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### August 30, 1951

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, AUGUST 30, 1951

NUMBER 34



—Eva Luoma Photos

Groups like the above constitute our future hope--  
For Church and Nation

NORTH LITTLE ROCK  
FIRST BAPTIST CHURCH  
LIBRARY

## Relation Of The Old Pastor To The New

By S. L. MORGAN

Today a letter came from an esteemed minister. He said, "Write for us in our church paper some of the most important things you have learned in your long experience." If the editor agrees, I gladly comply. I begin with some of the moral dilemmas of ministers and church people, a matter that has often forced its attention on me.

Among the moral dilemmas of ministers is the question of going back to visit one's former parish. For the church member it is the question of inviting the former pastor back on occasion. Everyone wants to do the fine, the courteous, the wise thing. Sometimes the dilemma is merely the question of propriety. Sometimes for the pastor or the parishoner it rises to a question of ethics. Often the question becomes serious: To go, or not to go; to invite, or not to invite?

Sometimes the pastor does good by going back. Sometimes he does harm. That depends on how he goes and what he says. If he does good, he must be "as wise as a serpent, and as harmless as a dove."

This proposition may be illustrated from my pastoral files of many years, including numerous incidents gathered from conversations, letters, and literature. They will show the virtue of going back sometimes turned into a vice; of a well-meant visit used to foment disaffection and discord in the church.

### When Going Back Becomes a Vice

Some incidents given will serve to put a godly pastor or parishoner on his guard against a breach of the comity of relations between pastors, or between a pastor and his people.

Sometimes a devoted pastor resigns, but loves his people too dearly to resign their care altogether to his successor. It was a tender relation, and they cling to each other. He loved them, and he must sometimes go back, both for his sake and theirs. They loved him, and on occasion feel they must invite him back. He had been with them in their joys and sorrows, and naturally they feel they must have him when a new crisis comes. He feels flattered at being invited back for a marriage or a funeral. And why not go? It is not easy to see any reason against it. To go back in moderation, and wisely, may well prove a virtue. But if repeated often, or if one forgets for a moment the comity of pastoral relations, the virtue easily becomes a vice.

One pastor resigned after being on the field only two years. It came like a bombshell. All had seemed to be going well. The deacons were stunned and called a meeting to ask the pastor his reason for resigning. He said, "If you insist, here it is frankly. My predecessor was popular. He continues to come back to visit his admirers. They discuss with him my preaching, my ideas, my methods—and my weaknesses and my mistakes. He hardly means it, but he has led some of our people to be dissatisfied and critical of me. Sometimes mere differences between us they have magnified into weaknesses and mistakes, and sometimes into wrongs. The result sometimes has been criticism and opposition. Over and over when I have proposed something new or different, some leader has said, 'Our former pastor didn't do it that way.'"

Perhaps unwittingly, on his part, the visits of the former pastor were undermining the work of his successor and fomenting disaffection and discord. Repeated visits, the more in proportion as the pastor was beloved and popular, invite comparison with the new

pastor, and are dangerous. Many preachers, at the behest of both fine feeling and ethics, refuse to take the risk. With high resolve such a pastor often says on resigning, "Know I shall not cease to love you; but as far as possible eliminate me, and let your new pastor fill your horizon and be all in all."

### The Pastor That Refuses to Let Go

Sometimes a devoted, but misguided pastor refuses to let go. He persuades himself he is acting from the motive of unselfish love. He makes a bid for invitations to return to his former parish—the more if he has suffered frustrations and failures. Invitations to go back are a precious balm for the hurts he has suffered. And they boost his ego. Even the truest pastor, with a warm heart, may fall a victim to the hunger to be invited back.

One good and popular pastor said to his people on resigning, "I want you still to feel I love you. I will not be far away. Let me know when I can help you, in trouble or in joy." In singular blindness to both the proprieties and the ethics involved, he asked some of his favorite young people to give him the privilege of coming back to marry them. And he told some of the old saints he wanted the privilege of being with them when the end came. He wanted their funerals!

One young woman said to her new pastor on the eve of her marriage, "I am sorry, but I promised my former pastor to have him to marry me." True to her promise, she invited him back—and gave her real pastor no part in the ceremony!

This "devoted" pastor even said to the undertaker on leaving, "Whenever any of my former members die, phone me." The undertaker did so at times. And frequently his favorites invited him back for marriages and funerals, sometimes without the grace of letting their pastor know. And often he was back visiting his favorites, even when he knew some of them had become unfriendly to the present pastor. Thus he actually stirred up disaffection and ill-feeling and undermined the loyalty of his partisans for their pastor. He seemed a sincere, good man, but clearly he was ethically blind to the comity of pastoral relations. And the people who clung to him were blind to the fact that their clinging to their former pastor made them guilty of disrupting their church and stabbing the heart of their pastor.

One pastor writes:

"I was visiting in the vicinity of a former pastorate. I learned of a church wedding in one of the prominent families of the church. I entered early, and saw the pastor and his wife sitting in the congregation, and went and sat with them. I saw a popular former pastor enter, take his place at the altar and perform the ceremony. It looked singular and out of order, while the pastor sat with me unnoticed. I mentioned it to him afterwards. He was an able, gracious man and said, "No, I don't think it was because of any ill-feeling toward me. I think they were simply ignorant of the proprieties in the matter."

In such a case one may be sure that many were present who were keen to see the obvious breach of the amenities. Some of the members were sure even to resent it. For it is the recognized dictate of both etiquette and ethics that the pastor is always presiding officer in his own church. People of fine feeling would experience a mild revulsion. For it was clear that the family and the visiting minister both were guilty of a social and ethical breach.

## Prayer For The Tempted

A Devotion by the Editor

"But I have prayed for thee, that thy faith fail not."

Jesus intercedes for the tempted. And this is our hope. The devil has no trick which is unknown to our Lord. We do not know what is ahead of us, we cannot see around the corner. But we do know this, our Lord sees the danger in advance. Nothing that befalls us takes Him by surprise.

No truth gives me more hope and assurance than this. I am saddened beyond words by the faithlessness of Peter, but I am gladdened beyond words by the truth so dramatically revealed that Jesus knew in advance what would befall the apostle.

But Christ's foreknowledge of the designs of Satan is only half the truth revealed here: "I have prayed for thee, that thy faith fail not." The faith of Judas failed because his heart was not changed, "and he went out and hanged himself." But Peter was stricken in conscience because his faith was genuine, "and he went out and wept bitterly." Some one has said, "There is a vast difference between the rope and the handkerchief."

We may be sure that the Christ who prayed for Peter prays for us, "for He ever liveth to make intercession for the saints, according to the will of God."

Did Peter's faith fail? Yes and no. If we look at his denial, we say, "Yes." If we look at his subsequent life, we say, "No." There was a temporary eclipse, but "eclipse is not extinction." His faith was not uprooted. A cloud overshadowed his faith, but it was not eternal night.

We may learn from Peter that the sincerest love and the most steadfast faith are the most loyal devotion are subject to lapses which plunge us into darkness, confusion, sorrow, and grief. But we learn that the deepest fall may be recovered. Jesus said to Peter, "when thou art converted (turned again)." Jesus expected Peter to turn back to Him. He anxiously awaits that turning by all those who have denied Him or forsaken Him or been disobedient to Him. He is always looking in our direction, and once He gets our attention, He will ask us, "Lovest thou me?" No truly Christian heart can fail to respond to that question, "Lord thou knowest all things," my faults and failures and sins, and too, "thou knowest that I love thee."

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:31-32.

## ARKANSAS BAPTIST

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## From The Editor's Desk

### Is Denominationalism A Delusion?

The above heading appeared in *The Christian Century*, August 15 under the by-line of William Archer Wright Jr.

The author visualizes a minister who calls in a strange home and inquires into the church background of the family. He says the usual response is, "I do not think it makes any difference what church you go to." Doubtless every minister has received that type of response when calling in strange homes or calling upon new people who have moved into the community.

#### "Makes No Difference"

The author of this article reasons from this response that, "As far as the vast majority of Protestants are concerned, it is obvious that denomination no longer makes a difference." On the basis of this least common denominator in the religious convictions of the people, the author reasons that, "Protestants of America are becoming one people regardless of denominational distinctions. On the level of the rank and file of our churches we have a practical church unity in American Protestantism." His final conclusion is, "That the grass roots of American Protestantism, denominationalism is a delusion and church unity is the reality."

It seems strange that one should take the very weakest expression of Christian conviction or an expression of no conviction at all as the basis of his argument for church unity, or rather as Baptists would understand it, the

basis of the obliteration of denominational lines and the union of all denominations.

Every pastor knows that those who say, "I do not think it makes any difference what church you go to," are the weakest members of his church and the least dependable when it comes to promoting a vigorous and far reaching program of Christian service that requires sacrificial living and giving. Persons who take that attitude just won't stand hitched when the hard pull comes. Those persons to whom it makes no "difference" will move on to some other church when the going becomes difficult and when the demands call for sacrifices.

The "no difference" attitude indicates a watered down Christianity that seeks to appropriate all the joys and blessings without any of the hardships and sacrifices which genuine Christianity is heir to.

When Jesus fed the five thousand and more on the mountain side with the five loaves and two fishes, the people wanted to make Him king. The next day they found Jesus in Capernaum and doubtless wanted another feast, but Jesus said to them, "Ye seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled." There are a great many people to whom it makes "no difference" who will follow Jesus as long as He is feeding them on the loaves and fishes, but who like the multitudes on this occasion will mutter their disappointments and leave Him when they

come to understand that His kingdom is not of this world and when He makes it clear to them that they must enter into His sacrifice if they would enter into His joy.

#### Ready With Answer

The Apostle Peter wrote, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Dr. A. T. Robertson, in his *Word Pictures in the New Testament*, says that this means to answer back, to give a defense of the hope that is in you and not an excuse to defend and not to apologize. He says further, "Ready with a spoken defense of the inward hope. This attitude calls for an intelligent grasp of the hope and skill in presenting it." The "no difference" attitude of modern Christianity, then, is a far cry from this exhortation coming from the Apostle Peter.

The advocates of church union or the ecumenical movement have claimed that only such a union will enable Christianity to meet the needs of the world. But if that union is based on no stronger conviction than "it makes no difference," then it would seem that such an indifferent Christianity would be wholly incapable of meeting the world's needs. The only unity in Christianity that can answer the heart cry of sinful humanity is a unity based upon profound and unshakable convictions. A unity based upon the "no difference" attitude will be torn asunder and disrupted by the powerful forces of the unregenerate world. The unity in Christianity which is based upon and welded together by deep and profound convictions can stand the storm and stress of the attacks of the unregenerate and sinful world. It alone has a message, positive and uncompromising, which the unregenerate world needs.

### A Major Disaster - - A Call For Help

Referring to the recent flood that swept through Kansas and Missouri, Dr. L. M. Sipes, widely known in Arkansas and now a professor in the Central Seminary, Kansas City, Kansas, writes, "This was a major disaster, not like a church building burning down and the homes of the members left intact. From 50 to 80 per cent of the homes and their furnishings were destroyed." Dr. Sipes continues, "I believe Arkansas Baptists will help these mid-western churches."

The pastors of the Baptist churches of greater Kansas City, representing both the Southern and the American Baptist Conventions are appealing to the Baptists of America to contribute to a fund of \$200,000 to help rehabilitate these churches which have suffered from the flood. They are asking that September 9, 1951, be designated in every Baptist church in America as "Flood Relief Sunday," and that the needs of these stricken Baptist churches be presented and that an offering be taken. The appeal is not for the relief of individuals for whom the Red Cross and the government are caring. The appeal is for assistance to the Baptist churches which suffered from this flood.

