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Arkansas Baptist State Convention

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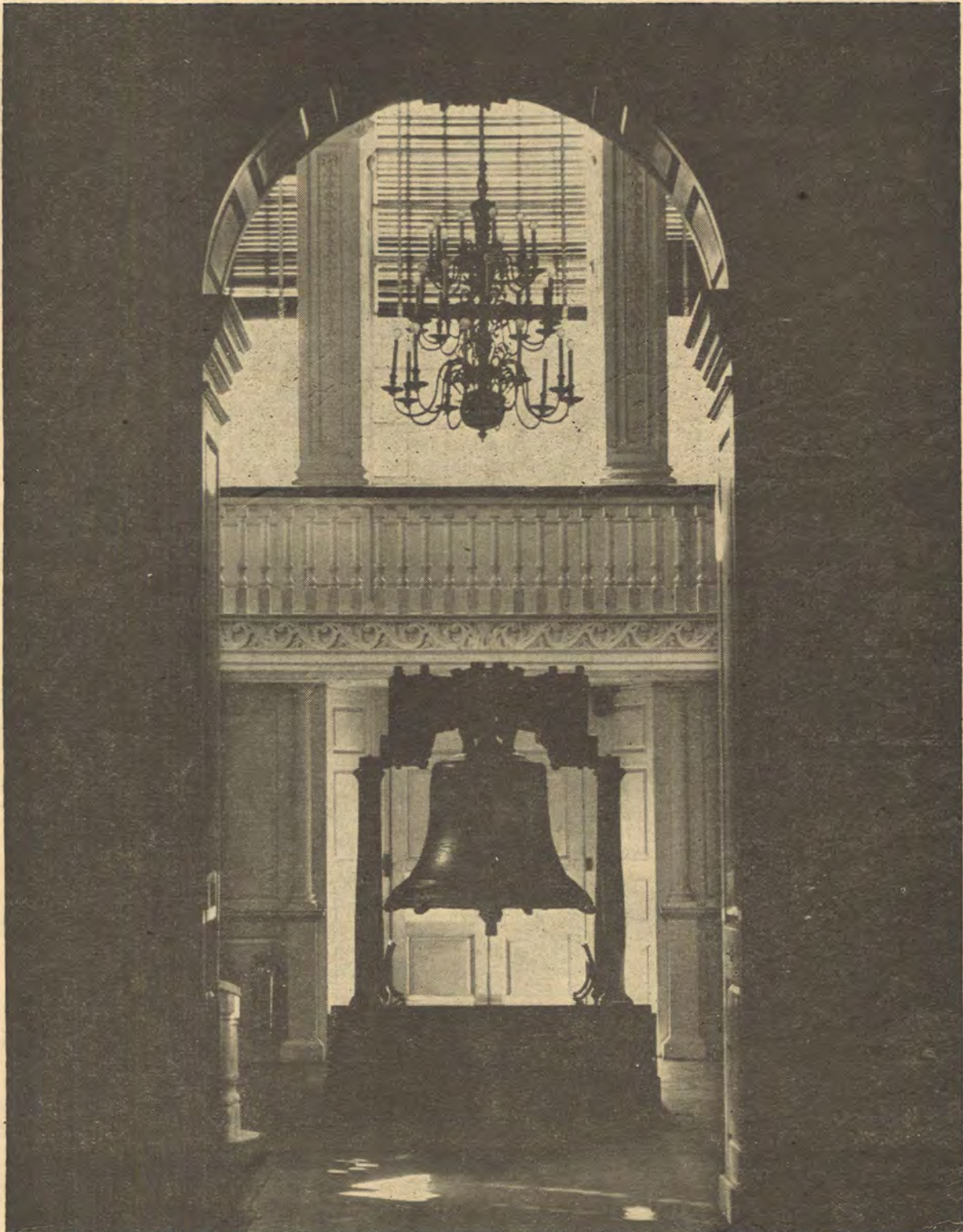
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JUNE 28, 1951

NUMBER 26



Let us guard our light and liberty

—H. Armstrong Roberts

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Comity Agreements

By REUBEN E. ALLEY, Editor

Religious Herald

One often sees or hears the statement these days that denominations are a sin and a hindrance to the progress of the Kingdom of God. Those who say such things usually hold the opinion that the church is hopelessly weakened by "fragmentation" and that its one chance for salvation lies in organic union. The truth is, few Christians believe to the point of action that the great divisions in the church are a sin and a hindrance. Proof of this is found in the fact that there does not yet seem to be one single instance of union among groups that were separated by distinctive opinions in theology or ecclesiastical traditions. Each division of the church holds tenaciously to its faith and practice. Not a single denomination is willing to say that its particular expression of Christianity is a hindrance, rather each group thinks that its particular expression of faith should be the norm for all Christians.

In every denomination there are those who clearly understand that the differences between religious groups are real and important; therefore they protest when attempts are made to give the impression that compromise and agreements are possible. It was not strange that a number of clergymen of the Church of England raised a protest against the "trend toward interdenominationalism" which they saw in the United Rally of Christian churches held at London in connection with the Festival of Britain. Hugh Ross Williamson stated plainly, "If we take such public action as will lead the non-Christian spectator to suppose we all believe the same thing, we are acting a lie." The apparently extreme position taken by the British clergyman is typical of the deep rooted opinion which some members of every distinct denominational group hold.

It is axiomatic that Christian experience to be real must be personal. Each Christian who is a true disciple chooses his place in

the church so that he might be with those who are compatible with him in the expression of faith through worship. For that reason denominational relationship is an important factor in every Christian life. To be happy in his Christian experience, one must have fellowship with other people who worship God in like spirit and manner. Each Christian should make his own choice. It is wrong for a hierarchy to attempt to determine the denomination and manner of worship for an individual Christian, and it is equally wrong for a Christian to submit to such authority over his religious life. The comity agreements promoted by the various councils of churches do violence to this basic and essential Christian truth. Church councils cease to be mere co-operative bodies and become agencies for church union whenever they promote comity agreements, for these agreements are attempts to determine the place and manner of worship for individuals who happen to live in a given locality. A Christian should not allow his religious life to be controlled by such fortuitous circumstance as his place of dwelling.

Comity agreements conflict with the declared purposes and aims of church councils. Usually a council has a constitution which provides for membership of churches or denominations on a representative basis. The constitution usually states that the purpose of the council is to obtain co-operative action among the Christian churches of different faiths. The church council is an organization among churches or church groups and not among individual Christians. Comity agreements, however, operate on a contrary basis, for they attempt to affect directly the religious life of Christians by ignoring their past religious experience and their church affiliation. Such control over the individual is contrary to the interpretation of religious experience commonly held by Baptist people.

The Voice of Complaint

A devotion by the Editor

"... therefore have I uttered that I understood not."

Job had been subjected to experiences which upset his normal course of life, which plunged him into doubts and despair. He suffered losses for which he could find no reason, he suffered physically for reasons unknown to him, he suffered socially beyond anything he deserved. To climax his miserable condition, Job lost his consciousness of God's presence and felt that God had forsaken him.

We might expect Job to register his complaint against his helpless condition. He complains against his losses, he complains against his sufferings, he complains against his would-be friends and comforters, he complains against providence and against God.

But when Job had a vision of God and heard God's voice, he retracted everything he had said: "Therefore have I uttered that I understood not, things too wonderful for me, which I knew not."

People say things behind other people's backs which they would not say to their faces.

A preacher had on his desk a special book labeled "Complaints of Members Against One Another." When one of his members would call to tell him the faults of another he would say, "Well, here is my complaint book. I'll write down what you say and you can sign it. Then when I have to take up the matter officially I shall know what I may expect you to testify to." The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that." And no entry was made. Over a period of forty years the book was opened probably a thousand times, but never a line was written in it.

That is precisely what happens when we come face to face with God. When God approaches and asks, "What was that you were saying? You have certain complaints I understand!" Confused, hesitant and stammering, we say, "No, no, Lord, I didn't mean that. I was talking foolishly. Forgive me."

It needs to be repeated until the truth of it burns into our hearts, that if people would pray as much as they complain, they would have less to complain of and more to be thankful for.

"Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." Job 42:3.

Korean Baptists Greet Abernathy With Tears

Dr. John A. Abernathy, Southern Baptist missionary who has recently gone back to Korea with relief for suffering Baptists, writes from Pusan:

"David Ahn, Korean Baptist leader, and wife met me at the airfield. We all shed tears of joy unashamedly. I preached on Sunday to a crowd of Korean Baptist refugees from provinces both north and south of the 38th parallel.

"Most of them looked rather pale and their clothes were badly worn. But the light of Heaven was on their faces, and it thrilled me to be able to meet with and preach to them. I have not heard a single word of complaint in spite of all they have suffered.

"Often when I ask about certain individuals, they bow their heads and say, 'They took them away and we have never heard from them,' or, 'He (or she) is dead.'

"Some of our churches have been destroyed; homes of large numbers of our people have burned; farming equipment has been lost. It will take a lot to put them on their feet again. Relief on a major scale is needed now from what I have been able to gather these days."

Dr. Abernathy is taking care of emergency needs in Pusan right now; and he is planning a survey of needs for relief in all of the war torn sections. Mrs. Abernathy is still in Manila as women are still not allowed to enter Korea.

Why An Editor Calls Himself "We"

Why does an editor use the word "we" in writing an editorial?

The Iowa Publisher recently reprinted the following explanation for the "editorial we" which was published in the Williamstown Advocate over 100 years ago:

"A Country Editor—is one who reads newspapers, selects miscellany, writes articles on all subjects, sets type, reads proof, folds papers, and sometimes carries them, prints jobs, runs on errands, cuts wood, works in the garden, talks to all his patrons who call, patiently receives blame for a thousand things that never were and never can be done, gets little money, has scarce time and materials to satisfy his hunger, or to enjoy the quiet of nature's sweet restorer, sleep, and esteems himself peculiarly happy if he is not assaulted and battered by some unprincipled demagogue who loves puppet shows and hires the rabble with a treat of cider brandy to vote him into some petty office. A man who does all this and much more, not here recorded, you will know must be a rather busy animal; and as he performs the work of so many different persons, he may justly be supposed their representative, and to have an indisputable right, when speaking of himself, to use the plural number, and to say 'we' on all occasions and in all places."

—Industrial News Review.

ARKANSAS BAPTIST

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

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From The Editor's Desk

"Just Forget Them"

The above heading appeared over a brief editorial in the *Christian Index*, of Georgia, Editor John Jeter Hurt Jr. We give the editorial below:

"It was one of those advertisements where the 'catch' line gave a thought different from the text—and one which keeps turning over in your mind.

"There's a penalty to leadership," said the black type at the top. We related the thought to the church, and to the denomination, and agreed that it is true.

"One of the penalties is criticism. It is welcomed from those in the ranks working just as conscientiously as is the leader. But, we have never had much patience with those on the sidelines who consider themselves better able to play the game.

"There probably is no place where the outsider is more generous with his condemnation of the leadership than in the church. Those who come the least and give the least are always willing to advise—and criticize.

"It is just as true in the Baptist denomination. Those who carry the least of the denominational load, if any, are the ones who want to boo as the parade goes by.

"The do-nothing group has always been the quickest to criticize. We have no hope of their changing their ways. We have the solution, though, and it is nothing more than —Just Forget Them."

Deaf to Criticism

Editor Hurt's comment, that "One of the penalties is criticism," reminds us that those who can not or will not take criticism with good grace cannot become leaders. Those who become upset, irritated, and angry because of criticism, whether just or unjust, disqualify themselves for positions of leadership in any field of endeavor.

We were reminded by Mr. Hurt's editorial of King Saul. When Saul was anointed king he went home to Gibeah, and it is stated that a band of men, whose hearts God had touched, went with him. A further comment in I Samuel 10:27 states, "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace."

There is an interesting marginal translation of that statement, "But he held his peace." This marginal translation reads, "He was as though he had been deaf." No finer statement could be made than that in describing a man's attitude toward those who criticize him and toward the criticisms they offer. He was deaf to the criticisms of those who had no faith in him.

Saul proved his ability in the first challenge which tested his metal. This challenge came from Nahash, the Ammonite. The threat of Nahash was reported to Saul and he sent word to the distressed area of his land encouraging them and promising relief. He was victorious against his enemy and the people of Israel rejoiced in their new king and this great victory he had won for them.

Following this victory, the people demanded that the critics of Saul be put to death. Whereupon Saul said, "There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel."

Put these two statements together and you can find nothing finer in the life of any great leader: He was deaf to the criticisms of his enemies and when he had won a great victory he refused to take advantage of the popularity which he had won to seek vengeance upon those who had criticized him.

