise is meant sureness of himself. He believes that he can put the job over, and that the job is worth putting over. He may be a new leader, not instructed in the fine art of leadership but he has poise and commands the attention of the group.

A leader in the second place has definiteness. He's not to cover all grounds but he's to cover certain grounds. His leadership is not in all spheres but in certain areas of particular responsibility. A leader has definiteness. He knows when to start and when to stop. He knows his grounds sufficiently that he doesn't steal the responsibility of someone else. He coordinates his work to fulfill a common purpose which accomplishment is the goal of all his fellow leaders.

Third, a leader is on time. No one can command the respect of those he will lead if he rushes in out of breath, grabs a book, can't locate his material, can't find the pas-

sage in the Bible from which he wants to read, doesn't have a song selected. For a leader to be on time, he must be at least fifteen minutes ahead of the starting time. A leader is on time.

In the fourth place, a leader sees to his building. Much of the success of a man depends upon the physical properties by which he's surrounded and with which he works. If these physical properties are not suitable instruments, are not rightly allied to the program they are distractions. A leader sees to his building. He sees that equipment is in order, ventilation, warmth, coolness, those things that have to do with the comfort of his people.

In the fifth place a leader takes inventory in his practice. He knows how he's getting along. You and I in moving keep our eye upon a stake, upon a goal and thereby attain knowledge whether we're in progress. A leader takes inventory to know whether or not he's placing the job on a progressive basis.

In the sixth place, a leader sees to the little things. The little things often make or break a service. A picture hanging at an angle will disturb some mind of aesthetic taste, and the leader will never be able to compete. A bouquet with a flower hanging to one side will definitely attract the attention of someone. A leader sees to little things.

A leader sells the stock of his church high so that he never belittles his program and the program of the Lord. He has a great investment that he's continually adding to. No leader will engage in a gossiping, low rating campaign for his church or any member of it. No true leader of the church will hear his church berated by another voice without taking definite stand to sell the stock of his church high.

The practice of a leader determines his usefulness before the people.

Stick To The Church

By S. H. JONES

Almost every week one hears from or about some new "fellowship," "foundation," "committee," "union," "movement," etc.; and the many such already known keep one on their lists for an endless stream of mail. Some of these may be good, and some are evidently "phony." All, or most, of them are entirely superfluous because the churches, with their extensive local programs and the world mission program of the denomination, are sufficient. They are sufficient for all the spiritual, social, and service needs of the individual; and they have a program that is sufficient to meet all the demands of our Lord's commission. Our advice, therefore, is "stick to the church." We do not need a special set-up, by any name, to do what a New Testament church can, and does, do better than anything else can do it.

Of course, we realize that most of these non-church and extra-church outfits are purported to be "helping the churches," and their leaders are usually at least nominal members of some church. They seem also to be generally agreed that church people are likely to be their surest source of support. Right here, the crux of the matter appears, we put it in a question: Are these movements interested in helping the churches win lost people from the churches and their mission and educational enterprises to these non-church movements? A partial answer may be suggested in the fact that most of the

literature and oral propaganda of such movements carry, expressed or usually implied, financial appeals and they usually state or imply that the church has failed!

Now, we want it clearly understood that we accord to all persons or groups the right to believe and teach what they will. We recognize also their right to seek support, by legitimate means, of course, from whatever sources are available; and we recognize and respect the right of any person to support whatever he believes to be worthy of support. We are thoroughly convinced, however, that, for a Baptist, his church and denominational program afford the very best available channels through which to carry out the whole commission of Christ. For that sole and sufficient reason, we advocate sticking to the church and letting these other things shift for themselves, or die. A New Testament church does not need any sensational literature or slick-tongued salesman to tell it how to do any one of the many things certain non-church movements purport to do. It needs merely to follow the New Testament, be a real church, and let God lead it to fulfill its mission. This, we believe, most of our churches are doing. Stick to the church! And, we are prompted to add, be careful not to let these non-church movements get their hands into the church's "pockets."

—Baptist Courier.

The Prayer Of Faith

A Devotion by the Editor

"Men ought always to pray."

An old beggar in the far East sat in the sunshine by a gateway. The day was warm, his position was comfortable, and he fell asleep as he sat there, never noticing when a kindly disposed passer-by dropped a coin into his outstretched hand. Another pedestrian, less generous and with no scruples of honesty, soon discovered the ungrasped gift. Glibly assuring himself that the old man could not well lose what he never knew he had, the newcomer deftly transferred the money to his own palm, and went his way. A little later, the beggar awoke, glanced toward the setting sun, and with a sigh for the luckless day that had brought him nothing, wended wearily homeward.

Is it not in such a fashion that we do much of our asking at heaven's gate? Day by day we offer our petitions; we want the things for which we ask, but we scarce expect their coming. The outstretched hands have become a matter of custom; we do not notice how often they are filled, nor how swiftly and in what strange ways the answers often come. The granting of many a petition comes easily within our reach, but we fail in our listlessness to recognize and grasp it.

It is useless to pray without faith. But it is probable that faith is little understood in its many phases, two of which I would like to impress upon your hearts.

A vital element in Christian faith is alertness. Faith is not a sort of sleeping indolence, which lazily turns over everything to God and then forgets about it. Genuine faith is always alert, watchful, eager, and persistent. The prayer of faith is alert to the promptings of God and the impulses of the heart, it is alert to Christian opportunities.

A second element in the prayer of faith is expectancy which is constantly on the lookout for the answer. This expectancy is willing to accept the answer in whatever form it may come. And the very fact that the answer may not be exactly as one has visualized heightens the expectancy and increases the interest and charm attached to the expected answer.

The art of prayer is attained by constant practice. Thomas A. Kempis has said, "It is a great art to commune with God." You cannot pick up an instrument like a violin now and then and expect to be a great musician; neither can one pray now and then and expect to be a great pray-er.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1.

ARKANSAS BAPTIST

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

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

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

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

Individual subscription \$2.00 per year. Church Budgets, 11 cents per month or \$1.32 per year per church family; Family Groups (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising Rates on Request.

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

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

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

From The Editor's Desk

Off To College

It is easy to visualize the scene enacted in many homes in Arkansas. Young men and women are leaving home for college. Hopes which have been entertained by both young men and young women through high school are now to be realized by hundreds of young people in the colleges of our state.

There is both joy and sadness in this home scene, parents who have had their children close to them in the home are now feeling the pain of separation as the young people leave for college. At the same time these parents are rejoicing in the opportunities which are provided for their children to pursue their educational career and better fit themselves for life's responsibilities, opportunities, and challenges.

Home Church Help

Obviously, there are dangers ahead for these young people who are leaving home for college. They will be thrown precipitously into a new environment, subjected to new and strange influences. It will require sane and safe guidance to enable these young people to make the necessary adjustment to college life. It will be easier for some than for others, depending upon many factors—their home background, personal characteristics, and the nature of the college atmosphere into which they enter. The home church and home pastor, as well as parents and other friends, may do a great deal toward helping these young people make the ad-

justment by keeping in close touch with them, especially during the first months they are away from home and in college. Letters from the pastor, the Sunday School class, the Training Union, deacons, missionary society members, and other friends in the church, would be a great help to the freshmen college students. Such interests and contacts from the home base will help to strengthen the anchor of our young people in their Christian faith and loyalty.

The churches in the college centers have a big load to carry and they are doing a magnificent job. The churches from which our young people go may not realize the tremendous load which our college center churches are called upon to carry. It would perhaps help us to understand this burden which the college center churches are under if the churches back home would try to realize what it would mean if several hundred young people should suddenly come into their communities. Therefore, the home churches should do everything possible to make the burden as light as possible on the college center churches. Many of our finest Christian youth put their lives into the church program and take their places of responsibility in the church organizations.

Of course, there are others besides freshmen who are entering college and they should not be neglected but should be given every encouragement both from the home

church and the college center church.

Arkansas Baptists have reason to be proud of their colleges where our young people are assured a Christian atmosphere and Christian influences. Ouachita and Southern are making an invaluable contribution to Christian education—education with a Christian content. These schools have their problems and difficulties, but undismayed they are charting their courses along. Christian lines and are zealously undertaking to fulfil their mission as Christian educational institutions. They deserve our financial support to the very limit of our financial ability in the field of Christian education.

Colleges Need Our Confidence

The easiest thing in the world is to find fault which is used as an excuse for withholding our confidence and our money, and sending our boys and girls out of the state to other schools. The noblest thing we can do is to reassure our colleges by our confidence and our support. These institutions are ours. It is a matter of self-preservation when we make it possible for our colleges to fulfil their mission. When by lack of confidence or by lack of support we restrict the operation of our colleges, we are crippling ourselves. Our colleges exist for the sole purpose of providing our Baptist young people educational opportunities in a Christian environment and with a Christian content.

So to our Baptist homes, our Baptist young people, our Baptist churches, our Baptist colleges and their faculties, we would say; God bless you, and may our young people emerge from our colleges strengthened in Christian living for whatever field of endeavor they may choose to invest their lives.

Our Church And Denominational Programs Are Adequate

We call attention to an article on page two by Dr. S. H. Jones of South Carolina, editor of the *Baptist Courier*. Dr. Jones ably and with the finest Christian spirit calls attention to one of the serious problems facing Christian people, church members, and church groups in this day of endless confusion and bewilderment.

The very confusion and uncertainty of world conditions are spawning an endless tribe of these new "fellowships," "foundations," "committees," "unions," and "movements."

Scarcely a week passes that we do not receive some sort of appeal to join with one of these newborn agencies to save the world, or to save some phase of democracy or human society. And in addition to the new ones that appear week by week the older ones are continually bombarding the public in general and newspaper editors in particular with their propaganda.

As suggested by Dr. Jones, these new agencies, or committees, or whatever they are called, make their appeals to church people while at the same time they accuse the churches of failure. It is undoubtedly true that they drain off considerable resources that should go through the channels of church and denominational programs. They also consume the time and talents of church members which should be devoted to the

church and denominational programs.

While we cannot speak authoritatively for other denominations, we do know that the program of Baptist churches, and the program of our State Convention work and our Southern Baptist Convention work, are adequate to meet all the needs which these new agencies are established to meet. And our church and denominational programs are adequate to provide opportunity for the full and complete expression of our Baptist people in their endeavor to meet the crying needs of the world. If our Baptists give to their church and denominational programs as they should and if they enlist in the services which are promoted by our Baptist churches and our denominational program they will have neither time, money, nor talents to devote to these extra church organizations and agencies. Yet they will do a better job in meeting these needs through their church and denominational programs than through these extra and new organizations.

