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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, MARCH 1, 1951

NUMBER 9



—H. Armstrong Roberts

Better to have an Annuity than to be on Relief
Page three

**NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY**

Since I Left

By E. P. J. GARROTT

Through the years I have read in the religious press many "since I came" reports from my preacher brethren. At the moment I do not recall having seen a *since I left* communication. Simply because it is unique, one of the latter might be more or less interesting.

After having spent nearly forty-four years in several pastorates in Arkansas, I resigned the latest one about 18 months ago. Since that time I have had the pleasure of visiting all my former fields except one, and have rejoiced at the progress that has been made *since I left*.

My first pastorate was with First Church, Newport. We worshiped in a small, unfinished building. My tenure was brief; but immediately after I left, the church increased the pastor's salary when it called a young man of distinct evangelistic gifts, and subsequent growth was rapid. The building was completed in the course of time. Recently the church disposed of the old building, erected a new and beautiful one, and is "going places."

My second pastorate was with First Church, Batesville. Here I lingered four years. When I left the church doubled the salary for my successor and, in addition, rented for his occupancy a cottage that my wife and I had built for a home. Soon afterward the church purchased a pastor's home, and, shortly thereafter erected one of the most beautiful church buildings to be found in North Arkansas. Membership continued to grow.

Number three was with First Church, Forrest City. I was there about three years. Upon leaving, the church increased the pastor's salary and renovated the parsonage. Later a new home was built for the pastor, and a modern education building was added to the church plant. At this time the church, which

has outgrown all its facilities, is building an entirely new plant at an estimated cost of \$250,000.

I went next to the Pulaski Heights Church, Little Rock. I have not visited this group in recent years; but all reports indicate that it has grown in a wonderful way, and is now almost ready to move into a new \$350,000 building.

My fifth pastorate was at Heber Springs. We worshiped in an old, dilapidated, one-room, frame building. When I left the church increased the salary of the next pastor, and improved the pastor's home. Now the pastor has a new home, the church has a modern brick meeting house, and the membership is much larger.

From Heber Springs I went to First Church, Conway. Here I stayed for more than twenty years. When I left, the church increased the pastor's salary nearly fifty per cent, and improved the pastor's home. Recently the auditorium has been remodeled, and the budget for the current year reads to me like a fairy tale.

Next I went to Prescott, where I stayed for four and a half years. For my successor the church increased the salary fifty per cent. The church has grown rapidly in numbers, and the church budget has more than doubled. The increase in gifts to the Cooperative Program is especially noteworthy.

Then, after an absence of thirty-three and a half years, I returned to First Church, Batesville, for my second term as pastor. This lasted nearly five and a half years. Upon my resignation the church increased the pastor's salary nearly fifty per cent, and erected a handsome new parsonage. Growth in membership has been rapid, and annual contributions have practically doubled.

The churches have prospered—*since I left!* Hallelujah!

Following Afar Off

Devotion by the Editor

"And Peter followed afar off."

A disciple undertook to defend Jesus with a sword. Wielding that weapon with all his strength Peter meant to cut the man's head off. Naturally the man dodged, and instead of losing his head, he lost only his ear. Jesus rebuked Peter, ordering him to put up his sword saying, "They that use the sword, shall perish by the sword." Then Jesus picked up the man's ear, stuck it back on his head and healed the wound.

Immediately Jesus is led away captive to be tried for His life. But Peter is wounded, miffed, his feelings are hurt, his pride is rebuked. As a result he follows Jesus to the judgment hall, but he follows at a great distance, "afar off." He is feeling more the hurt to his own pride and ambition than the threat to the life of his Lord.

Peter tries to assume a casual attitude as he enters the anti-room, he does not care to be recognized as a disciple of Jesus. Pretending to have no more interest in the case than is aroused by curiosity, he warms himself by the fire. When he was accused of association with Jesus, Peter cursed and upon oath denied his Lord.

When he did so Peter could not help looking in the direction of Jesus, and he saw the eyes of Jesus fixed upon him, the cock crew, and Peter was conscious of the cowardly thing he had done.

Following afar off with a little pet peeve in your heart, you will not stick to any task in the Lord's service, you will not be willing to tie yourself down to a definite responsibility.

Did you know, my friends, that Jesus is so tired and that by such conduct you are lending support to His enemies? The enemy is questioning His power, denying His rights, repudiating His claims, and condemning His program. And in the midst of it all, you, a disciple, are agreeing with the enemy.

But Jesus is looking at you; He is trying to catch your eye; He wants you to see the pain you are causing Him; He wants you to see the infinite love and pity in His heart.

Oh, how many of us need to weep and repent and pray, because of our coldness and lack of nearness to Jesus.

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out, and wept bitterly." Luke 22:61-62.

Launched, Whither Bound?

By EUGENE HOWARD, San Antonio, Texas

Sometime ago in a place in Ohio a graduating class was having their commencement exercise in a church. The class had decorated the auditorium and had suspended their motto. Just before the commencement exercise a funeral was to be conducted in the same church and they did not take the decorations down. When the casket was brought in the church, it was placed in the front in the usual position; it was put right under the class motto, "Launched, Whither Bound?"

The United Nations has launched a huge program for unity and peace. The United States Government, every state and almost every city, town and village in the Union has launched a tremendous program in many different fields. The objective and goal is to raise the standard of living. But mostly through it all we have left God out of our plans. We have advanced so far, progressed so rapidly, and have become so strong that we have lost sight of the source of our strength. Our leaders are confused and don't know what to do. We must come back to the A. B. C. stage of learning and understanding and realize the A. B. C.'s of salvation is our only way out.

