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Arkansas Baptist Newsmagazine

7-26-1951

July 26, 1951

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "July 26, 1951" (1951). *Arkansas Baptist Newsmagazine, 1950-1954*. 29.

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JULY 26, 1951

NUMBER 29



—Eva Luoma Photos

What are you doing with each passing Hour?

“The Crucial Hour”—page two

NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY

Baptists and Ecumenicalism

By DR. W. O. VAUGHT

(Continued From Last Week)

Evangelism Our Major

I was in Ft. Worth, Texas, in a revival meeting and in my mail came a letter from Dr. Hobbs asking me to speak on this subject. I turned from his letter to the Ft. Worth Star Telegram, one of their daily papers, and read this headline—"Group Told Only Hope for World Is United Church." The occasion was the annual convention of Christian Churches in Texas. The speaker was Mrs. Emory Ross, New York City, director of interpretation and leadership training for United Church Women, National Council of Churches of Christ in the United States. The trouble is that the only hope for the world is the right kind of evangelism, an evangelism that opens the New Testament and preaches Jesus Christ as the one adequate and sufficient Savior. For ten years I have waited for the Federal Council of Churches, now the National Council of Churches, to tell us that the only hope of the world is Christ, and that the only hope of the world is the right kind of evangelism. Rather they tell us the only hope is a united church. In my opinion, Baptists cannot accept their diagnosis. I firmly believe that every case of church union has reduced the number of people won to Christ. "If Baptists would yield to those soft and wooing voices, there would soon be no distinctive Baptist message in the world," says M. E. Dodd of Shreveport. In my humble judgment the United Church hopes to one day completely obliterate the denominations it unites. The same thing would happen to Baptists that happened to Algie. Algie went for a walk; Algie met a bear. The bear was bulgy; the bulge was Algie.

Success Not Succession

Can it be that most of the movements to unite are expressions of a defeatist spirit and attitude? The desire for unity may be nothing less than an effort to make a show of numbers and influence. Dr. W. R. Pettigrew of Louisville, Kentucky, says—"Let's be realistic. Baptists are not going to be drawn into the merging, neutralizing pool of ecumenicalism. In the foreseeable future they are to remain the bad boy among denominations. They are going to keep faith with their doctrinal traditions; and there is nothing more traditional with Baptists than rebellion against conformity. Those who pull and push them toward the water waste their time; they will not drink despite their affinity for water. Let Baptists justify their separatism upon apostolic succession in this day, rather than upon apostolic succession or its equivalent by some other name. Let Baptists justify their separatism upon the basis of holy zeal and compassion for the masses."

Dr. Leo Eddleman says, "The desire for mergers among the protestants does not stem from increased love for one another, but it is a spontaneous admission of their numerical decrease and spiritual wanness. It is an act of desperation to compensate for failure to grow strong as Baptists have. One of them said to me, 'If we had church loyalty in our church like you have in yours, neither would I care for the union services.'" Robert G. Lee has said, "The spirit of the World Council is a spirit of compromise which would impose upon believers a regimentation foreign to the principles of Christianity—a concept which Southern Baptists reject because they

know such accord would produce discord and disunity and because we are fundamentally different in faith, in practice, in message, in missions, and in methods.

We Earnestly Seek Co-operation

We would not wish to close a discussion of this kind without saying again that we sincerely and earnestly long for fellowship with all Christians, and we have a great desire to co-operate with all Christians in the promotion of Christ's cause. Co-operation, not union, is what we seek. We are ready to link hands with all Christian groups in fighting the liquor traffic, in campaigns for community and national betterment, and in great evangelistic campaigns to win lost men to Christ. In these areas we desire co-operation and we stand ready to link hands with our Christian neighbors of all denominations.

During the last great war our Southern Baptist people raised something like four million dollars for world relief. In the distribution of money and food and medical supplies we found an area in Europe where these supplies were desperately needed. We had no Baptist agency through which to distribute this material. In this area were some Presbyterian missionaries. Many thousands of dollars of goods were distributed by these Presbyterians, materials that had been provided by Southern Baptists. This is the type of denominational co-operation we covet and seek. Baptists, in my judgment, can cultivate such co-operation all over the world without any compromise of their position or beliefs. Thus we say to the world that we love people of all denominations and people of no denomination. We will co-operate but we will not sacrifice our beliefs in order to unite with them.

Looking At Tomorrow

Thus we face the future. I admit it is a dark future. War, Communism, national drunkenness, disregard for the sanctity of marriage—these are just a few of the staggering problems we must face today. There is but one way to face them and that is with the whole message of Jesus Christ. To the Baptist these things are fundamental:

1. The whole message of the Bible without adulterating it or toning it down.
2. Evangelism, warm-hearted and spirit-filled Pentecostal power.
3. Emphasis on prayer. Look at the churches in the National Council of churches and see how many prayer meetings you will find going on on Wednesday night.
4. Emphasis on separated Christian living. In our colleges, in our churches, and in our Christian homes, we must emphasize separated living. "Dare to be Different for Jesus Christ." And in the words of Dr. J. W. Storer, "Southern Baptists must continue their witness alone, if need be, but ever under the New Testament teaching and commission. To do otherwise would mean that we sacrifice eternal truth for a momentary expediency."

—000—

The only factual or scientific guarantee against alcoholism as a vice and disease and the only scientific guarantee against alcoholism as a cause of accidents and human misery is total abstinence. There is no way to discover an alcoholic until he is an alcoholic. There is no cure for alcoholism except total abstinence.

—A. C. Ivy

The Crucial Hour

A Devotion by the Editor

"The hour is come . . ."

While Jesus agonized in the garden, the disciples slept. Coming to them finally, He said, "Sleep on now and take your rest."

He had asked them to watch and pray; instead, they slept through His hour of agony. They let the opportunity pass which Jesus needed them most and they needed most to be alert and prayerful.

"Watch," He said, "and pray." They needed both to keep their own faculties alert and they needed to pray for divine strength to meet the test just ahead. It is always true that the followers of Jesus need to use all the powers they possess and call for divine reinforcements to fortify them against temptation and prepare them for opportunities of service.

Jesus meant to say to these disciples that they had slept through the hour of crisis and now they might as well sleep on for they had let the opportunity pass when they might have helped Him. Now there is nothing they can do about the issues involved. And learn from the record which follows what a sorry spectacle they made of themselves.

It seems to me that I would rather Jesus would say almost anything to me, rather than have Him say, "Sleep on now and take your rest." Yet how many of us go to sleep at our post of duty and allow the opportunities of service pass by unnoticed! When Jesus is agonizing over the lost souls of men, are we agonizing with Him or are we taking things easy or pursuing our own pleasures while immortal souls perish and Christ's Kingdom waits upon us?

Some one has said: "Have you ever seen those marble statues in some public square or garden which art has so finished into a perennial fountain that through lips or through the hands the clear water flows in a perpetual stream on and on forever; and the marble stands there passive, cold, making no effort to arrest the gliding water? It is so that time passes through the hands of men, swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever."

The present hour is passing through our hands, and the Lord of Life is bidding us watch with Him and pray. Do we feel nothing of His presence and appeal, or do our hearts thrill to His touch?

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Mark 14:41.

ARKANSAS BAPTIST

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

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

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

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

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

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

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

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

From The Editor's Desk

Executive Board Meeting Harmonious, Constructive

It was the testimony of many members of Executive Board that the recent meeting in Little Rock, July 17, was one of the best they ever attended. The meeting was harmonious throughout and the actions taken by the Board were constructive from every point of view.

The meeting of the Administration-Finance Committee the day before was of the same high tone and character. The requests of the agencies and institutions for allocations in the 1952 state Cooperative Program budget were first presented to the Administration-Finance Committee. The sum of these requests totaled much more than the total of the proposed budget finally adopted by the Executive Board. In the efforts of the Administration-Finance Committee to pare these allocations down to a point where the total budget would be within the realm of possible realization there was a give and take spirit on the part of the heads of the agencies and institutions.

When the Administration-Finance Committee had finally adjusted all requests for

allocations into an overall budget for 1952 it totaled \$876,283.33. It was this proposed budget that was presented to the Executive Board. In the presentation of the budget to the Executive Board the allocations were read out and explanations of the reasons upon which the allocation was based were given. Discussions in the Executive Board were reduced to a minimum by this method of presentation, and the budget as recommended by the Administration-Finance Committee was adopted in toto.

Someone remarked that in 35 years of attendance on the meetings of the Board, this was the first time that a proposed budget had been adopted by the Executive Board without any alteration. You will find this budget itemized on the back of the paper. Be sure to read this proposed budget which will be presented to the Convention in November for its approval or alteration.

The budget calls for an increase in Cooperative Program receipts in 1952. Some churches have already indicated that the allocations from their church budgets to the

Cooperative Program would be increased in 1952. It will be necessary for many of our churches to increase their allocation to the Cooperative Program in order to meet the budget requirements as proposed by the Executive Board. It is hoped therefore that pastors, deacons, finance committees, and all other interested persons in our churches will take this proposed budget under serious consideration and inform themselves on the urgent needs of our whole denominational program, which seemed, in the opinion of the Executive Board, to justify and demand this increased budget. A sympathetic and understanding approach to this proposed budget will in our opinion produce among our churches a response adequate to meet the requirements of this budget.

If any pastor or finance committee, of any church in the state, desires information concerning any item in this budget and the reasons for it, Dr. B. L. Bridges, executive secretary, and the heads of the agencies and institutions will be most happy to provide such information. In fact, we invite your inquiries and requests for information because we believe that when our churches have all the facts and understand thoroughly the reasons for these particular allocations they will support this Cooperative Program budget enthusiastically, prayerfully, and generously.

Rejoicing Mingled With Misgivings

According to the 1951 Southern Baptist Yearbook, edited by Mr. Porter Routh of Sunday School Board, Nashville, Tennessee, church membership in the United States has passed the 84 million mark, being 84,775,000 or 56 per cent of the population of the United States.

There is cause for rejoicing in these impressive figures, particularly since the present totals represent three and one-tenths per cent increase in total membership for the second successive year.

Impressive Figures

Among Protestant churches, the Methodists lead with 8,935,647. Southern Baptists, however, follow closely with 7,079,889. If all Baptists were included in the Baptist figure, it would run between 16 and 17 millions.