We would urge our Baptist people to "stick to the church," as Dr. Jones suggests. For in the church and denominational programs our Baptist people will find the most satisfying rewards for their Christian service.

—000—

The silver is mine, and the gold is mine, saith the Lord. (Haggai 2:8).

Associational Meetings Vital

The associations are now meeting and will be meeting throughout the remainder of September and throughout October. The association is the basic denominational organization among Baptists beyond the local church itself. The association is nearer the churches than any other denominational organization and therefore nearer the resources of both manpower and material needed for the promotion of the Baptist program. For this reason the associational program should be planned with a great deal of care, with a view to making it as informative, inspirational, promotional, co-operative, and vital as possible.

We have observed a tendency in recent years, at least in many associations, to rush through an associational program and get it over with as quickly as possible in order to get back to routine schedules. We believe this is a mistake and we believe that currently greater interest is being manifested in associational meetings. There are indications that the programs are being planned with greater thoroughness and with a deeper consciousness of the vital relationship of the association with the whole denominational program.

Current reports from the associational meetings indicate that there is a growing interest on the part of both pastors and lay leaders in the churches in these associational meetings. This is encouraging.

Kingdom Progress

Field Workers Have Successful Summer



During the month of July and August the summer field workers, under the direction of the State Training Union Director, Ralph W. Davis, worked in 77 churches in Arkansas in the following associations: Washington-Madison, Concord, Clear Creek, Dardanelle-Russellville, Caddo River, Little River, and Harmony. During the summer there were 3,601 enrolled, with an average attendance of 2,659. There were 83 unions of the Training Union organized, 76 conversions and 493 rededications. There were 1,810 daily Bible readers enlisted and 2,153 awards issued.

The following served as summer field workers, BACK ROW: Pat Ryan, Mary Jane Singley, Muriel Evans, Martha Sexton, Ruth Holland, Sue Wherley, Betty Lou Steely, Louise Powell, Ralph W. Davis. FIRST ROW STANDING: Glenna Oglesby, Betty Brown, Irene Martin, Betty Lou Ensminger, Virginia Steed, Martha Moreland, Pat Rogers, Annette Carter, Wilma Owens, Charlene Robertson, Virginia Ann Knauts. FRONT ROW: Gerald Stone, Glenn Hickey, Wayne Eskridge, J. P. Cheatham Jr., Dan Holland, Ellis Hollan Jr., and David Pendergrast.

Hampton Church Assisted By Alfred Carpenter

Pastor W. C. Bird and First Church, Hampton, had the services of Dr. Alfred Carpenter, evangelist, and Davis Ellis, Southwestern Seminary, song leader, in revival services recently.

There were 17 additions to the church, making a total of 40 received into the church membership since January 1. All previous attendance records in Sunday School and Training Union were exceeded.

Return Engagement

Pastor Claude D. Hughes, North Crossett Church, recently returned to a former pastorate for a revival meeting, the Oden Church. Mr. Hughes was pastor of the Oden Church during student days at Ouachita College. The revival resulted in ten additions to the church by baptism.

During Pastor Hughes' ministry at Oden, a five room parsonage was built and a move started for the construction of more adequate housing facilities for the church and Sunday School. Other pastors who carried on the building program following Mr. Hughes at Oden were Paul Shipman and James Plietz. Jere Kuehn, a student at Ouachita, is the present pastor and is leading the church in completing the construction of the new building.

Deacons Ordained

The East Cotter Church ordained three deacons on Sunday afternoon, August 26. There are: Willie Coplen, Gurnsey Weaver, and Marvin Neher. Pastor Guy Hooper preached the ordination sermon, and Missionary Claude Crigler conducted the examination.



Listen to The

BAPTIST HOUR

DATE: Sept. 16

SPEAKER:
Charles Wellborn

SUBJECT:
"The Man You Might
Have Been"

ARKANSAS STATIONS

KELD, El Dorado, 2 p. m.

KENA, Mena

KDRS, Paragould, 7:30 p. m.

KUOA, Siloam Springs, 4:30 p. m.

Findley Returns To State



H. M. Findley

On September 1, H. M. Findley assumed the duties of music and education director of the First Church, Siloam Springs, B. H. Eustis, pastor. Mr. Findley comes to the Siloam Springs Church from the Kelham Avenue Church, Oklahoma City.

Mr. Findley is a native of Jonesboro and attended Arkansas State College of that city, and is a graduate of the school of music of the Southwestern Seminary, Fort Worth, Texas.

In 1931 he came to the Walnut Street Church, Jonesboro, as music and education director, where he remained until 1936. He went from Jonesboro to the Calvary Baptist Church, Lubbock, Texas; from there to First Baptist Church, Albuquerque, New Mexico; from New Mexico he came to the First Baptist Church, Talihina, Oklahoma in 1939. Other churches in Oklahoma where Mr. Findley served as music and education director include First Baptist Church, Cushing; the Nogales Avenue Church, Tulsa, and the Kelham Avenue Church, Oklahoma City, from which he came to Siloam Springs.

In addition to his work with the local churches where he has served, Mr. Findley has been interested in denominational work and has served as associational Sunday School superintendent, and promoted training schools for the study of Sunday School and Training Union books.

Mrs. Findley is the former Miss Stella Ferguson. The Findleys have one married daughter, Mrs. F. W. Hartson, who lives in South Handley Falls, Massachusetts.

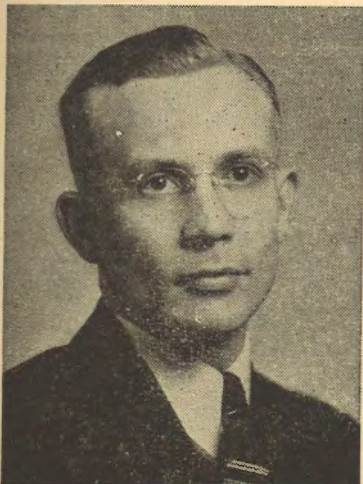
Appointees

Mr. and Mrs. Marlin Russell Hicks, Southern Baptist missionary appointees for Chile, have completed language studies in San Jose, Costa Rica, and are now at 2416 24th Avenue, Meridian, Mississippi. They will sail for Chile on October 13. Mr. Hicks is a native of Arkadelphia, Arkansas.

Miss Everley Hayes Arrives in Hong Kong

Miss Ruth Everley Hayes, Southern Baptist missionary nurse, who was associated with the late Dr. William L. Wallace at the Stout Memorial Hospital, Wuchow, China, has reached Hong Kong "well and happy." Miss Hayes' exit leaves only one Southern Baptist missionary in communist China.

Malvern Pastor



Don Hook

Don Hook, until recently the pastor of First Church, Paris, has accepted the pastorate of First Church, Malvern, and since moving on the field in July, eighteen additions have been made to the church membership. The Sunday morning service is broadcast over Station KDAS, Malvern.

Pastor Hook is a native of Independence County, and a graduate of Ouachita College. Former pastorates are: First Church, Lake City; Second Church, Conway; First Church, Charleston; First Church, Ozark; and during student days at Ouachita, was the pastor at Amity. During World War II he served as a state missionary.

Mr. Hook has served as moderator of Caddo River, Clear Creek, and Concord Associations. He has been on the Executive Board of the Arkansas State Convention three times, and served two terms on the Board of Trustees for Central College.

Mr. and Mrs. Hook have one daughter, Ethelene, seven years of age.

L. G. Gatlin, New Pastor First Church, Carlisle

L. G. Gatlin, formerly the pastor of First Church, Mt. Pleasant, Tennessee, has accepted the pastorate of First Church, Carlisle, and has moved on the field.

During his two years pastorate with Mt. Pleasant Church, a total of 82 members were added to the church, 55 of them for baptism. A Hammond organ was added to the church facilities. The church budget was increased from \$9,000 to \$12,000. Four young men and one young woman dedicated their lives for full time Christian service.

Pastoral Changes

Pastor L. G. Gatlin from First Church, Mt. Pleasant, Tennessee, to First Church, Carlisle, Caroline Association.

Sardis Bever has been called to the pastorate of the Lapile Church, Liberty Association.

Allen McCurry has resigned as missionary of Delta Association to become pastor of Second Church, Monticello.

Pastor William West has resigned New Bethel Church, Pickens, to become pastor of Chickasaw and Trippe Junction Missions from First Church, McGehee.

Pastor William H. Travis has resigned as missions pastor of First Church, McGehee in order to enter Southwestern Seminary.

Executive Secretary Oklahoma Convention



Dr. T. B. Lackey

Oklahoma Baptists have a new leader in the person of Dr. T. B. Lackey, who was elected executive secretary of the State convention by its board of directors in a special called meeting September 4.

He succeeds Dr. Andrew Potter, who had held the post for 18 years and who died of a heart attack August 29. Dr. Lackey had been assistant executive secretary for five years.

The 45-year-old leader was born on an Arkansas farm in 1906. He attended Mount Ida Baptist academy before moving to southeastern Oklahoma, where he was ordained 25 years ago.

Later he served in pastorates at Stuart, Krebs, Indianola, Shawnee, McAlester, and Bowlegs. He was a district and general missionary for the state convention for seven years from 1934 to 1942. A four-year pastorate followed at Nogales Avenue church, Tulsa, during which period membership and finances doubled.

He returned to the state convention's staff as assistant to Dr. Potter in 1946.

He is a graduate of Oklahoma Baptist University, Shawnee, and was awarded an honorary Doctor of Divinity degree by that school in June of last year.

—Oklahoma Baptist News Service

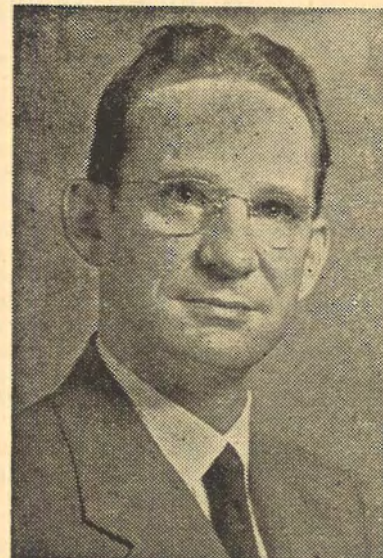
Grady Revival Closes

The revival meeting at Grady closed August 26. Visible results were very gratifying. Nine persons made professions of faith and two persons united by letter. All of these united with First Church, Pine Bluff, pending the organization of a Baptist Church there. Carl Schrader Jr. was the preacher for the week. He was assisted by two summer field workers, Miss Owens and Mr. Hollman.