Saul had proven himself a leader and the people of Israel were willing to follow him. It has been said that some people live too long. If Saul had passed off the scene at this time his name would have come down to us with honor and he would have been regarded as one of the great men of the world.

When Failure Began

Saul began to fail when he began to be swayed, irritated, and angered by the comments and criticisms of the people.

It seems that Saul's first false step was when he offered a burnt offering "because I saw that the people were scattered from me." Listening to the complaints of the people, he dared to perform a service which was reserved for the priests alone. Then, when he spared Agag, the king of the Amalekites, and the best of the sheep and the oxen and the fatlings, he gave as an excuse that the people demanded these things.

The story of Saul's later life is a story of a mad man when he trusts neither God nor the people.

To be sensitive to criticism usually means that one becomes jealous, envious, and revengeful. One's imagination begins to play tricks on him, and every time he sees two or more persons in conversation he thinks they are talking about him. This sensitiveness creates in one a jealousy toward others who may receive praise for some worthy deed, envy toward those whose achievements are outstanding, and vengeance toward those who go their serene way, minding their own business and unmindful of the carping critics along the way.

Perhaps Saul presents an extreme example of the effect of criticism upon the life of a leader. But it is an example from which each one of us may learn a very vital and important lesson. If we accept positions of leadership and responsibility, we are going to be criticized. Some of the criticisms will probably be just and some unjust. But whether just or unjust, criticisms will come. Both our usefulness and our happiness will depend upon whether or not we can take criticism graciously and without becoming unduly upset and nervous. The only way to be deaf to criticism is to be absorbed in the work in which we are engaged. Being so absorbed we may profit by constructive and just criticism and we will be able to throw off the unjust criticism as unworthy of notice.

The Rural Church Challenge

The North Carolina Baptist State Convention is inaugurating on July 1 a full scale Rural Church Development Program. Dr. Henry Walden, according to the *Biblical Recorder*, will give up his part-time teaching in Wake Forrest College to devote his entire time to the "state-wide development program."

This is a timely and significant movement on the part of the Baptists of North Carolina, and should challenge the other states of the Southern Baptist Convention territory to inaugurate a similar program for the development of rural churches. In the early days of our denominational history, Baptist strength was in the country in rural churches, but Baptists moved to town and the rural areas have been neglected. It is now encouraging to note a general movement among Southern Baptists to strengthen their work among the rural churches. Only a beginning has been made, a beginning which should be followed up vigorously and with devotion to the opportunities which the rural churches offer.

The neglect of rural areas and needy communities in cities has created a religious vacuum. This religious vacuum has given the Pentecostal groups and other smaller groups their opportunity for making tremendous progress during the past quarter century.

Baptists and Methodists once had the rural field almost exclusively to themselves. They have lost much ground in recent years but it is not too late for Baptists to recover much of the territory that has been lost and to re-establish the Baptist work in rural areas on the firm and progressive foundation.

The establishment of missions by town and city churches has done much to remedy the situation concerning the religious vacuums in these communities. If Baptists would meet the challenge of the rural areas they must move into these religious vacuums and meet the spiritual needs of the people there.

There are many great rural churches in all our Southern Baptist states which demonstrate the fact that rural churches, when they get a vision of their opportunities and possibilities, can and will carry on a great program, equal in every respect to the program carried on by the town or city church.

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Possession Is Not Ownership

"The earth is the Lord's and the fullness thereof" (Psalm 24:1). We may run our surveyor's chains as we please, and record their tracings with indelible ink at the court houses; we may fill our barns until their sides burst with abundance; we may pack tight our securities in the safety boxes; we may smile selfishly at the mounting balances to our credit at the banks; and then we may shout ourselves hoarse declaring it is "Mine! Mine!! Mine!!!" The God who is unmoved by human customs and who does not bend in conformity to human laws, comments sadly, "Fool."

—John Jeter Hurt Sr.

Kingdom Progress

Biscoe Enters New Church Building



The Biscoe Church entered its new building on June 10. The new structure is of white brick-size tile, the wood work natural finish, and light oak furnishings. The auditorium will seat approximately 300. The building and equipment are valued at \$50,000.

The Biscoe Church was organized in 1926.

Not having a building of its own the church had the community building with the Methodist Church and participated in a union Sunday School. Pastor Tom Dove, Walnut Ridge, started the new building for the Biscoe Church. It was completed under the ministry of the present pastor, Roy G. Adams.

Little Rock Church Receives 22 Additions

Highway Church, Little Rock, L. W. Williams, pastor, had Thomas Landers Jr. as visiting evangelist and Jimmie Dodd as song leader, in a one week Youth Revival recently. There were 22 additions to the church, 17 for baptism and five by letter.

Pastor Williams says of the two, "Brother Landers is one of the very best soul winners I know. Brother Dodd worked with the Booster Band and led the singing and I heartily commend both to any church desiring the services of men who love God and souls."

Harris Chapel in Meeting

B. B. Cox of Crowley, Louisiana, was with the Harris Chapel Church, J. T. Midkiff, pastor, in a revival meeting June 4-13. There were eleven additions by baptism and five by letter.

NOTICE

You will not receive a copy of the Arkansas Baptist the week of July 4.

—The Editor

Evangelist Available

W. E. Parker announces that he is entering into full time evangelistic work. His most recent pastorate was Locust Grove Church, Canadian, Texas. Evangelist Parker was formerly pastor of the Woodlawn Church in Little Rock.

He is a graduate of Ouachita College and the Southwestern Seminary, Fort Worth, Texas. He is a native of Texarkana and was licensed to preach by the Beech Street Church of that city. While in Ouachita and in the Seminary, he served as pastor of churches.

Evangelist Parker may be reached at 307 North Jackson Street, Little Rock.

T. T. James Assists Mt. Home In Revival Meeting

D. W. Stark and the Mountain Home Church had Theo T. James, pastor of First Church, McGehee, in a revival meeting May 27-June 10. The results of this meeting were 14 additions by baptism and 11 by letter.

Pastor Stark says by way of commendation, "Brother James is a tireless worker and a great gospel preacher. His coming was good for our church and for our town."

School Of Nursing Honors Two



Gail Orton

Barbara Vandiver

The B. S. U. Award for Outstanding Christian Living and Influence was given Miss Barbara Vandiver by the Arkansas Baptist Hospital School of Nursing in the recent graduation exercises.

Miss Vandiver is a native of Harrisburg; is the past B. S. U. president at the School of Nursing; and a member of Immanuel Church during her three year course of study with Arkansas Baptist Hospital. She plans to enter college to further prepare for a life of full time Christian service.

Miss Gail Orton, Little Rock, and a member of Second Church, is the newly elected B. S. U. president at the Hospital School of Nursing.

Pastoral Changes

Leland Hall, who has been co-pastor of the Crestwood Church, Oklahoma City, has accepted the pastorate of the Rector Church and began his duties June 24. Pastor Hall is a graduate of Ouachita College and the seminary at Louisville, Kentucky.

W. A. Lacy, formerly of Fountain Hill, has accepted the pastorate of the Southside Church, El Dorado, and began his duties on June 10.

The Southside Church was organized one year ago.

Associational Missionary E. H. Acuff has accepted the pastorate of the Kelso Church, near Watson.

In White River Association

The Red Valley Mission and Guy Hopper report a successful Vacation Bible School with five for baptism.

Gassville Church reports an average attendance of 55 in Vacation Bible School with four professions of faith and three for baptism.

Flat Rock Church had Guy Hopper in revival services recently and as a result there were four professions of faith.

Allan Brickey Called Into Chaplaincy

B. S. U. Secretary Allan Brickey, University of Arkansas, has been called to active duty by the U. S. Air Force Chaplain Service. He served four years in the Chaplaincy during World War II.

Major Brickey will be succeeded as B. S. U. Secretary by Jamie Jones, recent graduate of Southwestern Seminary, Fort Worth. His wife and children will remain in Fayetteville for the time being. He held church membership with First Baptist.

The Southern Baptist Convention

Meeting In San Francisco, June 20-24

By the Editor

The meeting of the Southern Baptist Convention got off to a good start at 10 o'clock Wednesday, June 20, in the Civic Auditorium in San Francisco. The Convention was called to order by President R. G. Lee, who called upon B. B. McKinney to lead the congregation in singing, "My Country 'Tis of Thee." Following a silent prayer, S. R. Wittson of Mississippi read the scripture and led in prayer. The recording secretary, Mr. Porter Routh, reported 4,126 registered messengers at the opening session. It is expected that this number of registered messengers will more than double during the sessions of the Convention.

Among the high peaks of the opening session were the welcome addresses, by the General Secretary of the Southern Baptist Convention of California, Dr. S. D. Posey, and Governor Earl Warren, who is also a Baptist. Dr. Posey, among other things, said, "On the glorious flag of our state is the picture of the mighty BEAR, not the Russian bear, thank God. Southern Baptists might well emblazon on their emblem the picture of two bears, namely BEAR and FORBEAR. We solicit your forbearance as we bear the burden of giving the gospel of our Savior to the millions within our state whose souls are precious in the sight of our God."

Governor Warren delivered a very gracious welcome address to the Convention. He is one of the political leaders who has not injected into his message to the Southern Baptist Convention any politics, or appeal to voters, or anything that would smack of political campaigning. He made a very profound impression upon Southern Baptists assembled in the auditorium.

Harold G. Sanders, Florida, responded with an appropriate address to these addresses of welcome, who presented to Dr. Posey and to Governor Earl Warren each a box of choice citrus fruit from Florida.

President R. G. Lee, in characteristic style, delivered the President's address on the subject, "We Are a Baptist Body." Since we will publish this address in the *Arkansas Baptist* in a later issue, we shall not give a resume of it here, except to say that it was a great address and the Convention audience responded to it with enthusiasm and interest.

Dr. T. C. Gardner, Dallas, read the report of the committee on Relations With Other Bodies to the Southern Baptist Convention. The report discussed liberalism, unionism, the ecumenical movement, Southern Baptist territory, and other trends. It was a very able report and set forth the historic position of Baptists. However, we had the feeling that Dr. Gardner presented the report in a rather belligerent spirit. We feel that it would have been more effective and would have met with a more universal response had it been presented without the note of belligerency.

The high hour of the opening session of the Convention was reached in the worship period when the Convention sermon, "The Glorious Gospel," was delivered by Dr. C. Ray Angell of Miami, Florida; published in last week's issue of the *Arkansas Baptist*.

Wednesday Afternoon

The two features of special interest on the afternoon program were the report of the Administrative Committee of the Executive Committee of the Convention, by Dr. Duke K. McCall, Executive Secretary, and the re-

port of the Radio Commission under general direction of Dr. S. F. Lowe, Atlanta. We give below the administrative recommendations of the Executive Board.

Section 1: Administrative Recommendations

Recommendation No. 1
That the Convention amend its Business and Financial Plan, Section X, "Capital Investments," by striking out in line three the words "of three or more" and inserting "exceeding three" so that the first paragraph of this section shall read as follows:

"An agency shall not make any capital investment in the erection of new buildings or in the purchase of real estate that would create a debt or debts to run for a period exceeding three years without the consent of the Convention or its Executive Committee, the Executive Committee to act only in cases that require prompt action."

Recommendation No. 2
That the \$2,500,000 of Cooperative Program funds for capital needs in 1951 be allocated as follows:

Agency	Suggested Allocation
Foreign Mission Board	\$ 300,000
Home Mission Board	330,000
Relief and Annuity Board	346,250
Southeastern Seminary	300,000*
Southern Seminary	300,000
New Orleans Seminary	375,000
Southwestern Seminary	300,000
Golden Gate Seminary	150,000**
American Seminary	26,250
Southern Baptist Hospital	25,000
Radio Commission	40,000†
Brotherhood	7,500
	<hr/>
	\$2,500,000

* Allocation to the Southeastern Seminary to be a preferred item in above recommended allocation.

** Allocation to the Golden Gate Seminary to be a preferred item in above recommended allocation with the understanding that the Golden Gate Seminary will pledge the Convention to repay the entire loan at the First National Bank in Nashville, Tennessee, within the year 1951.

† Allocation to the Radio Commission made with the understanding that the increase of \$15,000 made on the basis that the Radio Commission will pledge the Convention to repay the entire loan at the First American National Bank in Nashville, Tennessee, within the year 1951.