These figures are encouraging and inspiring. The increase in membership of the churches of the nation reflect the evangelistic spirit which is manifest throughout the nation among a great many of the evangelical denominations. It is not boastfulness to admit that Southern Baptists are in the forefront of the evangelistic endeavor in the nation.

However there are causes for misgivings along with the causes for rejoicing and encouragement. This cause for misgiving is illustrated by an experiment conducted by W. Leigh Ribble, rector of Grace and Holy Trinity Episcopal Church in Richmond, Virginia, reported and commented on by the editor of the *Religious Herald*, the Baptist state paper of Virginia.

No Positive Faith

We reprint the following from the *Religious Herald*:

Rev. W. Leigh Ribble, rector of Grace and Holy Trinity Episcopal Church in Richmond, received "a startling and unhappy picture" of "the blighted harvest of modern liberalism" from the survey which he made of his congregation. Questionnaires went to 550 members, but replies came from only 307—probably indicating that nearly forty per cent of the members were altogether indifferent or that they were so uncertain of their faith that they declined to make a statement. More than 10 per cent of those that replied said that they had no positive faith in a personal God. About one hundred think that other religions are as good as Christianity; therefore they see no reason for the Christian missionary program. The most startling revelation from the survey had to do with the doctrine of original sin, for among the members who replied to Mr. Ribble there are only 22 who believe that man has a sinful nature. The great majority of Christians in that particular group seem to be unaware that such a doctrine of man is inconsistent with the belief which they profess concerning the divinity of Jesus Christ and His mission among men. They do not agree that the present evils are the result of man's depravity.

Basic Convictions

We may comfort ourselves in the belief that our Baptist constituency would make a much better showing on fundamental Bible

teaching and Christian convictions than this Episcopal congregation, and frankly we believe that Baptists in general would make a better showing. Yet this calls to our attention one of the gravest dangers which we face today in the Christian world. While it may be quite common to admit the reality of original sin, the need of salvation, and other related Bible doctrines, doubtless there are many who readily make these admissions but who live as though they were not true.

There are basic and fundamental truths upon which any vital life transforming and destiny determining Christian convictions must rest. The first of these is the conviction of sin—the conviction that human nature is poisoned by sin and that individuals commit sin; that there is none righteous, no not one. The second fundamental truth is that sinful man is hopelessly condemned under the guilt of sin and that there is no remedy for his sin, except the shed blood of Jesus Christ. The third great truth is that salvation from sin depends first of all upon repentance from sin and faith in the Lord Jesus Christ as Savior. These are fundamental without which there can be no Christian experience, and no Christian character, and no salvation from sin.

A person may jump over these primary fundamental truths of Christianity and adopt certain moral and ethical standards of living which have grown out of Christianity and out of Christian teaching and consider himself to be a Christian. This he may do without acknowledging the Lordship of Christ, without confessing his sins and repenting of his sins. He may even join a church and pass for a respectable Christian. But if the words of

(Continued on page 5)

Kingdom Progress

**Dr. F. Townley Lord, Missionary Day Speaker
New Orleans Seminary**



The president of the Baptist World Alliance, Dr. F. Townley Lord, and Mrs. Lord, pose with Dr. Roland Q. Leavell, president of the New Orleans Seminary. Dr. Lord was the speaker at the seminary's third Missionary Day of the year, when eleven students volunteered "to go wherever the Lord should lead, and if the way is opened."

Dr. Lord said, "Baptist leaders around the world are confident about the denominational mission program. They believe Baptist churches are fully behind them, and that the cause will never lack for volunteers."

Woman Leaves Entire Estate to Churches

By Religious News Service

An aged spinster who deprived herself of luxuries so she could leave a large estate to church groups died in Dumas recently.

She was Miss Sally Dollahite, 82, member of a pioneer Desha County family, who lived alone in the family home.

"Miss Sally," as she was known to residents of Dumas, left the privacy of her home in recent years only to attend church and missionary society meetings.

While no accurate estimate of her estate was available, friends said it would amount to many thousands of dollars. She had directed that her money be divided one-third to the Baptist church, one-third to the Methodist church, and one-third to the Walnut Lake Cemetery Association.

"Miss Sally" requested that her home be sold and the proceeds divided between the two churches. Her furniture, which includes many antiques, will go to the Baptist parsonage. Her clothing will be given to the Baptist Missionary Society for distribution to the needy.

Friends said "Miss Sally" had lived sparingly all her life with the intention of leaving all her belongings to the churches.

Baylor to Offer Ph.D.

Baylor University has announced initiation of a program of study leading to the Doctor of Philosophy degree.

Dr. W. R. White, Baylor president, said that the 106-year-old Baptist school is entering the field of higher graduate study "modestly, conservatively and cautiously in full realization of the demands of such an advanced program.

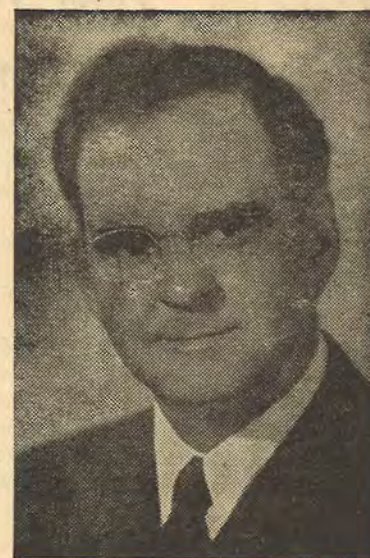
Initial offerings for the Ph.D. will be in the School of Education and the department of English and American literature, on the campus at Waco; in basic sciences at the Baylor College of Medicine in Houston; and in medical research at the Baylor Graduate Research Institute in Dallas.

Students in the School of Education may qualify for either the Ph.D. or the Doctor of Education (Ed.D.) degree, the president added.

Beginning of the doctorate program climaxes a series of advancements by the Baylor Graduate School in recent years. Dr. Wilby T. Gooch revealed that one hundred nineteen students are candidates for master's degrees at the coming August commencement.

More than 20 per cent of Baylor University's 1950-51 enrolment of 6,000 came from outside of the state of Texas. Forty-six states and 14 foreign countries were represented.

Seminary Professor



Wilbur M. Swartz

The Department of Religious Education at the New Orleans Seminary is adding a new faculty member according to President Roland Q. Leavell. Mr. Wilbur M. Swartz becomes Assistant Professor of Religious Education in the department headed by Dr. John M. Price Jr.

A native of Shawnee, Oklahoma, Mr. Swartz comes to New Orleans from Dallas where he has been pastor of the Ervay Street Church. He formerly served the Ervay Street Church as director of music and education. Mr. Swartz attended Oklahoma Baptist University, and received the B.A. degree in speech from Baylor University. He holds B.D. and M.R.E. degrees from Southwestern Seminary, and is now working toward the Doctor of Religious Education degree at the Fort Worth seminary. Mr. Swartz has had professional experience in stage and radio and was a teacher of religious drama at Baylor University.

Mrs. Swartz is a native of Dallas and they have two children.



Listen to the
BAPTIST HOUR

Date: July 29

SPEAKER: Charles Wellborn

Subject:

"ABOVE THE CLOUDS"

Arkansas Stations:

KELD, El Dorado, 2 p. m.

KENA, Mena

KXLR, Little Rock, 12:15 p. m.

KDRS, Paragould, 1:30 p. m.

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

Baylor is the world's largest Baptist school.

Nineteen Degrees

Baylor University, chartered by the old Republic of Texas in 1845, is now composed of 10 schools and colleges located at Waco, Dallas, and Houston. It offers a variety of 19 degrees ranging from the baccalaureate to the doctorate.

Vacation Bible School, First Church, Thornton



Above is pictured the Vacation Bible School, First Church, Thornton, W. L. Poole, pastor. There were 94 enrolled with an average attendance of 82, with eleven teachers. Pastor Poole served as the principal. There were two professions of faith.

Educating The Public



Sam Morris

Sam Morris, Executive Director of the National Temperance League, Inc., issued this statement concerning the work of the League under his leadership. "This organization strives for the destruction of the traffic in beverage alcohol. We shall work along three very well defined lines of operation to accomplish that goal: education, legislation, and agitation.

The American public must be taught the scientific fact that beverage alcohol in beer, wine and whisky is a habit forming narcotic, poisonous drug that befuddles the brain, depresses the nerves, and releases inhibitions. The only absolute, safe policy for any individual is total abstinence.

The commercialized liquor traffic in beverage alcohol can be abolished only by force of law. Laws are passed and administered by political representatives of the people in sympathy with those laws, therefore to abolish the liquor traffic we will need to use the influence of our organization in helping to elect the right sort of political representatives to Congress, the United States Senate, and the executive office.

All of this calls for the arousing and stirring of public opinion to support the law makers and the enforcement of the laws they pass. This can only be done by agitating the liquor question by radio, the printed page and other media of public information."

Brazil, along with suggestions for class procedure. Background material on people, customs, mission opportunities in Brazil. **For teachers only.**

Keys to Brazil: Pupil's Workbook
By Edith Ayers Allen 25 cents

A new kind of book for Junior mission study classes. This general introduction to Brazilian geography, people, and customs is a workbook that should be in the hands of Juniors as the teacher uses material in the teacher's manual.

For Primaries
Dickie in Mexico
By Marie Saddler Eudaly 50 cents

A Primary-age child of missionary parents, tells what he has seen and learned in Mexico, about his playmates, about the church and Sunday school he goes to, and about going with his daddy to tell the Mexican people about Jesus.

Rejoicing Mingled With Misgivings

(Continued from page three)

Jesus are true, "except ye repent, ye shall all likewise perish."

Therefore in rejoicing over the more than 84 million church members in the United States and the 56 per cent of the population of our nation aligned with the Christian denominations of the nation, we have reason to pause and ask, or at least wonder, how many of these 84 million are like the majority in Mr. Ribble's church in Richmond who "do not agree that the present evils are the result of man's depravity and who do not believe that man has a sinful nature?"

We should be glad for people to live by the highest possible moral and ethical standards, but it is a deception and a tragedy when moral and ethical standards are substituted for salvation from sin and for regeneration and the new birth. We are called upon as Christian witnesses to be faithful and true to the gospel message, and the revelation in this survey by the Richmond minister only emphasizes the urgent need for a re-emphasis upon the fundamentals of Christian teaching.