Plans were inaugurated for a more permanent work at Grady. One party at Grady has pledged a building site for the erection of a church building. Something like \$1,400 has been pledged toward the building. Interest in this phase of the mission work will continue and no doubt definite steps will be taken to provide some sort of a self-owned place of worship.

—First Baptist Bulletin, Pine Bluff

Chosen For Post At Furman



Erwin L. McDonald

Erwin L. McDonald has resigned as director of public relations at Southern Theological Seminary Louisville, Kentucky, to accept a similar position at Furman University, Greenville, South Carolina, according to an announcement by Dr. Gaines S. Dobbins, acting president of the Seminary.

Mr. McDonald, 43, has been a member of the Seminary staff since 1944. He will begin his new duties September 15.

A native Arkansan, Mr. McDonald received his college education at Arkansas Polytechnic College, Russellville, and Ouachita College, Arkadelphia, receiving the A.B. degree magna cum laude from the latter. He received the D.D. degree from Southern Baptist Theological Seminary.

Prior to his ordination to the ministry in 1938, Mr. McDonald was a newspaperman for several years, serving for some time as city editor of the Daily Courier-Democrat, Russellville. He served as pastor for several years, his pastorates including Washington (Ark.) Baptist Church and Sligo Church, Pendleton, Kentucky. The A. N. Marquis Company, publishers of Who's Who in America, has selected Mr. McDonald for listing in the Third Edition of "Who's Who in the South and Southwest," now being published.

Mrs. McDonald is the former Mary Elsie Price, London, Arkansas. There are two daughters, Jeannie, a senior at Furman University, and Judy, 10.

First Church, Jacksonville Reports Excellent Revival

Pastor H. W. Ryan, First Church, Jacksonville, reports an unusually good revival with Brotherhood Secretary Nelson Tull leading. In one week, from August 26 to September 2, there were 29 additions to the church, most of whom were on profession of faith.

Coal Hill Church Has Revival

Coal Hill Church, A. D. Corder, pastor, had the services of Dr. T. H. Jordan, pastor First Church, Van Buren, in a revival meeting from August 20-26. There were three additions to the church by baptism. Pastor Corder reports that the church was greatly revived, with "many members returning to take their place in the Lord's work."

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Baptist Group Defines Church State Separation Principle

Teaching of religion and morals by public schools from their own "distinctive viewpoint" does not constitute a violation of the Church-State separation principle, a Southern Baptist conference on Church and State declared at Ridgecrest.

Some 350 participants further stated they considered it constitutional "if public schools, colleges or universities give credit for academic work completed under sectarian instruction outside of public school buildings."

They recognized, however, that "some dangers are involved and some excesses are possible" when public schools teach religion and morals. They also reiterated that a violation of Church-State separation occurs "when public schools are used for the purpose of sectarian religious instruction."

The conference was sponsored jointly by the Social Service Commission of the Southern Baptist Convention and the Convention's delegation on the Baptist Joint Committee on Public Affairs, although its report stressed that the findings did not constitute an official Southern Baptist policy statement.

In dealing with other current Church-State issues besides the question of religion and public education, the Southern Baptist representatives, who came from 17 states and the District of Columbia, said:

(1) "It is our conviction that the State would be within its rights to impose taxes upon any revenue-producing property or holdings of religious institutions, schools, churches, etc. . . . We are not in complete agreement that the State would have the right to tax church property which is used for religious worship or teaching purposes."

(2) "It is, in our belief and conviction, a direct violation of the separation principle for sectarian owned and operated hospitals to receive tax money for new buildings, maintenance costs, salaries and services. Such institutions exist for the purpose of teaching and propagating a distinct religious faith and therefore must not be tax supported."

(3) "In those areas where the State has direct dealings with individual citizens such as chaplains for the armed forces, G. I. beneficiaries, etc., we see no violation of the separation principle."

(4) "The representation of the United States government to the Vatican, through the official channels of an ambassador or by the personal representative of the President, is a positive violation of the principle of separation of Church and State."

Government Issues New Church Building Directive

The National Production Authority has announced the criteria by which applications from churches and other religious organizations desiring to undertake building projects will be judged.

A new construction control order now in effect requires specific approval of the NPA for any building which will need more than two tons of steel or 200 pounds of copper or aluminum.

A 60-day ban on all building starts is presently in effect under this order, but is scheduled to be lifted October 1.

Urge Corporations Give Five Percent For Religious, Charitable Purposes

America's large corporations are urged to contribute a full five per cent of their income to religious, charitable, and educational purposes in a report by two eminent business economists, Beardsley Ruml and Theodore Geiger.

The report points out that business corporations are allowed to deduct up to five per cent of their annual income from the federal corporation income tax if it is contributed for charitable purposes.

In 1939, the economists declare, management had to contribute five dollars in order to get one dollar back in tax credit. But in 1951, if the corporation gets into the excess profits bracket, four dollars in contributions net three dollars in tax reduction. In short, the actual cost to the corporation would be only 25 cents on the dollar, since 75 per cent of its highest bracket income will be taken by taxes, anyway.

"Every American business, large or small, manufacturing or retailing, commercial or financial, benefits directly and indirectly from increased human knowledge, the elimination of sickness and disease, and relief of poverty and personal distress," they write.

"A dollar wisely and soundly invested in worthwhile educational, scientific, and welfare activities comes back many fold over the longer term. Expenditures which contribute to these ends are neither an unnecessary burden nor a tiresome obligation. Like investment in new plants and equipment, they more than repay their cost in the future."

Postmaster to Lodge Charges Against Quebec Priest

Postmaster General Edouard Rinfret said in St. Jerome, Quebec, that criminal charges will be lodged against a Roman Catholic priest in St. Germaine Boule, Quebec, who is said to have burned mail addressed to townspeople by a regular Baptist pastor.

"I regret to make charges against a person wearing a cassock," the federal cabinet minister told an audience of several hundred members of the St. Jerome Chamber of Commerce, "but the inviolability of Canada's mails must be maintained."

Mr. Rinfret, a Catholic, said "the Post Office has no alternative but to prosecute" the Rev. Alfred Roy, priest of the St. Germaine Boule parish, who a postal inspector reported had ordered the local postmaster, Wilfred Begin, to turn the Baptists' mail over to him.

He suggested the serious consequences that would result if a non-Catholic clergyman gave instructions similar to those attributed to Father Roy, or if Canada's 11,000 postmasters intercepted mail addressed to bishops or priests.

The decision to prosecute the priest grew out of a complaint by the Reverend Leslie G. Barnhart, pastor of the Regular Baptist church at LaSarre, Quebec, that mimeographed sermons he addressed to St. Germaine Boule residents were not delivered.

Postmaster Begin was dismissed from his position after he admitted turning the mail over to Father Roy, who was quoted as saying that he burned the material because he felt it was dangerous to the people.

A Smile or Two

Of course, you have heard of the preacher who returned from an appointment and his wife asked him "how he did."

He said, "Fine, fine." "I'm sure my sermon was 'moving' for about one half of the congregation got up and left. It was evidently soothing, for most of the others went to sleep. And it must have been satisfying, for they didn't ask me back."

Navy Flier: "We carry parachutes in case we have to bail out."

Mother: "Oh, do seaplanes leak?"

Teacher: "Johnny, why do we call English our mother tongue?"

Johnny: "Because Mother uses it more than Father does."

As the doctor was administering an anesthetic to the young lady, she asked, "How soon will I know anything after coming out of this?"

"Well," replied the doctor, "that's expecting a good deal from just an anesthetic."

Professor of Economics: "Give me an example of indirect taxation."

Freshman: "The dog tax, sir."

Professor: "How is that?"

Freshman: "The dog does not have to pay it."

A man applied at a recruiting office to enlist.

Officer: "I suppose you want a commission?"

Recruit: "No, thanks. I'm such a poor shot, I'd rather work on a straight salary."

A minister had told his flock he had a call to go to another church. One of the deacons asked how much more he was offered.

"\$300," was the reply.

"Well, I don't blame you for going," remarked the deacon, "but you should be more exact in your language, Parson. That isn't a 'call,' that's a 'raise.'"

—Quote.

A woman had hired a Swede to repair the shutters and put up the awnings. She came out once in a while to see if he was doing it properly. On her 4th trip, she asked, "Is there anything you need, Mr. Svenson?" The carpenter, up on the ladder, gulped but made no reply. She repeated the question. Again a series of visible but inaudible gulps was the only reply. "Why don't you answer me?" she demanded indignantly. Mr. Svenson looked down at her. "Scuse me, pils, missus," he said, "My mout' ban full of sgrews, and I could not speag undil I swaller some."

—Quote.

The words "In God We Trust" were placed on pennies for the benefit of those who use them for fuses.

—Quote.

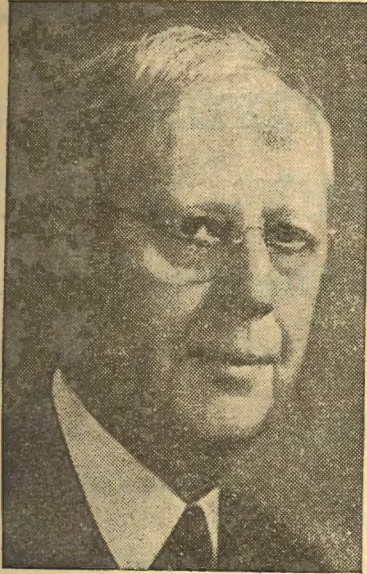
The private was making a strong case for a furlough on the ground that his wife needed him at home. Finally his commanding officer asked, "Do you place your wife before your duty to your country?"

Replied the private, "There are 11 million men taking care of my country, but as far as I know I'm the only one taking care of my wife."

He got his furlough.

—Quote.

Home-going Of Dr. Andrew Potter



Dr. Andrew Potter, executive secretary of the Baptist General Convention of Oklahoma, died in an Oklahoma City hospital at 7:15 p. m. Wednesday, August 29. He was 65 years old.

Although he had been hospitalized for several weeks death came unexpectedly to the Baptist leader. On July 17 he underwent surgery for a stomach ailment and following a series of minor complications had been gradually gaining strength. Members of the family and friends said he was looking forward to returning to his office soon. Then he was stricken with the heart attack which took his life.

Funeral services were conducted Saturday, September 1, at First Baptist Church, Oklahoma City, with the pastor, Dr. H. H. Hobbs, officiating, assisted by Dr. John W. Raley, president of Oklahoma Baptist University, Shawnee.