Recommendation No. 3
That the Convention operating budget for 1952 be as follows:
Convention Expense, including

Annual	\$ 45,000
Special Committees	10,000
Executive Committee	75,000
Southern Baptist Foundation	15,000
Education Commission	15,000*
Historical Society	18,000
Social Service Commission	12,500
Public Affairs Committee	11,500
Reserve Fund	50,000**

* In view of the request of the Executive Commission for an additional \$10,000, it is the consensus of the Committee that the Commission should seek to obtain this additional support from the agencies which it serves.

** To be deposited with the Southern Baptist Foundation subject to call by the Con-

vention or its Executive Committee.
† By agreement, the Sunday School Board will pay \$60,000 of the amount required for the Convention Operating Budget, and the remaining \$192,000 be provided out of distributable funds before further allocations are made.

Recommendation No. 4
That the Convention Budget for 1952 be as follows:

(1) That a Cooperative Program goal for Southern Baptist Convention agencies of \$10,000,000 be adopted for 1952.

(2) That a full \$4,500,000 of Cooperative Program funds be distributed for current operating expenses as follows:

Foreign Mission Board	\$2,250,000
Home Mission Board	660,015
Relief and Annuity Board	500,040
Southern Seminary	200,025
Southeastern Seminary	100,035
New Orleans Seminary	200,025
Golden Gate Seminary	100,035
Southwestern Seminary	200,025
W.M.U. Training School	40,050
American Seminary	45,000
Southern Baptist Hospital	40,050
Baptist Brotherhood	49,950
Radio Commission	90,000
Baptist World Alliance	24,750

(3) That \$2,500,000 be distributed to apply on the capital needs goals of the various agencies.

(4) That all additional Cooperative Program funds above the \$7,000,000 and the Convention Operating Budget be given to the Home Mission Board and the Foreign Mission Board for the year 1952, with the Home Mission Board receiving 25 per cent of the said sum, and the Foreign Mission Board 75 per cent.

Recommendation No. 5
We recommend the approval of the budgets of Convention agencies for 1951 as printed on pages 16-35 of this Book of Reports.

Recommendation No. 6
That Convention By-Law 6 (b) be amended by the addition of the following after the words "New Orleans, Louisiana": Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; Golden Gate Baptist Theological Seminary, Berkeley, California.

Recommendation No. 7
That the Commission of the American Baptist Theological Seminary be reimbursed \$7,500 from Convention reserve funds for funds used for the Inter-Convention Survey on Negro Theological Education.

Recommendation No. 8
That the sum of \$5,000 be allocated to the Commission on the American Baptist Theological Seminary from the Convention reserve fund for the purpose of helping to meet the present crisis in the operating budget of the Seminary incident to the falling off of gifts from the National Baptist Convention.

Recommendation No. 9
That the distribution of designated funds received by the Executive Committee for Southwide education be divided on the basis of the current ration of allocations to the operating budget of Convention educational institutions.

Recommendation No. 10
That one offering be taken on Saturday night of this session of the Convention with \$750 to be applied on the expenses of the Student Night service and the expense of the Sunday night evangelistic rally be paid out of the balance. It is understood that if the Saturday night offering is not sufficient another offering is authorized for Sunday night, and any residue shall be applied on other Convention expenses.

(CONTINUED ON PAGE EIGHT)

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Graham Relinquishes Presidency of Schools

Evangelist Billy Graham has been relieved of his duties as administrative president of Northwestern Schools in Minneapolis, and has been appointed president of the schools' board of trustees.

Named to succeed him as administrative president was Dr. Paul J. Maddox, former chief of chaplains of the United States Air Forces in Europe. Mr. Maddox, a Southern Baptist, like Dr. Graham, has been executive director of Youth for Christ International for the past year.

The trustees' action was taken in order to give Dr. Graham more time for his evangelistic activity and radio ministry, a spokesman said.

26 Congregations Get Land in Oak Ridge

The Atomic Energy Commission soon will be out of "the church business" at its present rate of leasing land to religious groups who want to erect their own buildings in Oak Ridge.

Fred Ford, city manager, disclosed that twenty plots of land have already been parcelled out to 26 congregations in the atomic city.

Three churches are nearing completion and site preparation has started on a fourth, for the Church of the Nazarene. Four churches and one parochial school already are in use, representing an investment of \$500,000. Leases for five additional church buildings are being drawn up.

Indians Ask Tourists Not To Visit Reservation on Sundays

A plea that tourists avoid visits to the Indian reservation here on Sundays was issued by the executive committee of the Cherokee Indian Baptist Association, Cherokee, North Carolina.

A statement adopted by the committee and addressed "To our Baptist Brethren and Christian Friends" said:

"We, the executive committee of the Cherokee Indian Baptist Association do earnestly and prayerfully request all Christians to join us in prayer and effort to withstand the throng of tourists and pleasure seekers on the Lord's Day (Sunday) that come to our reservation.

"It has created a problem that we cannot handle without your help.

"Please ask all Baptists and other Christians not to come to the reservation on Sunday for sight-seeing and pleasure.

"Please do not come to the drama, 'Unto These Hills,' on Sunday night, as the influx of so many people helps to demoralize our church services.

"We do not believe our brethren are aware of the seriousness of our Sunday problem.

"If there is not a change at an early date, the spiritual life of our Indian people will be greatly retarded.

"Please help us, as we strive to carry on our church work that is dear to the hearts of our Indian people."

Liquor Regulation in New Draft Law

Congress has written into the new draft law an amendment directing the Secretary of Defense to issue regulations governing the sale of beer and intoxicating liquors in the vicinity of armed forces installations and training camps.

Temperance leaders pointed out that the amendment is sufficiently broad that an absolute ban could be ordered by the Secretary of Defense to issue regulations governing the sale of beer and intoxicating liquors in the vicinity of armed forces installations and training camps.

Temperance leaders pointed out that the amendment is sufficiently broad that an absolute ban could be ordered by the Secretary if he finds that conditions around military installations justify it.

"The principal thing that this amendment does," said Bishop Wilbur E. Hammaker of the Methodist Board of Temperance, "is to place specific responsibility for control of conditions upon the Secretary of Defense. Heretofore it has been left to individual area commanders or local authorities in the vicinity of the camps, and, frankly, we have found a good deal of buck passing whenever the question of sales of liquor to troops was brought up."

Presbyterians Approve Expansion Campaign

A 30-month campaign to raise \$12,000,000 for building churches in new areas and for improving its theological seminaries was authorized by the 163rd General Assembly of the Presbyterian Church in the U. S. A. The campaign will be launched on January 1, 1952.

Of the \$12,000,000 to be raised, \$7,500,000 will be devoted to new church development and \$4,500,000 for enlarging and improving seminaries.

Pope Receives Myron C. Taylor

Myron C. Taylor, former personal representative of President Truman to the Holy See, was received in private audience by Pope Pius XII.

Rumors circulated in Rome that Mr. Taylor was undertaking a special mission for Mr. Truman.

(In Washington, the White House denied that Mr. Taylor carried an official message from President Truman to Pope Pius.

(Presidential Secretary William D. Hassett said that Mr. Taylor has no official status as Presidential representative and did not carry any diplomatic communication or letter.

(He acknowledged that Mr. Taylor had conferred with Mr. Truman before leaving on his annual trip to Europe but said that anything which transpired at this meeting was of a personal and informal nature.

(When Mr. Taylor talked to newsmen after seeing the President he said Mr. Truman had asked him to make a survey while he was in Europe but declined to reveal the nature of the survey.)

A Smile or Two

Is your husband much of a provider, Aunta? Yes suh! that he is. He gwine git me some new furniture, providin' he gits de money; he gwine to git the money providin' he goes to work; he's gwine to work providin' the job suits him. I ain't never such a providin' man in all my days!

"Now you be sure and write on them bottles which is for my Jersey cow and which is for my wife," said the farmer to the druggist. "I don't want nothin' to happen to that Jersey cow."

Excuse for not going to church. "You know the reason I don't go to church, Brother Pastor? Too many hypocrites."

"Oh! you needn't worry," the pastor said with a smile, "there is always room for one more."

Stretcher Wanted

A woman stepped off the penny scale and turned to her husband. He eyed her appraisingly and asked, "Well, what's the verdict? A little overweight, eh?"

"Oh, no," said the wife, "I wouldn't say that, but according to the height table, printed on the front, I should be about six inches taller."

"What do you think of these two candidates?"

"Well, thank goodness only one will be elected."

Critic: "Ah! And what is this? It is superb! What soul! What expression!"

Artist: "Yeah? That's where I clean paint off my brushes."

A newborn infant was crying lustily in the infant's ward. "What's the matter?" asked a visitor, peering through the glass partition.

"Look," said the ward nurse, "if you were only a few hours old—out of a job—and owed the government \$2,050, you'd bawl, too."

The stranger ambled into the farmyard and was greeted by the farmer. The visitor produced his card and remarked: "I am a government inspector and am entitled to inspect your farm."

Half an hour later, the farmer heard screams from his alfalfa patch, where the inspector was being chased by a steer. Leaning over the gate as the inspector drew near, the farmer cried: "Show him your card, mister—show him your card."

Oh!

"Dear, I saw the cutest little hat in town today."

"Put it on; let's see how you look in it."
"I've got it on."

"Was Sylvia's wedding a swell affair?"
"Positively! They even used puffed rice!"

Reporter: "And in what State were you born, professor?"

Professor: "Unless my recollection fails me, in a state of ignorance."

Reporter (scribbling): "Yes, to be sure; and how long have you lived there?"

Teacher: "Do the American Indians have full citizenships?"

Thoughtful Third-grader "No, they have canoes."

Curtailments, Controls, and Compulsions

In speaking of Universal Military Training, Dr. W. B. Mather, Pennsylvania State College, said:

"We must not ignore the compulsory features of all the proposals. This Universal Military Training and service is to be a permanent involuntary thing, on the theory that every citizen owes such service to his country. It is true that a citizen does have some obligations to his country. But when we put compulsory military training in its setting relative to other recent developments, we find it one more of a series of curtailments and controls and compulsions, all predicated on the same theory of the obligation of a citizen to his country. We have moved, step by step, under these restrictions to become more and more like the captive Fascist, Nazi and Communist citizens whose plight we have pitied. Now we would be like them in one more respect, the standing conscript army. Even if we avoid the defeat which has always come to those who have adopted these measures in the past, it will not be the old, beloved America of freedom and opportunity that will survive. It may well be a victorious nation differing from the defeated only in name."

—Report from the Capitol.

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Baptists Oppose Church Council Creedal Statement

The board of managers of the Rhode Island Baptist State Convention voiced opposition to any creedal statement which would bar former Rhode Island Council of Church members from holding membership in the new Rhode Island State Council of Churches.

At the same time, the board reaffirmed belief in the Deity of Christ as "a cardinal Baptist doctrine."

The lack of a creedal statement on the Divinity of Christ in the preamble to the State Council's constitution has been the subject of debate from Congregational, Unitarian and Episcopal pulpits.

It also caused enough disagreement among the Episcopal clergy of the state to prevent the Rhode Island Episcopal Convention from continuing its proposed affiliate membership in the council.

—Religious News Service.

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Gifts to Stetson University

Two important gifts to Stetson University have been received recently, according to President J. Ollie Edmunds.

Mrs. Alfred L. DuPont, of Jacksonville, gave \$50,000 in securities for general University operating expenses. W. E. Holler Jr., DeLand automobile dealer, gave the University a fountain in honor of his father, William E. Holler, retired dean of automobile salesmenagers.

In making the gift to Stetson, Mrs. DuPont emphasized that "no one person can save the independent colleges of the United States." She said she feels it "the duty of persons of means in each state to support their local independent colleges."

The aqualux fountain, complete with a series of changing lights and water sprays was featured in the Florida exhibit at the Great Lakes Exposition in Cleveland and the New York World's Fair. Mr. Holler Sr., retired in 1925 as vice president and general sales manager of the Chevrolet Division of General Motors.

Home Board Rejoices

By JOHN CAYLOR

For the first time in many months the Home Mission Board has had occasion to rejoice because of a little added increase in its income. The Annie Armstrong Offering receipts through the end of May for this year have amounted to \$714,368.32. This is \$49,000 more than was received throughout 1950. Last year the Annie Armstrong Offering was slightly less than the year before, \$665,150.18 compared with a little above \$673,000 for 1949.

From June through December, last year, receipts from the Annie Armstrong Offering for home missions amounted to \$172,092.96. If that amount is received during the remaining seven months of 1951 the total for the special home mission offering from the March Week of Prayer will be above \$900,000. Since the income of the Home Mission Board through undesignated receipts of the Cooperative Program is fixed at a definite amount, the Annie Armstrong Offering for home missions is the only source of possible increase in the Board's income for this year. Therefore, there is great rejoicing over the success of the March Week of Prayer offering and eager anticipation of subsequent receipts from that source during the rest of the year.