A. "For all have sinned and come short of the glory of God."

This means that the whole human race has sinned and dishonored God. It also means that the most righteous and most sinful need

to get down in the dust of humility and ask God's forgiveness, that we can and will make ourselves available for God to use in the whole-hearted Christian service. Realization of one's own sin is the beginning of repentance and repentance is the starting point of faith and a coming back and walking with God.

B. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Having faith in Christ gives salvation, promise of eternal life and positions us to grow in the likeness of Christ. It also gives us assurance of victory with our individual problems, national misunderstandings, and international uncertainties. Faith in Christ is a lifeline for all eternity. A love for God and all members of the human race are workable and understandable ways of life and the only remedy to salvage a wrecked world and restore a lost faith.

C. "And him that cometh unto me, I will in no wise cast out."

Jesus extends His gracious, all inclusive invitation to all people to come to Him to find rest and peace for their weary souls. The world conflict and the conflict within individuals will be hushed in peace only by coming to Jesus.

"Launched, Whither Bound?" We are bound for success or failure, happiness or unhappiness, heaven or hell. With Jesus we will be bound for success, happiness, and heaven.

ARKANSAS BAPTIST

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MRS. HOMER D. MYERS MD. ASST.

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From The Editor's Desk

Catholicism And Public Schools - The Netherlands

We quote the first paragraph of Mr. Paul Blanshard's article in *The Nation*, January 1950 in which he deals with Catholicism as related to the public schools in The Netherlands:

"The story of the Vatican's war against the public schools in The Netherlands is significant because it is a success story of Catholic power in a non-Catholic environment. The success could be repeated in the United States if the Catholic population should be doubled by a high Catholic birth rate, and if the leaders of the church should develop their political resources with equal skill."

Nation Suffers

Mr. Blanshard states that both the Catholic and the non-Catholic private elementary schools are larger in Holland than the public schools, and in this situation it is the nation which suffers. The population is divided among Catholics, Protestants, and Socialists. He quotes a Dutch friend as saying, "Our nation is a living example of the evil effects of bringing religion into politics."

Not only has the Catholic church entered the field of education and politics in Holland but has also a Catholic Labor Federation.

But coming back to the schools, the Catholic population is less than 40 per cent, yet the enrolment in Catholic elementary schools is just under 44 per cent. The public schools occupy third place in Dutch education.

Public Money

Mr. Blanshard attributes the success of the Catholic schools in a non-Catholic country to the grant of public money for the Catholic school system.

The Catholics began their fight for equality of contributions to Catholic elementary schools in 1878 and finally won their victory in 1920. Since that time the tax payers have been supporting both Catholic and Protestant schools on the same basis as the support given to the public schools.

When a new high school is proposed in a

district, proof that a sufficient number of families will patronize it is required by the government. Whether it shall be a public or Catholic high school is determined on the number of signers to the petition. The power of the bishops over their congregations often enables them to prevent the construction of a public school.

The Catholic educational building program has surpassed the building program of public schools by the government. The Catholics are required to raise only 10 to 15 per cent of the building cost of Catholic high schools and the government provides the balance. However since the nuns and the brothers who teach in the diocesan schools receive their salaries from the government and must turn those salaries over to the church except their living expenses, the church has a fund of government money to invest in their school buildings.

Take Warning, America

Another feature of the educational system in Holland is the medical care program for all children in both public and denominational schools. The Roman hierarchy is demanding that this service be turned over to the Roman Catholic Church. The hierarchy is making the same demand concerning the government's system of vocational guidance and placement in all Dutch schools.

Since Holland is a protestant country it is easy to see what can take place in America unless the inroads of the Catholic hierarchy into the American education system are halted as of the present or actually turned back.

Let our own government, including the President and the Congress, together with all the non-Catholic population of our country, take warning from the situation in Holland and other countries and resist every effort of the Roman hierarchy to get its hands into the public treasury for the support of its parochial schools.

It may be said with full confidence that no church wants to turn their pastor out with no means of support when he is forced by age or physical disability to retire from the pastorate, and it may be said with equal certainty that no church wants to be placed in a position where it is practically compelled to support the retiring minister as well as the active minister who succeeds him.

Is It Fair?

Southern Baptists have devised plans by which the pastors, evangelists, denominational workers, and the missionaries, may provide an annuity for their retirement years. These annuities are provided for by the contributions of the men involved, by the churches, the mission boards, and the denomination. Every Baptist preacher ought to be in one of these annuity plans, the one which is provided for his particular field of work. These annuity plans are administered by the Relief and Annuity Board of the Southern Baptist Convention.

This Board also administers a relief fund for those ministers who never had an opportunity to join the Minister's Retirement Plan. The demands on the relief funds are far more than can be adequately met. It was expected that when the retirement plans or annuity plans were offered that the ministers would avail themselves of the first opportunity to join the plan. Many of them did not and many of them still have not joined the plan. Some of these same ministers who refused to join the Minister's Retirement Plan have now reached the age of retirement and inactivity and are making application to the relief department for help. And because many ministers did not join the retirement plan when they should have, the demands on the relief department are growing instead of diminishing. This has made it necessary for the Relief and Annuity Board to pass a ruling that eligible pastors who fail to join the retirement plan may not expect relief when they retire. Therefore, all pastors should take warning and understand that if they do not join the retirement plan they may not expect to receive relief funds when they retire.