In the past 18 years under his leadership

Dr. Potter had seen the membership of Baptist churches in the state increase from 120,000 to more than 300,000 and annual contributions by the churches to missionary causes increase from \$120,000 to \$1,250,000. He became executive secretary of the State convention in 1933 when indebtedness was \$500,000 which has since been liquidated. The beautiful Baptist Building in Oklahoma City was dedicated in June of last year as a headquarters for Baptist activities in the state.

Dr. Potter was born near Paris, Henry county, Tennessee, January 4, 1886. He was a graduate of Hall-Moody College and Union University in Tennessee and attended the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained by the Springhill Baptist church near his home in 1907.

He attended the Southern Baptist Convention meeting in Oklahoma City in 1912 and a year later returned to the state to become pastor of the church at Collinsville. In 1916 he was pastor at Waurika and in 1917 he began a 17-year pastorate with the First Baptist Church, Enid. While pastor of this church and president of the state convention at the time, he was elected executive secretary.

Oklahoma Baptist University conferred the honorary Doctor of Divinity degree upon him in 1932.

He was widely-known throughout the Southern Baptist Convention and had addressed numerous denominational gatherings. He spoke at the convention in Chicago in 1950.

In 1947 he made a world tour visiting Baptist mission fields.

Survivors are his wife, Dathel, of the home in Oklahoma City; one son, Billy Andrew; a sister, Miss Angie Potter, also of the home; and another sister, Mrs. Ernest Cox, Paris, Tennessee.

—Oklahoma Baptist News Service.

Endowment The Best Answer

By J. W. BUCKNER

Ouachita College is the hope of Arkansas Baptists. This is not to say that Baptists of Arkansas will die if Ouachita does not do its duty, or if we fail to support the school; but it is to say that the best future of Arkansas Baptists lies with this splendid institution or another that will fill its place in Baptist life in Arkansas.

But the Baptists of Arkansas should give to this great school a new strength and a new power with which to tackle the complex problems of this tremendous hour. We dare not longer ask this citadel of learning and righteousness to compete with others and continue to use the support and methods of other years. Besides spiritual power, which this school has always had in abundance, the only power to be given now is the power of money, large sums of money, put away and invested for the school that will give it a sure source of income for all the years ahead.

First of all, an adequate endowment will stabilize this school as nothing else will. Confidence will be born in the people of the state if they know that there are a million dollars or more undergirding Ouachita. Lack of confidence is bound to be the lot of those who know that a slight wind of ill fortune might blow the school away. Baylor, Furman, Richmond, Mercer, all stand in confidence of the people of their respective constituents because the people have endowed them adequately and they know they will stand because they have spiritual power backed up by financial power.

Second, endowment attracts more money and more people. Big money goes where there is big money or where it has a good chance of attracting more money. Place a million dollars in the endowment of Ouachita and another million will come much sooner. Men interested in giving for the endowment of such schools as Ouachita want to know that the supporters have already manifested interest enough to entrust it with a fair proportion of their available funds. As people come to know that the college has a large endowment, they will also trust it with the care and education of their sons and daughters.

Growth depends upon endowing this school to the limit of our ability. This business of backing to the wall every few years, stopping, retarding, jerking, and starting again, does not commend a Baptist church or a Baptist school. There must be a steady, sure flow of boys and girls to Ouachita every year. Football, forensics, fads, and fancies must never determine the size or quality of our school. Confidence alone, born of a sense of worth and security, will produce that steady flow of life to our campus that will make our school come rapidly into its own.

As an Arkansas Baptist I am anxious that we begin now to think about immediate steps to endow this worthy institution. Good-will is born as we who love the school do something concrete and definite, not by mere promises of support.

And, let us do it as a Convention and not expect the college itself to shoulder the responsibility.

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The tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is, holy unto the Lord. (Leviticus 27:30).

Religious Liberty Week Proclaimed

Nation-wide celebrations of Religious Liberty Week will be held from October 28 through November 4 under the sponsorship of a national committee of prominent churchmen, educators and civic leaders, it was announced today in Washington. Headquarters for the committee have been established at the offices of Protestants and Other Americans United, 1633 Massachusetts Avenue, N. W., Washington, D. C.

"The inauguration of Religious Liberty Week grows out of the fervent desire of the American people to express their thanks for the blessings of religious freedom enjoyed in the United States," declared the Rev. John C. Mayne, POAU director of organization, who is cooperating with the national committee. "Religious Liberty—Our Finest Heritage" will be the theme of the week," Mr. Mayne said, "and Reformation Day, October 31, will mark one of the high points of the observances. Other days will be dedicated to 'The Meaning of the Bill of Rights for Our Time,' 'American Heroes of Religious Liberty,' 'Spiritual Values in Free Public Education,' and other vital contemporary themes."

It is anticipated that city-wide committees for the celebration of Religious Liberty Week will be established and that proclamations will be issued by mayors in the larger centers. Colleges and other schools will hold special assemblies, and outstanding speak-

ers will address special gatherings at civic clubs. The week will reach a climax on Sunday, November 4, when mass meetings will be held in many cities where such gatherings have not taken place on the previous Sunday.

Further information concerning Religious Liberty Week may be secured from John C. Mayne at national committee headquarters in Washington.

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Ask Morals of Trainees Be Safeguarded

Spokesmen for religious temperance groups urged in Washington that members of the proposed National Security Training Corps be given distinctive uniforms so that closer control can be maintained over their recreation and morals.

The proposal was made at hearings before a five-man commission charged with drawing up rules for the new universal military training program for 18-year-old boys which Congress has authorized.

Temperance witnesses called for a rigid ban on alcoholic drinks at bases where the youth are trained. They suggested that distinctive uniforms be given the teen-age trainees so that bars and taverns will be forewarned not to serve them under penalty of law.

—Religious News Service.

STATE SUNDAY SCHOOL

FIRST BAPTIST CHURCH, JONESBORO

October 15, 16, 1951 – MONDAY-TUESDAY

Theme: "All The Word For All The People"

PROGRAM

Monday Morning

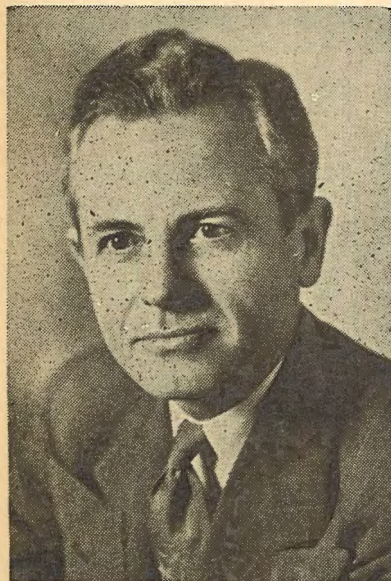
10:00	Worship	E. C. Brown, J. F. Moreland
10:20	Welcome	C. Z. Holland, First Church, Jonesboro
10:25	Previewing the Program	Edgar Williamson
10:35	"The Word and the Multitudes"	J. N. Barnette*
10:55	Books That Help	Blanche Mays
11:10	Recognitions and Announcements	
11:20	Special Music	Rose Arzoomanian
11:30	"The Written Word—The Bible"	K. Owen White

Monday Afternoon

1:30	Worship	Stanley Jordan, J. F. Moreland, Rose Arzoomanian
1:45	"How Our Church Uses Audio-Visual Aids"	Frank Shamburger
2:05	"The Word and the Home"	Mrs. Frank Leavell*
2:30	"Facing Facts"	Porter Routh*
2:55	"Teachers of the Word"	A. V. Washburn*
3:25	Introduction of Conference Leaders	Edgar Williamson
3:30	Conferences:	
	Administration	J. N. Barnette*
	Adult	Herman L. King*
	Young People	Gainer E. Bryan Jr.*
	Intermediates	Mack R. Douglas*
	Junior	Mrs. Lillian Moore Rice*
	Primary	Allene Bryan*
	Beginner	Helen Young*
	Nursery	Emma Noland*
	Cradle Roll	Mrs. W. L. Blankenship*
	Extension	Mrs. Will S. McCraw*
	Library	Mrs. C. L. Randall
	Visual Aids	Richard Kornmeyer,* Adeline DeWitt
	Christian Home	Mrs. Frank Leavell*
	Buildings	W. A. Harrell*

4:45 Adjourn

*Coming from the Sunday School Board



K. OWEN WHITE



ROSE ARZOOMANIAN



A. V. WASHBURN

REGISTRATION: Everyone attending will be asked to register and to pay fifty cent registration fee to help care for Convention expense.

ENTERTAINMENT: Bed Monday night and breakfast Tuesday morning will be provided in homes free of charge to those registering for the Convention. Those desiring such entertainment should write Rev. James Fitzgerald, Walnut Street Bap-

PLAN NOW TO ATTEND

COOL CONVENTION

JONESBORO, ARKANSAS

TUESDAY - October 15, 16, 1951

"The World" Scripture Psalm 119:105

GRAM

Monday Night

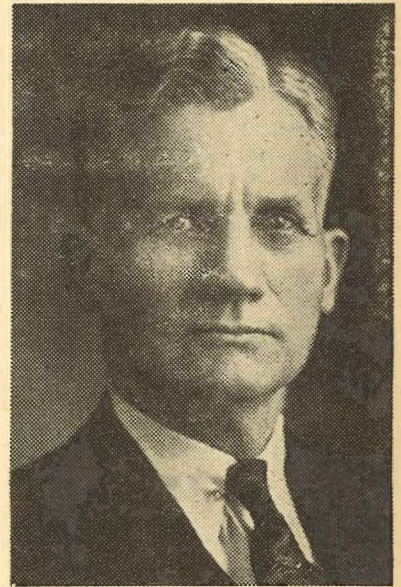
- 7:00 Worship (Audio-Visual Aids)..... Richard Kornmeyer, Adeline DeWitt
- 7:20 Solo Rose Arzoomanian
- 7:25 "Bricks and Souls" Edgar Williamson
- 7:45 "Let Us Build" W. A. Harrell
- 8:05 Song
- 8:10 "The Call of the Lord of the Harvest" J. N. Barnette
- 8:40 Special Music Rose Arzoomanian
- 8:45 "The Living Word—Christ" K. Owen White

Tuesday Morning

- 9:00 Worship Reese Howard, J. F. Moreland, Rose Arzoomanian
- 9:15 "Adults Need the Word" Herman L. King
- 9:30 "Enroll the Babies" Mrs. W. L. Blankenship
- 9:40 The "Shut Ins and Shut Outs" Mrs. Will S. McCraw
- 10:00 Department Conferences—Same As Monday Afternoon
- 11:00 Convention Business—Report of Nominating Committee
- 11:10 "Reaching the Lost Through the Sunday School" J. N. Barnette
- 11:30 Special Music Rose Arzoomanian
- 11:35 "The Proclaimed Word—Evangelism" K. Owen White

Tuesday Afternoon

- 1:30 Worship T. K. Rucker, J. F. Moreland
- 1:50 "Advancing With Christ in Arkansas" C. W. Caldwell
- 2:20 "To Every Church" George H. Hink
- 2:40 "Expanding Opportunities" J. N. Barnette
- 3:05 Appreciation and Announcements Edgar Williamson
- 3:10 Special Music Rose Arzoomanian
- 3:15 "The Victorious Word—The Returning, Reigning Christ" K. Owen White
- Adjourn



J. N. BARNETTE



EDGAR WILLIAMSON



W. A. HARRELL

the Church for Reservations.