Reinforcements to Alaska

Mr. and Mrs. Avery V. Richey have been designated as missionaries to serve the church at Palmer, Alaska.

Mr. and Mrs. John N. DeFoore have been named by the Home Mission Board to serve in the Calvary Church, Anchorage, Alaska.

At the same time four new missionaries were delegated to the Alaska field, the Home Mission Board appropriated \$8,000 to assist the East Chester Baptist Church, Anchorage, in its building program. Alaska needs reinforcements. This ripe field promises a rich harvest.

New Missionaries to the Mexicans

Juan de Dios Diaz has been appointed student missionary to the Mexicans at Casa Grande, Arizona.

Camilo Rico has been named missionary-pastor among the Mexicans in Alice, Texas.

Matron for New Orleans Emergency Home

Mrs. Mallie Swetnam, who has been serving on a temporary basis as bookkeeper at the Woman's Emergency Home in New Orleans, has been appointed on a permanent basis as bookkeeper and matron in the home.

Progress of Crusade

The Five-Year Crusade in home missions, which was launched in 1950 with evangelism as the major emphasis, is making marked progress. Southern Baptists have enjoyed two banner years of soul winning. While evangelism will be emphasized no less, church extension, the building of new churches and missions, will be promoted with all the resources the Home Mission Board can provide during the next two years. Emphasis on doctrines will result in more churches and more effective witnessing.

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The Training Union offers superb lesson courses through its periodicals, a well-planned daily Bible readers' course for the personal devotional life, and a wonderful textbook course of study in the church, the Christian life, doctrine, the Bible, the home, the denomination, stewardship, soul-winning, and missions.

—J. E. Lambdin.

Most Baptist Pastors In North Korea Reported Dead

Most Baptist pastors in North Korea are dead, according to reports heard in Hong Kong by Dr. Baker James Cauthen, the Southern Baptist Foreign Mission Board's secretary for the Orient.

Dr. Cauthen, in an airmail letter received at board headquarters said the reports had been brought by refugees from north of the thirty-eighth parallel.

—Religious News Service.

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Gift for Negro Scholarships

E. A. HEAD, President
Southwestern Seminary

We are deeply appreciative of a recent gift, in the amount of twenty-five thousand dollars, from Mr. E. L. Martin, Dallas, to be used in providing scholarships for Negro ministerial students who are graduates of Bishop College. He is interested in a positive program on the part of our seminaries to help prepare Negro ministerial students for a more effective ministry.

Mr. Martin is president of the contracting firm of Martin & Grace, Inc., a business man who has achieved outstanding success, and a faithful deacon of Cliff Temple Church in Dallas. He is an enthusiastic believer in the program of Southern Baptists as it is carried out through its seminaries and other institutions.

We are happy to make this announcement because of the encouragement it will doubtless give to this important phase of work into which our seminaries are now entering.

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Rural Health Conference

The Arkansas Medical Society realizes that the field of rural health presents a number of unsolved problems, all of vital interest to a majority of Arkansas people.

In a desire to be of help to the rural population, the Arkansas Medical Society, through its Committee on Rural Health, has undertaken to hold a state-wide Rural Health Conference at Little Rock, on August 9-10, 1951.

This Conference, in addition, will be co-sponsored by the following groups: Arkansas Dental Association, Extension Department of the University of Arkansas, Arkansas Farm Bureau Federation, and the Arkansas Council of Home Demonstration Clubs.

The purpose of this meeting will be to bring together a group of people who are interested leaders in rural affairs and to present for discussion to the group the existing problems in Arkansas rural health with view to their solution through mutual effort.

This Society, realizing the importance of better public relations, urges the active participation of each member in this program of leadership in rural health.

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God Owned

God owns all things. He owns them by creation. He owns them by redemption. We are not our own, we are "bought" with a "price." God owns us and owning us he owns all that we possess.

God never transferred his ownership to man. He gave man "dominion over." Dominion means authority—not ownership. Therefore, we do not own the things we call ours. We are simply stewards, holding and administering them in trust for the real owner, God.

—Baptist Bulletin Service.

Report Of Convention

(CONTINUED FROM PAGE FIVE)

Recommendation No. 11

That the Executive Committee be authorized to adopt a policy respecting special offerings for the expenses of special meetings in connection with the annual sessions of the Convention.

Recommendation No. 12

That we reaffirm Article IX of the Business and Financial Plan of the Southern Baptist Convention regarding gift annuities, and that the Executive Committee be asked to confer with the Home Mission Board relative to the funding of annuities written through its building and loan fund.

Recommendation No. 13

That we recognize and emphasize the essential unity of all our denominational work both Southwide and state. And that we reaffirm the principles of co-operation as set forth in the S.B.C. Annual for 1934, pages 48-49, with the following clarifying amendments and corrections, to-wit:

a. Since the Cooperative Program is a joint enterprise of the various state conventions and the Southern Baptist Convention through which the churches carry out their worldwide denominational program, and in the interest of clearness and understanding among our people, we suggest that expense chargeable to the whole Cooperative Program be cared for as follows:

(1) That we share in the administration and promotional expenses directly related to the operation of the Cooperative Program and the Woman's Missionary Union.

(2) We recognize that the Ministers Retirement Plan is an appropriate charge against the whole program.

(3) That for the sake of uniformity and clarity in reporting the above the Executive Secretary of the Executive Committee and the several state secretaries undertake to work out uniform systems of accounting and reporting.

(4) That we fraternally urge in every state that expenses chargeable to the whole Cooperative Program be kept at a minimum, holding ever before us the ideal of the 50-50 division for both state conventions and the Southern Baptist Convention, and it is our further conviction that the items to be deducted before distribution should be limited to those above set forth.

(5) Since, in the rapidly changing conditions which affect our plans, it would seem wise for us to have, as circumstances may direct, mutual consultations concerning our expanding programs, we respectfully recommend periodic conferences for this purpose.

(6) We recommend that the secretary of the Convention be asked to transmit copies of this action to the state secretaries for their consideration and information.

Motion Would Forbid Solicitation of Designations

Just here Dr. John Buchanan of Birmingham made a motion which caused some discussion and which was referred to the Executive Committee of the Convention to study for a year and to report on at the next session of the Convention.

Dr. Buchanan's motion was to the effect that the agencies and institutions of the Convention confine their operating expenses to the allocations from the Executive Board and that they should not solicit or seek gifts from individuals or designations which would

supplement their operating budgets. This motion is in accord with the position that we have set forth time and again editorially in the *Arkansas Baptist*. It would serve notice on institutions and agencies of the Southern Baptist Convention that they are not to seek designations and special gifts outside the Cooperative Program to supplement or enlarge their operating budgets or to be applied on their operating expenses. To do so would weaken the Cooperative Program itself.

However it was thought best to refer the motion to the Executive Committee for study and Dr. Buchanan agreed with this suggestion and even seconded the motion to refer.

The Baptist Hour

The presentation of the report of the **Radio Commission** was in the form of a demonstration program of the Baptist Hour under the direction of Mr. Dupree Jordan. The choir was provided by the Golden Gate Seminary of Berkeley, California, with Charles Wellborn delivering the sermon.

Others participating in the program were: Dr. S. F. Lowe who presented a summary of the report of the **Radio Commission**; Dr. Alton Reed, a member of the **Radio Commission**, who gave some of the highlights of the Baptist Hour program; Dr. Ramsey Pollard, chairman of the **Radio Commission**, who reported on the financial status of the **Radio Commission**.

Dr. Lowe reported that Southern Baptists are spending \$15,000 a month to keep its national "Baptist Hour" on the air. This includes purchase of time on 50 stations and supplying of Broadcast materials to 200 other stations. Dr. Lowe said that to keep the "Baptist Hour" going, a constant publicity program is conducted by direct mail. A list of 250,000 people are solicited quarterly. The **Commission** also publishes a four-page paper, **THE BAPTIST RADIO BEAMS**, with a circulation of 50,000 monthly. Total receipts of the **Radio Commission** for the year 1950 were \$325,468 which included \$102,089 from the Cooperative Program, the Convention's financial plan; \$172,105 from free will contributions; \$10,176 from services rendered, and \$41,096 from other sources.

The afternoon session and the Radio Hour reached a climax in the sermon by Charles Wellborn, who is the radio speaker for the Baptist Hour. Mr. Wellborn spoke on the subject, "Action, Not Words," and used for his text Luke 6:45-46: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?"

As both the subject and the text indicate, the speaker emphasized the need for definite Christian action and deeds, rather than mere words of Christian profession.

He said, "We have professed to be a Christian nation," and then sighted examples which deny our Christianity. He referred particularly to the liquor industry and the ever-increasing consumption of alcoholic liquors. He referred also to the revelations of the Kefauver Crime Investigating Committee as revealing the moral corruption of our nation. He asked, "Is it any wonder that we have more criminals than college students, more barmaids than co-eds, more law breakers than teachers? Civilized America has become one of the most dangerous places in the world to live."

"Do you hear the words of Jesus, "Why

call ye me, Lord, Lord, and do not the things which I say?" "

But with pointed personal application the speaker brought the words of Jesus to the hearts of those who professed to know Him. "Too often," he said, "the blame is placed upon the group called 'they' when it ought to be placed, in large part, on the heads of the group called 'we.' We it is who profess to follow Christ and it is primarily to us that He speaks when he says 'Why call ye me, Lord, Lord, and do not the things which I say?' "

Closing his sermon Mr. Wellborn emphasized the fact that God did not merely speak His words to lost and sinful men, but that He did something about it: "And the action of God, demonstrated in the blood of Calvary's Cross, did more than a thousand words could ever do to open men's eyes to the real meaning of life."

Wednesday Evening

There were three features of special interest in the Wednesday evening program; the report of the Woman's Missionary Union by Mrs. George R. Martin, president; the report of the Baptist Brotherhood, Lawson H. Cooke, Executive Secretary; and the completion of the report of the Executive Committee of the Convention which embraces the promotion recommendations by Merrill D. Moore, director of promotion and Albert McClellan, director of publications.

The Woman's Missionary Union reported 1,033,419 members at the close of 1950, with a total of 40,423 organizations, 6,406 new organizations were reported, 5,135 of these being for young people.

The Woman's Missionary Union publishes four magazines: **Royal Service** with a subscription of 212,592; **World Comrades** with a subscription of 80,466; **Ambassador Life** with 39,497 subscriptions; and **The Window** with 30,030 subscriptions.

The Baptist Brotherhood reports that 1950 was a big year for the Baptist Brotherhood, substantial gains having been made along all lines. There are now 5,076 churches with Brotherhoods with an enrolment of 167,744 members.

The Brotherhood report was spoken to by Mr. John W. McCall, Memphis, who appealed for the enlistment of the men of the churches through the Brotherhood organization in active participation in all phases of church life and activity.

The promotion hour of the Executive Committee was presided over by Albert McClellan, director of publications of the Executive Committee.

The theme of the program was Building a Stewardship Church: a five point program. The five points in the program were: (1) Have a church budget. This was discussed by J. Troy Prince of Mississippi. (2) Conduct an every member canvass, discussed by Dewey Mann of Florida. (3) Use Tithers Enlistment Visitation, discussed by Charles S. Simms, Executive Secretary of South Carolina. (4) Receive Cooperative Program offering weekly and transmit every month, discussed by Willis J. Ray, Executive Secretary of Arizona. (5) Increase the proportion to the Cooperative Program each year, discussed by T. D. Lackey, associate secretary of Oklahoma.

The closing message was delivered by Dr. Merrill Moore, promotional secretary of the Executive Committee of the Convention. His subject, "Operation Heartbeat."

Mr. Moore declared that in this "Operation

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Report Of Convention

(CONTINUED FROM PAGE EIGHT)

Heartbeat" the Cooperative Program is the single heart of missions. "The body is one," he said, "and we are members severally thereof. There is one heart, not two."

Mr. Moore declared that the Cooperative Program is the compassionate heart. It means compassion in action. He also declared that the Cooperative Program is the growing heart of missions. He said, "In the past twenty-five years, for example, Southern Baptists gifts for all missionary causes have grown from eight and a half million dollars in 1925 to more than thirty-three million dollars in 1950, and further, the Cooperative Program is the vital heart. Unless the heart be kept strong, the heartbeat will not be felt around the world. The general health and vitality of the body must be maintained and increased. More blood must be produced and channeled through the heart. Every organ and tissue must do its part," said the speaker.

Mr. Moore set as a goal for 1954, fifty-million dollars channeled through the Cooperative Program to the state and southwide agencies and institutions of our denomination.