Generous Provision

What more could a pastor want or ask of his denomination than that? Surely, our fellow ministers would not intentionally demand that their brethren provide for their own retirement during the inactive years of their life and theirs too. Yet that is what is being asked by those pastors who refuse to join the annuity plan.

All that has been said about the Minister's Retirement Plan may with equal appropriateness be said about the Widow's Supplemental Annuity Plan. The pastor should be as solicitous about the provision for his widow in the event of his prior death as he is for his own provision for retirement in the event that he becomes inactive in his old age.

Pastors think it over, won't you? And investigate the generous provision which you may make for your own retirement and for your wife should she be left a widow, at such small cost.

Annuity Or Relief, Which?

Every Baptist preacher should ask himself the question, which he would prefer, in his old age, an annuity to which both he and his church and his denomination had contributed, or relief. Doubtless every preacher would prefer an annuity to relief and perhaps some would prefer to make other arrangements for their old age and depend upon neither an annuity nor relief.

However the best of private plans fails and there are not many preachers who can make adequate provision for their old age out of their comparatively low income. It follows inevitably that the great majority of Baptist preachers will be on relief of one kind or another unless they avail themselves of the opportunity of joining the retirement plan sponsored by our denomination and operated by the Relief and Annuity Board of Dallas, Texas.

No Bank Account?

A Kentucky preacher once made this remark before the Kentucky Baptist State Association: "When the Lord comes he will not catch me with a bank account." This preacher was opposed to any sort of saving plan by which he might provide for his years of inactivity. Therefore he gave away everything above a bare living and saved nothing. He did not believe in insurance or any other plan by which one might provide an income in his old age.

So when this preacher came to the end of his useful ministry and was forced to retire the people of his last pastorate had to support him and his family as well as the pastor who succeeded him. He was, therefore, on relief and by making no provision for himself he placed a double burden upon the church which felt duty bound to support him.

Kingdom Progress

W. M. U. Headquarters Building, Birmingham



The vice-presidents and executive secretaries and the resident members of the executive committee of the Woman's Missionary Union were in the auditorium of the new headquarters building, which we hope to make actually ours, soon.

How did we build so suddenly? We didn't. We are buying. Erecting a building now is next to impossible. Yet our work in the crowded offices at "1111" cannot be as efficient as we want it to be. We are grateful that a building, one that fits our needs and dreams, suddenly was available.

It is in the center of downtown Birmingham, near hotels, printer, post office, bus and railroad stations. It is only four years old. It has space and conveniences, a small auditorium, shipping rooms, the very thing we need. Several of your leaders remarked that the Lord must have had us in mind when

the building was erected, for it is so suited to Woman's Missionary Union. Presently on that busy corner the word "Missionary" will stand out, reminding passersby of the biggest business in the world, the only way to true peace.

No, it isn't paid for but you would not have wanted us to pass by this bargain. It would have seemed to reject the Lord's leading. So your state will join the others in sending in the rest of the money needed. Perhaps some women can send large gifts and the indebtedness will be quickly reduced. Meanwhile we will move in when the present occupants move out. That will turn a life insurance building into a building dealing with sending the message of life eternal, and Woman's Missionary Union will have a headquarters from which to serve you more promptly and more helpfully in every way. "Praise God from whom all blessings flow."

New Church Organized In Current River Association

The Shannon Mission, Current River Association, was organized into a church, Sunday, January 20. Dr. L. B. Golden, pastor of First Church, Corning, brought the message, "The New Testament Church." George Kester directed the song service, and H. W. Johnston, associational missionary, read the Church Covenant and Articles of Faith.

The new church adopted the name "Shannon Missionary Baptist Church," and voted to co-operate with the Current River Association, and the Arkansas and Southern Baptist Conventions. Paul Renard, a student at Southern College, Walnut Ridge, was called as pastor for half-time.

The mission was started six years ago by Missionary Johnston.

Pastoral Change

Charles A. Ward has resigned the pastorate at Pleasant Grove Church, Howell, to begin work at Desha Church.

During the time Pastor Ward served the Pleasant Grove Church, there were 27 baptisms and 15 other additions. A parsonage was constructed and payments on this home have been completed.

Dedicate New Building On First Anniversary

Gillett Church, Don Williams, supply pastor, started as a mission on February 11, 1950, observed their first anniversary by dedicating a new building. Dr. C. W. Caldwell, superintendent of missions, delivered the dedicatory sermon.

This service was the beginning of a revival with Evangelist E. O. Martindale, Fort Worth, Texas, bringing the messages, and Pastor Don Williams directing the song services.

February 18 was a record day for the church. The Sunday School with an enrolment of 106, reached an attendance of 109; Training Union with an enrolment of 76, had an attendance of 81.

First Church, Fordyce Has 70 Additions

Evangelist Angel Martinez was with the First Church, Fordyce, in revival services February 11-18. There were 70 additions to the church, 55 of whom came by baptism. From the first day of the revival the attendance was beyond the capacity of the auditorium. Pastor J. T. Elliff directed the music.