PROGRAM PERSONNEL: Dr. K. Owen White, J. N. Barnette, and more than 15 workers from the Sunday School Board and pastors and workers in the state will participate on the program.

ND EVERY SESSION

If A Pastor Visits His Former Parish

By S. L. MORGAN SR.
Wake Forest, North Carolina

Much has been written urging that a pastor who resigns should stay away from his former parish, and let the new pastor be in deed and truth the "priest of the parish." It is true he should stay away, but this cannot be the last word. And for two reasons. First, rare cases will occur when it would be unfeeling and cruel to turn down an appeal to go to a dear friend in sorrow or distress. Jesus gives a clue in John 11. The weight of the world was on Him, but He heeded the appeal of Mary and Martha when their brother was near death. Professional and official comforters were at hand, but they could not suffice. In substance the appeal of the sisters was, "You have been everything to us; now in our distress we need you." So in great crises often a former parishoner turns to a beloved former pastor in urgent appeal for help.

Jesus felt the urge to go. So must the former pastor at times. He should turn down nine out of ten invitations to go back for funerals and marriages. The tenth perhaps he should accept—but with the understanding that the pastor join in the invitation, and will be the recognized leader in the service. He should not consent to "conduct the funeral," nor "perform the ceremony." When necessary he should delicately suggest to the family inviting him that the accepted etiquette and ethics in the matter is for the pastor to preside, himself to "assist." They will admire him for such regard for high principle, and such attention to the accepted amenities. For they too want to avoid a breach of the proprieties and often need the delicate suggestion.

A second reason for going back—in rare cases—is the simple claim of friendship. For of necessity most of the life friendships of a pastor and his family must be in the congregations one has served. It is divine to have friends and prove worthy of them by being friendly. And any pastor of fine feeling will concede to a former pastor and his family the elemental right to keep alive sacred friendships among one's former parishoners by means of an occasional visit, or maybe a letter or Christmas greeting. For every pastor with a heart hopes himself to be accorded the same privilege in the years ahead.

The How of Going Back

Certain simple rules are suggested for the pastor who goes back. If followed, they will go far to preclude all the misunderstandings and tensions so often felt by a pastor toward his predecessors.

First, he should recognize the present pastor as "priest of the parish," with an accepted official status. The ex-pastor had that status but rightly renounced it when he resigned. The church and community now rightly recognize the present pastor as head of the parish, and accord to him certain rights of proprietorship. It is a gracious gesture, therefore, for the former pastor, his family as well, to recognize those rights and defer to them.

Both the pastor and his church people will see it as a mark of fine feeling on the part of the visitor, if he rings the pastor and says cordially, "As my first act I greet you as head of the parish. I want the privilege of speaking to a few old friends. I'd love you to go with me, if you can. At any rate, trust me to speak a friendly word for you whenever I can." Such deference is comely. And it wins an ungrudging welcome.

Likely a gracious pastor will propose that the two call together on some shut-in or bed-ridden saint. It is the ex-pastor's opportunity for another gesture of deference to the pastor. He would like the privilege of offering a "word of prayer" with his old parishoner and friend. But he doesn't propose to do it himself. Rather, he defers to the pastor as the "priest" of his friend, and says, "I'd love for us to have a prayer together; may we not ask the pastor to lead us?" However, the gracious pastor will rather ask the guest minister to lead. The pastor will have other opportunities.

Such are only gestures, but they promote fine feeling and go far to turn the eyes of the community to the pastor as its official leader in all things spiritual.

Second, the visitor must never meddle by word or attitude in the affairs of the parish. Friends and admirers will want to contrast him with his successor—his ways, his methods, his preaching, his beliefs. It will seem sweet flattery. The minister of high principle and refined feeling will not lend his ears to it. He will not be a party to fomenting disaffection. He is sure of one thing: His successor will be different, and is entitled to a fair chance to succeed in his own way. For he knows no other way. If he fails, he and his people will discover it in due time and will find how to act.

The venerable Dr. H. A. Brown was counted in his day North Carolina's model pastor. After serving the First Baptist Church of Winston-Salem forty years, he was made pastor-emeritus. He said to the youthful new pastor, "For a few months you'll miss me from the business meetings. Your ideas and methods will be different from mine. I want you to have a free hand." It was a gracious way of saying, "You have a right to try out your own ways unhindered and unembarrassed."

Removes Suspicion

Such an attitude is the model for a pastor in retirement or on his return visits. It precludes all fear or suspicion of the visitor. The pastor and his people come to feel the ex-pastor will never meddle. They are sure he will meet any disaffection or criticism by saying kindly, "Give your pastor a fair chance. Help him all you can. And then, if he fails, you and he and your brethren will find how to take the next step." Such a pastor will always be a welcome visitor in his former parish, and will be a benediction when he returns.

But even such a pastor will seldom go back for any ministerial function. Except in rare cases he will decline invitations to take part in marriages or funerals. To perform those high functions he sees as a prerogative inherent in the pastoral office. His concern is to knit the hearts of the people he loves to their present pastor, and to turn their eyes to him for help. He knows their happiness and growth depends on it largely. He safeguards them against any temptation ever to think of the old pastor as a rival of the present one, and to invite comparisons. That course, he is sure, will be for their lasting good and for God's glory. Also it will be teaching the congregation and community the finest ethics and etiquette in the pastoral relation.

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The earth is the Lord's and the fulness thereof. (Psalm 24:1).

College Life Guides The Making of Friends

By C. E. BRYANT

There's an old story of a girl graduating from college who complained: "I came to college to be went with, but I ain't yet." People laugh at the story, but really the girl was expressing a noble ambition.

One's life is molded for right or distorted to great harm by the friends he makes in college. Similarly, life can be helped joyously or it can be ruined by the choosing of a right or a wrong mate for life's journey. The odds for success are greatly enhanced on a Christian college campus because fellow students there are generally from Christian homes, and they possess similar backgrounds and similar ambitions to one's own.

It is a real joy to college officials to see boys and girls in love. Courtships on a high plane are encouraged, for the making of a Christian home is one of life's greatest tasks. How wonderful it is to see a fine Christian girl making her life plans with a boy who holds the same high ideals of Christian parenthood.

Friendships of the same sex are likewise to be encouraged. Man does not live alone; he must work with others and co-operate with others all through life. Christian friendships guide toward the best and for success in all of life.

Chances for the making of Christian friends are best on a campus which attracts its students from Christian homes, which holds unashamedly a high goal of Christian education, and which encourages all of its students in right thinking and lofty ideals.

—Southern Baptist Brotherhood Journal—
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Education—Or Subsidized Athletics

By REUBEN E. ALLEY

Successive blows have befallen American Colleges of late through the disclosure of dishonesty, vice, and racketeering in connection with the commercialized athletic program supported by most of the institutions. News that cadets at West Point had made a practice of cheating in classrooms in order to hold their places on the football squad stunned the entire nation and in a real sense struck at national honor and tradition. In spite of these things, responsible leaders of most schools have shown little disposition to take corrective measures. Healthy athletic programs with normal student participation have been allowed to grow into wicked and pernicious parasites which cause a lowering of academic standards, morals, and campus morale, especially in the independent colleges with small incomes.

The simple truth is that a college and a subsidized athletic program have nothing in common. In ideals and in purpose they are as far apart as the poles. The present hurtful alliance should be broken. That will not be easy, because most schools have a small group of aggressive alumni who sponsor an athletic program which includes the employment of high salaried coaches and star players for the teams. These alumni seldom show much interest in obtaining capital for needed buildings or in increasing the endowment funds to provide better salaries for faculty members, nor do they seem concerned about campus morale and the academic standing of players beyond their eligibility grade. Anyone who attempts to change this condition runs the risk of a severe rebuff. It is time for college authorities to take such action with regard to athletics as will revive the institutions of learning as centers of culture and education.

—Religious Herald.

Have You Been Baptized?

By ELMO JOHNSON

The answer to that question is the answer to this: Have you been baptized like Jesus was baptized? If you have not been baptized like Jesus was baptized, you have not been baptized at all.

There are three facts about the baptism of Jesus that must be true of your baptism if you are baptized indeed:

Jesus was immersed.

If Jesus was not immersed, why in the world did John baptize Him in a river? (Mark 1:9)

If Jesus was not immersed, how could He have come up straightway out of the water? (Mark 1:10)

If Jesus was not immersed in baptism, how could that rite have been spoken of as baptism, seeing that word in the original tongue of the New Testament means immerse?

Jesus was not baptized in order to be saved.

If you were baptized in order to be saved, you were not baptized like Jesus was. He was baptized in order to fulfill all righteousness (Matt. 3:15). He had it in His heart to obey the Lord and in that obedience He went down into the waters of the Jordan. Jesus was in the will of God before His baptism. His baptism was but the open and public expression of that position. You must be saved and thus in the will of God before you are baptized if your baptism is baptism indeed.

Jesus was baptized by one Divinely commissioned for the task.

Jesus turned on His enemies with this question, "The baptism of John, whence was

it? from heaven, or of men?" (Matt. 21-25) Yes, beloved, it makes a difference who does the baptizing. There were men in Nazareth of Galilee able to lift a body from the waters of baptism and surely there was water thereabout of sufficient depth to receive one so immersed, but Jesus left His home at Nazareth and travelled many miles to be baptized by that one whom God had commissioned for the task.

Jesus was baptized by one Divinely commissioned for the task, and so have I. The one who baptized me is a New Testament church. I know that that church is a true New Testament church because it has in it the true Gospel of the Son of God in New Testament purity and simplicity. Paul says that the church is the pillar and ground of the truth (I Tim. 3:15). Any organization that claims to be a church but stands not as a pillar and ground of New Testament truth is not and cannot be a church.