The appeal sent out by the pastors of the Baptist churches of greater Kansas City says in part, "Many of the members of these churches have lost their homes and all of

their personal possessions. They cannot be expected to do anything other than that of re-building their homes; \$200,000 will help them to rebuild their churches." These Baptist churches need our help now.

Returning from the San Francisco Convention by way of Denver, Kansas City, and St. Louis, we traveled through this area which was then flooded and which only a little later suffered the full fury of the flood. For hundreds of miles we traveled through the flood, seeing homes inundated with the water, in some cases, up to the eaves of the buildings, field after field of wheat, corn, alfalfa, and other crops were partially or completely covered with water. The destruction was everywhere and the people were helpless to combat it.

Perhaps others among our Arkansas representatives who attended the San Francisco Convention saw something of the flood and its damage.

Most all of the churches in the flooded area will require a complete renovation and redecoration job. Practically all of the church furniture has been destroyed beyond recovery by the flood.

Arkansas Baptists have always responded to a call for help such as this call from the Baptist churches of Kansas and Missouri.

### Sympathy Extended To Dr. J. S. Rogers

The friends of Dr. and Mrs. J. S. Rogers throughout the state are moved to sympathetic concern and prayer for Doctor Rogers in the home going of Mrs. Rogers recently. While Mrs. Rogers was not as widely known personally as is Doctor Rogers, yet all will recognize that she made a definite and rich contribution to his long ministry. For this contribution, Arkansas Baptists will hold her in fond remembrance. Mrs. Rogers left the imprint of her gracious personality upon the members of her family and those friends and associates who were fortunate to come under her influence.

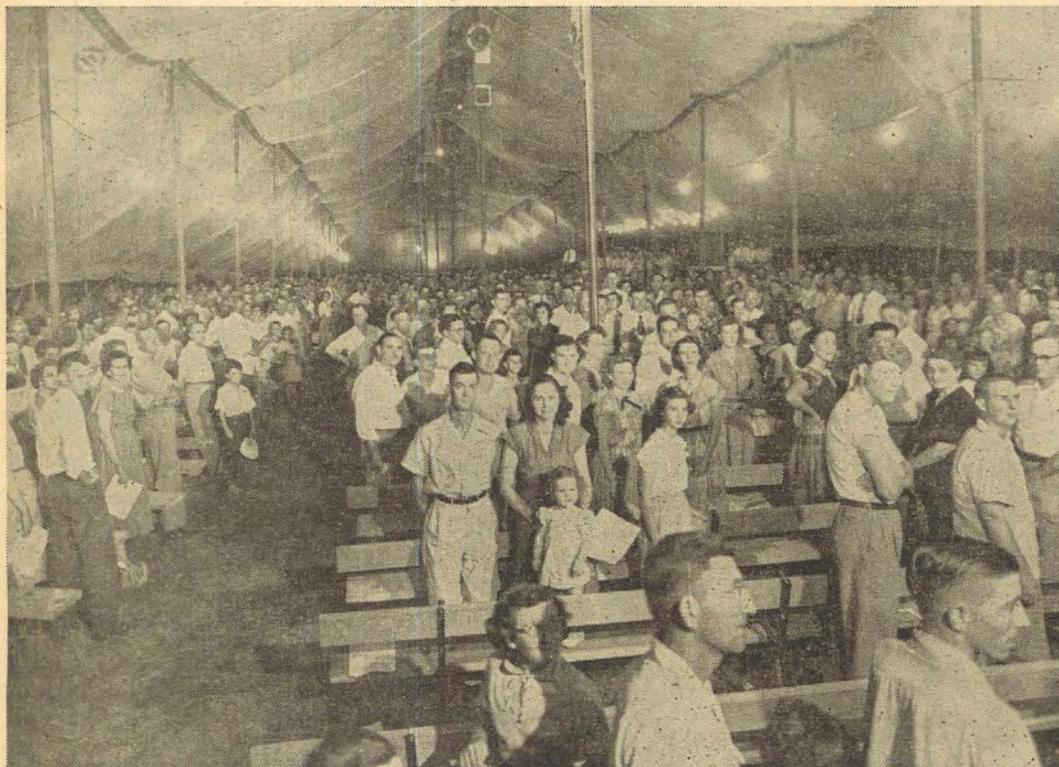
We are confident that Doctor Rogers is borne to the throne of grace by the prayers of Arkansas Baptists and many friends beyond the borders of our state. His long and useful and unselfish service to Arkansas Baptists have endeared him to all our people.

We believe that you will want to observe September 9, or some other date that you can fit into your schedule, to take this offering.

Send your offering to Dr. Guy L. Prather, Superintendent of Missions, 1023 Grand Avenue, Kansas City, Missouri.

# Kingdom Progress

## Paragould Revival Success Story



By D. C. APPLGATE, Pastor  
First Baptist Church

A new chapter in the history of evangelism has been written by First Church, Paragould.

We have been burdened for a revival, desiring to move the entire city for Christ. A tent was secured, 200 feet long and 60 feet wide, with a seating capacity of 2,200 people. When the tent company erected the tent, the pastor was accused by many of "having lost his mind." The skeptical and those of little faith said, "They could never fill that tent in a city this small. We only have 9,800 people in this town."

A top-flight Evangelistic Party was secured for the campaign, a team of youthful evangelists being greatly used over the nation. Evangelist Eddie Martin and his co-workers, fresh from a victorious city-wide meeting in Staunton, Virginia, where over 1,200 responded to the salvation invitation, began their meeting on July 8, and began to make evangelistic history in this city.

On the first night a crowd of about 900 attended. This filled less than half the tent. However, by Wednesday night of the second week, a crowd of 1,500 was in attendance. On the second Sunday night the tent was filled with 2,200 people. On the third Sunday night of the campaign history was made when the largest crowd ever to attend a religious service in the city's history turned out to hear the youthful evangelist. A crowd in excess of 2,500 overflowed the tent. On the closing night, Sunday, July 29, when Eddie Martin told his life story, the crowd filled the benches on the outside of the tent, sat in cars and back out to the street, swelling the attendance that night to nearly 3,000 people.

First Church is thrilled with the success of the meeting. People from every church in town attended. Hundreds attended the

tent meetings who had not been inside a church in years. Scores of people pledged to read their Bibles daily, to tithe, to live a separated life, win souls, and establish family altars. The evangelist's very thorough "after meeting" for new converts has resulted in almost one-hundred per cent of those who have been saved joining the church during the course of the meeting.

This revival was God sent. Our people are now eager to win souls. Our giving has increased. Our people have gained a new sense of the value of life, and the exceeding sinfulness of sin. We have learned the value of attempting big things for God. An impact has been made on this city that will last for years to come. We have learned the wisdom of reaching outside the limits of our church building and the value of holding a large outdoor meeting.

Evangelist Eddie Martin and his co-evangelist Vincent Cervera are men of the highest caliber. They are going directly from Paragould to Louisville, Kentucky, where they are erecting a tent seating over 4,000 people.

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### Deacons Lead the Way

The deacons and members of the Finance Committee of Second Church, Hot Springs, when recommending the budget for the next year, make the following pledge to the church:

"We the deacons and Finance Committee of the Second Baptist Church of Hot Springs, in our recommending the budget of \$78,000 for the year, or \$1,500 per week, pledge you that on "CHURCH LOYALTY SUNDAY," September 9, we will lead the way in subscribing ourselves to a tithe or more of our net income given through the Unified Budget of our church, and we pray that you will join with us."

### Youth Revival at Osceola

"The people are singing their (team of young people) praises everywhere!" is the comment of Pastor Percy E. Herring of the First Church, Osceola. He is referring to a team of young people who conducted a youth revival in the Osceola Church, August 5-12.

This team consisted of Tommy Purnell, captain of the team; Carroll Evans and Carol Cooper, Bertha Mosley, Tom Landers, all from Ouachita College, and Max Gregory from Arkansas State.

"They led our young people in a week of consecrated visitation and the results were glorious" is the comment of Miss Martha Phillips, who reported the revival to the *Arkansas Baptist*.

There were 19 additions to the church on profession of faith and one person surrendered for foreign mission work. There were forty-four rededications.

We quote Miss Phillips, "The last Sunday morning of our meeting the Young People's and Intermediate Departments combined for an evangelistic service and 54 persons out of the 57 present said, 'We will not drink, smoke, or desecrate the Lord's Day.' They also said, 'We will not dance.'"

A Crusaders Band was organized in order to conserve the results of this Youth Revival and to keep alive the revival fires.

Appraising the personal contribution of each of the young people, Pastor Herring comments, "Tommy Purnell did a wonderful job directing. Tom Landers preached ably and forcefully. Bertha Mosely is simply wonderful with the juniors. Carroll Evans did a fine job, so did Carol Cooper, with the music. Everyone did his or her job right up to every expectation."

An invitation was extended to this same team to conduct a youth revival in the Osceola Church the first week in August, 1952.

### "Baptist Vista"

The associational encampment of the Clear Creek Association was held at "Baptist Vista," August 7-15, as reported by W. O. Taylor, associational missionary and camp director.

More than 300 people attended the encampment with 100 camping on the ground.

Dr. Dale Cowling, State B. S. U. secretary, was the evangelistic speaker and young people's leader. Dr. T. H. Jordan, pastor of First Church, Van Buren, was the mid-day speaker and L. E. Cunningham, Alma, the morning watch speaker. Johnny Hagan was song leader and educational director.

Courses in Training Union, Sunday School, and Mission study led by the pastors and laymen of the association, were completed. Over 50 pennants were awarded for attendance on at least 50 of the possible 54 periods of study and worship. There were five conversions during the encampment.

"Baptist Vista" is on Mulberry River, 16 miles north of Ozark. There are 20 acres of land, and eight buildings comprise the encampment facilities. The erection of other buildings is contemplated for the near future.

### Pastoral Changes

Pastor L. T. Daniel, First Baptist Church Woodville, Texas, has resigned to accept the pastorate of the First Church, Palestine, Texas.

Pastor Daniel is a native Arkansan, a graduate of Ouachita College, a former pastor of the Almyra church. He has been with the Woodville Church four and a half years.

Horace G. Grigson has resigned the pastorate of South Texarkana Church to become pastor of Woodlawn Church, Little Rock.

## Minister Ordained



Ben Moody Elrod

Sunday afternoon, June 10, the Rison Church ordained to the gospel ministry, Ben Moody Elrod. The ordination was conducted upon the request of the Salem Church, Parks, where Mr. Elrod had recently been called as pastor. The Rison Church had previously licensed him upon his surrender to the ministry.

The ordaining council was composed of a large number of pastors and deacons from churches in Harmony Association and outside. From the ordaining council, Pastor T. T. Newton, of the Rison Church, served as moderator and conducted the examination of the candidate. Pastor Hugh Owen, Lee Memorial, delivered the charge. Pastor George Moody, uncle of the candidate, led the ordination prayer. Pastor Lloyd Sparkman, Southside Church, preached the sermon. Pastor Carl Overton, First Church, Star City, served as clerk of the council.

Over fifteen churches were represented on the council comprising more than thirty pastors and deacons. Among the group of deacons was the candidate's father, Searcy Elrod, also a deacon in the Rison Church. Mr. Elrod is now a senior in Ouachita College and president of the student body.

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Provide yourselves bags which wax not old, a treasure in the heavens that falleth not. (Luke 12:33).