Joins First Church Staff Hot Springs



Adam Gebhardt

Mr. Adam Gebhardt Jr. recently came to First Church, Hot Springs, as associate pastor and minister of education and music. Mr. Gebhardt is an A. B. graduate of Carson-Newman College, Jefferson City, Tennessee, and is a candidate for the Bachelor of Divinity degree from Southwestern Seminary, Fort Worth, Texas. He has completed his resident work at the seminary and will receive the degree at the commencement exercises in the spring.

Mr. Gebhardt has served as youth leader and choir director of the Eastland Church, Nashville, Tennessee. He has also held the position of minister of music with First Church, Madison, and First Church, Lenoir City, Tennessee. He held student pastorates during his days in the seminary.

Mrs. Gebhardt is the former Mary Stokely of Newport, Tennessee. She also attended Carson-Newman College and Southwestern Seminary. The Gebhardt's have one child, James Gebhardt.

"Pay Day Some Day" Broadcast March 4

Pastor James G. Harris, Beech Street Church, Texarkana, announces that Dr. R. G. Lee's famous sermon, "Pay Day Someday," will be broadcast March 4, at 2:30 p. m. over KALT, Atlanta, Texas, 900 on the dial. This is a 10,000 watt station and can be heard 150 miles from Texarkana.



Listen to the
BAPTIST HOUR

Date: March 4

Speaker: Charles Wellborn

Subject:
"Sinking Sand"

Arkansas Stations:

- KTHS**, Hot Springs, 2:30 p. m.
- KENA**, Mena
- KXLR**, Little Rock, 12:15 p. m.
- KDRS**, Paragould, 1:30 p. m.
- KUOA**, Siloam Springs, 4:30 p. m.

Southern Baptist Press Association



Southern Baptist Press Association meeting in Tampa, Florida, February 13-15.

By the Editor

One of the most important meetings of the year for the editor of a Baptist State Paper is the meeting of the Southern Baptist Press Association. The Association is composed of the editors of Southern Baptist state papers, and the editor of *The Commission*, the editor of the *Home Mission Journal*, and Mr. Porter

Routh of the Sunday School Board.

The recent meeting was held in Tampa, Florida, February 13-15. The meeting was well attended and the program constructive and inspiring. Dr. John Drewry, head of the Henry W. Grady School of Journalism of the University of Georgia, delivered five lectures on journalism. Dr. Drewry is an authority in this field and his lectures were received



Officers of Southern Baptist Press Association, reading left to right: A. L. Goodrich, Mississippi, retiring president; L. L. Carpenter, North Carolina, president; Orbie Clem, Kansas, secretary.

enthusiastically by the editors.

L. L. Carpenter, editor of the *Biblical Recorder*, North Carolina, was elected president of the association; W. Barry Garrett, editor of the *Arizona Baptist Beacon*, Arizona, was elected vice-president; and Aubrey Clem, editor of *Kansas Southern Baptist Beams*, Kansas, was elected secretary-treasurer. The 1952 meeting will be held in New Orleans, Louisiana.

Southern Baptist Growth in California

The story of Southern Baptist work in California is a thrilling one. A summary of the accomplishments during the past five years during the leadership of Dr. A. F. Crittendon as Executive Secretary-Treasurer of the Southern Baptist General Convention of California was published in the *California Southern Baptist*, February 8, and written by Editor Floyd Looney.

Dr. Crittendon became Executive Secretary-Treasurer in June, 1945. At that time there were ninety small churches with a total membership of slightly less than 5,000. Since that time the number of churches has increased more than 300 per cent and the total membership has increased approximately 600 per cent.

Five and a half years ago the annual budget of the State Convention of California was \$30,000. This amount included the Cooperative Program gifts, gifts from the Sunday School Board, the Home Mission Board, and special state mission offerings, and other funds collected from various sources. In 1950 Southern Baptists of California gave \$100,000 through the Cooperative Program and total receipts in the Executive-Secretary's office amounted to a quarter of a million dollars.

During the same period there has been a corresponding growth in the Sunday School, Training Union, and W. M. U. work. The circulation of the state paper, the *California Southern Baptist*, has increased from 1,000 to 8,000.

When Dr. Crittendon took office in 1945 the entire staff of the state organization consisted of two office secretaries, a W. M. U. executive secretary, a secretary of the departments of Sunday School, Training Union, Brotherhood, and student work combined, a part-time editor of the paper, and two rural missionaries. Whereas, at the present time there are a total of 36 people employed, including 12 general missionaries, 13 student missionaries, and 11 other workers. Also headquarters property located at 1605 M Street, Fresno, California, has been purchased and approximately half of the purchase price, \$20,000, has been paid, and extensive improvements on the property have been made.

Dr. Crittendon came to the secretaryship of the California State Convention from the pastorate of First Church, Ponca City, Oklahoma. He resigned as secretary the latter part of 1950.

Dr. S. G. Posey succeeds Dr. Crittendon as Executive Secretary-Treasurer of the Baptist State Convention of California. Formerly Dr. Posey was head of the department of Religious Education of the Golden Gate Seminary, and president of the Southern Baptist General Convention of California.

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Worker Available

W. P. Horn, Route 1, Seminole, Oklahoma, a Baptist minister, is available for revival meetings, associational missionary, or the pastorate.

Brotherhoods Pass 5,000 Mark

By LAWSON H. COOKE

Southern Baptists everywhere will be pleased with the progress the Brotherhood movement made last year.

At the "close of business" December 31, 1950, there were 5,076 churches with functioning Brotherhoods, and the enrolment in these Brotherhoods was 167,744 men. This represents an increase over 1949 of twenty-five per cent in Brotherhood organizations, and approximately eighteen per cent in enrolment.