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Mrs. Brothers, Missionary, Died in Iwo, Nigeria

Mrs. L. R. Brothers, missionary to Nigeria since 1936, died in Iwo, Nigeria, July 13. She had been in poor health since November, 1950, but became seriously ill only one day before death came. Burial was in Iwo.

Mrs. Brothers, formerly Leola Smith, was born in Macon, Georgia, in 1908. While in her early teens, her family moved to Bowling Green, Florida, where they lived until she had completed the junior year in high school. They returned to Georgia, and she was graduated from the Georgia State Woman's College in Valdosta with a perfect attendance record for the entire four years.

During her junior year in college she renewed acquaintance with Lionel Raymon Brothers, a Florida classmate. They were married in 1931, after her graduation from the W.M.U. Training School.

Broadman Books

Genny, Penny, and Kan

Edith Huckabay Paper, 35 cents

This is a stewardship book for Juniors written at the request of the Woman's Missionary Union.

Genny, Penny, and Kan is the story of a Girl's Auxiliary group and a Royal Ambassador group. Of course, the three names in the title are the principal characters. The counselors, Mrs. Williams and Mr. Douglas, explain: the Cooperative Program; talents and money; tithing and the tenth; stewardship of time; stewardship of influence; the difference between the tithe and an offering.

Foreign Mission Graded Series for 1951

Latin America

For Adults

Pilgrimage to Spanish America

By Everett Gill Jr. 80 cents

Beginning with Mexico, this survey continues along the western coast to Argentina and other countries in the south. Packed with color and human interest, it tells of the progress of the gospel, especially as preached by Southern Baptists. Sixteen pages of pictures.

For Young People

Inca Gold

By H. W. Schweinsberg 60 cents

Presents Southern Baptist mission work in Colombia, Venezuela, Ecuador, and Peru. The Incas, "children of the sun," are introduced and their conquest by the Spanish is described, the nature and influence of the Roman Catholic church in the four countries is discussed and the progress of Southern Baptist work in these countries is presented.

For Intermediates

Under the Southern Cross

By Anne Sowell Margrett 50 cents

This book will acquaint Intermediates with some of the girls of the W. M. U. Training School in Rosario, Argentina, telling how the girls found Christ, about their home communities, and of the places where they will go to work.

For Juniors

Keys to Brazil: Teacher's Manual

By Edith Ayers Allen 75 cents

Presents interesting facts and stories about



Christian Horizons



By Religious News Service

Controversy Brews Over Bill To Aid Catholic Hospital

A controversy over Church-State separation as it relates to sectarian hospitals is brewing in connection with a District of Columbia hospital construction bill pending in Congress.

The measure, H.R. 2094, sponsored by Rep. John W. McCormack (D.-Mass.), House majority leader, would, among other provisions, make available \$2,800,000 in federal funds and \$1,200,000 in District of Columbia funds to Providence Hospital, a Roman Catholic institution, to help it rebuild on a new location.

Purpose of the provision is to offer the 60-year-old institution, operated by the Sisters of Charity, the same aid that is being given three other non-profit hospitals in Washington which are erecting new buildings.

Providence Hospital would have to match the public funds with \$4,000,000 raised through private contributions.

The Washington chapter of Protestants and Other Americans United for Separation of Church and State and Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, have issued formal statements condemning the bill.

Rep. McCormack said that the same aid will be extended to Sibley Hospital, a Methodist institution, and to Episcopal Ear, Eye, Nose, and Throat Hospital if the latter two institutions decide to join the general hospital rebuilding drive here, as seems likely.

He said that no new principle is involved in making grants under the Hill-Burton Act to sectarian institutions. Congressional legislation on the subject would not be necessary, he explained, were it not for the fact that Congress is also the town council of the District of Columbia, and must authorize the municipal share of the contribution.

Dr. Dawson, in challenging the bill, said:

"It is undeniable that a hospital owned, controlled, and operated by a sectarian religious organization is a religious activity which the Supreme Court clearly says cannot be supported by tax funds.

"Such a hospital is an integral part of the ministry of a religious organization, and is one of its most persuasive and effective means of propagating its faith."

In a reply to Dr. Dawson carried by the local press, Dr. Philip A. Caulfield, president of the executive staff of Providence Hospital, declared:

"It is of course, true that the care of the sick is part of the ministry of the Christian faith; and if the Sisters at Providence Hospital by rising at 4 a. m. every morning and working for the relief of human suffering all day, as they do day in and day out, tend to give persuasive testimony of their devotion to this cause and to the vitality of their faith which motivates that devotion, then Providence Hospital, along with every other hospital conducted under auspices of a religious organization, must stand guilty of Dr. Dawson's religious characterization.

"But surely Dr. Dawson does not expect reasonable men to believe that the operation of a modern hospital staffed by doctors and nurses of all creeds, and caring

for men of all faiths and of no faith alike, whether by Catholics or Baptists, Episcopalians or Methodists, is the propagation of a religion in the sense that funds used for such purpose are for the establishment of a religion."

In a statement issued on behalf of the newly-formed Washington chapter of POAU, W. H. Olson, a member of the steering committee, said:

"The Sisters of Charity, however estimable may be their motives and their work, are not public officials. They are controlled by, and responsible to, not the people of the United States, but the hierarchy of the Roman Catholic Church.

"The doctors and nurses who are employed by them are required to conform even in their medical practices and procedures to a rigidly prescribed Catholic code which differs, at many significant points, from the beliefs of non-Catholic citizens.

"To tax all citizens for the support of any sectarian institution is to violate the rights of conscience."

H.R. 2094 is now before the House District of Columbia Committee. There is a possibility that public hearings may be held, a spokesman for the committee said.

Urges Public Schools Teach Spiritual Values

Public schools should teach spiritual values but should not support any particular religion, William G. Carr, associate secretary of the National Education Association, said in San Francisco.

"This does not mean," he told the Association's annual convention, "that the public school is hostile to religion. Some people say that you cannot teach moral and spiritual values to the young, unless you teach religion at the same time and in the same building.

"The public schools declare that moral and spiritual values can be taught and are being taught and must be taught even better. They assert that this can be done without trying to develop among the young people an acceptance of any particular religious creed.

"This public policy leaves religious instruction to the agencies most likely to do a good job in this field—the home and the church."

Protestant, Catholic Groups Unite in School Tax Fight

Southern California Roman Catholic, Lutheran and Seventh-day Adventist groups have joined to present a united front against a referendum designed to end tax exemption privileges for private, non-profit schools.

Representatives of the three groups met in the Catholic Service Men's Lounge in Los Angeles and organized the Parents Taxpayer Association.

Archbishop J. Francis A. McIntyre, Los Angeles, opened the session. He outlined the efforts of church workers in obtaining recently-enacted legislation to free church schools of a tax burden of \$650,000 annually. The archbishop presided while officers of the new group were elected, then turned the meeting over to Mrs. R. Calvert Haws, Pres.

A Smile or Two

First Old Maid (excitedly): "Oh, Agatha, I'm going out tonight with a used car salesman."

Second Old Maid (reassuringly): "What's the difference as long as he's healthy?"

Junior: "The Lord gives us our daily bread, doesn't He, mama?"

Mama: "Yes, dear."

Junior: "And Santa Claus brings the presents?"

Mama: "Yes, dear."

Junior: "And the stork brings the babies?"

Mama: "Yes, dear."

Junior: "Then what's the use of having papa around?"

"Bah!" grunted an old soldier. "Chemists will never produce anything more dangerous than what they have already."

"What's that?"

"Blondes!" he snapped.

You see a beautiful girl walking down the street. You walk across the street, changing to verbal, and then become dative.

If she is not objective, you become plural—you walk home together.

Her brother is an indefinite article, and her mother is accusative and becomes imperative. You talk about the future, and she changes the subject.

Her father becomes present, and you become past tense.

"Radio is a wonderful invention."

"It is, indeed," answered Mr. Meekton. "I can't get over being surprised at the way Henrietta will sit quietly and let it monopolize the conversation."

A businessman thought his staff rather lazy and indifferent, so he pinned up the following notice on the bulletin board:

"Bread is the staff of life, but that is no reason the life of our staff should be one continual loaf."

"Generally speaking, my wife's okay.

And she's generally speaking night and day."

"I understand Smithers was a tried and trusted employee."

"Yes," said the banker reminiscently, "he was trusted—and he will be tried, if we catch him."

A mild little man walked into an income-tax inspector's office, sat down and beamed on everyone.

"What can we do for you?" asked the inspector.

"Nothing, thank you," replied the little man, "I just wanted to meet the people I'm working for."

The young couple were obviously newlyweds, going to Niagara Falls for their honeymoon. As they stepped off the train the bride said: "John, dear, let's try to make the people think we've been married a long time."

"All right, honey," he replied, "you carry the suit case."

"You stopped your husband from staying out late by calling him Jack when he came home?"

"Yes. His name's Henry."

I Found Them In The Liquor Stores

By K. O. WHITE

Someone will immediately ask, "What did you find?" I found professing Christians there. I found church members there. I found them behind the counter selling liquor!

You have a right to ask what I was doing here and I will gladly tell you. Recently we had a great county-wide revival campaign in Little Rock which was sponsored by the 65 Baptist Churches in Pulaski County. The meeting place was the Livestock Coliseum which can seat upwards of 10,000 persons. The preacher was Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, Texas.

During the opening days of the campaign there came a strong conviction to my heart that I should visit the many liquor stores of our city and invite the owners and sales people to the meetings. Accompanied by our Educational Director, Ed Markert, I set out upon a new experience. We spent the better part of two days making these contacts. It was an amazing, enlightening, discouraging, and heart-sickening experience.

You might assume that those who engage in the liquor business are atheists, agnostics, scoffers, and unbelievers who have no use for the church. Unfortunately it is not so!

We discovered that the woman behind the counter in the first store visited held membership in our own church although she was not known to us personally. When faced with the question as to whether or not she was happy to be in such a business she replied that it was "just about like working in a drug store!" I have a feeling that she will soon need to seek another business or another church!

Another visit called forth the comment from the proprietor that he was an Episco-

palian but was retiring and had just sold his business to a Baptist.

Still another brought us in contact with a woman who informed us she had her own church, was an Episcopalian and had no use for us "narrow, bigoted, fanatical, hypocritical Baptists." She further informed us that she was once baptized in a Baptist Church in Little Rock, taught a Sunday school class in another Baptist church but would be most happy for us to leave her store immediately. This was the only discourteous note in the whole round of visits. Her conscience is really taking her for a ride!