Thursday Morning, June 21

Arkansas was recognized and honored in the beginning of the Thursday morning session in that W. R. Vestal of Arkansas led the devotional service with scripture reading and prayer.

Following the devotional the reports of the seminaries were given. Instead of three seminaries as we have had for the past several years, Southern Baptists now have five seminaries. In addition to Southern in Louisville, and Southwestern in Fort Worth, and the New Orleans Seminary, there is the Golden Gate Seminary in Berkeley, California, and the Southeastern Seminary in Wake Forest, North Carolina.

Southern Seminary

The Southern Seminary reported a total enrolment of 1,008 men students from the School of Church Music and the W.M.U. Training School increased more than 1,200, the number attending the seminaries classes.

Southern Seminary feels very keenly the loss of Dr. William H. Davis, head of the department of New Testament Interpretation who died near Elizabeth City, North Carolina, on September 10, 1950; and the loss of President Ellis A. Fuller, who died on October 28, while on a tour of Baptist Conventions in the west. Dr. Edward A. McDowell Jr., associate professor to Dr. Davis and the department of New Testament Interpretation, was named head of the department at the annual meeting of the Board of Trustees. As yet no president to succeed Dr. Fuller has been selected. Dr. Gaines F. Dobbins, professor of Church Administration and senior member of the faculty, has been chosen to serve as acting president until a new president can be secured.

Special gratification is felt by the faculty of the seminary and the alumni over the completion of the Alumni Memorial Chapel, which has proved a great asset during its first year of occupancy.

Southwestern Seminary

Dr. E. D. Head, president of the Southwestern Seminary, Fort Worth, reported a total enrolment of 1,896 students from 37 states, the District of Columbia, Hawaii, the Canal Zone, and six foreign countries. Of

these students 1,082 were enrolled in the seminary School of Theology, 744 in the School of Religious Education, and 163 in the School of Sacred Music.

Dr. Head reported that 43 students of the Southwestern Seminary were appointed as missionaries during the past year. Twenty-seven of them went to the Foreign Field and sixteen to the Home Mission Field. During the history of the seminary, 404 missionaries have gone out to the Foreign Field and 301 to the Home Mission Field. Of the current student body, 410 are volunteers to the mission field.

New Orleans Seminary

Dr. Roland Q. Leavell, president of the New Orleans Seminary, reported a record enrolment of 611 during the last session. "This increased enrolment," said Dr. Leavell, has enabled students and faculty to increase the range of their church and missionary activities. Mission buses are kept busy every day taking students to their varied mission tasks in and around New Orleans. No classroom credits are given until the students do their practical activity assignments and report on them.

Six new buildings have been completed on the new seminary site and at least six more will be built before the seminary moves to its new campus in 1953. Five of the new buildings on the new 75 acre campus facing highway 90 and 11 in east New Orleans are for student apartments. These buildings have been occupied. A new \$265,000 library building will go into use by graduate students this fall. Three new faculty residences are being occupied this summer. All these buildings have been constructed without incurring debt. The six structures to be built before the seminary moves to its new campus are: Administrative building, classroom and temporary chapel building, cafeteria, music building, dormitory for women, dormitory for men.

These will cost \$1,250,000 at present prices. The whole expansion and moving program will run around \$4,000,000.

Golden Gate Seminary

The Golden Gate Seminary at Berkeley, California, was taken into the Convention last year at Chicago. This seminary was established in 1944 by a group of California Baptists. Dr. B. O. Herring, president of the seminary, reported that the enrolment had increased from 45 in 1946 to 216 in 1950-51 session. The school presented degrees and diplomas to 21 candidates in May, two received the Th. D. degree.

Dr. Herring said, "The Golden Gate Seminary furnishes the challenge of rendering an unprecedented service. Two or three thousand churches where there are only sixteen to twenty million people is the call of our day. It cannot be done without two or three thousand young men, called of God and dedicated to the task of world-wide missions. The seminary ought to speedily enroll 500 young men." He said that 60 per cent of the young men enrolled preached in Pacific Coast churches on week ends, some of them traveling 300 miles to their appointments.

Southeastern Seminary

Dr. S. L. Staley, newly elected president of the Southeastern Seminary at Wake Forest, North Carolina, reported that the seminary expected to open in the fall. While there have been 300 or more applications and inquiries, it will be impossible for the seminary to receive more than 100 in the first year of its operation. These will be first year students.

It is expected by the second year that the faculty will be enlarged and a greater number of the students may be accommodated.

An address on theological education was delivered by Dr. G. S. Dobbins, acting president of the Southern Seminary, Louisville.

Dr. F. Townley Lord Brings Message

The high hour of the Thursday morning session was experienced during the closing message of the session delivered by Dr. F. Townley Lord, president of the Baptist World Alliance, London, England.

Dr. Lord delivered a masterful sermon on faith in Jesus Christ as the center of our Christian religion. His subject was "Belief and Life." His text, John 20:31. "That these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

"Belief in Jesus," said Dr. Lord, "is supremely important because it transcends the merely intellectual. It is a matter of will as well as of mind. To believe in Jesus as Son of God is to be taken at once to the center of all that matters. That belief takes us to the most fundamental thing we need to know, the nature and character of God.

"How much should we have known of God without the revelation of God in Jesus? Nature and history, though revealing aspects of God, cannot here carry us all the way. Without Jesus we should never have known God the Father, Spirit, love. Without Jesus we would never have known the way of salvation for individuals and communities. We would never have discovered the assurance that dispels the gloom from the grave and enables us to greet the unsaved with a cheer.

"Belief in Jesus as Son of God, and the full expression of that belief, are the only solutions to the problems which divide races and nations. If we could set a girdle of real Christian belief around the world, the sort of belief that translates a conviction with a life, we would achieve what economic experience and political resolutions are failing to do."

Thursday Afternoon

There isn't space to give detailed account of several reports that were given on Thursday afternoon. Among them the historical society by Dr. Norman W. Cox, executive secretary; committee on denominational calendar by Dr. W. L. House of Texas; the education commission by Dr. Orin R. Cornett, executive secretary; the inter-convention committee on ministerial education by Dr. E. A. McDowell, chairman, and the commission on American Baptist Theological Seminary, by Dr. L. S. Sedbury, general secretary. Information concerning these reports may be published from time to time.

In his report on the Relief and Annuity Board, Dr. Walter R. Alexander, executive secretary, emphasized the need for more adequate provision for the aged ministers who are not in any of the annuity plans and for the 230 disabled ministers who are in the annuity plan.

The disability annuity for ministers who are disabled before retirement age receive only \$500 a year, which is inadequate to meet their needs.

There are 1,450 aged ministers who receive only about \$250 a year from the relief fund. Dr. Alexander reported that only approximately \$180,000 are available for these worthy but dependent ministers and stated that from \$150,000 to \$200,000 more was needed to meet the minimum requirements of these dependent ministers of the gospel.

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Woman's Missionary Union

Echoes Of G. A. Focus Week

From Mississippi County: "In a formal candlelight ceremony Miss Joann Tedlock was crowned queen of the Intermediate Girls Auxiliary to Calvary Church (Blytheville) in a ceremony at the church." Detailed account of the service revealed a beautifully decorated queen's court with the G.A. emblem as the focal point, flanked by branched candelabra holding white tapers and tall baskets of flowers. Composing the queen's court were four maids—Joyce Steele, Patsy McGehee, Bernice Crump and Juanita Crump. Peggy Allison served as lady-in-waiting, Peggy Webb as princess. A Sunbeam, Patricia Ann Widner, was crown bearer. The queen was crowned by Mrs. J. D. Widner, G. A. counselor.

The Armored Church was the scene of a beautifully appointed coronation service in which there were three queens recognized. They were Misses Gwendolyn Rhoads, Ann Kellick and Eleanor Beard. Others participating in the service and whose work in the organization was recognized included five maidens: Martha Hart, Edna Whittle, Melba Dixon, Betty Webb, and Patsy Smith. The one lady-in-waiting was Wilma Dean Webb. Each of these girls had done acceptable study and completed certain missionary projects required for attainment and recognition of these places of honor.

From Paragould: Reports come of a Mother Goose Banquet featuring characters from the famous rhymes. The program featured presentation of the G.A. hymn, watchword and allegiance, star ideals. Those participating were Misses Ann Powell, Donna L. Herren, Joyce Jenkins, Janice Blackwood, Lynda Waldrum, Henri Etta Bleiser, Judy Kelley, Margaret Rowell, Barbara Gatlin, Karon J. Moss. Mrs. James Bowen, president of the local W.M.U., and Mrs. Don Herren were also on the program.

One of the very fine projects of this Junior Girls' Auxiliary in Paragould is some interracial work. They entertained some of the city's very few Negro children with an Easter Egg hunt; they have been included in the plans of the organization for caroling at Christmas time. The colored children meet at First Baptist Church once a week for Bible School, and Vacation Bible School is scheduled for them this summer.

From Dermott: A Sunday evening worship period was devoted to a coronation service in Dermott Church. The platform was beautifully and appropriately decorat-

ed with springtime flowers and a large gold and white G.A. emblem. In candlelight the service proceeded with the following girls presenting memory work and special projects. Candidates: Jan Jennings, Linda Rogers, Rosalie McDermott, Gwen Smith, and Helen Ruth Hutton. Maidens: Linda Sue McNeely, Elizabeth Davis, Marie Burch, Diane Maneese, Martha Ann Perry, Joan Burch, Freddie Prince, Ann Davis. Lady-in-waiting: Millie Ann Courtney. Princess: Genelle Smith, Bernice McCurry.

The queens approached the royal court on a white rug and were heralded by a bugler. They were Sylvia Emmons, Genelle Smith, Ann Salter, Wynona McNeely, Marcia Kersh. Each queen was accompanied by a flower girl and crown bearer.

Gwen Alvis and Alice Fields were recognized as working toward the attainment of queen with scepter.

Members of Royal Ambassador served as ushers.

Other activities of the week included: attendance of the Sunday morning worship service in a body; special missionary program on Monday; chilli supper on Tuesday night after which the girls helped prepare handwork materials for Bible School; Wednesday night, hamburger supper at the church after which they attended prayer meeting in a group; Thursday, the girls met at the church at 4 o'clock and prepared a box of materials to be sent to the hospital; on Friday night they had a weiner roast and bunking party.

From Hamburg: On Sunday thirty junior G.A.'s participated in the morning church service. Tuesday, the pastor explained the way of salvation and Baptist doctrines to the group. At the mid-week service on Wednesday night the organization presented a skit entitled "The Smart Thing To Do." On Friday they started a mission study, which was completed on Saturday and followed by a picnic.

Each quarter one of the missionary organizations observes Focus Week, giving a wonderful opportunity to magnify the church activities and also for the church to recognize one of its fine groups of young people.

IT'S CAMP TIME!

Write Miss Doris DeVault

209 Baptist Building

Little Rock, for details!



Department of

MISSIONS

G. W. Caldwell, Superintendent

Why Not The Greatest Revival Season?

The customary revival season for rural churches has arrived. We believe this will be one of the greatest revival seasons we have had for many years. Last year many things happened during the summer, such as political campaigns, the Korean War, and prohibition election, which seemed to hinder the revival spirit. Without these distractions we ought to win more people to Christ this year.

This is also the time for tent and mission revivals. It is encouraging to hear of the plans of missionaries and churches throughout the state for so many mission revivals. Below we give a quotation from Dr. Clark's bulletin in Liberty Association of the mission projects the churches of that association are sponsoring for the summer.

"We have the most encouraging report of mission and tent revivals for this summer that we have ever known. Some have already been held and others are planned. Others should be arranged in a number of areas of the association.

"The two already held were conducted by First Church, Camden. One was near the Naval Ordnance Plant, held in First Church's tent, with Garland Anderson doing the preaching. We have not heard the exact results. The other was in the eastern section of Camden, held in the association's tent with Graham Fowler of Bethel Mission doing the preaching. There were 36 baptized as a result of this meeting. Also, this means the beginning of another mission by the Camden church.

"Camden has also requested the tent for another meeting, this time at Buena Vista for the first of July.

"In the meantime Second Church, El Dorado, has two tent

revivals planned for the month of June. One is to be out a few miles on the Magnolia highway, and the other at the edge of the city on East Main.

"Cullendale has several needy places and is making plans for at least one of these for this summer, and perhaps more.

"The Lord is greatly blessing us in all our evangelistic efforts this year. Brethren, we ought to take full advantage of every opportunity during this harvest season. There are other areas where some church ought to sponsor a revival. Many of them can be held in the open air. The associational tent is available upon request.