These Brotherhoods are to be found in all types of churches—city, town, village, and country churches; in churches with fewer than one hundred members, and in churches with memberships up in the thousands.

The spiritual power of 167,000 men organized in more than five thousand churches is beyond the reach of the imagination. And it is even more significant and dynamic when we understand that the sole purpose of these men is to promote the whole program of their churches and of the denomination.

There is rapidly developing among Southern Baptist laymen an enormous evangelistic movement unprecedented in Christian history.

Baptist Highlights for 1950

By PORTER ROUTH

Final tabulation of data received from the 976 associations in the 22 states affiliated with the Southern Baptist Convention was released this week by the Department of Survey, Statistics and Information of the Baptist Sunday School Board.

A total of 27,788 churches was reported, a gain of 503 during the year.

Membership climbed past the 7 million mark to reach 7,079,889, a gain of 318,624, or 4.7 per cent. A record number of 376,085 baptisms was reported, compared with 334,892 in 1949. The number of churches reporting at least one baptism also increased, with 23,629, a gain of 1,064 over 1949.

Sunday school enrolment climbed 8.2 per cent to reach 5,024,553. The number of churches reporting Training Unions gained 1,385 to make the total 15,835. The enrolment climbed 205,757 to reach 1,441,195.

Churches with W. M. U. organizations gained 982 to reach 15,835, with a record enrolment of 1,033,479. There are now 5,076 churches reporting 167,744 enrolled in Brotherhoods.

Value of church property gained \$97,010,177 to reach \$645,371,741, and the number of churches with property gained 510 to make a total of 26,399. Despite the increased building, debt on Southern Baptist churches increased only \$2,332,882. Only 6,023 of the churches reported any debt, a total of \$51,582,307.

Total gifts for all causes gained 10.6 per cent to reach \$197,242,014, \$27.86 per capita. This compared with \$26.38 per capita in 1949.

Out of the total gifts, gifts to missions and benevolences amounted to \$33,402,124, a gain of 6.7 per cent for the year.

It was also encouraging to note that more churches reported pastors. A total of 25,093 of the churches had pastors when the annual reports were made. This compares with 23,988 in 1949, a gain of 1,105 during the year.

And the congregations took note of the increased cost of living. The average salary paid the pastors climbed 8.5 per cent during the year.

★★★ Christian Horizons ★★★

By Religious News Service

Hiroshima Pastor Offers Senate Prayer

Guest chaplain at a session of the United States Senate was Kiyoshi Tanimoto, a survivor of the atomic bombing of Hiroshima, Japan. Mr. Tanimoto is pastor of Naregawa Christian church in that city.

He is the first Japanese clergyman upon whom this honor has been bestowed since the end of the war and one of the few foreign clergymen upon whom it has ever been conferred.

Mr. Tanimoto offered thanks to God for American generosity to Japan after the end of hostilities. It was Christian generosity, he said, which halted "the ravages of postwar conditions which would have been greater than the destruction of war itself."

"We thank Thee," he prayed, "for America's great spiritual heritage expressed so beautifully in her sacrificial rehabilitation of human life throughout the war-torn countries."

His prayer so moved members of the Senate that Senator A. Willis Robertson (D.-Va.) rose to declare, "I was inspired by the fact that a man whom we tried to kill with an atomic bomb came on the floor of the Senate and offered a prayer to the same God we worship, thanking Him for America's great spiritual heritage, and asking Him to bless every member of this Senate."

"The atomic bomb did not kill him. It did not break his will. So, Mr. President, I could not help but feel that if a miracle like that could be worked in his heart, it might be possible that a power stronger than the atomic bomb will rend the Iron Curtain behind which millions of misinformed people look upon us as enemies bent upon their destruction."

Senator Robertson said that Mr. Tanimoto's prayer reminded him of the historic words of Woodrow Wilson: "To conquer with arms is to make only a temporary conquest; to conquer the world by earning its respect is a permanent conquest."

Ford Fund Gives Million

A \$1,000,000 gift from the Ford Motor Company Fund was announced in New York City by the National Conference of Christians and Jews.

The gift will be used specifically by the National Conference to erect its own headquarters building in the United Nations area. It includes the plot of ground on which the building will be constructed, the cost of erecting the structure and maintenance for a period of some 20 years.

Preliminary plans of the architects call for a two-story building of limestone exterior and facade designed along semi-modern lines. The main entrance doors will be in bronze. It is expected that the building will be ready for occupancy within a year. It will have 29,000 square feet of actual working floor space.

The building will be near United Nations headquarters and directly opposite the new headquarters of the Carnegie Endowment for International Peace.

In addition to housing the headquarters of the National Conference of Christians and Jews, the building also will provide space for Religious News Service, which was created by the National Conference.

Housewife Sentenced in Church Lottery Test Case

A 35-year-old Roman Catholic housewife was given a 30-day suspended sentence by Judge Cecil C. Curry, Miami, Florida, in what was regarded as a test case to halt charity and church raffles and bingos under any guise.

Mrs. Bessie O. Pope was the latest church worker apprehended in a drastic drive against all forms of illegal gambling in Dade County. The campaign was launched by the Greater Miami Crime Commission, religious and civic organizations, grand juries, the Kefauver Senatorial investigating committee and a new crusading sheriff.