Another clerk was the daughter of a Lutheran preacher. Still others were Methodists, Presbyterians, member of the Christian church and a few Catholics.

We were disturbed to note that about sixty per cent of the clerks were women. Few, if any of them, seemed to have any sort of conviction about the work in which they are engaged. Some told us they had attended the revival and enjoyed it!

May the Lord have mercy on us! When professing Christians can stand behind a counter selling the devil's poison which breaks up homes and sends souls to hell and calmly, blandly, complacently inform you that they belong to local churches, no wonder the fires of revival flicker out and the world becomes more and more indifferent to the challenge of Christ's gospel.

Yes, it grieves me beyond measure to say it, but I found them in the liquor store and I seemed to hear a voice saying, "Lord, whence are these wounds in thine hands?" and an answering voice filled with sadness which replied, "These are they with which I was wounded in the house of my friends."

Answering Many Inquires

By ROBERT S. JONES, Associate Sec'y

Director of Relief Department

Since the publication in the state papers of the resolution passed by Executive Committee of the Relief and Annuity Board, we have reached many requests for counsel from those pastors who have failed to join the Ministers Retirement Plan, especially those who lack only a few years reaching retirement age. This resolution pointed out the great concern of the relief committee about the large number of pastors now retiring, asking that their names be placed on the relief roll. It was pointed out that the relief committee feels that the pastors who neglect or refuse to join the Ministers Retirement Plan will have no rightful claim on the relief department for support when retirement age is reached. Funds will not be sufficient to take care of the hundreds who, because of neglect, will have no income after retirement.

There is no possibility of receiving a larger percentage for the relief department from the Cooperative Program than the four and two-thirds cents of each Cooperative Program dollar now going for relief. With more causes coming into the denominational family, adjustments must be made, lowering percentages formerly used, that these new institutions and agencies may be provided for. Any pastor who lacks three years or more of reaching retirement age should, by all means, join the Ministers Retirement Plan as any annuity built up before retirement will be much better than nothing. If pastors will do this, the relief department, so far as funds will permit will try to supple-

ment these small annuities earned, that the preacher in his old age may not suffer privation.

The associational report, which will be read at the annual meeting of the associations throughout the Southern Baptist Convention, will contain statistics which show the great need of larger promotion of the Ministers Retirement Plan in all the states. These statistics will also show the multiplied hundreds of pastors now in active service who, because of their neglect, are facing a penniless old age, whereas, pastors who joined the Ministers Retirement Plan can look forward to retirement with the assurance they will have substantial annuity during their entire lifetime.

The Relief and Annuity Board feels it should continue to call this important matter to the attention of our Southern Baptist constituency for the Board will be greatly embarrassed by so many requests for assistance which will not be available. We sincerely request that our people generally give careful and prayerful thought to this serious problem that is causing so much concern. Every pastor in active service should take advantage of the opportunity his denomination has given him and join the Ministers Retirement Plan without delay.

For information about the Ministers Retirement Plan or application for membership, please write your State Secretary requesting same.

Missionaries Lose Son In Accident

James Bagby, 18, son of Rev. and Mrs. Taylor Crawford Bagby, Southern Baptist missionaries to Brazil, died June 17 as a result of a fall from his ship, the USS Mercury, while it was in dry dock at the Norfolk Naval Shipyard in Portsmouth, Virginia. He was an apprentice seaman.

The missionary parents are in the States on furlough and were in San Francisco to attend the meeting of the Southern Baptist Convention when they learned of the death of their son. Unable to secure plane space, they traveled by slow train most of the distance, arriving in Virginia on Friday, June 22. Funeral services were held at the White Stone Baptist Church, White Stone, Virginia, on June 23.

Besides his parents, young Bagby is survived by two brothers, Rev. Samuel A. Bagby, pastor of Fairmont Avenue Baptist Church, Richmond, Virginia, and L. B. Bagby, Baltimore, Maryland; and three sisters, Mrs. Alberto Costa, of Santos, Brazil, Mrs. D. S. Howard, of Corpus Christi, Texas, and Miss Anne Lou Bagby, of Belton, Texas.

Friends wishing to express sympathy may address immediate communications to Mr. and Mrs. Bagby at 214 North Ninth, Waco, Texas. After July they should be addressed in care of Rev. Samuel A. Bagby, 1510 North 20th, Richmond, Virginia.

Mr. and Mrs. Bagby will sail for Brazil in September.

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Methodists Organizing 100 Men's Clubs a Month

Methodist Laymen's Clubs are being organized at the rate of 100 a month, Chilton G. Bennett, executive secretary of the denomination's General Board of Lay Activities, said in Chicago.

In a report presented at the Board's annual meeting, he said that nearly 3,000 clubs have been chartered toward a goal of 5,000. The goal is to be reached by the time the Methodist General Conference meets in April, 1952.

This large growth in Methodist men's groups, Mr. Bennett said, is "one of the most significant developments in The Methodist Church, and one upon which we may look with pride and enthusiasm."

The meeting was held in connection with a quadrennial gathering of lay leaders from the denomination's 100 Annual Conferences.

Participants heard retired Bishop Charles C. Selecman of Dallas, Texas, representative of the Methodist Radio-Film Commission, outline the commission's plans to produce films on Christian family life. It will also cooperate with J. Arthur Rank, English producer, in a biographical picture of John Wesley, founder of Methodism.

Bishop Selecman emphasized the need for more young men to train for the Methodist ministry. He said that while the Church has gained 4,500,000 new members in the past 50 years, it now has 1,500 fewer ministers.

Religious News Service

—000—

Evangelism must be the constant pulse beat of the church—not a fever followed by a chill.

—Clipped

ARKANSAS BAPTIST STA

CITY ★ ★ ★ RURAL ★ ★ ★ ASSOCIATION

W.M.U. Day of Prayer for State Missions, Sept. 17—Offering Goal \$16,500

RURAL CHURC



C. W. Caldwell
Superintendent

Department of Missions

Five years ago, Arkansas Baptists set up a Department of Missions which has finally been broadened to include Rural, City, Associational, Negro, Mexican, Institutional, and, in fact, any phase of direct state mission work.

C. W. Caldwell is the Superintendent of the department. Miss Faxine Jenkins is the office secretary.

A committee from members of the State Executive Board serve with the Superintendent in directing the policies and program of the work.

The Mission Committee is: Chairman E. E. Griever, Harrison; Carl Bird, Hampton; Gray Evans, Berryville; Ralph Douglas, Helena; Walter N. Hill, Stuttgart; and Jeff Bradley, Buckville.

City Missions

Dr. E. A. (Happy) Ingram is Superintendent of Missions in Little Rock and Pulaski County Association. A local committee works with him in determining the places and type of mission work to be done.

The Department of Missions has encouraged churches in small cities and towns to establish mission stations. About sixty such stations are opened each year.

The department has also sponsored a state wide conference on Local Missions.

Associational Missions

Arkansas' mission program calls for a missionary in every association. They are elected by the associational boards and, in the majority of cases, have their salaries supplemented out of State Mission funds. The amount of the supplement is determined by the numerical and financial strength of the associations. Eight associations pay all the salary. A majority of the associations provide homes for the missionaries. The missionaries revive dead churches, survey new fields, establish mission stations, and promote all the work of the denomination. The means of promoting their work is through monthly Workers' Conferences, associational bulletins, and, in several associations, through a regular radio program.

The Department of Missions conducts, annually, a Missionaries' Retreat at which time methods of mission work are discussed and

ASSOCIATIONAL MISSIONARIES



There are 44 associations, 39 have missionaries. The Department of Missions supplements the salaries in 32 associations.



For two years the Department of Missions has had an average attendance of...

plans and objectives are set up.

At present, there are thirty-e...

Pasto

Pastors' salaries are s... are great possibilities of growth.

The purpose of this aid is to living with the people - visiting the funerals, marrying the young, the church to become self-supporting.

During the past five years, their pastors' salaries. Thirty-two Only six have received help continued aid for four years. One hundred supporting.

NEGRO C



The above pictures the Negro Le... Another was held at Dermott... over 600.

STATE MISSION PROGRAM

ANNUAL ★ ★ ★ NEGRO ★ ★ ★ INSTITUTIONAL

CONFERENCE



sponsored a Rural Church Conference with attendance above 200.

eight associational missionaries.

Rural Aid

anted weak churches where there

enable the church to have a pastor
be sick, winning the lost, conducting
teaching study courses and leading
ing.

141 churches have been aided on
churches are being helped at present.
ually for five years. Ten have had
and nine have already become self-

CONFERENCE



Leadership Conference in Little Rock.
Total attendance in the two was

State Missions Day in Sunday School Special Emphasis in Every Church

Building Aid

The Department of Missions has been giving financial help to weak churches in building new houses of worship. During the past five years 108 churches have received from one hundred to five hundred dollars each. During the first five months of this year six churches have been helped on their buildings.

Chaplain at Sanatorium

Charles Finch is the full time chaplain at the State Sanatorium, Booneville. He renders a spiritual ministry to the sick and dying. Worship services are conducted, good literature distributed and many souls won to Christ. His salary and expenses are provided from State Mission funds.

Negro Work

One Negro woman, Gwendoline Luster, a Seminary graduate, is employed by the Department of Missions to work with the women and young people of her race.

Financial help is given to the two Baptist Negro Colleges in the state: Morris-Booker Memorial College, Dermott; and Arkansas Baptist College, Little Rock.

Perhaps the greatest contribution made this year to the Negro Baptists was through two Leadership Conferences at Dermott and Little Rock. Over six hundred attended the two conferences.

Evangelism

Three evangelists are among the employees of the Department of Missions, giving major emphasis to Rural Evangelism. They go at the call of a church or missionary to assist in revivals, stewardship revivals, schools of missions, and in promotional work. The men are: M. E. Miles, Fort Smith, and R. A. Hill, Tuckerman. The place made vacant by the resignation of D. C. Bandy has not been filled.

Since there is no Department of Evangelism, the Department of Missions has been the sponsoring department of the State Wide Evangelistic Conferences and Simultaneous Crusades

Rural Church Conference

Arkansas, through its mission program, has led all southern states in promoting State Wide Church Conferences. The programs are adapted primarily for pastors of rural churches.

PASTOR MISSIONARIES



A few of the pastors whose churches are being helped by mission funds in paying salaries.