"We forgot to mention in the list above, the fact that Calion is planning to hold two mission revivals. If there are others, let us know about them, and if the missionary can help, call on him."

—00—

Pocket-sized "Window"

The format of "The Window of Y. W. A.," popular monthly missionary magazine for young women, will be changed with October 1951 number to pocket edition size. There were 30,030 subscribers in 1950 from the 55,300 members of Young Woman's Auxiliary.

—00—

During the month of April, First Church, Rogers, J. W. Cady, Training Union director increased their Training Union enrolment from 207 to 240. If all of our Training Unions would make this large an increase we would go beyond our 75,000 in Training Union enrolment this year.

—00—

If you want to be rich, give; If you want to be poor, grasp; If you want abundance, scatter; If you want to be needy, hoard!

—The Defender.

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Sunday School Superintendent

GEORGE H. HINK

Associate Sunday School Superintendent

MRS. B. W. NININGER, Church Music Director

RALPH W. DAVIS

Training Union Director

DALE COWLING

Student Union Secretary

Three Important Sunday School Events

By GEORGE H. HINK

Annual Sunday School Leadership Conference to be held in Little Rock on Tuesday, September 4. At this meeting, with the help of Southwide leaders, plans will be suggested for the coming year which may be incorporated into the program for the annual Sunday School night. Associational Sunday School leaders are urged to attend this meeting. Three cents per mile will be paid for the round trip for one car from each association.



Annual Associational Sunday School Night, Tuesday Night, September 18. This date is on the Southwide calendar. This is the time when every association in the Southern Baptist Convention is requested to project plans for the 1952 Sunday School year. This will be a mighty simultaneous Sunday School rally.

Annual Sunday School Convention to be held in First Church, Jonesboro, October 15 and 16. The conferences will be conducted by outstanding Southwide Sunday School workers. The entire program will be in the hands of capable Southwide and State leadership.

Make your plans now to attend these important meetings

Vacation Bible School

From reports received in our office it would appear that past records for Vacation Bible School work in Arkansas will be shattered.

Reports from 47 churches indicate a total enrolment of 7,196 or an average of 153 per school, with 109 professions of faith, 69 rededications, and 29 uniting with the churches. Over 92 per cent of the schools sent their offerings through the Cooperative Program. First church of Paris reported the largest enrolment to date with 316. First church, Booneville, reported the largest number of professions with a total of 20.

Please mail reports of your Vacation Bible schools to Dr. Edgar Williamson, 212 Baptist Building, Little Rock.

Pulaski County Hymn-Playing Elimination

Elimination for hymn-playing contestants in Pulaski County association was held at 2:30 Sunday afternoon, June 17, at the Second Church, Little Rock. Miss Martha Harris of Second Church was the winner in the 13-14 age group, and will go to the Arkansas Baptist Assembly, Siloam Springs, to compete in the state-wide elimination tournament which will be held on Saturday afternoon, July 7.

Mr. M. O. Kelley, associational music director and Mrs. Joe Simmons, associate, were in charge of auditions.

Training Union Awards

During the past six months, October 1, 1950 to March 31, 1951, 7,550 Training Union study course awards have been issued to 191 churches in 37 associations of the state. During this time Pulaski County has led the associations with 928 awards issued to 27 churches. Concord has come second with 641 awards issued to 10 churches. Mississippi County has come third with 633 awards issued to 12 churches. The following associations did not report any study courses during that six months period: Buckville, Caddo River, Faulkner County, Conway-Perry County, Rocky Bayou.

Training Union Enrolment In Arkansas

1945—33,278	gain of 5,254
1946—39,274	gain of 5,996
1947—43,217	gain of 3,943
1948—51,423	gain of 8,206
1949—61,118	gain of 9,695
1950—68,957	gain of 7,634
1951—GOAL IS 75,000!	

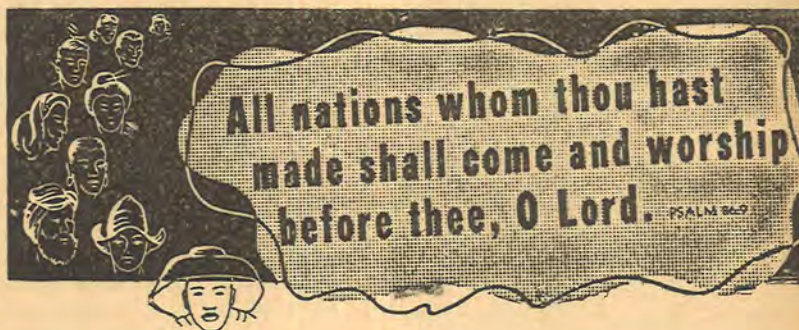
This goal can be reached by:

- (1) Increasing the enrolment of existing Unions by at least 10%
- (2) Organizing additional Unions in churches with Training Unions
- (3) Organizing Training Unions in churches that do not have Training Unions now.

Two B.S.U. Students Licensed To Preach By First Church, Fayetteville

Dennis Hale from Iowa, and a member of First Church, was licensed to preach the gospel by First Church, Fayetteville, Wednesday, May 30. Mr. Hale plans to attend Southwestern Seminary at Fort Worth, when he has finished his course at the University of Arkansas for the Bachelor of Arts degree. He has preached for the Farmington Church a number of times.

Gerald Stone, Pottsville, a senior in Arts and Sciences at the University of Arkansas, was licensed at the same time. Mr. Stone will do summer field work with the Religious Education Department this summer and after receiving his degree next spring will attend Southwestern Seminary. These students have been outstanding in the Baptist Student Union program at the University the past year.



Awards In May

There were 2,446 Training Union study course awards earned by the people of Arkansas during May. This compared with 1,382 for May, 1950.

During the first five months of 1951, 10,448 awards have been issued to the people of Arkansas.

First, Little Rock, High In Sunday School Training

According to a Southwide report of Sunday school training work for the period October 1, 1950, to May 1, 1951, First Church, Little Rock, Pulaski County Association, led the state in the number of awards earned with a total of 357.

Coming Events

July 3-11—Arkansas Baptist State Assembly

July 7—Hymn-playing Tournament, State Assembly

July 13, August 25—Organized Summer Field Work (Training Union)

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

Sept. 16-21—Forty-four Associational Sunday School Rallies

Oct. 15-16—State Sunday School Convention, Jonesboro

Oct. 29—State Associational Training Union Planning Meeting, Little Rock

Dec. 10—Training Union "M" Night

Dec. 30—Student Night at Christmas

—000—

Prayer is a shield to the soul, a sacrifice to God and a scourge for Satan.

—John Bunyan.

"Adopt Us"

Dear Brother Editor:

The following quotation is on the footnote of March report for our Chaplain Donald E. Trump, 72nd Heavy Tank Bn., APO 248, care of P. M., San Francisco, Calif.

"Is it possible that you could influence some church to adopt us by furnishing magazines and other reading material? Our only pleasure in the combat zone is reading. All my men have Bibles and read them. I should appreciate it if they would send some magazines such as Life, Time, Coronet, Saturday Evening Post, Colliers, any kind of digest and any kind of comic book."

We felt you would like to place this in the paper as any of our Baptist people would appreciate the opportunity of supplying this need. It is difficult for the folks at home to understand that most of these men serving at the front are without current reading material and oftentimes without stationery.

Yours,

Alfred Carpenter

Director, Chaplains Commission

Welcome BAPTISTS

We welcome the Baptist Assembly back to Siloam Springs, and if there is any service needed call:

Carl Chevrolet

PHONE 2

Siloam Springs

Foreign Mission Board Reports To The People

M. THERON RANKIN, *Secretary*

Excerpts from recent letters from Southern Baptist missionaries reveal progress on the front lines:

The World View: "Our **Convencion Femenil** has done good work this year, and the World Day of Prayer Offering was especially good. When we began it was 385 pesos; therefore, we are pleased with almost 9,000 pesos for 1950. Our convention voted to deduct ten per cent of this offering and send it to the Foreign Mission Board in Richmond for some phase of world missions. This year we are asking that it be sent to help the work of our Training School in Rome. We believe this thinking of the world as our field will be most helpful to our native women. We had a special day for spiritual preparation for the general convention."

Erhardt S. Swenson,

Buenos Aires, Argentina

Prayer Helps: "We have just closed the annual meeting of the Argentine-Paraguayan Baptist Convention. There was not a jarring note and some very important and difficult matters were discussed. We believe this was due largely to the fact that the day before the convention was spent in prayer. There were 319 messengers, the largest number in our history. Four new churches were welcomed, bringing the total membership to nearly 10,000."

Minnie D. McIlroy,

Buenos Aires, Argentina

Untouched Areas: "Parana is surrounded by an almost untouched missionary area in which are situated at least ten cities of more than 15,000 and up to 50,000 people. All of these cities are now connected by paved roads. We have no work in any of them."

Fay Askew,

Parana, Argentina

Time Alters: "Yesterday it was my privilege to visit one of the oldest churches in Pernambuco. Pioneer Missionary Solomon Ginsburg was showered by stones as he helped to start the church. It is located in the open country, and not more than a dozen houses can be seen from the little church house. But there are apparently many houses hidden away among those hills, for we had the opportunity to preach to a great crowd of people, many of whom heard a public address system for the first time."

Joseph B. Underwood,
Recife, Brazil

Delayed Traveler: "One of the mules got out of the pasture, so I decided to make several short trips round about Campos Belos, while hoping that he might be found. Accompanied by a young fellow from near Corrente, who wishes to teach school and do evangelistic work on week-ends, I made four trips, preaching most-

ly in small towns and country communities."

Blonnye H. Foreman,
Goias, Brazil

Modern David: "The governor of this state attended our church services at Siao Church on April 22. He had heard that there was to be a baptismal service so he was worried about where the babies were. He was charmed to the extent that when he got home his wife asked why he looked so happy. He replied that he had been in a wonderful environment, the like of which he did not know existed. The next day the governor's wife called me on the phone to ask if I would please come up to the palace and sing for her the solo her husband had heard me sing at church. I had sung 'Jesus Whispers Peace.'"

Kate White,
Bahai, Brazil

No Anti-Climax: "The Nigerian Baptist Convention met recently with 999 messengers from 282 churches, an all-time record. Reported baptisms totaled 3,374, which also slightly exceeds our previous best."

"Many of us expected an anticlimax after the wonderful Centennial Convention last year. Except for the absence of visitors and the great historical interest of the celebration, this convention was up to the standard of any previous convention despite the fact only eight months lapsed between the two."

"The reports from our various phases of work were most interesting, the addresses and devotionals were well prepared, and attendance and interest continued to the very end of a full week. Our giving for the last eight months was approximately the same as for the sixteen months preceding the centennial session."

I. N. Patterson,
Nigeria, West Africa

Korea: "Only those who are here, or have been in Korea, can know what terrible havoc and destruction to life and property have been wrought by the war. You read in *Time* magazine each week the number of U. S. battle casualties — dead, so many; wounded, so many; missing, so many; captured, so many. But you do not read about the terrible loss of civilian life and destruction of property. Neither can you know of the heartaches, mental suffering, and sorrow among the people who live here. All through no fault of their own!"

John A. Abernathy
Korea

Progress Costs Money

The Southern Baptist Convention last year approved two new

A Letter From The Nelsons Tokyo, Japan

Dear Friends:

Knowing that we must leave our little "American Colony" next year, we decided to investigate some of the prospective places where we might live. We were especially interested in Okayama, a large "country town" near the Inland Sea. During our spring holidays we made the trip, a very enjoyable, though tiring one.



We spent the entire day looking over the city of Okayama. There are a few Christians, but as yet no Baptist church. The property for the church building and pastor's home has been bought in a very good location and a Japanese pastor will arrive soon. We had a very profitable day with four Japanese men who proudly showed us the town. One of the men, an elderly business man, left his work all day to show the city to us; even though he was not a Christian, he presented us with a gift when we left and heartily invited us to come to Okayama to work. It makes us even more anxious to finish our two years of language study and begin our permanent work. We decided definitely that we would go to Okayama if the Japan Mission and the Japanese Convention agree with our choice.

After visiting missionaries in two other towns, and making a trip across the sea to Shikoku Is-

seminaries. They will require substantial amounts this year for operating costs and capital needs.

This means that Southwide Co-operative Program receipts must be \$300,000 more this year to give the Foreign Mission Board as much income from this source as last year.

But progress in foreign missions costs money, too. Advance cannot continue on the basis of last year's receipts. This means that continued foreign mission advance will require \$500,000 more income, in addition to the \$300,000 mentioned above.