Listen to The

## BAPTIST HOUR

DATE: Sept. 2

SPEAKER:  
Charles Wellborn

SUBJECT:  
"Caught in the Crowd"

### ARKANSAS STATIONS

- KELD, El Dorado, 2 p. m.
- KENA, Mena
- KDES, Paragould, 7:30 p. m.
- KUOA, Siloam Springs, 4:30 p. m.

## Over Five Hundred Africans Profess Christ in Revivals

Five hundred thirty-seven Nigerians accepted Christ as Savior during simultaneous revivals in the 22 churches and 20 schools of the Bethel Baptist Association of Nigeria, Africa.

There are two Southern Baptist Missionaries working in the association, Miss Edith Chaney and Miss Eva Sanders, who has recently come to the States on furlough. There are two ordained African pastors, eight men who have had two years of seminary work after the eighth grade, and many faithful Christians.

"With all of these Nigerian workers we take no credit for the splendid success of the recent evangelistic campaign," commented Miss Sanders. "I was merely a member of the committee to make plans in our associational meeting last fall."

Miss Sanders' report of preparation explains the success of the meetings. From the beginning each church prayed earnestly and all joined in a week of special prayer. Pastors met on the front porch of the missionaries' home for a day of soul-winning studies, using *Soul-Winning Doctrines*, by Clyde Turner. Then each church had a week of prayer and soul-winning preparation.

A visiting minister preached in each of the churches during the seven-day effort. All but two were Africans. Services were held in the schools every morning and in the churches in the late afternoon. Personal work was done in between.

## Brown Chapel Receives 28

Brown Chapel Church, Mississippi County Association, Doyle Creech, pastor, recently had the services of Homer Robertson, Hickman, Kentucky, in a twelve day revival meeting. L. L. Thompson, song leader of the Brown Chapel Church, had charge of the musical program.

There were 28 additions to the church, 23 of these were by baptism and five by letter.

On Saturday night during the meeting, the church had young people's night with 151 young people present. A record attendance of 190 was reached in Sunday School.

Pastor Creech says, "This is one of the best rural full-time churches you could possibly find."

## Twenty Brotherhoods Get Together

The Brotherhood of the Caudle Avenue Church of Springdale, Roe Matthews, pastor, recently sponsored a Brotherhood meeting in which 20 neighboring Brotherhoods were represented in the attendance of 250 men.

Dinner for the occasion was served by the Caudle Avenue Church and Pastor Bill Eustis of the First Church, Siloam Springs, was guest speaker. The McAfferies Quartet of Tulsa, Oklahoma, provided the music for the occasion. The meeting was held in the Springdale high school stadium.

Ira Fitzgerald is president of the Caudle Avenue Brotherhood, and J. M. McKinney is program chairman.

## Evangelist Wagner in Missouri

Evangelist Eddie Wagner, Little Rock, conducted a revival meeting recently at the Carpenter Street Baptist Church, Moberly, Missouri, G. B. Jack Stanton, pastor. There were 32 additions to the church by baptism, eight by letter and one by statement.

James Stoutenborough of Illinois was song leader for the meeting.

Pastor Stanton commends both the evangelist and the song leader in the highest terms.

## New Pastor At Paris



James Hillman Smith

James Hillman Smith, for the past five years pastor of First Church, Westville, Oklahoma, Muskogee Association, has accepted the pastorate of First Church, Paris, and will begin his work with the Paris Church on September 16.

Pastor Smith is a native of Summerville, Alabama, and is a graduate of Moody Bible Institute, Chicago. He is also an A. B. graduate of John Brown University and a B. D. graduate of the Central Baptist Seminary, Kansas City, Kansas. He plans to continue his studies at the Central Seminary by spending one day each week at the Seminary and expects to receive the Th.D. degree from that institution next May.

During Pastor Smith's ministry at Westville, 184 persons were received into the church fellowship by baptism and 16 by letter. In 1947 an educational building was constructed which soon became inadequate for the growing Sunday School and another building was constructed in 1949, debt free. The church auditorium was enlarged, redecorated, and re-furnished. The Sunday School at Westville increased during the pastorate of Mr. Smith from 60 to 250.

Under the leadership of Pastor Smith the Westville Church adopted a systematic program of church finances, giving 25 per cent of all income to missions. Four rural missions were promoted by the church and one of these has been organized into a full-time church.

Mrs. Smith is the former Nona Lee Lockwood, Ponca City, Oklahoma. She is also a graduate of Moody Bible Institute. The Smith's have two sons, David, 10 and Johnny, 5.

## Gardner Report Commended

Pastor E. Butler Abington, Trinity Baptist Church, Lake Charles, Louisiana, writes commending the Gardner Report which was read by Dr. T. C. Gardner of Texas at the session of the Southern Baptist Convention in San Francisco, last June.

Pastor Abington says in part, "Since there is quite a little being written about the report to the Southern Baptist Convention on our relation to other groups, Chairman of which was Dr. T. C. Gardner, I feel impelled to write this word saying that I believe it is one of the finest reports I have heard read before the Convention. I thank God for a committee that has the courage and conviction to bring such a report. In my judgment we have too much compromising on the Faith of our Fathers."



# Christian Horizons



By Religious News Service

## Southern Baptists Schedule Evangelistic Crusade in Japan

Seven Southern Baptist leaders will conduct an evangelistic crusade in Japan, beginning September 15, it was announced at Southern Baptist Foreign Mission Board headquarters.

The group will comprise Dr. M. Ray McKay, Little Rock; Dr. John L. Slaughter, Birmingham, Alabama; Dr. Norfleet Gardner, Henderson, North Carolina; Dr. Roland Q. Leavell, president of the New Orleans Baptist Theological Seminary; Dr. E. D. Head, president of Southwestern Baptist Theological Seminary, Fort Worth; Dr. Monroe F. Swilley Jr., Atlanta, Georgia, and Dr. Clyde V. Hickerson, Richmond, Virginia.

The crusade is a follow-up of a special evangelistic effort conducted last fall by the Japan Baptist Convention and four Southern Baptist preachers. Last year's campaign, it was reported, resulted in a 29 per cent increase in the membership of the Baptist denomination in Japan.

In the Japan Baptist Convention there are 38 organized churches, 76 missions or preaching places, 40 pastors and evangelists, 83 missionaries and more than 4,200 church members.

## Miniature Wheat Field Memorializes Tithing Project

The "world's smallest wheat field," site of the Dynamic Kernels tithing wheat project, has been harvested.

The 4x8 foot plot this month was set aside by Perry Hayden to preserve the memory of his project that gained world-wide attention 11 years ago.

Each year the plot will be planted with wheat, but will not be expanded, Mr. Hayden, known as the "Quaker miller," explained.

The unusual project was started by planting a cubic inch, or 360 kernels, of wheat on the tiny acreage owned by Henry Ford, Detroit industrialist. For six years, nine-tenths of the crop was resown and one-tenth given to churches or charity. The 1946 crop was more than 72,000 bushels.

Mr. Hayden's experiment was based on a Scripture:

"Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

## K. of C. Ruling Appealed To State Supreme Court

William J. Zeidler, suspended member of the Topeka Knights of Columbus, has carried to the Kansas Supreme Court his legal fight against the Roman Catholic fraternal order.

He filed with the state's highest tribunal an appeal of a ruling by District Court Judge Paul Heinz, who sustained a K. of C. demurrer and dismissed Mr. Zeidler's action to bar the organization from interfering with his rights and benefits as a member in good standing.

The Topeka layman charged he had been suspended without notice for publicly criticizing K. of C. national officers. Attorneys for the Catholic order said his suspension was due to "wilful insubordination, contempt or disobedience of the lawful orders of supreme authority."

## Active Church Members Lead In Successful Marriages

First place for successful marriages is held by couples who are active church members, participants in the annual summer workshop of the American Institute of Family Relations were told in Los Angeles.

Reporting on a survey he had made, Joseph B. Henry, of the Institute's educational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday School and church regularly beyond childhood into their early adult years.

Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman.

Mr. Henry said the survey disclosed that couples who have no church affiliation and are married by a justice of the peace are in the greatest danger of seeing their marriage go on the rocks.

A report of another study on the relation between church membership and marital success was presented by Dr. Paul Popenoe, head of the Institute. He said his study showed that a mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united.

## House Endorses Clothing Drive for Korean Refugees

A resolution authorizing President Truman to set aside a period for a special clothing collection drive to aid Korean refugees was passed unanimously by the House of Representatives. The Senate has an identical measure on its calendar.

Although the period for the drive was not specified in the resolution, officials of American Relief for Korea (ARK) have indicated that churches and other voluntary organizations will be asked to use September for that purpose. This will enable the clothing to reach Korea before the freezing weather of winter.

Meanwhile, the State Department's advisory committee on voluntary foreign aid has revealed that American religious groups have contributed to the United Nations for Korean relief more than \$4,000,000 as of August 1.

Major agencies through which the donations came were War Relief Services-National Catholic Welfare Conference, \$2,457,000; Church World Service, \$355,000; American Friends Service Committee, \$253,000; Lutheran World Relief, \$111,000; and Oriental Missionary Society.

## Spellman Invites Ex-Cadets To Enter Catholic Colleges

Three Roman Catholic colleges responded in New York to a request from Francis Cardinal Spellman, Archbishop of New York, to accept applications from the 90 cadets dropped from the United States Military Academy at West Point for violating the academy's honor code.

The colleges were Fordham University, conducted by the Jesuit Fathers; Manhattan College, which is run by the Christian Brothers of the De La Salle Order; and Iona College, New Rochelle, which is conducted by the Christian Brothers of Ireland.

# A Smile or Two

A diminutive lass, whose mother's hair was beginning to turn gray, was puzzled by the phenomenon. "What makes your hair do that, Mamma?" she demanded one day.

Seizing the opportunity to drive home a moral lesson, the mother replied: "Every time you're naughty and worry mother a gray hair grows."

Gertrude's eyes grew wide with wonder. "Oh, Mamma," she cried, "grandmother must have had an awful naughty little girl!"

—Quote

Teacher: "Why was Columbus so anxious to discover a new world?"

Bobby: "I think he was looking for a place to park."

—Es.

New Bride: "I cooked my first meal last night, and it was a huge success."

Friend: "It was? Tell me about it."

Bride: "Yes, my husband is going to get us a cook."

Wife: "How do you like the potato salad, dear?"

Hubby: "Delicious! Did you buy it yourself?"

The little man was pushing his cart through the crowded aisles of the big supermarket.

"Coming through," he called merrily. No one moved.

"Gangway," he shouted. A few men stepped aside.

He ruefully surveyed the situation, thought a minute, and shouted:

"Watch your nylons!"

The women scattered.

—Ark. Democrat

A clergyman was spending the afternoon at a house in the English village where he had preached. After tea he was sitting in the garden with his hostess. Out rushed her little boy holding a rat above his head.

"Don't be afraid, mother," he cried, "It's dead. We beat him and bashed him and thumped him until"—and then catching sight of the clergyman, he said, in a lowered voice—"until God called him home."

—Northwestern Jeweler

A small boy was being sent to summer camp much against his will and was making no bones about it.

"Why, you'll just love camp" his aunt said soothingly. "You'll have a simply wonderful vacation."

"I won't," was the acid retort, "but my mother will."

—N. Y. News

"Is your skin an annoyance?" asks an ad. Well, no; we are glad to have something we can occupy without paying rent.

Matilda: "It's only 6 o'clock and I told you to come after dinner."

Arthur: "That's what I came after."

"Every Sunday you go fishing," she complained, "and you know I don't like fish."