A Church Ordinance

Jesus Christ did not baptize but from the beginning committed the task into the hands of His disciples (John 4:2). When the Son of God had completed His ministry upon this earth, before His ascension back to the Father, He commissioned His disciples to baptize the redeemed in the name of the Triune God (Matt. 28:19-20). Are there those who will maintain that those disciples of Jesus are to do that baptizing as individuals and not as a corporate body in Christ? Are there those who will maintain that Jesus Christ was not an organizer and that He did

not leave His Gospel with its glorious teaching ordinances in the hands of a definite organization? Are there those who will affirm that those who went forth to preach the Gospel and administer the ordinances of whom we read in the Acts of the Apostles, went not forth under the auspices of the church? Are there those who will assert that even in this day of widespread religious confusion that baptism, so-called, is not always administered under the auspices of somebody's church, so-called?

Whether the church voted in conference or the missionary merely went forth under the auspices of that church is beside the point, my whole contention is that baptism to be valid must have the sanction of that organization into whose hands Christ has committed His Gospel with its glorious ordinances. Beloved, Christ did leave a definite organization to carry out His program, and that organization is called church. Baptism is a vital part of Christ's program because it is a setting forth of the Gospel in picture form. The key that unlocks the doors of heaven for men or binds men in iniquity is truth endued with the Spirit. The keys of the kingdom have been placed in the hands of the church (Matt. 16:19 and 18:18). That truth (or keys, if you prefer) that looses and binds is not only set forth by preached word but by the ordinances as well. They must be kept pure until He returns.

All that claim to be churches are not churches. Only those churches that have the Gospel in New Testament simplicity and purity are churches indeed (I Tim. 3:15). And, beloved, it does matter. If we are going to oppose modernism, Catholicism, and these millennial heresies (Russellism and Adventism) that are spreading themselves like a green bay tree, let us begin right here.

The Biggest Bargain In Christian Literature For Arkansas Baptists Is The Arkansas Baptist

"You can count on us to do our best to increase the subscriptions of THE ARKANSAS BAPTIST in Forrest City.

—T. K. Rucker, Pastor
First Baptist Church



"Congratulations concerning the drive for increased circulation — you can count on us for anything we can do in Prescott.

—Wesley A. Lindsey, Pastor
First Baptist Church

For Arkansas Baptist Circulation Campaign

Reports indicate that the Campaign is being presented with enthusiasm at the Associational meetings

40,000

By

Christmas

THE ARKANSAS BAPTIST

206 Baptist Building

Little Rock, Ark.

Department of Missions

C. W. CALDWELL, Superintendent

Coming From The Country

The cross was heavy — Jesus finally fell under the weight of it as he bore it toward the place of crucifixion on Mt. Calvary. The angry mob, who had so ruthlessly placed it on his shoulders, began to look for some strong, robust person whom they could compel to carry it to its destination. Those with pale faces, soft hands and spindly bodies were passed by. Finally, they found Simon. His skin was sun-tanned, his muscles were hard, his shoulders were broad and his body strong. "On him they laid the cross that he might bear it after Jesus."

They made no mistake when they asked this man, "coming out of the country," to bear the cross for Jesus. The duties, burdens, and responsibilities of his country life had prepared him to render a service which the city boys could not do.

Luke was careful to note that the one who was compelled to bear Christ's cross came "out of the country." Is it not true, that down through the succeeding generations, the cross-bearers, in the main, have come from the country? It is true in civic as well as religious life.

A few years ago a survey was made which revealed that 70 per cent of the men serving in the U. S. Senate came from the country. But more startling than that, the survey discovered that all members of the U. S. Supreme Court — except one — had originally "come out of the country". And it was learned that 35 of the governors were once country boys. The majority of college presidents got their first "schooling" in some rural area.

The influence of those "coming from the country" is even more outstanding in church service than political life. Where did the pastors who serve in the pulpits of our great churches come from? The majority of them came from the country. The leaders in our denomination, serving as executives in many realms, heard their first sermon in a country church. And a vast majority of the Sunday School Superintendents, deacons and Training Union leaders, serving in the city churches today got their first training in a rural church. Seventy per cent of the members received into the town and city churches by transfer of letter, came from rural churches, and 75 per cent of those in prayer meeting on Wednesday night were once members of rural churches.

How indebted our city church-

es are to the rural churches for the contribution they have made in winning to Christ and starting in Christian service the present day leaders!

Country life, under the proper leadership in home and church, affords an opportunity for the growth and cultivation of those values, habits and characteristics so necessary in every phase of life. Those values are: work, cooperation, self-reliance, thrift, respect for authority, and reverence for the Almighty. When these traits of character are well established in the lives of country boys and girls, they will naturally become leaders in both church and state.

But will the country continue to produce leaders? Will the rural churches continue to furnish the leadership in the town and city churches? The population trend is from the country to the city, but will those who "come out of the country" from now on become leaders in our churches and denominational life as in former years? As people come out of the country to the cities, will they come as Christians? Will they be Baptists? Will they be the kind of Baptists who will become church leaders? It all depends on the type of churches in the rural areas. As goes the country churches, so goes the denomination.

Unless a strong missionary and evangelistic program is maintained in the country, the source of increase in the town and city churches will be largely closed. Let the Baptist churches die in the country, let the flames of evangelism die in the country, and although the people may move to the cities, they will not be Baptists when they get there and many of them will not be Christians. They may become leaders in politics, but, unless they have grown up in a good country church, they will likely not become church and denominational leaders.

The proclamation of the gospel gets greater results in the country than anywhere else. Hearts are more fertile for the gospel truth and there is not so much to choke out its growth. If Baptists cease to carry on an evangelistic program in the country, other denominations and isms will win the people. Then when they "come out of the country" they come as — well, you know.

The mission program of Arkansas Baptists must be strong in the country as well as the city. Next week we will consider the challenge in our towns and cities.

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Good Intentions Vs Bad Choices

How many times the writer has faced lost men,—men who have told him of their intentions to be saved some day, but of their total unwillingness to be saved now.

Their intentions were GOOD but their choices were BAD.

Now a bad choice will outweigh a good intention any time, every time; and a good intention is a vain hope, indeed, when one persists in a bad choice.

Many people are in hell today who never intended to go there; but they are there today, and will be there forever, because they chose to go there.

It is CHOICE and not intention that determines destiny.

The above principle holds true in the realm of Christian service, also.

Many Christian men intend some day to get to work for their Lord with all they are and have. But right now they choose to put their own work, or something else, ahead of the Lord's work, thus shunting off into the indefinite future the time when they shall get to work for their Lord in earnestness and sincerity.

So, many Christian men waste their Christian lives, not because they intend to do so, but because they choose to do so.

It is choice and not intention that makes a Christian life effective for Christ!

And the time is now!

The urgency of God's work makes its appeal to alert Christians. The time to serve God is now! People are lost now; people are dying now. Opportunities for Christians to serve God are present opportunities. There may be future opportunities for some of God's people, but when they come they will be present opportunities; and what we do with present opportunities to serve our Lord is an excellent index of what we shall do with opportunities which come later on.

Let's not kid ourselves, men, into thinking that if we throw away present opportunities to do the will of God, we'll be some day in better position to take other opportunities which shall then be offered us.

Remember that bad choices now will out-weigh all of our good intentions for the future!

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2b).

The above words were written to Christian people, to drive home to their hearts the urgency of doing God's work now, while we have the opportunity. For, "The night cometh, when no man can work." (John 9:4b)

—OO—

The ablest men in all walks of life are men of faith.

—Bruce Barton

Lido CAFETERIA

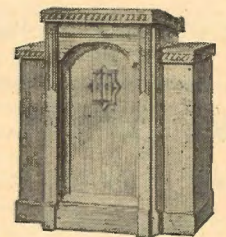


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Woman's Missionary Union

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

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

Fostering Our Auxiliaries

As the new year approaches are definite plans for the missionary education of the young people of your church claiming their rightful place in your consideration? Don't make them "incidental!" "Children are our second chance." We quote from the 1951-1952 Year Book in which Mrs. T. Shad Medlin (nee Josephine Riley of Arkansas) reminds us that Woman's Missionary Union is a fostering organization and that fostering means:

1. Furnishing a young people's director who will be the link between W.M.S. and the auxiliaries, reporting quarterly to the society.
2. Furnishing enthusiastic, loyal, missionary-hearted, consecrated counselors.
3. Including the auxiliaries in plans made by the mission study, stewardship and community mission chairmen of the W. M. S.
4. Making available necessary materials such as mission study books, maps, costumes, manuals, handwork, emblems, etc.
5. Providing attractive meeting places and transportation.

6. Assisting representatives of each auxiliary to attend state camps, Ridgecrest, Y.W.A. Camp and Young Men's Mission Conference.

7. Encouraging mothers to subscribe to the missionary magazines for their children.

8. Encouraging counselors by words of appreciation and recognition equal with other W.M.S. officers.

9. Providing food for refreshments, luncheons, banquets, picnics, or whatever is needed to promote the auxiliary work.

10. Keeping the young people constantly on your prayer list.

"The purpose of our fostering is to produce world Christians who will be tomorrow's leaders in our churches, our communities, our states, our nation, and our world. What nobler purpose could be ours and what finer training could be theirs than learning to share their money, their lives and Christ without world community."

Plan for and work toward a Full Graded A-1 Woman's Missionary Union in your church during 1951-52.

Federal Aid Farce Exposed

Indiana's 85th General Assembly recently sent a remarkable message to the Congress of the United States. It said, in part, "We have decided that there is no such thing as 'Federal Aid.' We know there is no wealth to tax that is not already within the boundaries of the 48 states. So we propose henceforth to tax ourselves and take care of ourselves.

"The people of Indiana resent the encroachment of the Federal government into the fields of education, highways, employment, agriculture, medicine, banking, welfare and civic projects. They hold that these activities are the responsibilities of the state, the local communities, or private individuals, and that federal participation in these fields, both financial and managerial, should be abandoned throughout this nation of ours."

That message comes like a breath of fresh mountain air in an era when most of the chambers of commerce and other civic organizations seem to be primarily involved in trying to get more and more money out of the Federal treasury, or more appropriately, the taxpayer's pocket. Moreover, it is a message which is based squarely on what we used to consider fundamental American ideals and principles. Yet a whole generation has grown up which never lived under anything except the system of Federal grants and doles which began with the depression and has continued, at an ever accelerating pitch, ever since.