Faxine Jenkins
Secretary



Charles Finch
Chaplain



Gwendoline Luster
Negro Missionary

Foreign Mission Board Reports To The People

By IONE GRAY

No Summer Slump In Board Activities

The July meeting of the Foreign Mission Board heard briefly of Southern Baptist progress in the Hawaiian Islands from its executive secretary, Dr. M. Theron Rankin, who has just returned from a business trip to that mission field.

Dr. Rankin reported, "Each time I go I am impressed anew with the rapid growth and the tremendous results of the undertaking in these islands. Anyone going to the islands today will have great difficulty in realizing that Southern Baptist work there is only eleven years old. In Honolulu we now have three well organized churches, two of which already have attractive church buildings and the third which expects to occupy its new sanctuary and educational building on November 1.

"The Wahiawa Church, about twenty miles out of Honolulu, recently completed its new building. Church buildings and educational plants are being erected on the other islands. A building is already under construction on the island of Maui, and a second is soon to be begun in the city of Hilo on the 'big' island of Hawaii.

"The Hawaii Baptist Convention is developing a consciousness of its own responsibility. The planning of our missionaries is directed toward the convention's ultimately assuming all responsibility and direction of Baptist work in the Hawaiian Islands."

Mission Study Resources

Dr. Frank K. Means, secretary for missionary education and promotion, and Fon H. Scofield Jr., director of audio-visual aids, are in the Orient accumulating mission study resources on the new areas into which the Board has recently entered or expects to enter in the near future. Commenting on this trip, Dr. Rankin said, "Dr. Means is securing firsthand information about the program of world missions which the Foreign Board employs him to promote through the Department of Missionary Education and Promotion. Mr. Scofield is taking pictures for use as audio-visual materials."

Also on this tour are Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board; Dr. H. C. Goerner, professor of missions, Southern Baptist Theological Seminary, Louisville, Kentucky; and Dr. W. Boyd Hunt, pastor, First Church, Houston, Texas.

Dr. Rankin expressed appreciation that the Sunday School Board has seen fit to provide this trip for Dr. Allen, who in his place of tremendous responsibility as editor of Sunday school les-

son material for the entire Southern Baptist constituency, has one of the greatest opportunities imaginable for projecting mission information and creating interest in the worldwide enterprise. While the Foreign Mission Board has been responsible for arranging the trip for Dr. Allen, the Sunday School Board is paying his expense.

Dr. Hunt's trip is being financed by his church, one of the most missionary in the entire Convention. Also, Dr. Goerner's travel expenses are coming from sources other than that of foreign mission funds.

Dr. Sadler Returning

Dr. George W. Sadler, secretary for Europe, Africa, and the Near East, who left Richmond late in May to transact mission business in England, France, Italy, Switzerland, Spain, Lebanon, Jordan, and Israel, is now at home. He arrived in Richmond July 19.

Latin America

Baptist churches in Latin America are now in the midst of their annual mission and convention meetings, Dr. Everett Gill Jr., secretary for that area, reports. The following paragraphs are taken from a letter from Miss Frances E. Roberts, missionary to Paraguay:

"The 43rd annual session of the Argentine-Paraguayan Baptist Convention was one of the best. There were 319 messengers from more than 100 churches. At least four language groups were represented: Spanish, German, Slavic, and Guarani (five counting the language spoken by the Indians).

"The convention voted to begin mission work in Tierra del Fuego. This year is the 100th anniversary of the death of the first evangelical missionary to that island, and there has been no evangelical work there since 1916. A strong evangelistic spirit was manifested. Simultaneous revivals are planned for the latter part of the year."

Mrs. Vivian Hickerson, wife of the late Dr. Julius R. Hickerson, who was killed in a plane crash, writes concerning the Central Baptist Church, Cartagena, Colombia: "There have been fifty professions here in the last three months and the work continues to go well."

In the Southern Baptist overseas mission program, Brazil leads all the world in baptisms and self-supporting churches, according to Dr. Gill. There are 137 Baptist Churches in Argentina with a total of 8,995 members.

Evangelism, 1952 And Beyond

By C. E. MATHEWS

Many are asking the question, "How about evangelism in 1952?"—this in spite of the fact that in 1950 a recommendation was presented to the Southern Baptist Convention in Chicago by State Executive Secretaries and State Secretaries of Evangelism that Southern Baptists have a South-wide evangelistic crusade in all the states in 1952. Because of the differences between states, climatic or otherwise, it was suggested that each state set its own date for its crusade. This the Convention recommended to the churches. This program will solve many problems. Each state will be able to draw on the other states for evangelistic help in the crusades.

The above recommendation was given wide publicity. But Baptists are a busy people, and rightly so. We have many programs other than that of evangelism, and it is not an easy matter to get information to all of our people with sufficient clearness that everybody knows what is to be done.

Advantages in a Permanent Program

The hope for evangelism in the future among Baptists is a unified program. This is just as essential for evangelism as a unified program is for Sunday school work, Training Union, W.M.U., Cooperative Program, or anything else Southern Baptists do. Without unification, it is impossible to mobilize people into concerted effort. Without unification, haphazardness takes over and disintegration is the result. Without

unification, teamwork is impossible. Surely the Southern Baptist program of evangelism has proven its merit in visible results of baptisms and additions to the churches.

A unified program, such as Southern Baptists now have, has brought together all agencies of our beloved denomination and of our churches. It has molded our strength into one great body or unit with one accord and one objective; to wit, the evangelization of a lost world.

A resume of the Southern Baptist program of evangelism is as follows:

- (1) A Department of Evangelism in each state.
 - (2) A State Secretary of Evangelism to supervise the work.
 - (3) Two associational officers in each association, elected annually.
 - (4) An evangelism church council in each church, composed of pastor (chairman) and heads of each church agency, to plan program a year in advance, as follows: two revivals (one a simultaneous effort) a year in each church and a perennial program of visitation evangelism.
 - (5) An annual statewide evangelistic conference in each state.
- This program, though exacting and heavy, is not beyond our ability to carry out. It will not interfere with other Kingdom enterprises, but will give impetus to every other work in which our denomination engages. If this program is carried out, Southern Baptists will baptize 500,000 souls into our churches every year.

The BEST in Education — with Christian Emphasis

Baylor University, 106-year-old institution of the Baptist General Convention of Texas, invites alert young people to participate in education at its best. Cultural and scientific knowledge is interpreted in the light of Christian truth. Baylor offers a full curriculum in ten schools and colleges leading to bachelor's, master's, and doctor's degrees. For information, write the Registrar.

FALL QUARTER OPENS SEPTEMBER 11

Baylor University

W. R. White, President

Waco, Texas

Religious Education Department

EDGAR WILLIAMSON, Director

212 BAPTIST BUILDING, LITTLE ROCK

EDGAR WILLIAMSON Sunday School Superintendent	RALPH W. DAVIS Training Union Director
GEORGE H. HINK Associate Sunday School Superintendent	DALE COWLING Student Union Secretary
MRS. B. W. NININGER, Church Music Director	

Personal Testimony For B. S. U.

By PATTY JACKSON

When I learned that I was to say something to you about the BSU, I wished that I had an hour or so to tell you how much I love BSU and what it means to me.

I have had a better opportunity to appreciate BSU than those who have been members ever since they were in college, because for the first semester of my college life, I was not a member. Those two semesters of my freshman year present a contrast that is truly marvelous—they are as different as night from day, or black from white.

Before I went to college my Christian life was not at all what it should be, and after I got there it was easy, in the midst of parties, teas, and dates, to give Christ whatever time I had left over. This usually meant that I went to church once in a while and then I'd tell myself that I had done enough. Is it any wonder that, by the end of that semester I was unhappy? The dates and parties just couldn't fill the gap where I should have placed Christ.

So then I tried to pray, but it was no use. And when I began to wonder why I wasn't happy and why I couldn't reach God as I once was able to, I found this scripture, Isaiah 59:1-2: "Behold, the Lord's hand is not shortened, that it cannot save, neither His ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Just at the time when I realized how far I had strayed from the Christ-like life, members of the BSU took me and, by the inspiration of their wonderful lives, led me back to a Savior whom I loved so much that during our Youth Revival I rededicated my life to Him.

And so, if I am ever asked for my definition of BSU, I will say, "It is a group of Christian young people who have inspired leaders and who are trying, through love and prayer and service, to make their lives worthy in the sight of God."

I have found Christ. He is as real to me as any person I know.

"B" Night

"B" Night in the association will be for the purpose of launching your association program for 1952. "B" stands for "briefing." The army always has a "briefing" period before an important battle so that all officers can co-operate in important plans.

Tuesday, September 18, is the suggested date for "B" night. The third Tuesday of each year will be permanently fixed in our Denominational Calendar of Activities.

It is our hope and prayer that each of our forty-four associations will enter into this associational planning meeting.

Other important dates are: State Leadership Planning Meeting, September 4. This meeting will be held in Little Rock. The annual State Sunday School Convention, October 15-16, to be held in the First Baptist Church, Jonesboro.

Arkansas Valley Hymn Sing

Mrs. Lehman Webb, associational music director, reports that Arkansas Valley held one of the best Hymn-Sings recently with 133 people present from Brinkley, Marianna and West Helena. The program began at 7:30 in the Marianna Baptist Church.

At an earlier hour three judges heard the contestants for the contests for the Hymn-Playing Elimination and announced the following winners: in the 11-12 age group, Marilyn Burch from West Helena; in the 13-14 age group, Lillie Mae McKnight from Brinkley. Each of these girls played a hymn for the congregational singing.

The program was in the form of a Song Sermon, "The Way of Salvation." Scripture passages were read by Rev. Lehman Webb, and Mr. Archie Frey of Brinkley directed the congregational singing with Mrs. N. C. Hodge of Marianna presiding at the organ. Special music was rendered by five different choirs: the Youth and Adult Choirs from Marianna, the Youth Choir from Brinkley, and the Junior and Youth Choirs from West Helena.

And with Him by my side and with His peace in my heart, I can joyfully say, "Wherever He leads, I'll go. I'll follow my Christ who loves me so. Wherever He leads, I'll go."

Going to Ridgecrest?

This question is addressed to you, if you are a music director, organist, pianist, or singer. Music Week at Ridgecrest, August 23-29, is an outstanding highlight of inspiration and instruction for all church musicians. More than 1,600 were in attendance last year.