"Well," said he, "I catch as few as possible, don't I?"

# News From Baptist Press

## Houston Land Purchased For Texas Baptist Haven

The purchase of a forty-five-acre site in Houston recently provides a long-sought location for Texas Baptist Haven, a home for the aged to be developed by Texas Baptists, according to Robert Cooke Buckner, general manager of Buckner Orphans Home, Dallas. Dr. Ross E. Dillon, executive secretary of Union Association, Houston, will be responsible for much of the development of the new institution. He was recently appointed representative in Houston of Buckner Home and the several benevolent enterprises it conducts for Texas Baptists.

Texas Baptist Haven is the third in a series of benevolent institutions authorized at the centennial meeting of the Baptist General Convention of Texas in Houston in 1948. The other two are Buckner Boys Ranch, Burnet county, and Bethesda, a maternity home in San Antonio, both already in operation.

## Illinois Evangelism Secretary To Assume Brotherhood Duties

S. Otho Williams, secretary in the department of evangelism for Illinois Baptists for two years, will begin his new work as secretary of the Brotherhood and Evangelism Department in September, announces Noel M. Taylor, executive secretary.

The two departments were combined under the direction of one secretary at a recent board of directors meeting of the Illinois Baptist State Association.

## New Mexico Secretary Resigns for Pastorate

The resignation of Charles Ashcraft, secretary of Brotherhood work in New Mexico for four and one-half years, was announced recently. Ashcraft has also served as secretary of the New Mexico Foundation since its establishment two years ago. He will begin his duties as pastor of the First Baptist Church, Los Alamos, September 1.

## Dr. Potter Improves

After being reported in a critical condition for several days, Dr. Andrew Potter, executive secretary of the Baptist General Convention of Oklahoma, is slowly improving, according to the latest report from Dr. Thomas B. Lackey, assistant executive secretary.

## San Antonio Secretary Coming As Student Department Associate

Miss Billie Russell, city-wide Baptist student secretary in San Antonio, Texas, will join the Department of Student Work of the Baptist Sunday School Board September 15, announces Dr. G. Kearnie Keegan, secretary of the Department.

As an Associate in the Department, Miss Russell will work with student nurses and business college groups throughout the Convention territory.

## Louisiana Hospital Chaplain

Harold L. Hawkins, formerly of Spring Hope, North Carolina, began his duties as chaplain of the Baptist Hospital in Alexandria, Louisiana, recently. A graduate of Wake Forest College, North Carolina, and the Southern Baptist Seminary at Louisville, Hawkins served fifteen months as a navy chaplain during World War II. He has had special training in hospital chaplaincy also.

## Hollywood Revival

A 1,000-voice choir has been organized for the Billy Graham revival campaign in Hollywood in September, according to a Religious News Service report. Represented are eighty-two churches in Hollywood and the surrounding San Fernando Valley area. The Graham meetings will alternate between the Hollywood Bowl and the Hollywood American Legion Stadium, the report says. Governor Earl Warren of California recently told 500 leaders at a promotional dinner for the campaign that faith in God is "the one thing that can make for a better world."

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## Letter From Korea

By JOHN A. ABERNATHY  
APO 59, c/o Postmaster  
San Francisco, California

Dear Friends:

Thank you for your letters, prayers and gifts for Korean relief. I couldn't get along without such friends.

You will be interested to know something about our work among Chinese and Korean prisoners of war. Each Monday afternoon is spent preaching and teaching in the hospital and camp. The Ahns carry on with the Korean wounded POW's while I work with Chinese. From the beginning it has been most interesting and fruitful. We have conversions at every service. I find men from nearly every part of China.

Many are from Shantung and I have met some from Tsinan, our home town in China. Two lads recognized me. One lad is the son of one of our preachers in Kweilin. Many are Christians. Few are Communists and were captured while fighting in the Nationalist army or were drafted outright and sent to Korea to fight and be killed. They are always glad to have us come and feel I'm a friend who understands them. U. S. Army officers and doctors have urged us to come daily instead of weekly. Had we the personnel we could carry on a full time missionary program with these prisoners of war that would be not only a blessing to those individuals, but to all of China through the years to come.

A few days ago young Mrs. Li came to us weeping, saying that her husband, deacon Li, was sick unto death. "Could we please do something to help?" Upon inquiry we found he had been sick for several days; desperately ill. She said they had no money to call a doctor or buy medicine. She had been told there was one kind of medicine that would cure her husband, but it cost 8,000 won per capsule (\$1.00). Pastor Ahn and two deacons took a Doctor Kim up the mountain to the cave where the Li family live and found he had typhoid and that it would take about 100,000 won (\$12.50) to save his life. Of course we used Baptist relief funds to help this family. They will be forever grateful. While he was still desperately sick he said to his wife, "I don't want to die now. I have done nothing for my Lord. I want to live and serve Him the rest of my life." This is but one instance where we've used Baptist relief to help save lives when sick and in need of medicine or hospitalization.

To date we have dispensed for various kinds of relief around \$20,000. We have helped repair or rebuild twelve churches destroyed by war; made it possible for over 100 Baptist boys and girls to go to high school this fall; given emergency relief to over 15,-

## "Psalm of the Bureaucrat" Featured in Church Bulletin, Congressional Record

A psalm of the bureaucrat, so-called, which appeared recently in the Grace (Episcopal) Church Bulletin, of Savannah, Georgia, has been placed in the Congressional Record by Representative Lawrence H. Smith (R.-Wisc), with the comment that it is "timely and pertinent." The psalm is as follows:

"The Government is my shepherd, I shall not work. It alloweth me to lie down on good jobs; it leadeth me beside still factories. It destroyeth my initiative; it leadeth me in the paths of the parasite for politics' sake. Yea, though I walk through the valley of laziness and deficit spending, I will fear no evil; its doles and vote-getters they will comfort me. It prepareth an economic utopia for me by appropriating the earnings of my grandchildren. It filleth my head with bologna, my inefficiency runneth over. Verily the Government shall care for me all the days of my life, and I shall dwell in a fool's paradise forever. Amen."

—Washington Religious Review

## Southern Seminary Remembered In Will

By ERWIN L. McDONALD

A bequest of approximately \$45,000 was left to Southern Baptist Theological Seminary, Louisville, by the will of Dr. George W. Threlkeld, 76, retired Veterans Administration surgeon, who died August 14, in Mt. Washington, Kentucky.

The will of Dr. Threlkeld, dated July 23, 1951, was probated August 17 in Shepherdsville, Kentucky. Of the total amount of the estate, estimated at \$157,000, the bulk, expected to total \$140,000, is to be divided equally among three Louisville institutions: Southern Seminary, the Kentucky Baptist Children's Home, and the Masonic Widows and Orphans Home.

No restrictions were placed on the bequests, each of the institutions being left to determine how the funds will be used.

Dr. Threlkeld was a native of Mt. Washington. He was never married.

## Seminary Benefactor Dies

A. J. Foster, retired Baptist minister who, with Mrs. Foster, gave Southern Seminary a 12-apartment building now known as Foster Hall, died recently in South Carolina Baptist hospital, Columbia.

Mr. Foster was born in Indiana, but spent the most of his life in Clinton, Tennessee. He was a graduate of Carson-Newman College and of Southern Seminary. His pastorates included churches in Columbia, Winnsboro, Bamberg, and Blythewood, South Carolina. He served for a short time as manager of the Baptist Book store, Columbia.

His wife, Mrs. Lidle Chiles Foster, formerly of Knoxville, Tennessee, survives.

000 people, mostly in Baptist communities and helped widows and orphans not a few. Compared to the continued needs everywhere, we have only made a beginning.

We are looking forward with joy to the coming in the near future of about five missionaries to help in relief and general mission work. I feel it is the opportune time for Baptists to strike hard for God in Korea. Thank you again for your prayers, help, and gifts for Korean relief.

## A Colored Church Becomes Self Supporting

By L. H. DAVIS, Pastor  
Calvary Church, Ft. Smith

When I came to my present pastorate more than thirteen years ago, and for a few years thereafter, I was frequently called on by the First Baptist Church, Colored, of Fort Smith, to help them in various ways. Usually they would invite me to speak for them at special meetings, and these were frequent. At first they would ask me to bring a group of my men with me. Of course, I knew that they wanted my men to help them "lift" an offering. I consistently refused to ask the men to accompany me to speak to the colored people. Finally, they were to celebrate their 97th anniversary. It had been 97 years since the first Baptist church was organized in the city. Until the end of the Civil War, both whites and colored worshipped together; but after the War the white brethren built a new house of worship in a new location, and gave the colored people the old house. They had built two or three houses in the meantime, but contended that they were the original First Baptist Church of Fort Smith.

I was to be the main speaker at the anniversary celebration. The pastor asked me to get fifty of my men to give one dollar each, and that I bring it when I came to speak. This I refused to do; but promised to be with them if they would let me tell them how to finance their work. This the pastor promised. Within a few days I received their printed program, which contained the following: "The Rev. Dr. L. H. Davis, pastor of the White Calvary Baptist Church, will be the main speaker."

I made the orthodox three points in my sermon: **First, God Gave His Church a Financial Plan.** I showed from the scriptures that the tithe is God's plan for financing His work. Christ endorsed the giving of the half, as in the case of Zaccheus. He commended the giving of all, as in the case of the widow who gave her all. He commanded the paying of the tithe, as in Matthew 23:23. I gave definite examples of how to compute the tenth in matters familiar to the colored people.

**Second, Each Church Is Able to Carry on the Work Which God Has Committed To It.** Colored people do not get as much money

as white people; nor are their living standards as high, nor their church program as expensive. I showed that if the membership would tithe its income there would be money enough, and to spare. Colored people do not have to depend upon the hap-hazard way of asking their white brethren to pay their church bills; but when all are informed and are giving as God has ordered they will have enough money to carry on their work, and enlarge their programs.

**Third, We Need to Give Even More Than We Need the Money.** Here I dwelt upon the blessings which accrue from the proper use of God's money. Stories were told of how material, physical, and spiritual blessings have come to those who have been honest with God.

The message was well received, if one is to judge by the "Amen's," and "He shore am tellin' the truth," and similar assent to the Bible message on church finance. I then turned to the pastor and asked him pointedly whether he tithed his income. His answer was that he tithed, but when he said that he did not keep books on it, I told him that if he did not keep books on it, he was not tithing. I publically embarrassed him about the matter, purposely for effect. And it had its effect, for he was gone within a short time. I then turned to his folk and found that not one of them was tithing. But I kept on pleading until five men agreed to do so. About a month later one of the men told me that all five were staying with it. About a year later this same brother told me that several had joined them in tithing, that they had paid all their debts, were accumulating money to build an addition to the church. This addition has now been built, and the church is doing good work without the white brethren's help.

There is a lesson here that might well guide us in our policies of supplement. Ours is to help those who will help themselves. I still believe that every church is able to carry on the work which God has given it to do. We need to assist them to learn the principle of God's financial program. All of us need to know that we need to give, even more than the church needs the money.

### Library Settles Controversy Over Blanshard Book

A two-month controversy over whether Paul Blanshard's new book **Communism, Democracy, and Catholic Power** is suitable for circulation by the District of Columbia Library, has ended with the library's purchase of two copies of the book.

The controversy came into the open in June when the new local chapter of Protestants and Other Americans United for Separation of Church and State protested the library's submitting the book to staff members for review before deciding on its acquisition.

A spokesman for the national POAU office said the library's announcement that the volume had been purchased pointed to "a definite victory over the forces of censorship which have attacked both Mr. Blanshard's previous book (*American Freedom and Catholic Power*) and this one."