Mrs. Pope set up an ironing board in front of the entrance to the Dade County tax license office and solicited 25-cent donations to the Catholic Daughters of America. For each "donation" a ticket was given for an automobile raffle in the Knights of Columbus Hall. She was arrested and charged by Miami police with selling lottery tickets.

The anti-gambling sheriff is Thomas J. Kelly, a past exalted ruler of the Elks, who had warned the local lodges that if they attempt to operate slot machines or other gambling devices he would confiscate them.

Mr. Kelly said his assignment is the toughest he ever has held outside of war combat. He promised to enforce the law strictly and to the best of his ability whether he agrees with all the regulations or not.

Resolution Expresses Friendship for Russians

A bi-partisan group of Senators from the three major faiths have introduced a resolution expressing friendship for the Russian people.

Senator Brien McMahon (D.-Conn.) led the group of 22 Senators introducing the resolution in the Senate. Rep. Abraham A. Ribicoff (D.-Conn.) introduced a companion resolution in the House.

The resolution affirmed that the goal of the American people "is now, and ever has been, a just and lasting peace."

"The deepest wish of our nation," it said, "is to join with all other nations in preserving the dignity of man, and in observing those moral principles which alone lend meaning to his existence."

"The American people desire neither war with the Soviet Union nor the terrible consequences of such a war. Although they are firmly determined to defend their freedom and security, the American people welcome all honorable efforts to compose the differences standing between them and the Soviet government."

New Perkins Theology School Dedicated

Southern Methodist University's new \$3,500,000 Perkins School of Theology was dedicated at ceremonies in Dallas, Texas.

During the ceremonies it was disclosed that Mr. and Mrs. Joe J. Perkins of Wichita Falls, Texas, who have contributed at least \$2,000,000 for six of the seven buildings in the quadrangle, also have endowed the seminary with approximately \$3,000,000.

A Smile or Two

Neighbor: "When is your sister thinking of getting married?"

Little Brother: "Constantly."

"Mother goes to the Methodist church," said a little girl.

"And isn't your father of the same denomination, dear?"

"I don't know zactly what daddy is: he don't go to church with mother. Uncle Robert said daddy must be a Seven Day Absentist."

"Good evening, my young friend," the preacher said solemnly, "do you ever attend a place of worship?"

"Yes, indeed Sir: regularly, every Sunday night," replied the young fellow with a smile — "I'm on my way to see her now."

An Easterner was being driven by a rancher over a blistering and almost barren stretch of West Texas when a gaudy bird, new to him, scurried in front of them. The Easterner asked what it was.

"That is a bird of paradise," proudly said the rancher.

The stranger rode on in silence for awhile and then said, "Pretty long way from home, isn't it?"

Dazed Motorist (regaining consciousness)— I had the right of way.

Bystander—Yeah, but he had a truck.

Two little boys were so disorderly in school that their teacher ordered them to remain after hours and write their names 500 times. Some fifteen minutes later one of them burst out in anger and sorrow and between sobs said: "Taint fair! His name's Nye and mine's Featherstone."

"Half the Legislature Are Crooks!" ran a glaring headline.

A retraction in full was demanded of the editor.

Next afternoon the headline read:

"Half the Legislature Are Not Crooks!"

The young lady smiled sweetly at the waiting line as she daintily stepped into the phone booth.

"Don't fret," she said. "I won't be long. I just want to hang up on him."

Usher (to cool, dignified lady): "Are you a friend of the groom?"

The Lady: "Indeed, not! I'm the bride's mother."

"Dear teacher," wrote an indignant mother, "you must not whack my Tommy. He is a delicate child and isn't used to it. We never hit him at home except in self defense."

MacGuire: "I didn't see you in church last Sunday."

Hayes: "I know you didn't. I was taking up the collection."

Driving in a dense fog, a motorist followed the tail light ahead of him, free from worry. Suddenly the car ahead stopped and he crashed into the rear bumper.

"Hey," he shouted indignantly to the man ahead, "why don't you put out your hand when you're going to stop?"

"Why should I?" came the casual reply. "I'm in my own garage."

Southern Baptists and Social Security

By WALTER R. ALEXANDER, *Executive Secretary*

Relief and Annuity Board

Article Number Four

Three articles have already appeared in this series. In this one, we need to give careful thought to one paragraph in the Executive Committee's Nashville statement. We have already expressed appreciation for it, and here and now do so again. I refer to the paragraph:

"We respectfully urge all institutions and agencies that may participate in the Social Security Plan to continue their participation in the Relief and Annuity Board's retirement plans."

In other words, they urged such participants to make the benefits payable under Federal Social Security supplemental to those payable to members of the retirement plans already being operated by the Relief and Annuity Board, rather than as a substitute for them.

Supplemental To

It should be known to all concerned that the Congress and the Social Security Board have never looked upon benefits offered under Federal Social Security as sufficient in themselves. The term they have consistently used is "floor of protection." Thus, industry has always been urged to provide additional benefits by way of pension and retirement programs. Social Security benefits can never be large on the present participation basis (that is, 1½ per cent of the salary of the employee, matched by a like amount from the employer), and that basis will rise but slowly for some years in the future. Then, too, the benefits are proportionately smaller as the monthly salary figure increases, and are wholly inadequate for all in the higher salaried brackets. Retirement plans such as those operated by the Relief and Annuity Board may well constitute, therefore, the super-structure of the "House of Security" when the benefits of Federal Social Security lay the floor of protection.