Arkansas has always been well represented for this great Music Leadership Conference, but this year, more than ever before, it is urged that churches send their musicians. A strong faculty has been provided to give the highest type of training in both choral and instrumental music. Laboratory choirs of three grades of difficulty give opportunity to survey many fine anthems and the Oratorio Choir meets every afternoon for rehearsals of the magnificent music "The Messiah."

In addition to the fine instruction offered at Ridgecrest, a wonderful fellowship is there for Christian workers in all areas of religious education. Dr. J. D. Grey is the Conference Pastor for the week and brings great spiritual messages each evening. Food, fellowship, and fun, added to the splendid program of work, provides the church musician with an ideal working vacation.

Further information concerning Ridgecrest Music Week may be had on request. Those making the trip by automobile and having room for additional passengers are asked to write Mrs. B. W. Nininger, 213 Baptist Building, at once. Many requests are coming in for such transportation.

Coming Events

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

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

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.

"Church members have chosen the church above the world when they seek constantly to win others to Christ and then to church membership."—J. E. Lambdin.

Blue Sky and Enchantment

Ridgecrest in the "Land of the Sky," beloved by hundreds of thousands of Southern Baptists, is located in the beautiful mountains of western North Carolina. Envisioned in the big heart and soul of B. W. Spilman in the early years of this century, the Southern Baptist Assembly was approved the next year by the Baptist State Convention of North Carolina, endorsed in 1907 by the Southern Baptist Convention, and owned and operated since by the Convention through its combined and co-operant agencies.

From small beginning and gradual growth, the tremendous popularity of Ridgecrest has taxed those in charge to provide facilities for the tens of thousands who claim the privileges of the ninety days of inspiration and recreation on the mountain each summer.

On mission fields far and near, in pastorates throughout our country, in official positions of leadership, and in thousands of our churches are men and women who first heard the call to definite Christian service and to consecrated living at Ridgecrest.

—By John H. Hill,
Baptist Bulletin

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From Foreign Fields

By IONE GRAY

The Orient

Missionary Olive Lawton writes from Taiwan: "In mission fields all over the world I've seen and read of open doors for the gospel; but I have never seen a readier response to the preaching of the Word than I see in Taiwan today. Nor have I ever met so many people hungry for the truth. Suffering and war have plowed deeply in this generation of Chinese. Taiwan is full of China's educated young men far from home with usually no means of contact with loved ones. Whenever you have opportunity to speak to Christian people, please call on them to pray that Christ may reach these people now."

At a recent Board meeting, money was appropriated for the purchase of a building in Kuala Lumpur, Malaya, to be used for worship purposes. An additional appropriation was made for the purchase of land and the construction of a missionary residence in the Islands. Plans are being formulated for the relocation of missionaries who have left China.

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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

Missionary Speaker For G. A. Camps

Arkansas is fortunate to have Miss Irene Chambers, one of her own daughters, as a missionary speaker for the Girls' Auxiliary Camps and Young Woman's Auxiliary Camp at Ferncliff. Miss Chambers is employed by the Home Mission Board as Field Representative, and she has visited many mission areas in the Southern Baptist Convention as well as in Cuba, Panama, Canal Zone, and Alaska.

Last July it was Miss Chambers' joy to attend the first Girls' Auxiliary Camp in Alaska. We covet for the girls of Arkansas and their counselors the privilege of hearing her. Few can tell of mission experiences as Miss Chambers. Her spirit and zeal regarding home mission work is contagious and we look forward to having her in Arkansas again.



Miss Irene Chambers

Another Reminder Of G. A. Camps

Two weeks of camps are being planned for the junior girls this year. The dates are August 6-10 and August 13-17. The first week is almost filled with reservations, but there is still ample space for the week of August 13-17. Make your plans now to have your church represented. Camp begins on Monday with registration at 2 o'clock, and closes on Friday immediately after lunch. The total is \$11.50.

Y. W. A. Week-End Camp

Y. W. A. Camp will begin on Friday afternoon, August 10, and close immediately after dinner on August 12. Registration will begin at 2 o'clock, but the first scheduled part of the program will be supper at 6 o'clock. If your YWA members work and cannot come on Friday, then please plan to come on Saturday and stay until the close of camp. Send \$1 reservation fee for each one planning to attend. Mail to WMU office, 209 Baptist Building, Little Rock.

Arkansas' Second B. W. C. Conference August 3-5

"Jesus Calls Us" is the theme chosen for the State B. W. C. Conference to be held at Ferncliff August 3-5. Throughout the hours of that encampment the call will be sounded as inspiration and information is presented by missionary speakers and conference leaders.

This is Arkansas' second statewide conference. Ferncliff is eighteen miles west of Little Rock.

The first meal will be served the evening of the third and the last at noon Sunday, the fifth. If you cannot come for the full time, do take advantage of every session possible.

Registration fee of \$1 per person should be sent to Miss Nancy Cooper, 209 Baptist Building, Little Rock, **IMMEDIATELY**, and please indicate whether or not you will be there for the full time or not. You know, we must get "names in the pot."

There'll be fun and fellowship with other business women of the state, but most of all—re-creation of spirit as we hear and heed Jesus' call.

Off to Ridgecrest, Ladies!

From Royal Service we quote: "Choose the road that leads to W. M. U. CONFERENCE. It's delightfully cool in 'The Land of the Sky'! You'll have a week of recreation and re-creation when you come to Ridgecrest. Missionary speakers and denominational leaders will broaden your spiritual vision. Miss Alma Hunt, camp director, announces the theme—'WHILE IT IS DAY.'

"Choose RIDGECREST, AUGUST 9-15. For reservations, write immediately to Mr. Willard K. Weeks, Baptist Assembly, Ridgecrest, North Carolina."

—000—

An atheist cannot find God for the same reason a thief cannot find a policeman.

—Baptist Bulletin

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary
219 Baptist Building
Little Rock, Arkansas

We Should Tell The People

By R. J. WEST

Scripture Reading Deuteronomy 32:1-4; I Corinthians 14:40

There are thousands of Southern Baptist churches that have no mark of identification on their buildings. People pass by them every day without knowing what they are. Such lack of publicity is a neglect our Lord will not easily overlook.

The Brotherhood should lead every church to properly identify and attractively publicize itself before the eyes of the world. It should never be taken for granted that the people know where the church is located. Strangers will certainly not know, and in many cases the folks living in the community are not able to direct them.

Upon one occasion a state Brotherhood secretary, in company with a southwide secretary, drove into a community of twelve hundred population, and inquired of a filling station operator if he was acquainted with the town. He replied that he ought to be as he had operated the station at this same corner for the past six years. The secretaries then asked the man for direction to the First Baptist Church. Hesitatingly he gave a location some three or four blocks south of his filling station.

Unable to locate the church where the filling station man said it was, the secretaries made further inquiry, and were directed fifteen blocks across the town to the extreme northern section, where they found the church. This is not an isolated case. The experience could be repeated in most every church community in this country.

Big business knows the value of publicity. A church is in the biggest business of all, and should be equally wide awake. The purpose of publicity is to inform people that the church is in business for the Lord, and that they need the services and the activities the church affords.

We Should Identify Our Churches

A careful study of the matter reveals the astounding fact that at least forty percent—more than ten thousand—of our Southern Baptist churches have no outward mark of identification. And not by any means are all of these churches out in the country. Many are large churches located in towns and cities.

And many churches that are

marked are not marked attractively enough to command much attention. The cornerstone bearing the name of the church is often hidden by shrubbery or weeds. Often the bulletin board is unlighted, and the announcements and sermon subjects are weeks or months out of date. Quite often the name plate is faded or hanging crookedly by one nail. To the public such conditions indicate a carelessness and an unconcern on the part of the church.

The Brotherhood should see that such conditions do not continue, and that the church is properly identified. Where it is practical, a neon sign should be erected. It should not be gaudy, but dignified and attractive. Business, amusement places, and industry do not have a monopoly on neon lights. They can and should be used for the glory of God. After all, they are of His creation.

Brightly lighted bulletin boards can be installed at very nominal cost. In many cases some member of the church will be happy to present one to the church as a memorial to a departed loved one.

There is not a church, not even the smallest, that could not have an attractive name plate prominently displayed on the front of the building.

The Brotherhood Department in one state promoted the erection of highway signs. Hundreds of these signs were erected on roads and highways leading into towns and cities. The Brotherhood suggested uniform signs and furnished a sketch along with instructions for building. The center plate is three by six feet, black with white lettering. It is bordered by a six-inch white frame.

The lettering on the sign is in three lines:

FIRST BAPTIST CHURCH

(Name of Town)

WELCOMES YOU

At the bottom of the sign there is a six-inch white streamer with "CHRIST IS THE ANSWER" in black letters.

If the church is in a village town, or city, the highway sign should be supplemented by street directional signs. Men enjoy getting together and building these signs, and then going out to put them up. A brief service dedicating the sign is often held when it is erected.

—Brotherhood Journal

There Really IS a Plus To Christian Education

By C. E. BRYANT

Many of us perhaps have grown tired of the expression that Christian education is "education plus." But no truer description can be found. Education in the church college consists of the same factual data taught in other colleges—plus the Christian and Biblical interpretation which fits it all into God's pattern for his people.

Education with Christ is the complete education. Christianity gives purpose and direction to the study of history and literature and science. Students learn that science and Christianity can be combined effectively—really that they are so closely akin that one is incomplete or fanatical without the other. The earth and the heavens are God's creation. He cannot be separated from them.

Education without Christ results in cynicism. It furnishes learning without direction. It encourages selfishness and the use of knowledge and invention for selfish ends. It adds to the chaos that breeds distrust, hatred, and war.

Jesus testified (John 8:32), "Ye shall know the truth, and the truth shall make you free." God himself is truth, and all the scientific knowledge in the world is incomplete unless God is included.

But this complete education is impossible in the classrooms of a state college or at our great state universities. As governmental agencies, serving people of all faiths, they are prohibited by law from the teaching of religion. Almost annually some major case arises in the courts in which atheists contest the teaching of Christianity in public schools. And the courts have generally agreed with them.

Thank the Lord that these rabid anti-religionists have no control over our private, church-operated institutions. They, these church schools, continue to teach the full truth—the truth not only that man can prove in laboratory formulas but the greater, more comprehensive truths the Lord himself gave us through the Bible.