—Religious News Service

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Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33).

### Bulwark for Christianity

By C. E. BRYANT

Christian schools are one of our main bulwarks for the defense of Christianity, and one of the chief agencies for its propagation. Through them we develop competent Christian leadership for our churches, and train Christian men and women for post of responsibility in civic and governmental life.

Even on mission fields the school is a primary "must." Christian missions have found it incumbent to train native youth for future leadership of the churches planted in these overseas areas.

Christian colleges have never lost the goal of educating the ministry, a primary purpose for their founding in days of the frontier. Beyond that, however, our colleges today train for all the professions and for proficiency in all phases of life. The magnitude of curriculum in Christian colleges is demonstrated by Baylor University, an institution of Texas Baptists. Baylor consists of ten schools and colleges, and in addition to the many arts and sciences of the usual college program, she educates young people for medicine, nursing, dentistry, law, business, and education.

### Patient Commends Hospital

Chaplain J. F. Queen  
Arkansas Baptist Hospital  
Little Rock, Arkansas  
Dear Mr. Queen:

I have recently returned home from my second stay in Baptist Hospital.

I was there six weeks in 1948 with a coronary thrombosis, and nearly two weeks recently with an incidental trouble.

I am a Presbyterian, Mr. Queen, nevertheless I want to express my deepest appreciation of the wonderful service that has been afforded me on both occasions.

The sincere heart-warming real interest on the part of nurses day or night, and the Christian atmosphere that prevails is truly uplifting to a hurt or sick body and a troubled mind.

The little collection of Christian quotations on cards which accompanied my trays were most impressive.

It's a wonderful Christian institution you are operating. And again I thank you for the comforts of mind and body afforded me, and I pray for long and continued improvement of institutional characteristics as expressed.

Most sincerely,

William M. Chamberlain

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### Gossiping Leads the List

By LAWSON H. COOKE

If there are degrees in sinning, if one offense is worse than another, then we must place the sin of gossiping at the head of the list. And it is all too prevalent in many of our churches.

Gossiping is reprehensible and deliberate. It is entirely without reason or provocation, and often is done in a way which gives the victim absolutely no opportunity to defend himself. The gossip rarely undertakes to verify the tales he peddles, but passes them on as though he were engaged in the most innocent pastime.

The gossip doesn't take money from the cash register or rob a bank; he is an honest man. Nonetheless he steals, for he robs his victim of his most valuable possession, his reputation among his fellows.

The gossip doesn't kill anyone, but nevertheless he is a murderer, for he kills the good name and standing of many an innocent person.

Even if the one talked about be guilty, the Christian's attitude should be one of sympathy and helpfulness. Not so with the gossip. Sunday morning he sings "Lift up the fallen," all the time greasing the skids so he will slide faster down the grade.

Baptist ministers, church educational and music leaders, missionaries and other specialized religious workers, are almost without exception graduates of church schools. This is to be expected. But in their outreach to the professions, church schools these days train for Christian living and Christian practice in all walks of life. They teach their students to be examples and personal witnesses for Christ in their business six days a week, and leaders in the church program on the seventh day. They train too for Christian parenthood, one of the most lacking influences in modern life.

Christianity can never conquer the world if its spread is left entirely to the minister and the Sunday services of the church. It must be witnessed by laymen in all walks of life, seven days a week. Our Christian colleges educate for Christian citizenship and Christian service.

—Southern Baptist Brotherhood Journal

# Christian Citizenship: Political Phase

By PHILIPS B. BOYER

(Copyright, 1951)

The political process at its best is educative; at its worst, mere striving for the power prestige and spoils of office. Christians may well endeavor to avoid entanglement in mere scramble for office, whether such scramble occurs in a church or in some area of civil life. In times of strain and stress, though, alert citizens of a democracy can no more wash their hands of political involvement than Pilate could clear himself of participation in the crucifixion of Jesus. Therefore review might seem opportune, 1) of Jesus' example and teachings with possible pertinence to politics, 2) of Baptist collective political activities, 3) of the aid of Christian restraint to the individual citizen in his political endeavors, and 4) of the Christian alternative to communism. If this attempt provokes amplifying and corrective discussion it will have accomplished its purpose.

## Refused Political Role

True to His redemptive mission as the Suffering Savior, Jesus refused to play a political role during His earthly ministry. Despite His statement to Pilate, "My Kingdom is not of this world," this refusal may have been no easy impersonal act of divinity. The historian V. G. Simkhovitch interprets the temptations in the wilderness as specific rejection of each of three humanly attractive alternatives to the Suffering Savior task, namely: 1) Returning to Nazareth to continue earning "an honest living" at the heavy work of carpenter. 2) Quixotic leadership of Jewish warriors against Roman might to become the Conquering National Hero. 3) Astute political leadership toward complete incorporation in the Roman Empire with maximum preservation of Jewish culture and religion. If correct, this interpretation re-emphasizes that Jesus was tempted in every point as are we. Whether Simkhovitch's interpretation be correct or not, Jesus' admonition to render unto Caesar the things that are Caesar's and unto God the things that are God's, might seem unmistakable recognition of civic duties and responsibilities. The miraculous payment of the Temple tax at Jesus' instruction, Paul's injunction to pray for those in authority, and Peter's instruction to submit to all human authority might also seem pertinent.

For at least two reasons we may assume that Jesus, during his earthly ministry, uttered no direct teaching on Christian citizenship in a democracy. First, the immediate task was to recruit and test followers sufficiently attached to Him that out of the harrowing experience of His crucifixion and resurrection they would grasp and proclaim the plan of individual salvation. Second, Jesus' hearers were not citizens of a democracy. Hence, direct teaching on such citizenship was one of those many things they could not then "take in." Consequently Christians who take their citizenship seriously must seek guidance of the Holy Spirit. Faithful stewardship of opportunity would seem to require our earnest seeking of such guidance: The more so if we are willing to consider the possibility that God may plan to someday achieve through human instrumentality, the great miracle of His actual rule in the hearts of men and in their everyday living throughout the earth.

## Citizenship Responsibilities

Baptist championing of the principal of separation of church and state in practice

bars neither agitation of political issues nor passage of occasional political resolutions from our congregational and broader assemblies. With but few exceptions our denominational institutions refuse the support of tax moneys. Kentucky Baptists have taken thoughtful action looking toward payment of taxes on congregational and denominational properties not devoted directly and exclusively to religious, educational, or charitable purposes. Thanks to Baptist agitation legal steps have recently been taken in several states to remove public revenue aids to parochial schools. That we may most effectively join in opposing legalized gambling we must certainly hold to congregational policies excluding games of wager from our church and charitable activities. As Christians we honor Sunday in fear and love of the Lord. Our only proper appeals for legal closing of business on Sunday, though, include such as human need of rest, and protection of the religious liberties of the individual by freeing him from employment duties that he may worship if he so desires.

Let's purge our future moves against the liquor traffic from all taint of faith in any magical efficacy of legislation. A campaign of moral persuasion extending over several generations not only led to ratification of the eighteenth amendment in January, 1919, but also established the general public convictions which afforded prohibition's only opportunity to succeed. With termination of that campaign these convictions started withering, and an increasing volume of law violations fed the flames of the heavily subsidized propaganda which led to repeal. The 1950 popular vote on the proposed Arkansas prohibition act, for which, incidentally, the writer both circulated petitions and voted, indicates that our subsequent efforts at moral persuasion have not yet offset that repeal propaganda. Perhaps if we Baptists would, as citizens, bring to bear the full force of our conviction that only spiritual rebirth and the grace of God can remove alcoholism and other sins from the hearts of men, we might guide legislative effort into more modest but more effective step by step attack against the rampant greed that tends ever to exploit human weakness in the operation of the beverage alcohol business: Elimination of all liquor advertising, for example; also provision for psychiatric diagnosis, followed by treatment where indicated, for all automobile drivers caught driving while under the influence of alcohol.

## Spiritual Guidance

Spiritual guidance readily extends in some measure to questions of party and pressure group loyalties, and also of allegiance to individual candidates. The mature Christian requires no reminding that however much he may respect and admire an individual candidate, that candidate is only another sinner, saved, let us hope, by grace. As such a sinner, the candidate is certainly not indispensable; nor is he despicable merely because of occasional error. Neither should he be hated for honest differences of opinion. The Christian active in a party organization may, after policies are set, have to maintain silence during the ensuing campaign on items he considers in error; but only that he may thereafter resume the fight for correction from within. The conscientious voter with no party responsibilities, though, may well espouse and vote for

an opposition candidate whom he considers superior to or less inadequate than the candidate of his own party. He may so vote on the basis of issues as well as personalities. By so doing that voter both preserves the integrity of his conviction and strengthens the hands of those leaders in his preferred party who share these same convictions.

Honesty of presentation and a sense of proportion in measures advocated might both seem required of the Christian representing a pressure group: Characteristics of presentation also, in the long run, most advantageous to such a group. The Christian whose spiritual rebirth is extensive enough to include a feeling for others should readily appreciate some of the merits in objectives of interest groups other than those to which he belongs. Whether his interest group be a labor union, a trade association, or in some other field, such Christian sensitivity to broader interests should aid toward the maintenance of a judicious rather than a blindly selfish leadership in his interest group or groups.

## "International Gold Fish Bowl"

The more vital an issue and the less clear its effective solution, the greater the need for spiritual guidance and strength in its consideration: The racial issue for example, in its international overtones as well as its immediate home details. What additional school, recreational, and other public facilities shall we afford our Negro brethren? How best provide for those among them ambitious enough to endeavor to secure professional and other post-graduate training? How best train our peace officers that their necessary dealings with members of the colored minority may reflect credit upon themselves and our community throughout the Nation and throughout the world? How best conduct ourselves when confronted with rudeness plus race as in the case of the mentally unbalanced veteran who created disturbances at the Criswell revival meetings.

Recrudescence nationalism in Iran, Egypt, and elsewhere among non-European and non-Christian peoples should make clear that we live in an "international gold fish bowl" so far as our handling of racial issues is concerned. The conclusions of those who observe our interracial conduct not only influence world political alignments, but also influence the effectiveness of our missionary endeavors. For such issues Lord give us voters who love their neighbors as themselves, who exercise the grace to pray even for those who spitefully use them, and who know that far from being mocked You permit us to reap the harvest of our sowing: For these can bring greater patience and emotional stability, hence greater wisdom, to bear upon such knotty problems, than can voters not so fortified. The same may be asked for such other troublesome issues as political and economic peace treaty details with our defeated enemies, Germany and Japan: Also of the vexing question of economic aid to our British allies when partly from selfish habit and partly from dire economic straits they furnish strategic materials to the Red Chinese who fight our boys in Korea, and also risk turning Iran toward Russia for technical counsel in oil operations. Coming back closer home, how, unless fortified with the Christian spirit, can we have the intelligence to pay directly from our own pockets the taxes necessary to preserve local direction of public education?

The citation in the second paragraph is to Vladimir G. Simkhovitch, *Toward the Understanding of Jesus*. New York (McMillan) 1947. First edition 1921.

(TO BE CONTINUED)

# Foreign Mission Board Reports To The People

By IONE GRAY, Press Representative

## Are We Advancing?

Thirty years from now Southern Baptists will be giving only four cents out of each dollar to missions if they continue at the same ratio of the past 30 years, Dr. T. Rupert Coleman told the Foreign Missions Conference at the Ridgecrest Baptist Assembly.