Some institutions among Southern Baptists are seriously considering entering Social Security, fully intending to continue their participation in the plans of their denominational Board. If participation in both plans can be maintained through the years, the employees of such groups will have something really worthwhile to anticipate as old age pensions: a worthy retirement under the plan of the denominational Board, and a supplemental old age pension from the Federal Government.

But we must face the fact that economic conditions can well arise in this country making it practically impossible for salaried people to remain dues-paying members of both plans. In such a situation, they would find themselves compelled to carry what offers them less benefits in the end, therefore forced to drop their coverage with their denominational Board, although that is of greater value to them.

This is the unforeseen at present, but quite likely to become an actuality at some date in the future, to the disappointment and financial loss of many such individuals.

Substitute For

One senior college has already entered Social Security and served notice upon the denominational Board that they wish to terminate their retirement plan with the Board at an early date. They have been very careful to say there has been no dissatisfaction

with the plan the denominational Board has operated for them for some years past. They expressed their deep regret at the necessity for such termination, stating the institution was unable financially to carry both. Thus, we have our first concrete case of "substitution for" rather than "supplemental to."

Such action may prove a financial blessing to some few in their employ, but automatically means greatly reduced age annuities for the majority of them to anticipate. The participation basis of the plan was 5 per cent—5 per cent. Thus, 10 per cent of the individual's salary was going into the plan each year to create retirement annuities. This, they have exchanged for Social Security, with a present 1½ per cent—1½ per cent basis of participation, a total of only 3 per cent of the individual's salary paid toward the creation of old age pensions. The institution will be put to less expense than heretofore. So will the individual. But the retirement annuities will be pitifully small as compared with what these individuals would have received under the plan carried with the denominational Board.

One vital matter needs to be mentioned here. If a choice is made between the retirement plans of the denominational Board and Federal Social Security, in favor of the latter, some of the denominational plans will be seriously jeopardized. This is particularly true of the Baptist Boards Employees Retirement Plan. It is a group plan, requiring the steady influx of new members through the years in order to pay the liberal benefits it promises. Such influx of new life would cease, as all new employees would be compelled to participate under Federal Social Security. This could well mean, after the lapse of ten or fifteen years, a situation that would call for vast denominational subsidies because of such loss incurred.

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Bi-lingual U.N. Hymnal Issued in Korea

A bi-lingual United Nations hymnal for use in joint worship services by American and Korean troops has been issued by the United Nations Command in Korea.

The hymnal, containing familiar Christian hymns, has the Korean text on one page and English on the other. It was prepared by Chaplain (Colonel) Ivan L. Bennett, who has been designated by General Douglas MacArthur as United Nations Chaplain in Korea.

In a foreword to the hymnal, General MacArthur declared: "No race or nation or creed can claim the authors and composers of these hymns, for here is the language of unshackled spirits, the voice of God's freemen in the sanctuary."

"Hymnody constitutes an important part of our religious heritage," he added, "and reflects the struggles of mankind for the freedom of mind and body and spirit."

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Baptist Hour Fan Mail

A man writes from a Florida hospital: "The Lord provides! When I got your letter I got two letters from the postman. I read yours first and wanted to send you some money but didn't know how. But I opened the second letter and in it was \$2 from my sister, and I sat right up in my bed and am sending you \$1."

News From Baptist Press

Baptists Erect Buildings Valued at 97 Millions

Approximately \$97,000,000 was spent by Southern Baptists during 1950 for construction, expansion, and improvement of church properties, according to W. A. Harrell, secretary of the department of Architecture of the Baptist Sunday School Board. The information was based on the annual report of Porter Routh. The report from Routh showed the value of church property to have increased from \$548,261,564 in 1949 to \$645,271,741 in 1950, a gain of \$97,010,177.

Harrell warned that high cost, scarcity of materials, and possible stiffening of priorities "raise a serious question" for the future.

"So far churches are in the clear under national production authority provisions for religious and educational building," he said. "Whether these provisions will be tightened as they were in World War II we do not know yet."

He urged that churches with construction plans already made move ahead with actual building as rapidly as possible, and that others studying possible expansion complete specific plans at an early date.

Alaskan Lawyer Ordained To Ministry

Dr. Galen Hunt, lawyer and business man of Seward, Alaska, was licensed to preach by First Baptist Church, Juneau. Dr. Hunt has two earned doctor degrees, one in science and one in law. During the war he was legal advisor on the atomic bomb project. He became acquainted with the Baptists while engaged in business in Fairbanks where he attended First Church of which Orland Cary was pastor. He later became a regular attendant at the Alaska Baptist Convention. Dr. Hunt will organize and conduct the Resurrection Baptist Mission at Seward.

German Youth Situation Needs Attention of Churches

"The youth of Germany is probably the most pitiful lot of people in Germany today, even in comparison with the many refugees," according to Dr. Johannes Malthaner, a professor in the University of Oklahoma. Dr. Malthaner, who is also an ordained Baptist minister, reared and educated in Germany, has recently returned from a tour of his native land.

He also says, "There are more than 500,000 young people between the ages of 15 and 25 in western Germany alone who are unemployed. What is even worse they are without any family connection. They lived massed in barracks. Forty thousand of them move as vagabonds from town to town ready to steal or rob. It is a very pitiful situation. Our German Baptist churches try to help. The churches have small camps where they invite these young people for two-week retreats. The churches give the youth for the first time perhaps in their lives real sound Christian teaching, and the fellowship of other young Christian people."