—Brotherhood Journal

42nd in Giving . . . But

ANDREW M. HALL
Lake Wales, Florida

Many of our Southern Baptist periodicals have recently carried a release from Porter Routh that our Denomination stands forty-second on the matter of giving, in comparison to other groups. This is certainly not as good as it should be but neither is the picture altogether complete.

In making a survey of our church giving, I discovered some peculiar factors — the first one being that the people who attend with any sort of regularity are excellent givers. As a matter of fact scores of our members are conscientious tithers. A study of the records, therefore, led me to another conclusion and one of significant importance.

The real problem of Southern Baptists is the "dead-weight" problem. That is, our rolls are bogged down with lifeless, non-breathing, non-giving, non-attending, non-caring souls who long ago climbed upon our church lists and straightway became anonymous. Whether or not old soldiers ever die is still in question, but Baptist church members are artists at fading away.

We are forty-second but it is because it takes about two of our church members to one full grown one. Thank God for the faithful who do give. And in all likelihood some rethinking should be done on this matter of getting into our churches.

—000—

Winning the lost to Christ calls for one's utmost — in prayer and consecration and knowledge and skill. Now is the time to persuade men. Souls are at stake, and the redemptive purpose of Christ is at stake.—Clifton J. Allen.

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Don't Bury That Church!

By HAROLD U. TRINIER, Editor
The Canadian Baptist

It is true that many churches are buried before they begin to live. They are buried up side streets, down lanes and around corners, in inconspicuous places where their buildings can be found only by the faithful few who are persistent enough to seek them out.

In this day, more than any other day, a congregation is likely to be seriously handicapped by having a poor location for its church building. Few modern preachers are so great as to cause the world to beat a path to their door. Even gasoline stations, theatres and super-markets, find it necessary, today, to compete for the most strategic locations available. They consider it a good investment to pour huge sums of money into the purchase of a good location. These

business concerns know that to be properly located may mean the difference for them between success and failure.

It is the same with the locating of church buildings. The whole future life and service of a church organization can be helped or hindered according to the location of its meeting place. The faithful few will always seek out the obscure place but if the masses are to be gathered in, the church building must be located where men cannot easily escape the invitation of its doors.

—000—

Great beliefs give stability and strength. Wavering uncertainties will inundate character and stamina.—W. R. White.

Hay There! Don't Forget the Big

BARBECUE DINNER

in connection with our

ORPHANAGE VISITATION DAY

Labor Day . . . Sept. 3

. . . and don't forget that we need lots of hay and feed for our stock this winter, and fruit for the Orphanage pantry!

While gathering your hay, grain or fruit, if several in your community could go together and make up a truckload, we will gladly come and get it! Or, if a railroad car of hay, hulls, corn or feed could be made up, the railroad company might handle the car without charge, as is done in some states. In any case, we will gladly pay the freight or send our truck, because we have just finished another barn and have storage space for all the hay and feed we can get. Please write, phone, or wire us what you have . . . and we will do the rest, unless you prefer to send your own truck.

● Come to the big Barbecue Dinner and visit your Orphanage. And if you want to send us something for the dinner, we can use a calf, a beef, or a hog; and vegetables, fruit, cold drinks, ice cream . . . and money! Please let us know by August 20 how many to expect from your church.

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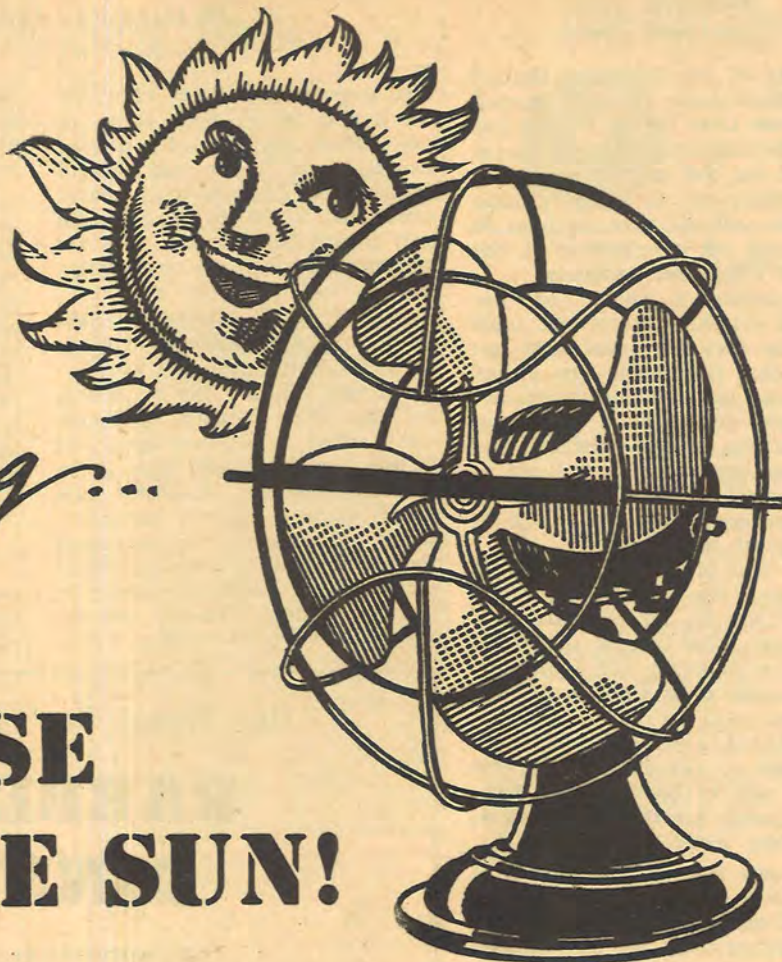
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HELPING BUILD ARKANSAS

Figures To Inspire

Sunday, July 15		S.S.	T.U.	Ad.
Little Rock, Immanuel		1044	333	2
Including Missions		1226	465	
Little Rock, First		933	358	7
El Dorado, First		800	225	2
Including Missions		861	243	
Hot Springs, Second		684	178	1
El Dorado, Immanuel		570	261	2
Including Missions		619	299	
Pine Bluff, South Side		564	218	5
Including Mission		589	243	
Paragould, First		558		5
Including Missions		684		
Pine Bluff, First		546	157	6
Camden, First		544	120	9
Including Missions		773	272	
Magnolia, Central		509	161	5
Including Mission		572	179	
Benton, First		494	115	
Including Mission		564	156	
El Dorado, Second		493	202	
Crossett, First		475	184	2
Hot Springs, Central		446	186	2
Siloam Springs, First		445	272	1
Fordeyce, First		440	176	2
Forrest City, First		435	182	2
Little Rock, Gaines St.		434	207	2
Little Rock, Tabernacle		414	98	3
Hot Springs, Park Place		407	167	2
Hope, First		404	82	3
Fort Smith, Calvary		377	149	3
Springdale, First		358	195	1
Including Mission		468		
Cullendale, First		356	138	
Rogers, First		350	133	1
Searcy, First		346	125	3
Little Rock, So. Highland		345	120	4
El Dorado, West Side		340	85	6
Conway, First		338	116	3
Stuttgart, First		334	173	
Including Mission		378	194	
Monticello, First		327	111	
Hot Springs, First		320	76	2
Mena, First		284	97	3
Fort Smith, South Side		282	70	1
Bentonville, First		258	71	
Pine Bluff, Second		247	99	
Levy		228	119	2
Hot Springs, Piney		216	147	1
No. Little Rock, 47th St.		211	109	3
DeQueen, First		199	51	5
No. Little Rock, First		186	83	2
Springdale, Caudle Ave.		171	127	
Ironton		171	118	3
Augusta, First		164	51	
Including Mission		188		
Amity		156	120	
Rector		149	71	
Rose City, Calvary		143	42	
Nettleton		142	97	1
Sweet Home, Pine Grove		135	100	
Pine Bluff, Bethel		129	77	1
Little Rock, Tyler St.		126	36	
Strong, First		122	63	
Hot Springs, Grand Ave.		113	55	
Rt. Little Rock, Bellevue		102	45	
Little Rock, East End		97	103	1
Little Rock, Capitol Hill		90	20	2
Curtis		87	63	
Magnolia, Immanuel		86	72	
Little Rock, West End		85	52	1
Fort Smith, North Side		69	42	1
Hot Springs, Emmanuel		57	35	
Douglasville, Second		52	38	

The appeal of the closed door is even greater than of the one which is open. The open door beckons; the closed door may be a challenge to love or to authority. — Samuel M. Zwemer.

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J. S. BRACEWELL
 Director
 1408 Sterling Building
 Houston, Texas

The Christian's Social Life

By MRS. HOMER D. MYERS

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

"If any man be in Christ Jesus, He is a new (different) creature. Behold old things have passed away and all things have become new." For that reason Paul asked the early Christians (and us) to present our bodies a living sacrifice unto God, and it would be a holy and acceptable offering. The Jews were still offering dead animal sacrifices upon the altar to God, but that was no longer the order of the day. Their religion was outmoded and they knew it not, because they refused to be taught of God's Son or to accept His sacrifice for their sins, as a nation.

A Different Life

If therefore they were new creations in Christ Jesus, they should live like different people. They should put away the old life with its old habits and sins and put on the righteousness of Christ, seek new relationships; strive for higher standards of living and morals; they should not be conformed to this world, but should be transformed, changed.

We could appreciate these scriptures more if we could see the real background of the early Christians. If we could understand what they were, and then what they became as Christians, we would grasp the real transformation that took place in the lives and minds of those of the apostolic era.

For example, Christ came preaching love and grace to a race of people who knew nothing except legalism, a rigid set of laws that permitted this and denied that. They lived by a set of "Thou shalt, and thou shalt not." And if they did not have written for them somewhere, a "thou shalt" for a thing it was not considered necessary to perform that task or deed. And likewise for the "shalt not."

Jesus came preaching a living gospel to a people who knew nothing except cold, formal ritualism that offered dead animal sacrifices on an altar and expected to receive God's blessings in return. He came preaching the new birth, salvation in a person, by the power of God's Spirit, to a people who were striving to save themselves by doing good works. He preached to a people who were blinded by their religious prejudices and knew nothing about regeneration of the soul, who were so set upon keeping the external law of Moses that they failed to get the real meaning of Moses' teachings. There was no real conflict between the law of Moses and grace

Sunday School Lesson for

July 29, 1951

Romans 12:1-2; I Cor. 8

and truth as Jesus taught. The law was merely a teacher to reveal the sinfulness of sin and show people their need for the Savior. The law was a means to an end—but Israel made it an end in itself.