Dr. Coleman is pastor of the Ginter Park Church, Richmond, Virginia, and chairman of the Foreign Mission Board's committee on missionary education and promotion. Speaking on "Growing Better Christians," Dr. Coleman said that Southern Baptists have taken literally the first part of the Great Commission, but have greatly ignored the second part, namely, "teaching them to observe all things whatsoever I have commanded you."

He said that failures today are due to the inadequate teaching of the past. In 1920, when today's church leaders were receiving their training, the per capita gift of Southern Baptists was \$11.07, of which 40 per cent, or \$4.45, was given for missionary causes. In 1950, the per capita gift was \$32.56, of which only 14 per cent, or \$4.71, was given to missions.

In 1950 Southern Baptists gave 26 cents per capita more to missions than in 1920, whereas they gave \$21.23 more to local work.

Dr. Coleman declared that it took twice as many church members to enlist one new member in 1950 as it did in 1920. In 1920 it took eleven Southern Baptists to win one new member; in 1950 it took 22.

"Note this fact," he said. "In 1920 we baptized 173,595 people while we added to our Sunday schools only 90,674, or about one-half as many."

"One day I made a startling comparison," he continued. "Should a child attend the public school every day during the average period of 11 years he will be given 90 hours a year of teaching in every one of the basic subjects, or a total of 990 hours. This means that in the five major academic subjects he is given 4,950 hours of classroom teaching in those 11 years."

"Should that same individual attend the Sunday School—the basic teaching unit of the church—every Sunday during those 11 years, he will receive 26 hours of formal teaching a year, or a total of 286 hours. Is there any wonder that scientists and leaders are concerned lest our civilization be destroyed?"

Continuing, Dr. Coleman said, "A knowledge of the Bible is more essential for the continuance of our Western civilization than is the knowledge of all the basic subjects of public education. The fear that grips the world today is due to the inadequate teaching of the Bible."

**There Is a Solution!** In his own church Dr. Coleman is helping to solve the problem. Don't miss his article, "2,000 Years Have Passed, and Still—" in the October issue of *The Commission*.

## Foreign Missions Conference, Ridgecrest, August, 1951

By SAMUEL E. MADDOX

The Foreign Missions Conference at Ridgecrest was one of the finest ever sponsored by the Foreign Mission Board. Among the factors contributing to its success were:

**Large Attendance:** The attendance this year was the largest in the history of the Foreign Missions Conference.

**Challenging Addresses:** The speeches of the Conference were inspiring. There were requests that several of them be published. The regional secretaries, each of whom delivered a major address, had just returned from their respective fields and thus were able to bring fresh and vital information.

**Visual Aids Program:** In the last three years, since the Department of Visual Aids was created, the Board has acquired the finest collection of materials for the use of churches. Many of these are sound motion pictures of the highest order. These were shown each evening to the entire conference and lesser productions were shown during the afternoons.

**Pastoral Interest in Future Advance:** Our pastor who was a former mission volunteer and was unable to be appointed because of health brought to the conference 27 of his young people. He stated that nothing blesses the program of his church more than the yearly attendance of a fairly large representation at the Foreign Missions Conference. We left resolved that future conferences should be especially beamed toward the pastors and the churches since advance rests ultimately in their hands.

**A Significant Decision:** Among those coming forward to dedicate their lives to mission service was a boy named Billy Gray. During the service the name of his martyred father, Rufus Gray who died nine years ago while a prisoner of the Japanese, was mentioned and Billy came forward offering to take his father's place. The presence of missionaries who have suffered the loss of all for Christ, whose homes have been ransacked, over and over again, who have been under extended bombings, who have suffered imprisonment, questionings, and internment—missionaries who have not flinched at peril in proclaiming the glorious gospel of our Lord—make the Foreign Missions Conference to be considered by many as the most inspirational Baptist assembly of the year.

## Seminary Extension Department Opens

The three older Seminaries, Southern, Southwestern, and New Orleans have opened their joint Extension Department in Jackson, Mississippi, with Lee Gallman, as Director. Lee Gallman was formerly the pastor of Second Church, Montgomery, Alabama, and Promotional Secretary of the Mobile Association. He is a graduate of Howard College and Southwestern Seminary and is completing his graduate work in New Orleans.

The first phase of the Extension Department's work will consist of setting up correspondence work. The series of studies have already been set up, Series E and Series M. Series E is designed for the Education worker in the church, while Series M is designed for the minister.

In setting up this department, the Seminaries have been mindful of the report of the special committee on Theological Education to the Southern Baptist Convention meeting in Oklahoma City in 1949. This report revealed that 35 per cent of the ministerial students graduating from college do not enter the seminary, and that approximately one-third of our ministers never went beyond high school; another one-third never went beyond college, and that less than one-third have college and seminary training.

This committee also pointed out that there is a hunger for knowledge on the part of many ministers who have not been able,

for one reason or another, to go to college or a seminary.

In addition there are a very large number who are leaders in the church in one way or another, feeling the need of training who have not had the opportunity to get it. Church secretaries, musical leadership, educational directors each in turn have acknowledged their interest.

The Extension Department expects its services to be beneficial to six groups.

**First.** The non-college, non-seminary man who has felt the call of God to the ministry and who does not find it practical to break relationship to attend college or seminary.

**Second.** The college graduate who is not in a position to attend a seminary, but who may attend at a later date.

**Third.** Men in service who sense the call to the ministry and are interested in preparation.

**Fourth.** Seminary graduates who want a plan of study to keep them up to date in various fields.

**Fifth.** Church leadership who may desire help in a particular area such as dramatics or elementary work.

**Sixth.** Vocational workers in the church such as secretaries, educational directors, musical leadership, associate pastors, and field missionaries.

For further information, write Lee Gallman, P. O. Box 530, Jackson, Mississippi.

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*Training Union Director*

DALE COWLING  
*Student Union Secretary*

## State Sunday School Leadership Conference

On Tuesday, September 4, beginning at 9:30 a. m. at the Second Church, Little Rock, a planned conference for associational Sunday School officers, moderators and missionaries will be conducted.

The purpose of the meeting is to study the 1951-52 Southern Baptist Sunday School program; to plan for "B Night," September 18 (Associational Planning Meeting) and the church planning meetings; to re-emphasize the importance of the association in helping the churches to do better Sunday school work, and to dedicate ourselves as leaders in the associations to a full commitment of life and service in the task of helping the churches.

Outstanding Southwide and State leaders who will appear on this program include Dr. W. L. Howse, of the Southwestern Theological Seminary, Fort Worth, Texas; A. V. Washburn, from the Baptist Sunday School Board, Nashville, Tennessee; Dr. Edgar Williamson, State Sunday School Superintendent of Arkansas, and your Associate State Sunday School Superintendent, George H. Hink.

Below is a suggested agenda for this important meeting:

### 1. Our 1951-52 Southern Baptist Sunday School Program

An informal study of the booklet **Planning Precedes Progress**

1. The final year of a three-year program centered in the theme "Take Your Family to Sunday School."

2. An enrolment gain in every church of 15 for every 100 church members, either in the main school or through branch Sunday schools.

3. Six dated Sunday school priorities:

(1) Promotion Time—Provide more adequately for Intermediates and Young People

(2) October 8-12—Lead your churches to participate in the associational group training schools

(3) November 25—A minimum of two new Adult classes in your church

(4) December 23—A Cradle Roll in every church by this date

(5) March—New Sunday schools

(6) May 4-11—Christian Home Week

(Refer to booklet **Planning Precedes Progress** for interpretation of these priorities.)

### 2. Taking this Program to the churches

1. Through a functioning associational Sunday school organization

(1) A complete and well-trained organization

(2) An associational calendar of activities

(3) Regular associational meetings

(4) Through the help of the associational missionary

2. "B Night," September 18  
Informal discussion of purpose, plans, and program of "B Night," referring to August Bulletin for full discussion.

3. The Church Planning Meetings

Open discussion on how to promote these meetings, using the August Bulletin for reference material.

3. "State Program, Plans, and Goals"—Discussion led by state Sunday school secretary.

4. Hold fast that which thou hast, lest you lose that which is rightfully yours" (Rev. 3:11 Modern Translation). We have the Bible, the message, the methods, and the promise. Let us hold fast, and claim the crown.

### Annual State Meeting Training Union Officers

The annual state meeting for all associational Training officers will be held on Monday morning and afternoon, October 29, at Pulaski Heights Church, Little Rock. The car expense for two cars from each association will be cared for at the rate of three cents per mile. Those who attend will be expected to pay for their own lunch, which will be provided by the Pulaski Heights Church. Now is the time for associational missionaries, associational Training Union directors to begin working to get all of the associational Training Union officers to attend this important meeting. Mr. Leonard Wedel of the Training Union Department, Baptist Sunday School Board will be present to direct the meeting that day. Definite plans will be worked out that day for associational work in Arkansas and 1952 Training Union promotional plans will be discussed. This is a MUST meeting for all associational Training Union officers.

## B.S.U. Seminar In Ft. Worth In 1952

Southwide Student Secretaries Seminar was held July 30 through August 3 at the Southern Baptist Theological Seminary, according to Dr. G. Kearnie Keegan, Secretary of the Department of Student Work.

This year's session marked the beginning of a cooperative program whereby the site of the meetings will be rotated each year. The 1952 Seminar is slated for Southwestern Baptist Theological Seminary in Fort Worth, Texas.

More than 83 student secretaries from 16 states took part in the current meetings. The week's program was designed along educational as well as inspirational lines, and provided for a number of forum periods. In addition to Student Department leaders such as Dr. Keegan, William Hall Preston, Robert S. Denny, and Miss Estelle Slater, outstanding personalities who were heard included Dr. Roland Bainton, Dr. Finley Edge, Dr. Wayne Oates, and Dr. G. S. Dobbins.

Following the Seminar, a group of student secretaries under the

leadership of Mr. Denny were scheduled to trek to Canada to participate in a youth leaders meeting slated for August 4-18 at Camp Kwasind, located approximately 100 miles from Toronto, Ontario.

Concurrent with the Seminar, Dr. Keegan announced plans for "Off to College Day" to be observed by local churches in late August or early September. Students entering or re-entering college will be featured in special programs to be furnished by the Student Department. Such programs will augment procedures already followed in a number of local churches which set aside a Wednesday night prayer meeting or a Sunday night service to recognize students leaving for college.

In addition to program suggestions, the material sent from the Student Department will also suggest that churches write student secretaries at the various campuses where students will attend, advising of the student's arrival.

### North West Zone Hymn-Sing

The Holly Springs Church in Pulaski County Association was host to the North West Zone Hymn-Sing on August 5, 1951. There were seventy-eight in attendance, representing seven churches, with five pastors present. The Sing was directed by M. O. Kelley, the association music director, and consisted of congregational singing. Miss Mary Johnson was the pianist.

### Ouachita Association Hymn-Sing

First Church, Mena, was host to the regular Quarterly Hymn-Sing for Ouachita Association on August 12, with 77 in attendance, representing five churches. The theme of the program was "He Keeps Me Singing" and was directed by Kay Mansell. The accompanist was LaQuinta Rogers. The devotional was brought by Kay Mansell.

A special number was presented by the Dallas Avenue Church.

### Caddo River Association Hymn-Sing

On July 29, 1951, the Glenwood Baptist Church was host to the regular Quarterly Hymn Sing for the Caddo River Association. There were 98 people in attendance representing six churches. The theme of the Sing was "Cross Bearing." Mrs. Mamie Johns of the Amity Church was the director and was accompanied by Mrs. Juanita Nutt at the piano. Four churches presented special numbers.