This is the system which has destroyed states' rights and undermined the independence of the people. It is the system which has taxed us to the point of confiscation, and has made the tax bill one of the largest items in every family budget. It is the system which has created huge government deficits, even in times when business was booming and tax revenues were at record peaks. It is the system which will ruin us if continued.

The splendid message of Indiana's General Assembly should be echoed in every state.

-Industrial News Service

I Talked To . . . A Liquor Dealer

By BRUCE H. PRICE

Dr. K. O. White's recent article, "I found Them in the Liquor Store", told of visiting several places in Little Rock, and finding many church members among those engaged in this unholy trade.

This revealing statement turned my mind back several years to a conversation I had with a man who owned and operated a whiskey store. Years before he had attended Sunday School in the church I was serving.

Talking to him about the evil he was sponsoring and urging him to turn to a legitimate occupation, he replied, "If all my customers who are church members should stop buying from me I would be forced out of business."

I am not sure how much truth there was in this sentence. I rather think he was seeking to cast reflection upon church people. But in my limited observation I am positive that business at the liquor stores would not be as usual if they lost all their church member customers.

From a reliable source I heard of two deacons who stood in line waiting to be served during the war years when intoxicants were rationed. A deacon in a large city church stated that at every deacons' meeting for over a year one of the members did not miss a time, though without exception alcohol could be smelled on his breath.

I am glad these are isolated cases and not the rule, for the great mass of deacons in Baptist churches vote dry, live dry, and support every movement of total abstinence. However, this cannot be said concerning many members. While most of those who indulge in alcoholic beverages are just "names on the roll", too often active members who expect to have a voice in all church plans and programs engage in social drinking and are found at cocktail parties.

I close with some words of Dr. White, "I seemed to hear a voice saying, 'Lord, whence are these wounds in thine hands?' and an answering voice filled with sadness replied, 'these are they with which I was wounded in the house of my friends.'"

Arkansas Baptists Will Balance the Scales

\$12,000 Extra Needed in 1951 On Our Honor Debt

A leaflet with the above caption was mailed to many of the denominational leaders of our state among whom were presidents of the nearly six hundred Woman's Missionary Unions in Arkansas. A history of our state denominational debts was given; and then a recounting of the "repentance" of Arkansas Baptists and their noble efforts to pay every cent of the indebtedness which they felt had been "settled" but not "paid." Great reduction of the total has been made during the six years in which funds have been given and distributed for this purpose. If the \$47,000 payment anticipated for 1951 is made in full, we must give \$12,000 by November 1. This will leave \$47,000 to be paid in 1952. Support any plan which your church may adopt for participation in this worthy effort.

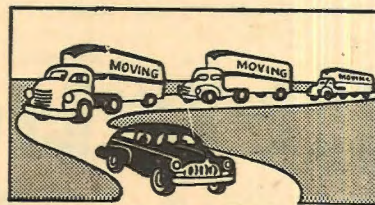
Although no definite amount was "assumed" or agreed upon as Woman's Missionary Union's share in payment of our Honor Debts, the spirit of the organization prompted promise of full cooperation in the effort. A slogan was adopted and plans made for promotion of the cause during 1952. The slogan is "PAY WHAT'S

DUE IN '52." Women of the Baptist churches of the state are urged to claim the joy of clearing our denomination of the old, old debt and of marching forward to a new day of achievement. "Let's balance the scales."



PRAY! LEARN! GIVE!
SEASON OF PRAYER
FOR STATE MISSIONS
September 17

Theme:
- Possessing Our Possessions
(Remit Dixie Jackson Offering for State Missions to State W.M.U. Treasurer, 209 Baptist Building, Little Rock, Arkansas.)



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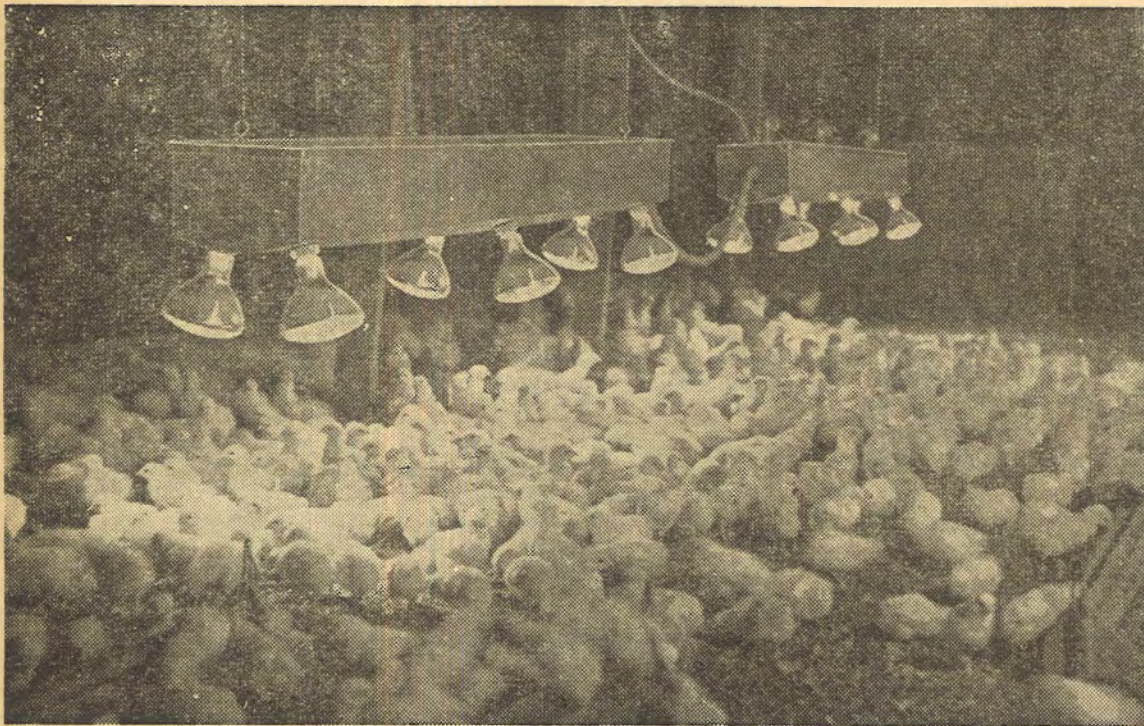
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Arkansas

POWER & LIGHT

Company



HELPING BUILD ARKANSAS

Figures To Inspire

Sunday, September 2, 1951

	S.S.	T.U.	Ad.
Little Rock, Immanuel	972	375	2
Including Missions	1032	484	
El Dorado, First	735	159	
Including Mission	812	197	
Little Rock, Second	595	159	
South Side, Pine Bluff	541	209	3
Including Mission	591	247	
Forrest City, First	471	186	22
Including Mission	539	225	
Paragould, First	451	202	3
El Dorado, Immanuel	448	233	5
Including Mission	508	275	7
Crossett, First	443	183	
Camden, First	441	125	5
Including Missions	635	233	
Benton, First	439	77	
Including Mission	490	128	
Springdale, First	421	191	7
Including Mission	502		
Hot Springs, Park Place	410	143	
Hope, First	399	67	
Paris, First	377	129	1
El Dorado, Second	373	202	
Little Rock, Tabernacle	367	111	4
Little Rock, So. Highland	358	157	20
Malvern, First	350	77	4
Conway, First	334	90	
El Dorado, West Side	333	104	5
Jacksonville, First	275	115	
Searcy, First	274	104	3
Mena, First	269	117	9
Gentry, First	252	199	
Wilson, First	247	130	9
Including Missions	326		
Bentonville, First	225	55	
North Little Rock, First	193	80	
Gurdon, Beech St.	180	85	
Fort Smith, Bailey Hill	178	84	
DeQueen, First	176	29	4
Including Missions	197	51	
Amity	188	175	18
Star City, First	180	63	
Hot Springs, Harveys Chap.	155	43	1
Springdale, Caudle Ave.	172	112	
Warren, Immanuel	93	80	
Magnolia, Immanuel	91	62	
Strong, First	62	66	
Augusta, First	193	62	7
Including Mission	217		



Operation Safety for
September

"CHILD SAFETY"

Sponsored by the Arkansas
Congress of Parents and Teach-
ers in Cooperation with the
Arkansas Safety Council.

"Be Careful . . . The CHILD

You Save May Be Your Own."

Larger Fellowship Of Christians

By MRS. HOMER D. MYERS

Sunday School Lesson for
September 16, 1951

Acts 11:27-30; 15:1-2; 22-23;
28-31; 2 Cor. 9:1-5

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.

Acts 11:27-30:

"In these days came prophets from Jerusalem unto Antioch." The first church was in Jerusalem. It was probably several years before another church was organized anywhere; the next large church seemed to have been established at Antioch in Syria, and was predominantly Gentile, while the church in Jerusalem was Jewish. The prophets from Jerusalem had a message for the Gentile church in Antioch; there was to be a great famine throughout the world. Evidently, the brethren in Jerusalem were less fortunate than those in Syria, financially, so the latter determined to send relief to the Jewish Christians. Each person, as he felt he could afford, put aside money for a contribution to be sent when needed. And when the time came, it was delivered by Barnabas and Saul. Isn't it remarkable that these new Christians in Antioch were so thoughtful and generous of the brethren in Jerusalem they had not even seen!

We must remember at this point that the Jewish Christians had not accepted the fact that God would save Gentile people. When the Apostle Peter was called to the home of Cornelius to teach them the way of salvation, there had to be a special manifestation of God's power and Spirit before Peter was convinced that God would save a Gentile. When Peter returned to the church at Jerusalem, he was called on the mat to explain why he had "gone in to men uncircumcised, and didst eat with them." It was bad enough to associate with Gentiles in a casual manner, but to eat with them indicated that they were more than mere acquaintances.

Generosity Ignored

Acts 15:1-2:

The generosity of the Antioch Church toward the Jerusalem brethren had no effect on the latter in the way of cementing them together in Christian fellowship. Sometime later we find some self-appointed ambassadors, disciples of Judaism, who went all the way down to Antioch to inform the Christians there that "Except ye be circumcised after the manner of Moses, ye cannot be saved." There was more in their message to Antioch than may appear on the surface; it is explained more fully in Acts 15:5. What they were really telling the brethren was that they had to keep the whole law of Moses and become a Jewish proselyte by cir-

cumcision before they could become a Christian. In other words, salvation to them was a mixture, begun by grace through faith and continued through good works, or keeping the law. This was the only basis for fellowship some of the Jewish brethren would accept.