Foreign Missions Conference

"Advance Through Storm" will be the theme of the Foreign Missions Conference to be held at Ridgecrest, N. C., August 2-8, 1951.

land, we returned home, happy that we went, but glad to be home again.

We arrived home on Monday night and then Wednesday (Loyce) left for Hakone which is about three hours by train from Tokyo. Hakone is something of a mountain resort town. I am sure that I have never seen a more beautiful place in all my life.

Since it is early spring there were few visitors in the hotels. With huge mountains towering above us and quietness hovering around us, we Baptist missionaries and pastors met for our annual conference. It was indeed a time of wonderful fellowship with our Japanese brethren. I might add that we ate Japanese food all the time we were there.

Soon after the war we had only fifteen churches here and less than that number of pastors. Now we have 37 churches and 29 pastors. Then we had some two or three missionaries and now we have about seventy and we expect to have a hundred by the end of this year. As we viewed these and other facts our hearts were made to rejoice.

Many times I have asked people to pray for me. I ask it again and mean it more than I ever did. Most of us here are young and inexperienced missionaries. Our opportunities are great, but so are our difficulties. Prayer is the only thing that will bring sure victory. Please pray for us.

Yours in Christian service,

Loyce, Gladys and Bill Nelson
352 2-Chrome, Nishi-Okubo
Shinjuku, Tokyo, Japan

—00—

HOME—The only place on earth where the faults and failures of humanity are hidden under the sweet mantle of charity.

Come, take that task of yours which you have been hesitating before, and shirking and walking around, and on this very day lift it up and do it.

—Phillips Brooks

—00—

Getting people to know each other and to live together in the community without compromise or loss of individuality is one of our basic problems.

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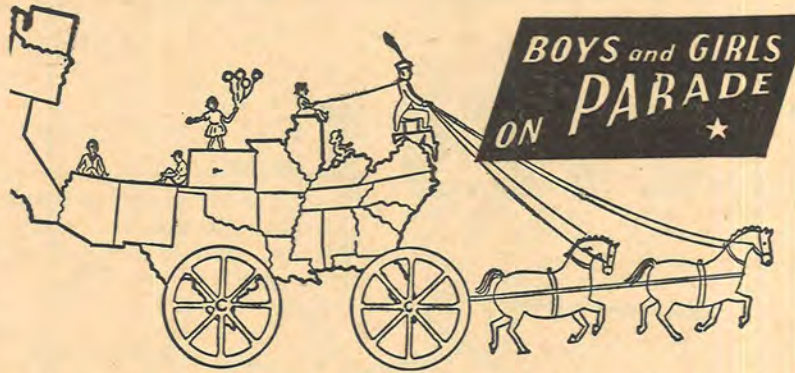
News From Bottoms Baptist Orphanage

By H. C. SEEFELDT, Superintendent

The Board Trustees of the Orphanage recently appointed a planning and steering committee to work with the superintendent in making plans for an enlarged program. This committee has recently visited orphanages in Louisiana and Mississippi with the view of gathering ideas concerning the provision of more room so that more needy children may be cared for in the Home.

George, the grand champion steer of the Southeast Arkansas Fat Stock Show, held in Pine Bluff in May, was purchased by R. A. Pickens and Son Company and then given back to the Orphanage. The steer was sold again for beef. Total return to the Home including the \$75.60 prize money amounted to \$900. George was the special charge of Preston Williams, one of the boys of the Home.

An alumnus of the Home sent the children \$50 recently, writing his letter to the Home while sitting in a fox hole. He expressed his appreciation for all the Home



had done for him. He is only 26 years old and has a family living in Miami, Florida.

Birthday offerings have increased since we sent out banks to the churches. Some are getting away from the old-fashioned idea of "a penny a year" and are making it an offering.

Twenty-three of our boys and girls plan to attend the assembly at Siloam Springs. Several of them will wait tables to help take care of their expenses. But the money

for the bus trip must be met and the expenses of those who pay their way, plus meals to and from the Assembly.

Four of our children, Clarence Roberts, Doyme Knight, Peggy Jean McMullin and Ann Burselon were converted in the recent revival held in our church.

The following young people from the Home recently graduated from high school: Vera Baker, who will live in El Dorado; Eugene Anderson, who will serve

as Life Guard at the City Pool this summer and who will enter A. & M. College, Monticello, on an Athletic Scholarship from the College in the fall; and Melvin Taylor, who also plans to attend A. & M. College, Monticello and will work on a farm near the Home during the summer.

One of our greatest needs is a new bus. We plan to have the one we are now using repaired in order to make the trip to Siloam Springs. This bus will accommodate no more than 23 children with safety.

We need a gymnasium where the children may play when the weather is such that they cannot play outdoors.

We appreciate the fine co-operation we have had from our churches throughout the state in appointing Coupon Chairmen, who are gathering coupons and are sending them in week by week. Scarcely a day passes that we do not receive coupons.

We invite one and all to come to see us.

What A Preacher Looks Like

By ANDREW M. HALL

For ten years now I have been hearing an expression around the South, "He looks like a preacher." Just what does a preacher look like, and to what may he be likened? An outlaw? A Rhodes scholar? A farmer? A banker? For a time I discounted the remark and treated it much as if someone had glibly predicted the weather.

However, the remark persists and is quite often accurately aimed at the clergy. I have decided that there must be something to it. The first question which arises it: Is there any objection to a preacher look? If so, what is the objection, and more interestingly

still, what is the look?

I carried the problem to my wife. She mused aloud and murmured something of the following: "White shirts, never blue, seldom even a pin stripe, a sort of stuffed shirt effect." I threw up my guard for a defense, but to no avail. She continued, "A lapel handkerchief, usually over-eating shows up in the waistline, seldom a hair out of place, not too flashy ties, but always wearing one, usually in the center of things and invariably telling of 'my deacon,' 'my church,' 'my building.'"

Her time was up! She'd said too much already. I began a defense, weak though it was, that

our time is too occupied, that loud colored sport shirts and funerals clash, that men's loafers and sick rooms are hard to reconcile, that neatness is an expected requirement, that most professional men comb their hair, and that many business men wear ties.

"But what did you say the deacon said at the steak fry?" she replied, "You can't fry steak in that outfit."

Frankly, I'm confused. Should an editor look like an editor? Should a lawyer look like a lawyer? Maybe this is a safe philosophy—a preacher should not attempt to look the part, but should someone discover the fact he

would not be surprised.

Then, too, I can't help but wonder if the encouragement toward a dual role is not a part of wifely strategy to get a husband in overalls more often, for the sake of yard and repair work.

—000—

If we had waited for a preponderance of favorable factors, missionary work would never have been begun in any field. In time of trouble God marches in and man marches on. — F. Townley Lord.

—000—

Your blood is needed NOW—go to your nearest Red Cross Blood Bank.

Welcome, Baptist People

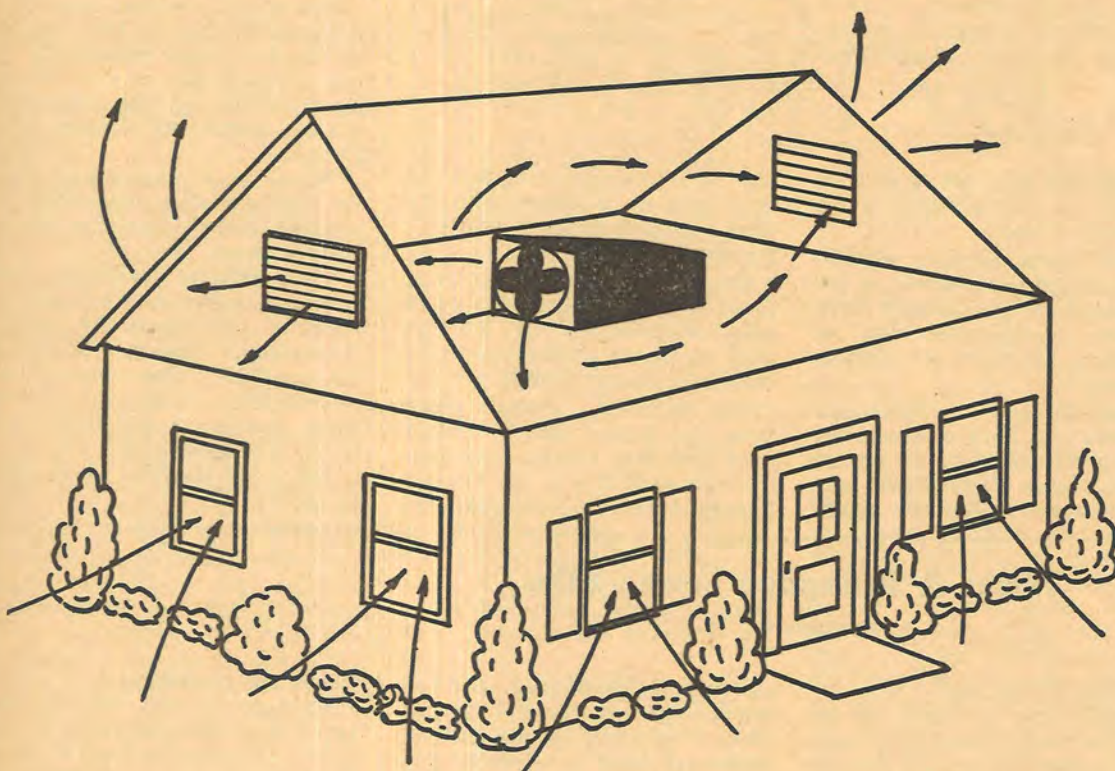
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With a modern attic fan you can actually have a complete change of air in your home every two minutes! And room temperatures can be reduced as much as 20 degrees! Right now, before summer gets any closer, visit your appliance dealer and find out how simple it is to install an attic fan . . . and how little it costs to enjoy summertime comfort this easy way!

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Figures to Inspire

SUNDAY, JUNE 17

	S.S.	T.U.	Ad.
Fort Smith, First	1228	677	54
Including Missions	1501	745	
Little Rock, Immanuel	1049	328	5
Including Mission	1256	469	10
Little Rock, First	942	352	12
El Dorado, First	823	195	2
Including Mission	907	228	
No. Little Rock,			
Baring Cross	797	300	2
Including Missions	842	310	
Pine Bluff, South Side	673	258	11
Including Mission	714	282	
El Dorado, Immanuel	600	262	3
Including Mission	653	312	
Little Rock, Second	612	149	5
Pine Bluff, First	572	144	
Benton, First	527	84	
Including Mission	611	121	
Camden, First	518	131	2
Including Mission	747	344	
Texarkana, Beech St.	504	203	5
El Dorado, Second	473	236	2
Forrest City, First	457	162	7
Siloam Springs, First	452	292	4
Hope, First	442	100	2
Little Rock, Tabernacle	422		
Hot Springs, Park Place	414	130	
Springdale, First	402	245	4
Crossett, First	389	174	
Fordyce, First	383	143	
Fort Smith, Calvary	377	141	1
Conway, First	366	84	5
Little Rock, So. Highland	365	141	
Cullendale, First	362	155	
Jonesboro, Walnut St.	351	81	
Rogers, First	348	140	
Searcy, First	327	97	2
Stuttgart, First	323	187	1
Including Mission	369		
Fort Smith, South Side	318	81	7
Monticello, First	306	90	
El Dorado, West Side	306	106	
North Little Rock, Levy	257	114	6
Texarkana, Calvary	245	74	1
Mena, First	225	94	
No. Little Rock, First	224	71	1
Pine Bluff, Second	210	82	
Alma, First	221	64	
Little Rock, Hebron	213	140	
Bentonville, First	203	62	
Hot Springs, Piney	196	126	
North Little Rock,			
Forty-Seventh St.	194	104	
Little Rock, Ironton	192	141	1
Jacksonville, Friendship	180	137	
Springdale, Caudle Ave.	170	129	1
North Crossett	161	86	
Amity, First	152	104	13
Sweet Home, Pine Grove	147	179	
Pine Bluff, Bethel	126	75	
Little Rock, East End	126	96	1
Strong, First	117	52	1
Little Rock, Capitol Hill	116	30	1
Warren, Immanuel	95	84	2
Gurdon, South Fork	91	67	
Little Rock, Biddle	88	72	
Magnolia, Immanuel	76	52	2
Douglasville, Second	63	38	
No. Little Rock, Grace	62	16	2
No. Little Rock,			
Graves Memorial	51	41	
Little Rock, Shady Grove	41	29	
Walker, Liberty	40	55	

On Its Own

By CHARLES A. WELLS

We hear much about the Communists in China cutting the churches of China away from all outside connections, like a flowering plant that is having the "runners" severed from the parent plant. This, however, is not the end as much as it is the beginning. Despite much suffering and disappointment from Communist action, many missionaries who have been forced to give up their life work in China are speaking such words of hope and encouragement. They say that we will not see the end of Christianity in China, but, rather, the reactment of what has produced the greatest hours in the church's history, when out of suffering and persecution came strength, when out of torture and oppression came new life. The soil of China is rich in those traditions that prepare the way for the growth of the church. Christianity will flower forth in China.