Paul's Problems

Paul's mission field was broader than that of Jesus in His personal ministry, and his problems were different. Very few Gentiles were saved during the life of Christ because He came primarily to Israel; but Paul was called out and set aside to work primarily among the Gentiles, whose habits and customs were different to those of Israel. The people with whom Paul had to do were idolatrous. Corinth for instance was a great idol center. Their religion was only a shield for sin. The heathen religions taught people to commit fornication in the name of their gods. They gloried in sensuality. Their lives were filthy, immoral, degraded, through the very thing which Christianity uses to lift standards of morality, namely: their religion.

Those people had a god for every emotion: love, hate, fear, war and so on. It must have been difficult for them to give up their multiplicity of gods and accept the one God of heaven and earth. And what a revolution it meant in their every day living, for this Christian living was the very opposite to the old way of life. It meant separation from the world they had known. It meant an entirely new life must be lived before others. It meant they should seek more knowledge of God and godly things, and their Christian conduct should be to the honor and glory of God.

To Eat— Or Not to Eat

In Corinth the question arose over eating meat that had been offered to idols; should they or should they not eat that meat. It was good meat, nothing was wrong with it, and some of the Christians might have been poor and hungry. Paul gave us through those people a principle of life. Jesus had said the kingdom of God did not consist of meat and drink. To eat pork or not to eat pork is no problem to the mature Christian. To drink or not to drink coffee or tea is of no importance. The Bible does express itself on alcoholics, but to be forever bickering over petty matters is disgusting.

To Paul, to eat or not to eat

the meat offered to idols was a petty matter; but if it hurt the faith of some weak brethren he was willing to forego meat the remainder of his life rather than to offend a weak Christian.

The Application

The Corinthians were puffed up over their learning and earthly wisdom. Paul informed them that love was much more important before God than worldly wisdom, but the more a person knows, the better informed one is, the greater is his responsibility to the Lord. The mature Christian, who can think things through, should learn quickly the difference in standing for right against wrong and just being petty minded. The church member with constructive criticism, carefully and prayerfully considered, and offered quietly at the right time and place, is worth his weight in gold; while the church member who indulges in destructive criticism, the habitual fault-finder, the person who constantly endeavors to exalt self by belittling others, the one who poses in piety, seeking to glorify self by pointing out the faults of others, is not worth "his salt" in the

kingdom.

Paul's attitude was that we should not be small minded. We should act like adults. An adult would do nothing to deliberately hurt the faith or feelings of the innocent child in the home, or cause that little brother to go astray. Hence, the Christian adult will be big enough to forego any pleasure, and that forever, if it hurts a beloved member of his family—such is true in the church. What pleasure can a Christian get out of doing anything or eating anything that would cause another to stumble.

Paul felt that he was indebted to both Greek and Jew, to the heathen and the civilized, to the educated and the uneducated, to give them his best effort in service, and to preach the gospel of Christ to any and every human being with whom he had any contact. Are we any better than Paul? Do we owe any less to Christ than Paul owed Him? Do we owe less to society than did Paul? Paul would not tell you so.

Lord help us to never do anything, say anything, eat or drink anything that will cast a stumbling block before others.

There's a PLACE for These

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LITTLE ROCK, ARK.

Executive Board - STATE CONVENTION

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

Our Hopes For 1952

The Executive Board of the State Convention met yesterday (July 17) and adopted a budget which will recommend to the messengers of the churches when they assemble in Little Rock in the annual convention meeting in November. We have seen very few board meetings that were marked with as fine a spirit and as much harmony as characterized this board meeting. There was the finest spirit of fellowship all the way through.

The main purpose of this meeting was to formulate a 1952 state budget to be recommended to the convention. The Board spent much time in discussing and considering each item. The various agencies of the convention made requests for a minimum amount of money which they have wanted the convention to allow them through the Cooperative Program for 1952. These requests totaled \$933,166.66. These requests were presented to the Administration and Finance Committee and to the Executive Board. The General Secretary believed that this was considerably more money than the churches will give for the Cooperative Program in 1952. We, therefore, recommended a smaller budget which would total \$846,500.00. This would be an increase from 10% to 12% above the amount which is being given this year. By its vote the Executive Board said we can do much better than that. These men are leaders in a number of our strong churches. Most of them are pastors. We are happy in this increase because we believe that these men know what they are going to do next year and what their comrades in church leadership will do. So, the Board voted a budget in the amount of \$876,283.33. This is nearly 19 per cent more than the budget it voted for 1951. To be exact, it is 17 4/5 per cent higher than the 1951 budget. We believe, however, that the churches will give more THIS year than the budget which the Board and convention voted for the year.

We congratulate the members of the Board and the visitors who were present on their approval of a great forward step in financing our work. Our institutions are in dire need of help and most of the increase granted here is for institutions. Our institutions' items were thoroughly discussed and all information that was asked for was cheerfully given and the Board and visitors had a full picture of the work and management of our institutions. We feel that we should explain in this write-up two or three items in the budget.

The Board voted to grant \$10,000 to the Baptist Memorial Hospital in Memphis, in which Arkansas Baptists have one-third interest. This institution cares for many charity patients that live in eastern Arkansas. There are improvements and enlargements that are badly needed at the present time, and the hospital is raising money to make possible a better and larger service. The Mississippi Convention is promising to give \$10,000 next year, and so is the Tennessee Convention. The Arkansas Convention could ill afford to do less.

Another item is Central College Liquidating Agency. This agency found that the college owed approximately \$140,000. During this year a good deal has been paid on notes and accounts. At the present time, however, we need approximately \$80,000 to finish the notes and accounts. This does not include expenses for upkeep and repairs, taxes, insurance, and other obligations. We have sufficient property in Conway to cover these debts if we had a buyer, which we will have eventually. The \$50,000, therefore, which the Board voted to allocate to Central College Liquidating Agency in 1952 is not a gift and is not a mere expenditure, for when the property is sold this \$50,000, and more, can be placed back into the general fund.

We think that the other items in the budget are well understood by all our people. We are giving this publicity to the budget at this time so that our people will have ample time to pray about it and think through it, and will register their approval or their objections before the budget is finally adopted.

We do want to call attention of the brethren to the fact that our institutions are operating under great strain through all of these days. They have the keenest competition out in the secular world. A state college or a state-operated hospital can spend and spend and then call upon the legislature to appropriate more and more for its operation. How would it be with us if one of our colleges should spend all its revenue, here and there to satisfy the whims or superfluous desires of its administration, and then call upon the denomination to supply one third of a million dollars to pay for the necessities in its operation. Well, a state school does nearly that thing, and the state legislature pours hundreds of thousands of dollars into each of its schools year by year. Ouachita College is forced to compete with schools of almost unlimited resources. Baptists everywhere will be forced to do more for their schools to keep them abreast with the progress of other similar institutions. Otherwise, we could not hold up our chins nor ask our young people to come to our school. The Baptist Hospital, likewise, must compete with other hospitals of almost unlimited monetary resources. The State and Federal Government pour large sums of money into organizations that will build and operate hospitals. The revenue which a hospital receives for its services seems to be insufficient to carry on the work. Baptists are face to face with these facts and we must come to the rescue of our institutions.

It will be noted that the first three items in the budget will not be distributable to Southern Baptist Convention agencies. The Executive Committee of the Southern Baptist Convention has felt that the Southern Baptist Convention want to share the expense in raising funds for our denominational work. In a recent meeting the consensus of opinion was that the majority of the amount that a state spends in its administrative office, W. M. U. office, and in the Retirement Plan is used for the benefit of the Southern Baptist Convention as much as it

is for the State Convention. It seems to be perfectly agreeable with all concerned that these three items be non-distributable items. The rest of the budget will be divided with the Southern Baptist Convention, giving the Southern Baptist Convention 40 per cent and the State Convention 60 per cent. These first three items total \$71,000. The rest of the budget which the Board voted totals \$805,223.33. Forty per cent of this amount, which is \$322,113.13, is voted for Southern Baptist Convention agencies, and 60 per cent, or \$483,170, was voted for Arkansas Baptist Agencies, so the three divisions of the budget are as follows: Division 1: non-distributable items (not preferred items)—\$71,000. Division 2: Other state agencies—\$483,170. Division 3: Southern Baptist Convention agencies—\$322,113.33, or a grand total of the proposed budget for 1952 of \$876,283.33. Here is the tabulated form of the budget:

1952 Proposed Budget

DIVISION I		
Non-Distributable Items:		
Administration	\$ 28,000	
W. M. U.	22,000	
Retirement Plan	21,000	\$ 71,000.00
DIVISION II		
State Causes:		
Promotion and Convention	\$ 6,500	
Brotherhood Dept.	11,800	
Dept. of Religious Education	28,700	
Old Debts	41,000	
Hospital School of Nursing	30,000	
State Missions	70,000	
Ouachita College	150,000	
Orphanage	30,000	
Ministerial Education	3,000	
Emergency Reserve	5,000	
Ark. Baptist Foundation	6,000	
Southern Baptist College	20,000	
Siloam Springs Assembly	5,170	
Baptist Memorial Hospital (Memphis)	10,000	
Central College Liquidating Agency	50,000	
Office Building Payment	8,000	
Arkansas Baptist	8,000	\$483,170.00
DIVISION III		
Southern Baptist Convention Causes:		
40% of total distributable budget (State and Southern Baptist Convention causes)	\$322,113.33	
	\$805,283.33	\$805,283.33
TOTAL BUDGET		\$876,283.33

Good Preachers Available For Supply Work and Revivals

We cannot on the spur of a moment call the names of all our preachers who are available for revival meetings and for Sunday supply work, we give you herewith this list. Those whom we have overlooked momentarily, may call our attention to it and we will make up an additional list to be published later. O. A. Greenleaf, Levy Station, North Little Rock; L. M. Keeling, 708 Battery, Little Rock; C. P. McGraw, 1412 West 4, Little Rock; J. F. Queen, Baptist Hospital, Little Rock; S. E. Tull, Rt. 7, Box 318, Eden Park, Pine Bluff; Carroll D. Wood, Wood Avenue, Monticello; W. J. Morris, 1415 West 16, Pine Bluff; C. R. Trammell, 720 West 45, North Little Rock. Several of us at Baptist Headquarters also do supply work.

N 22-A-B
 MRS T A SPENCER JR
 429 W 3RD
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