### Field Workers

During the week of August 11-18 the Arkansas Baptist summer field workers worked in Little River Association. There were 574 enrolled in their meetings with an average attendance of 433. During the week there were 17 unions organized in eight different churches, there were 13 conversions, 157 rededications and 245 Bible readers enlisted. Martha Sexton and Ruth Holland worked in Rock Hill Church near Lockesburg and at the close of the week they wrote: "Brother Davis, we believe more and more that the Lord answers prayer. We prayed that there would be five conversions and there were six conversions and 18 rededications."

### Coming Events

September 4—State Associational Sunday School Leadership Meeting, Little Rock.

September 18—"B" Night in the Associations (Sunday School)

September 28-30—Baptist Student Union Convention

October 15-16—State Sunday School Convention, Jonesboro

October 29—State Associational Training Union Planning Meeting, Little Rock

December 10—Training Union "M" Night.

December 30—Student Night at Christmas.

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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

### Fall Associational Rallies

According to the action of the Executive Board of Arkansas' Woman's Missionary Union, the fall associational rally program will be devoted to a consideration of W.M.S. methods and presentation of plans found in the 1951-52 Guide Book and Year Book. It will be a day rich in experience especially for any who will serve as an officer or chairman during the coming year. New officers should be elected by that time and the accompanying responsibilities should challenge each to spend a day in consideration of the organization's plans.

Mrs. H. M. Keck of Fort Smith is the able writer of the suggested quarterly programs. To her is due a debt of gratitude for this very generous contribution of Kingdom work. Her plans for presenting the plans and purposes of Woman's Missionary Union are attractive and will be forwarded to superintendents soon. The chosen theme is "WE HAVE A FLAME TO KEEP."

Attend your Associational Rally! Methods are interesting! Methods are inspiring!

#### Study Preceding Season Of Prayer for State Missions

Because for a number of years we have had a special series of mission study books prepared and promoted for study preceding the annual weeks of prayer for foreign and home missions, many have made inquiry about such a series for use before the Season of Prayer for State Missions to be observed September 17. It has been many years since we have had a book on state missions, BUT for those who schedule a mission study class for this season, we suggest one of the recommended books on Stewardship or prayer.

Has your W.M.S. studied Partnership with Christ or Bible Stewardship or Pray Ye or If Two Agree? They are all splendid and will mean much in strengthening the spiritual life of each person who prayerfully studies them.

#### Appeal for Yugoslavians

An appeal has come through the Baptist World Alliance and the Foreign Mission Board for food and clothing for people of Yugoslavia. Costs are prohibitive and many times commodities are not even available. Dr. Sadler of the Foreign Mission Board has stated, "a square yard of ordinary cloth costs more in Yugoslavia than a man can earn in a month."

Collect good used clothing and watch this column for addresses of some to whom it may be sent for distribution to a people destitute, cold, hungry.

CARE boxes of food are also solicited. Send any money contributed for that cause to CARE, 20 Broad St., New York 5. Along with the money send the address of person to whom you would like for aid to be sent. They have packages of varying costs.

There is no difficulty in sending and distributing clothing to Yugoslavia, and packages can be sent free from all custom and other taxes. Secure proper labels and tags from your postmaster. Mark parcel Gift-Unsolicited.

Watch this column for names of persons to whom packages may be sent. In the meantime be collecting articles of clothing. See that they are clean and in good repair.

#### Record Attendance At W. M. U. Conference

From every state in the Southern Baptist Convention there went representatives to the annual W.M.U. Conference at Ridgecrest. The total registration reached 1,734 during the seven day period. In the absence of Mrs. George Martin, president of Southern W.M.U., who is in Europe this summer, all sessions were presided over by Miss Alma Hunt, Executive Secretary of Southern W.M.U.

The theme of the conference was "While It Is Day," and each day's program featured a Bible hour with Dr. C. Roy Angell, conferences for local, associational and B.W.C. officers, and missionary messages.

—000—

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# WHAT 60 YEARS HAVE BROUGHT IN SOUTHERN BAPTIST LIFE

By PORTER ROUTH, Secretary  
Dept. of Survey, Statistics, Information  
Baptist Sunday School Board

Birthdays have a habit of recalling the past!

So when the Sunday School Board celebrated its sixtieth birthday as one of the features of the recent Southern Baptist Convention in San Francisco, it was natural for one to review the changes which have taken place since that warm May convention session in Birmingham, Alabama, 1891.

Let's look in for a moment at that 1891 Convention:

J. L. Carroll, North Carolina, heard the report that 898 messengers had registered, and he observed, "Our Convention is becoming very large and unwieldy in its proportions and difficult of entertainment."

His motion to reduce the representation was tabled.

The three-year old Woman's Missionary Union proudly reported \$23,761 given for foreign missions, and \$15,229 for home missions.

By official vote, the Convention extended "the freedom of the floor and the courtesies of the Convention to the members present of the American Baptist Education Society, and to the pastors of the different Christian churches of the city."

H. A. Tupper, corresponding secretary of the Foreign Mission Board, called attention to the conflicting claims of universal communism and Christianity, and warned that Christians must do more to meet world needs in the next century.

Lansing Burrows, secretary and statistician, reported 21,472,000 people now living in the 15 states and Indian territory where Southern Baptists worked.

And J. B. Link of Texas reported, "Our success has been hitherto largely in the country, but the people of the country are going into the towns and cities, and we must provide for them or lose them."

The first automobiles were squeaking down the dusty rutted roads in 1891. Thomas Edison was perfecting his electric light, and producing the first motion picture on film. Ottmer Mergenthaler had just presented his first Linotype machine in 1885. Marconi was soon to announce his wireless telegraph. The world was at a comparative peace, but European diplomats were engaged in plots and counter-plots to prepare the ground for world revo-

lution.

Super highways have replaced the rutted roads. The 100,000 miles of surfaced roads in 1891 had stretched to more than 1,500,000 miles in 1950. Supermarkets have replaced the cracker barrel. Agricultural methods have changed. The average monthly rate of pay for farm labor in 1891 was \$19.64. It was \$121 in 1949. Cotton production doubled in the U. S. between 1891 and 1950, and the farmer received five or six times as much for his crop as he did in 1891.

Two major wars and continued world tension have created an economic and political condition which has made possible the hand of government in many areas of human affairs. As a result, the per capita national debt has climbed from less than \$400 million in 1891 to more than \$40 billion in 1950. Oak Ridge and the Gulf Coast are symbols of the movement of industry closer to supplies of labor and materials—and expanding markets in the South.

These factors are but examples of the complex forces which have touched the territory where Southern Baptists have worked since 1891. And, of course, the migration resulting from these forces has been the prime factor in the expansion of the territory as the population wave has moved westward.

During this period, the South has won the title of "The Bible Belt." Southern Baptists have been designated as "Protestantism's Problem Child," and currently they have been called "perverse, unbrotherly, and dangerous." But the most severe critic will admit that the South has made rapid strides during the past 60 years—and this applies in the realm of Christian attitudes and conduct, as well as in the realm of the industry and agriculture.

We believe that Southern Baptists have been conscious of the times in which they lived. To be sure, we must plead guilty to the charge that we have not always made our practices equal our professions. Unfortunately, worshiping at the altar of the ecumenical movement does not remove all signs of hypocrisy, either.

Southern Baptists have changed some of their methods during these 60 years, but what are the underlying principles which have been followed?

Beyond the acceptance of the Scriptures as the sole and sufficient rule for faith and order, and the unashamed belief in the miracles which brings a dynamic to conviction, perhaps the most persistent principle has been the continued emphasis on the infinite possibilities to be found in the individual personality who has acknowledged Jesus as Lord and Savior.

The Sunday School movement, with its emphasis on individual Bible study, individual census card, individual classes and departments, and individual churches, is an example of this principle. The rapid growth of the Training Union, seeking to train the individual church member, is another example. This principle has also held in the development of the Woman's Missionary Union and the Brotherhood.

The publication program of Southern Baptists is designed to meet the needs of the individual. With more than 40,000,000 publications issued by the Sunday School Board going to individuals each year, and nearly 1,000,000 copies of the various state Baptist papers going into individual Baptist homes each week, you know there is going to be

a change of attitudes. And one cannot read these publications week after week without knowing that the resultant attitudes and actions would be more consistent with the teachings of Jesus.

The Every-Member Canvass, with its emphasis on individual stewardship responsibility, has been the foundation stone upon which the Cooperative Program of mission advance has been built.

Certainly, this principle of the value of each individual life has been the spark behind the constant and expanding program of evangelism. It has been reflected in the persistent appeal for "a free church in a free state." It was the concept behind the launching of the 75-Million Campaign and the present advance by all Southern Baptist Boards and Agencies.

As we take stock at the end of these 60 years, we can, without pride, thank God for the accomplishments which have been made in His name. We must ask his forgiveness for the many times we have failed or have substituted the good for the best. We must pledge our best to each other and to Him to meet the days of crisis ahead.

	1950	1891
 CHURCH MEMBERSHIP	7,079,889	1,282,222
 NUMBER OF CHURCHES	27,788	16,654
 SUNDAY SCHOOL ENROLMENT	5,024,553	494,845
 TRAINING UNION ENROLMENT	1,440,895	0
 VALUE CHURCH PROPERTY	\$645,271,741	\$14,703,303
 MISSION GIFTS	\$ 33,402,224	\$ 398,916
 MISSION GIFTS PER CAPITA	\$ 4.72	\$ .31
 TOTAL GIFTS	\$197,242,154	\$ 3,252,716
 TOTAL GIFTS PER CAPITA	\$ 27.86	\$ 2.54
 BAPTISMS	376,085	84,076

# Christian Relations Among The Races

By MRS. HOMER D. MYERS

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

## Sunday School Lesson for

September 2, 1951

John 4:4-14; Acts 10:25-28

Racial prejudice and national segregation is as old as the Jewish nation. When Abraham wanted a wife for his son Isaac, he sent back home and secured a relative because he lived among heathen people, who were unsuitable to be married to Isaac. When Isaac and Rebecca had reared twin sons, Esau and Jacob, they implored their sons not to marry Canaanite women, but to secure their wives also from relatives. Esau ignored his parent's plea, but Jacob, in fleeing from Esau's wrath, did go to Padan-Aram and marry his cousin. Age-old customs and traditions have brought down upon us the attitudes and feelings that one group of people have toward others.

We study two outstanding Bible examples in this lesson as to how a Christian should feel toward people of other races. The answer to the racial problem, as is the answer to most of the world's ills today, is simple: "Christ is the answer."

Jesus embraced all the people of all the world. Certainly, as their Creator, He could do no less. The peoples of the world will learn to live together only when they become brothers and sisters in Christ. No law has ever been invented that could force one group of people to love another. A properly educated people might do better than has been done in the past, but it will be a progressive process; it cannot be enforced overnight.

### Jesus And Samaritans John 4:4-14

On this particular occasion, Jesus announced that He must needs pass through Samaria. It was not because He was in a hurry; He never seemed to be hurried. Sending the disciples into a nearby town to buy food, He sat on a well and awaited His opportunity to do good. Presently a Samaritan woman came to draw water, indicating that she was a poor woman. The rich had servants for such tasks. The Samaritans were long time enemies of the Jews. They were not even on speaking terms. You will recall the amazement of the woman when Jesus spoke to her; but to ask her for a drink was most unusual. Jesus had broken another good Jewish tradition when He deliberately chose to travel across Samaria. Good Jews did not.