Value Of An Individual

By MRS. HOMER D. MYERS

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

The general theme of study for the next three months will be "Christian teaching on Human Relations." Let us strive to lay a proper foundation for this study as we think in this lesson of the value of human life and soul.

In the eyes of God one human being is more valuable than the whole world: "For what is a man profited if he shall gain the whole world, and lose his own soul?" Theologians believe if there had only been one lost soul in the world, that Jesus would have suffered and died for the redemption of one person as readily as He did for the millions that are lost.

In this day of loose morals and lawlessness, when many have lost their sense of values, we are horrified with the cheapness which governments and others place upon human lives. To dictators, the people of their colonies are mere instruments to further their personal gains in this world of aggression. The young men are looked upon as gun fodder; others slaves to make instruments of war; others as a means of producing more taxes.

Again, our blood runs cold when we read in our daily papers where parents slay their own children and hide their bodies, hoping to deceive society and escape the penalty for such hideous crimes. It is getting to be a common thing too, for teen-agers to kill a parent or both parents in wholesale murder plots. A few years ago a woman was on trial for having hired a man from another city to kill her husband; the murder fee was \$5.

Murder is an awful thing. God gave us our lives and no person has a right to take what belongs to God; no one has a right to take anything he cannot restore. But Jesus did not confine the term "murder" to the overt act; He said that hatred is equal to murder. So, we have no more right to hate a person than we have to take his life. And when one finds himself or herself bordering on a passionate dislike for anyone, then and there should be the time to stop and consider our relationship to God and to our fellowman.

Consider These Facts

1. Every human life is the property of God.
2. Every human being is created in the image of God; each individual is cut out by his own pattern, so to speak, and there is not

Sunday School Lesson for

July 1, 1951

Matt. 8:1-4; 18:1-14

another person on earth just like him. He is God's own workmanship. Nor has God set us up to judge that person or to make him over to suit our personal tastes.

3. Every adult person is responsible to God, only, for his or her deeds — not to you and me.

4. Since all have sinned and come short of the glory of God— with no exceptions— does it not behoove us to consider that we may not appear as holy and righteous in the sight of others as we appear to ourselves?

Practice the Art Of Loving Others

5. Personally, we should never compromise with sin. That is our responsibility. Neither has God set us on the judgment seat to condemn others. While we should hate sin and avoid every appearance of evil, we should love sinners and seek to lead them to Christ if they are lost, or to a life of useful service if they have been redeemed.

6. Many times people with a "holier than thou" complex are guilty of more sins and uglier sins than some whom they delight in condemning.

7. It is a good old proverb that tells us if we keep our own doorsteps clean — we will have no time to meddle in the affairs of others. God will take care of them.

8. People would like others better if they made it a habit of life. Christians should practice being more congenial. Some of the most unpleasant people we have known have been very faithful in church attendance and quite loud in their verbal devotions; their "practicing" would be so productive if they acted like they loved anybody on earth or in heaven except themselves.

9. Paul said, "Let brotherly love continue . . ." We should develop the habit of loving our Christian brethren instead of criticizing habitually. Because we have a depraved nature, every virtue, every good thing is more or less a matter of education, not found in schools and colleges, but learned and developed in the every day school of life.

Sincerity Is Needful

Sometimes we are made to wonder if Sincerity is not almost a lost art. That was another word that Paul emphasized in his day

that could well be revived in ours. Today the love of many has waxed cold; some people find it quite easy to "love" others, so long as it is someone they can probably "use" if needed. "Warm friends" of today may be your avowed enemy of tomorrow if all the advantages of being your friend are suddenly removed. That ought not to be. Every human being needs friends, all of them he can make. We should practice the habit of making as many friends as possible, for Christ's sake at least, if not for our own pleasure.

God Loves the Unlovely

This lesson reveals so beautifully the concern of our heavenly Father for those who are ostracized from society; ignored because of their poverty and disease. How wonderful is the truth that God is really no respecter of persons, a lesson that even Christian people cannot seem to learn.

Take the rich man and Lazarus for example. Lazarus must have been very repulsive to the refined and well-to-do of his day; full of sores, filthy, unsightly, starving by degrees as he lay on the streets just waiting to die and get out of the way of men. **BUT HE WAS PRECIOUS IN GOD'S SIGHT!** That old sick body was merely the shell that housed the real man and God loved him for his faith and love. **What would we have done for Lazarus?**

Then a leper approached Jesus one day and said, "Lord, if thou wilt, thou canst make me clean." He was an outcast of society, no one dared touch his body. He was forced by law to keep his distance from every person. Jesus had compassion on the man, laid His hand upon him in defiance of the laws of nature and the land and made him well again. Many in the religious world to-

day — and some of them are Baptists — would only sneer at such a person and flee his presence.

On another occasion the apostles were arguing about who would be the most famous person in the new kingdom. Jesus said they must learn the kind of faith and humility that a little child knows to enter His kingdom. Jesus never failed to bless the little children who came in His midst, yet many in our generation despise little children; and many pastors ignore the children of their congregations, leaving their spiritual development entirely to their Sunday School teachers or others. A pastor has no greater ministry than to win the love and confidence of the children and youth in his church. Many are the criminals today who would not have fallen if they had known some personal contact with a devout Christian. Therefore, every mission effort possible should be made where ever there are children, and especially underprivileged children, for many of them will never hear the gospel unless they get it outside their own homes.

Jesus warned also in this lesson that it is dangerous to hurt one of His little ones. Teaching should be done correctly; discipline should be administered carefully and prayerfully. The young mind is easily warped, bitterness and resentment developed in early life can ruin a life and cause a soul eternal destruction.

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The prejudice of the closed mind is one of the penalties of ignorance. It is a deadly malady in the life of a Christian. It builds an impenetrable wall around preconceived notions and makes progress impossible."

—J. E. Lambdin.

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"Faithful Preaching"

If there is one prayer above another that some of our denominational workers are praying these days, it is that we preachers will "not shun to declare the whole counsel of God." We are having many, many complaints from faithful Christians that we preachers are not preaching the whole Gospel—that we are too insipid in our work. Many are the complaints that we are not emphasizing the awfulness of sin with the dire results and the judgment of God upon unrepentant sinners—that we are not preaching a full Gospel that is calculated to bring conviction to the hearts of sinners and that, as a result of it all, countless numbers are joining our churches upon our appeal to "line up," and that many church members do not seem to be conscious that sinful living is an insult to God.

In support of this appeal, we are giving you an article that appeared in a secular magazine. We are asking all our leaders to study this article and pray about it. Here it is:

"A Plea for 'The Wrath of God' In the Pulpit"

The very title of Jonathan Edwards' famous sermon on "Sinners in the Hands of an Angry God" seems nowadays archaic and almost grotesque. Preachers habitually thundered on such topics half a century ago, but in recent years, as a writer in *The Methodist Review* has said, they have laid away "in the attic of their intellect" their "belief in the dreadful consequences of unrepented sin continuing beyond the grave." Acknowledging the truth of this statement, Dr. Andrew Gillies in his book on "The Individualistic Gospel" (Methodist Book Concern) deplores the change and laments the forgetfulness of the wrath of God so characteristic of modern preaching. Dr. Gillies insists that no preacher who studies his Bible or even his New Testament can fail to realize that there is just as much emphasis there on the wrath of God against sin as upon the fact that "God is love." In fact, he says, "the whole New Testament is a continuous series of contrasts between the blessedness of righteousness and the misery of sin, the splendor of Eternal Day, and the horror of the 'outer darkness.'"

"He who breathed 'Come unto me' also cried 'Woe unto thee.' The 'Wrath of the Lamb' and 'the blood of the Lamb' are both Scripture phrases. The parable of the prodigal son and the parable of Dives and Lazarus lie side by side. The promise of 'rest' to those who die in the Lord is followed by the terrible statement concerning the finally lost that 'they have no rest day or night.' The same epistle which exalts the sacrificial Saviorhood of Jesus bristles with statements of the irreparable harm that awaits the unrepentant and apostals. Out from the same pages where glow the repeated assurance that 'God is love' blaze the repeated announcements, in one form or another, that 'our God is a consuming fire.' The same commission which enjoins the preacher to comfort bids him also warn, and it would be only a

waste of time to ask, 'Warn of what?' Verily the Word of God is a two-edged sword."

"The writer quotes such an eminent psychological authority as the late William James to help prove his point that fear is a valuable factor in arousing the conscience and in bringing about moral regeneration. Dr. Gillies thinks that the way 'proved beyond peradventure that if men are to be saved they must be brought face to face with and be made to feel the grim and terrible as well as the pleasant and glorious realities.' Turning from psychology to church history, Dr. Gillies thus goes on with his argument:

"Every great Christian age and every vital spiritual revival in Christian history has had at its heart the belief in and emphasis on the judgment and eternal consequences of continued sin, and, conversely, the periods marked by moral and spiritual decadence have been periods when the pulpit has been silent about, and, the people have ceased to believe vitally in the fact that 'because of these things cometh the wrath of God upon the children of disobedience' . . . The preaching of those first Christian centuries, and of Savonarola during the cleansing of Florence, and of the Protestant Reformation, and of Calvin on the Continent and Knox in Scotland, and of the Wesleyan revival under the Wesleys and Whitefield, and of the revivals in America under Edwards and Finney and Moody and Billy Sunday—the preaching of those great movements and great leaders has differed in many ways, but every bit of it has been marked to a greater or less degree by one thing—the insistent, persistent declaration that every man must give an account of himself to Almighty God for the deeds done in the body, and that he who faces the future without faith in and fidelity to Jesus Christ the Savior is but committing his own soul to the black darkness of spiritual death. No preaching that minimizes or is silent about man's responsibility to God and the eternal consequences of sin has ever brought about a widespread revival of religion or led humanity to the heroic heights of abandonment to the will of God."

"And so Dr. Gillies comes to what he calls the 'self-evident' conclusion that we need today more preaching of 'The wrath of God,' and that such preaching is essential to the full success of the church in a day of many illusions and much confusion:

"The present silence of the Protestant pulpit on the solemn themes of hell and the Judgment is a reaction from hyper-Calvinism. All reactions tend toward extremes and all extremes are pregnant of disaster . . . The pendulum has again swung to the end of the arc. If Jonathan Edwards and his frightful sermon on "Sinners in the Hands of an Angry God" represent one extreme, the modern preacher, with the doctrine of the dreadful consequences of unrepented sin continuing beyond the grave laid carefully away in the attic of his intellect, may well represent the other. And the last state of the pulpit is at least as bad as the first. If the

preacher of the gospel has no moral right to 'put the devil on the throne and call him God,' neither has he any right to let mankind think of God as a magnified and overindulgent parent who winks blandly at all forms of wrong.

"It would not be fair to assume that the silence in the pulpit is the cause of so much spiritual superficiality in the pews, or even suggest that it bears any casual relation to the moral rottenness which brought our boasted civilization down with such a tragic crash. But it is fair to remind ourselves that these conditions happen to be contemporaneous, and to recollect Carlyle's striking words, 'When belief waxes uncertain, then practice, too, becomes unsound.' And to the thoughtful man there will come those disturbing words from Jeremiah, 'They have healed also the hurt of the daughter of my people lightly, say, Peace, Peace when there is no peace.'

"No sane man would advocate a return to the religions of the November fog, whose chief function, as Brierley put it, is the exhalation of gloom. No one wants preaching that appeals to fear, and that alone. The Christianity which 'walks in worried morality' is gone and never ought to come back. But thoughtful men, I believe can already see the need of that balanced severity and the goodness of God, the wages of sin as well as the gift of God, the horrors of hell and the glories of heaven as well as the call to social service. Then, and only then, will men be rid of their fatuous illusions and realize that now is the accepted time, now is the day of salvation. Then, and then only, can we even hope for the first faint beginning of a new heaven and a new earth."

Correction

Somehow Centennial Association was omitted from the proposed calendar of Annual Associational meetings which appeared in last week's *Arkansas Baptist*. The date suggested for that Association is October 21-22, 1952. We regret this mistake of omission.



Listen to the BAPTIST HOUR

DATE: July 1

SPEAKER: Charles Wellborn

Subject: "GETTING THROUGH TO GOD"

- 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.

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