This problem resulted in the famous "Council" of Acts 15. The Antioch church sent Paul and Barnabas with some other trusted brethren straight to the church in Jerusalem with the matter. The apostles and others who had personal contact and instructions from Jesus in person were in Jerusalem; that would be the logical place to settle the question once and for all time. The apostles and elders came together for conference; the Pharisees stated their position. Paul and Barnabas testified how multitudes of Gentiles had confessed Christ through their ministry, and had the same evidences of salvation the Jews in Jerusalem possessed: the power of miracles, the power to speak in other languages, and in every way showed signs of regeneration. Peter related to them again his experience with Cornelius and his household.

The church was forced to a two-fold conclusion: (1) That God is no respecter of persons; that whosoever will may come to the fountain of life freely. (2) That salvation is by faith, in the person of Jesus Christ, and not by works of righteousness which we might do. And this was prescribed as the basis for the larger fellowship of Christians, by the church in Jerusalem. Whatever else church groups might disagree upon, these two factors are indisputable. The door of faith is open to every member of God's creation.

The Grace of Giving

2 Corinthians 9:1-5

A good deal of Paul's second letter to the Corinthian church was concerning the ministration of gifts to the poor and needy. He encouraged them to give, "for God loveth a cheerful giver; to give voluntarily, not of necessity, nor to make a show; he showed them the rich rewards of those who are generous, "He that soweth sparingly shall reap also sparingly." He showed them how God could make them "Abound in the grace of giving as well as in other graces." He had boasted to the Macedonians of the generosity of the Corinthians; now he pleads with them not to embarrass him in case some of the Macedonians should 'come home with him.' He told them how the Macedonians

had given so generously, not out of their abundance but out of their deep poverty, because of their love for Christ. Surely, the Corinthians could do as well, for Corinth was a wealthy city.

Compare the Two

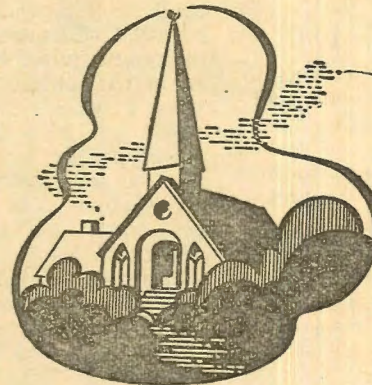
The church at Antioch took the lead over the first church in Jerusalem in several respects, even as some churches today do better than other churches. It may not be the church that gives the most dollars and cents to missions and benevolence that rate highest with God. Everybody knows the responsibility of the rich church; neither are the poorest ones left out. Each church has its responsibility before God to do what they can; and if the poor church does its best, its reward might be greater than that of the rich.

The church at Antioch was considerate of the poor. If the Jerusalem church ever thought of the poor outside their city limits, we have no record of it. It seems most unusual that the people at Antioch should think so readily of the

famine stricken in Jerusalem, even before the famine struck.

The church at Antioch seemed to be more mission minded. They were not beset with racial prejudices such as existed at Jerusalem. They were so happy in their new found relationship with God, they wanted the whole world to know about Christ. So it was at Antioch the Holy Spirit said, "Separate me Barnabas and Saul for the work I have called them to do," notwithstanding the fact that many apostles, preachers, evangelists and elders were members of the church in Jerusalem.

Conditions in Jerusalem in the apostolic period was a hangover from their early history when the Lord discouraged Israel from associating with their heathen neighbors except the neighbors became Jewish proselytes. That was to keep idolatry and the evil customs of the heathen from permeating Israel, a thing that happened in spite of all precautions. Hence, Israel came to look upon themselves as a superior nation and conceived the idea that God would not or could not save a Gentile. National bigotry is an evil thing. No nation exists or is exalted among the nations except by the permissive will of God.



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The Fastest Growing Denomination

The *Christian Herald* makes a report on the number of church members of the United States. The figures listed July 25 disclosed the fact that Southern Baptists comprise the fastest growing denomination in the United States. The increase during the year was 318,624. The Methodists gained 143,076. According to these statistics Southern Baptists total 7,079,889. This figure of course has been increased this year.

The gain in church membership out-strips the gain in general population in the United States, on a percentage basis. Approximately 60 per cent of the people are listed as church members now. More than 58 per cent are said to be "Protestants," 33 per cent plus Roman Catholics, and 8 per cent plus belonging to other religious groups. While the figures of the percentage-increase of the Roman Catholics runs slightly ahead of the percentage-increase of "Protestants" the basis of calculation is not the same. The *Christian Herald* points out that, while Catholics count children in the membership totals most "Protestant" denominations do not. Certainly Baptists do not.

The *Baptist and Reflector* suggests that a fair basis of comparison would be made if approximately 25 per cent would be deducted from the Catholic figures or else 20 per cent added to the "Protestant" figures.

The Cooperative Program for 1952

We are gratified indeed at the reports that we have heard about the churches' attitude toward an enlarged program and state budget for 1952. Some churches that have been rather conservative on missions are planning larger things in the effort to finance a great Cooperative Program. Brethren, we need an 18 per cent increase over the figures of 1952. Pray earnestly about it and do your best.

Another Veteran of the Cross Crosses the River

Dr. J. G. Lile passed to his reward September 1. If we know how to evaluate heaven's appraisals, his is a rich reward. Dr. Lile had a long and useful and fruitful life. He was 85 years old. As a teacher, as a lawyer, as a Baptist deacon, as a college president, he made a great contribution to the cause of righteousness and civilization. He was a splendid thinker and he thought in terms of truthfulness. He was a wise counselor. He never catered to popularity if there was conflict between popularity and solid truth. We were not personally acquainted with him as a lawyer, nor as a college president, but we were personally acquainted with him as a deacon and Baptist leader and as teacher. Dr. Lile was a great teacher. He followed no one particular method in his work, but summoned to his task the choice features of all good methods of teaching, and he got the facts across to his students. One outstanding piece of work that he did as a Baptist leader was assisting Secretary Rogers in raising the initial \$400,000 endowment for Ouachita College.

Perils in Public Worship

"How easy it is to get away from the simple New Testament worship. Beautiful ceremonies and artistic forms have been the peril in public worship through the ages. Education is needed, but primarily in the fact that worship is not in form, but in faith; not in ritual, but in righteousness; not in liturgy, but in love; not in creed, but in communion; not in rite, but in reverence; not in symbol, but in spirit; not in altar, but in adoration; not in temple, but in truth; not in priest, but in prayer; and not in candle, but in Christ. With the coming of Christ, every disciple is a king and priest unto God. Thus the priest, the temple, and the altar were made unnecessary in the individual approach to God, and the traditions of men have little place in the true church of Christ."—*Watchman-Examiner*.

The above article is a bit poetic. We should like to add a bit of prose, and we are serious as death. We have heard many complaints in recent months from here and there. Many of our people are becoming impatient with the average Sunday morning service. In many instances, more than half of the hour is gone before the pastor begins to preach. Much of the time, we are told, is taken up by making announcements and by someone talking, and talking from the pulpit or the front of the auditorium about matters that really are not conducive to spiritual edification. Time is taken to make many announcements that are already printed in the bulletin. Maybe one prayer is offered in addition to the invocation, and the pastor has 20 or 25 minutes to expound the Word of God to a waiting congregation. I find myself somewhat in agreement with these complaints. We need more Bible preaching. Our people will hear it; the Holy Spirit will bless it; and the Kingdom of God will profit by it. More lost souls will be genuinely saved because the Holy Spirit can use His own sword when He cannot use the exhortation. Really wouldn't it be wise and wouldn't it be right for us to revise the habits into which we have drifted in planning our morning service, and give the Word of God more of the hour?

Great Revival in Hampton

The Baptist Church in Hampton has just experienced a mighty revival. Dr. Alfred Carpenter of the Home Mission Board assisted Pastor Bird in the meeting. The church was mightily revived and there was a large number of additions. Brother Carpenter is a hard worker and a prayerful leader. Pastor Bird is a faithful soldier of the Cross and keeps his church growing all the time. It was the privilege of the writer to spend a day with this church and pastor in May. We launched a campaign to raise funds for a much needed addition to the church building that day. We did not get all that we set out to get, but we got the major portion of it, and there was enough enthusiasm to warrant the hope of receiving sufficient funds to erect the building.

Whiskey in the Movies

The writer does not attend moving pictures, although a free pass has been extended to ministers in Little Rock for a long time. We have often thought there is something wrong with a man's religious devotion when he can sit down under the scene of whiskey drinking, home breaking, and be interestingly entertained thereby. We do not pose as a "better than thou," but we do not think that a genuine Christian ought to be entertained by movie stars, most of whom have a string of divorces and most of whom seem to glorify the drink habit.

In the daily press of July 26, we noticed an interesting account of a moving picture official who, himself, seems to be disgusted with the tendency to glorify evils in moving picture shows. He is Mr. Y. Frank Freeman, Vice President of Paramount pictures. He says, "We are weeding out scenes involving needless drinking." He says, however, that, "A western (picture) without a saloon, for instance, would be ridiculous." This latter statement we do not deny. If you are going to portray the exact life of the frontier western pioneers you couldn't do it without showing that they thought the saloon was indispensable, but there is a lot of difference between thinking of that sort on the one hand and glorifying the imbibing of liquor on the other hand. Mr. Freeman says that too much drinking in pictures offends a lot of people. He is correct. We are confident that multiplied thousands of people disapprove of it, but "take it on the chin" as there is nothing else to do after they once enter a moving picture show. Film producers have made it well-nigh impossible for a lot of us to attend moving pictures because we are unwilling to be entertained by such ungodly scenes as are often on the screen. We commend Mr. Freeman (who, incidentally, is a Southern Baptist church member, and who, himself, does not drink), for his disposition to take a lot of the drinking out of the pictures that Paramount produces.

Moonshine Whiskey Outselling Bonded, Newspaper Reports

New York, August 19 (AP)—Bootleg is outselling legal whiskey and more moonshine is being produced today than during the peak of prohibition, the *Herald Tribune* says.

The *Herald Tribune* presents these figures:

A total of 18,644 stills were seized by authorities last year. They had a capacity of 677,179 gallons a day or—if they had operated on a five-day a week basis—176,066,540 gallons a year.

Last year production by licensed distilleries amounted to 477,986 gallons a day or 192,193 gallons less than the illegal output.

The high point of prohibition moonshining was only 170,000,000 gallons a year.

But, the *Herald Tribune* adds, most bootleggers work their stills round-the-clock, so that they could have turned out 247,170,335 gallons of illegal booze.

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