He clashed with another custom, from the Jewish viewpoint, when He stooped to talk with any woman. The Jewish men were said to have thought less of a

woman than most any thing in the world. When they washed their hands early each morning, a daily prayer was offered to Jehovah, thus: "I thank Thee, God, that I am not a woman." We are told that Jews did not converse on the streets with any woman, even a relative.

Perhaps all these facts explain why the disciples were so awestricken when they returned to find their Master, not only talking to a Samaritan, but to a woman, and a bad woman besides. It was not enough for Jesus to travel on the unholy ground of the despised Samaritans but He even associated with them.

### Early Missionary Work

Soon after the woman had learned the way of life, she ran to the city, proclaimed to others the gospel story she had recently heard, and still others went out to see the Savior personally, and were saved under his own teaching. It seems that should have been a wonderful lesson for the disciples, but somehow it did not register. The Jews of other days hated other nationalities, and they have been hated ever since. This is not a Gentile's world, it belongs to God, and the Jew has the same right, and should have the same privileges as any other group of people. However, Poland, Germany, Russia, and others have not felt that way.

There may be instances of localized persecution against other nationalities in our nation, but thank God it need not be true. We believe any individual can succeed in America today if he is qualified to do so. All individuals, white, brown, yellow, or black, cannot be hoisted to fame and fortune; each must attain success for himself or herself. Booker T. Washington and George Washington Carver, the late Negro educator and scientist, are loved and respected by both races. Their names are about as famous as any white man in American history, and more so than many. Each made his contribution to American society in spite of racial prejudice, and so can others if they do so with the same kind of spirit that these possessed. Arrogancy, nor a belligerent attitude, will get none of us anywhere.

### Too Much Talk Without Practice

A great deal of agitation among the races today is caused by propagandists for political purposes. A great deal is said by people who just must talk, and to them racial

relations is another subject. Others can talk long and loudly about racial relations who would not turn on their heel to help the Negro maid or the Negro porter with whom they work daily. They can talk a lot—that's cheap—but they aren't willing to raise the salary of the colored people in their own employ, nor to otherwise treat them as human beings.

Let's be consistent. The place to begin better race relations is at home, and at work, everyday, and all around us, individually. Kindness and generosity will speak far more effectively any day of the week than propaganda. Christian brethren should be treated like Christian brethren, whatever the color or creed. Every human being is an individual personality, created by the God of heaven, and each should have equal rights.

### Attitude of Early Christians Acts 10:25-28

One of the most amazing stories in the Bible is that of Apostle Peter and Cornelius, the Roman soldier who desired to become a Christian and didn't know how. Peter was so steeped in prejudice that God had to give him a special vision while he slept on the housetop before he would have gone to see the Gentile for any purpose at all. And as he entered the home of Cornelius, he did so with an apology. "Ye your-

selves know how it is an unlawful thing for a man that is a Jew to join himself or come unto (near) one of another nation . . ." Peter felt that he had stooped a long way to accommodate Cornelius. And when he returned to Jerusalem, he was called upon to give an account of himself to the church; the Jewish Christians were deeply offended because Peter had done such a thing.

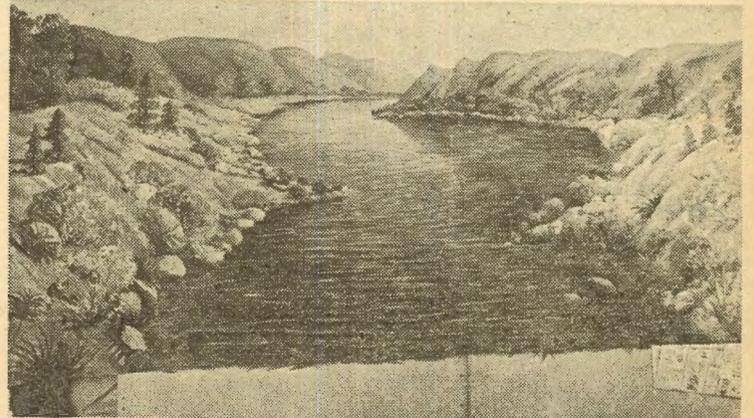
But how different was Apostle Paul. Listen to his words: "There is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but Christ is all, and in all." To the Galatians Paul said there is neither Jew nor Greek, bond nor free, male nor female: "For ye are all one in Christ." If that doesn't place all on a common level in the Savior we do not know what it means. Every born son of Adam is the object of God's love regardless of his station in life; no matter what color his skin might be; nor does it matter whether one is man or woman. One and all have a work to do for the Master; if each strives to live within the will of God, if each tries to fill his or her little place in life, where is the place for hatred or prejudicement among Christians? "Christ is the answer" and an humble submission to His will would solve all our problems.

### NOTICE!

Correct Date for Arkansas State Convention meeting is November 20-22; First Church, Little Rock.

## Baptistry Paintings

By Mrs. Fanny Goodman



Jordan River and other scenes. References: First Baptist Church, Little Rock; First Baptist, Newport; First Nazarene, Little Rock, and scores of others.

See Samples at BAPTIST BOOK STORE

303 W. Capitol

Little Rock, Ark.

# Executive Board — STATE CONVENTION

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

## How Much for Missions?

You will soon be making up the church budget for 1952. Do you plan to do better for missions next year than you are doing this year? Brethren, the demands are heavy upon us. It is costing much more to operate our institutions, even as it is costing more to operate a local church. Our Baptist institutions are in distress. The state Board will offer a budget that will come to their relief, but if you accept this budget and finance it, it will require larger allocations from the churches next year. Please pray earnestly about this and set your sights high. We pray that you will do it.

We have had many replies concerning the enlarged budget, and only one pastor has offered a protest. One out of 700! It seems that the spirit is fine and we are counting on larger things.

There was a large attendance of board members and visitors at the Executive Board meeting when the figures for the 1952 proposed budget were considered and voted. It was the most harmonious board meeting that we have had in years. W. R. Vestal was a master hand in presiding, and the brethren were all masters of their spirits under the inspiration, we trust, of the Holy Spirit. It was a great meeting, and the recommendation of these brethren will be presented to the messengers of the churches when the Convention assembles. Make your allocation for 1952 Cooperative Program 18 per cent larger than it was this year if you can possibly do so. Please, Please!

## Let's Balance the Scales!

Brethren, we come to you this week with an unusual and highly important appeal. It is to ask you to help us raise \$12,000 over and above the regular budget allotment for "Old Debts." We want to make a payment this year before the Convention meets on the balance of our old debts which now stands at about \$94,000. We have about \$28,000 on hand to be applied on this balance. We will receive about \$7,000 more from the regular budget by November 1. If we pay one-half of the total balance this year, we will need about \$12,000 to do it. This will leave \$47,000 to be paid in 1952, of which amount, we have in our proposed budget for 1952 \$41,000. The W. M. U. has agreed to raise the balance next year thus enabling us to "balance the scales" with our creditors by paying off ALL of our "honor" debts in 1952.

Brethren, we can do this without strain or hardships on any particular church or person. Let's do it! You will have received a personal letter from us by the time you read this in print which will explain in detail the problem and the challenge. You and your church will want to have a part in this particular move. We are praying that Arkansas Baptists will take advantage of this opportunity to "unshackle" themselves of these old debts. Please help us!

—000—

Render to Caesar the things that are Caesar's, and to God the things that are God's. (Mark 12:17).

## Remember The Temperance League In Your Budget

The Temperance League of Arkansas is the agency of the churches in the warfare against the liquor traffic in this State. Under its leadership much progress has been made in recent years. With proper co-operation and support much more progress can be made. The League expects to carry forward a program including:

1. **Temperance Education** Through (a) the churches of various denominations; (b) high schools and other schools, with student assemblies and smaller student groups; with other youth groups, and summer camps, presenting factual and scientific findings on the alcohol problem, by messages and visual aids, including charts, motion picture films, and through printed temperance material.

2. **Organization** Vigorous effort will be made to get all counties in Arkansas organized in this Christian warfare.

3. **Agitation** Keeping before the people of the State the enormous and steadily-increasing menace of the liquor traffic.

4. **Legislation** (a) Working for good legislative measures and opposing bad law. (b) Working for the ultimate extermination of the liquor traffic from our State.

To carry forward such a program, the Temperance League must have better financial support. Let's begin at once to give it adequate and business-like support. Here is a suggestion: That each church that can possibly do so, put the Temperance League of Arkansas in your budget, on a monthly basis.

One church has for several years had the league in its budget for \$40 per month. A few other churches have for several years had the League in their budgets, in amounts of from \$20 per month, down to \$5 per month; and one small church sends \$2.50 per month. One church sends \$30 per quarter. One church sends a certain percentage of its budget each month. Please pray about this matter.

It would be well for churches to mail checks direct to the Temperance League of Arkansas, 403 Waldon Building, Little Rock, Arkansas. The Temperance League Superintendent has been forced to spend much of his time raising necessary money to finance the League. This ought not to be so. The churches — Baptist Churches, Methodist Churches, Presbyterian Churches, and other churches can greatly help by putting some amount in their budgets for this worthy cause.

## Are You Going?

Brother Seefeldt, the superintendent of our orphanage in Monticello, is asking us to come to the orphanage on Labor Day, September 3, and participate in a barbecue and a get-together meeting. If you have never been to our orphanage, this would be a very opportune time for you to visit the home; and, if you have been there you would still enjoy this meeting. Suppose a lot of us go!

## Church Houses Destroyed by Flood In Kansas—Help Them Now

In this issue of the paper the editor published information and appeal for help for the churches that were in the flood district of Kansas recently. It is impossible for us to picture to you the damage done by these floods. In some instances, the mud covered the floors and furniture several inches deep and muddy waters stood several feet deep in the buildings, destroying furniture, musical instruments, and other church supplies and equipment. Some of these church houses will have to be rebuilt, others will have to be rebuilt in the interior, all of them will have to buy new furniture and instruments.

The churches could do that ordinarily, but members suffered the loss of their own property including livestock. This appeal is made for help, and the money that you give for this purpose will be used only for rebuilding and redecorating the church buildings and buying furniture and instruments and supplies for churches.

Won't you take a collection in your church for this purpose? If you want to send it to us, be sure to designate it as a flood relief offering. We will forward it to the proper place. If you so desire, you may send it directly to Dr. Guy L. Prather, Superintendent of Missions, 1023 Grand Avenue, Kansas City, Missouri. Won't you take a collection in your church next Sunday, or as soon as possible for this purpose?

## Scars and Scrapes

*Scars and scrapes of life and living  
Make the kind heart more forgiving,  
Make the one who's bravely trying  
Help the one who's sadly sighing —  
Make one careful where he's going  
And the kind of seed he's sowing,  
Lest the harvest be not grapes —  
Only more of scars and scrapes.*

*Scars and scrapes we get while walking  
Down life's pathway—idly talking  
Teach a lesson by reminding  
There is balm here for the finding —  
And a voice inside us singing,  
More of Warning now is ringing,  
Lest the harvest be not grapes —  
Only more of scars and scrapes.*

*Scars and scrapes of life and living  
Make us wonder if we're giving  
All we can to help in easing  
Someone's sorrow—or of pleasing  
By a smile that's always shining,  
And a voice that's never whining,  
Lest the Harvest be not grapes—  
Only more of scars and scrapes.*

*Scars and scrapes forever blocking  
Sometimes seem to us are mocking—  
But remember His designing  
Calls for only our resigning,  
And a warning loud is sounding  
With an echo clear, resounding—  
Lest the harvest be not grapes—  
Only more of scars and scrapes.*

—Etta Caldwell Harris  
Hamburg, Arkansas

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