"You can well understand how disillusioned, bitter, skeptical, and even distrustful those young men and women are who for ten years and more were under the constant indoctrination of the Nazis and then saw the terrible breakdown of their country, the defaulting of their leader. These young people are in a great danger for Germany and the world for they are without morals and high principles. They are ready to follow another unscrupulous leader."

Vital Christianity or Vigorous Communism?

By DR. M. RAY MCKAY

Yes, the question is correctly stated. These are the two antagonists between which our world must make its choice. Let me, therefore, call your attention to two startling facts. First, Communism is progressing much more rapidly in our world than is Christianity. That is the shocking truth. Communism as illustrated in its recent conquest of China is claiming the allegiance of the people of the world much more rapidly and extensively than is Christianity.

Second, even in Christian America more people are practicing the principles of Communism than of Christianity. I hope your mind will challenge this statement, and I will rejoice if you can prove it untrue. For the present, let it stand as the second thesis which we will examine.

In order that we may better understand our vigorous antagonist, let us consider the basic principles of Communism. The first principle of Karl Marx may be stated in a single sentence: "Man is what he eats." The economic and material are the goals of life. The stomach is god. If you improve a man's economic situation, you improve the man; therefore, the underlying purpose is to get gain.

Underlying Philosophy

The clash of Communism with Capitalism is a thing everywhere observed but not always understood. Let us look at the underlying philosophy. The Communist says that all the productivity of the world is the product of capital, raw materials, and labor. Each of these makes a certain contribution, but, notes the Communist, the laborer is never given more than the minimum requirements for existence. All of the profit of industry is retained by capital. Capital, therefore, constantly steals from labor. The capitalist possesses the material wealth which belongs to the laborer who produced it. A fault in logic creeps into the Communist argument at this point, for after he has admitted that productivity is the product of capital, raw materials, and labor, he now assumes that all the profit is the product of labor only and should, therefore, go to him who thus produced it. Since the capitalist has stolen from the laborer, it is easy to teach the laborer to hate the thief. Communism says to the common man: "That man has the wealth which belongs to you. Hate him, kill him, and get what is his." Thus we see that the basic motive in Communism is hate. This is carefully fanned into a flame by Communist leaders as a regular part of the Communistic program.

Violent Revolution

The method of Communism is violent revolution. It would seem to be a normal thing to murder the man whom you hate. Kill the opposition and appropriate his property. The thoughtful reader will observe immediately that the method and the motive are in harmony. They explain Communism's desire for chaotic conditions. The man who is to hate and kill will do so more effectively if his own situation is uncertain and uncomfortable. If he is hungry he will rebel more readily; if he is cold he will hate more deeply. Therefore, the condition of want and chaos is the best environment for Communistic conquest. Of course, if you were to go into the total philosophy of Communism you would discover that the leaders and teachers declare that the tensions of life between things as they are and

things as they ought to be are best resolved by strife and revolution, for out of the conflict there will arise a synthesis which is better than any of its component parts. If the method of revolution is continued, ultimately the goal of a classless society will be achieved, and all men will receive all the profit of all their work.

Dictatorial Power

Of course, in projecting the Communistic revolution it is necessary to have certain leaders with dictatorial powers. This is a temporary expedient, presumably, in order to carry forward the program of revolution. In reality the dictator is himself a man subject to the same motives of selfishness and hate and violence to which other men give way. Therefore, we can never be sure that the dictator will not operate according to principles he seeks to project. Instead of trying to benefit the worker, he may seek his own advantage.

The symbol of Communism is the sickle and the hammer. The sickle cuts down, the hammer beats to submission. These things are suitable symbols for the philosophy which we have just considered.

Transformation Through Love

Vital Christianity presents an amazing contrast in its underlying principles. Christianity declares that God is our Father. He has all the attributes of man's best and highest thinking. The purpose of Christianity as expressed by its founder is to serve, to give rather than to get. Jesus himself declared: "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." The method is a transformation through love. When Jesus met a violent maniac whom men had much difficulty in restraining, he restored the man to his right mind, and soon he sat as a disciple at Jesus' feet. That was always the method of the Master, to change the enemy into an ally by the transforming power of love. The symbol of Christianity is the cross. It was at first a thing of shame upon which a man stripped of his clothes was nailed and left to die, but Christ by the sacrifices of love on behalf of sinners who hated him transformed the cross into a glowing symbol of the victory of life and love over hate and death.

Situation Dangerous

Now this contrast in the basic principles of Communism and Christianity immediately makes clear why Communism is atheistic. By no possible reasoning could a man committed to material advantage as his primary purpose and to hate and murder as his motive and method to be a follower of one who died because he loved his enemies and wanted to do them good.

Out of the comparison also grows the increasing consciousness that the world situation is exceedingly dangerous. Let us consider the second thesis previously stated: Even in Christian America more people are practicing the principles of Communism than of Christianity. In your own life and in the life of the people you know, is the purpose to serve and give more determining than the purpose to get? Is forgiving love the motive by which America operates more frequently than hate and ill will? We need to examine ourselves and our followers carefully to see whether or not we are in danger of being over run by

Baptist Foundation Expresses Appreciation For Doctor Freeman

The Board of the Arkansas Baptist Foundation in a recent meeting expressed its "deep regret and disappointment" occasioned by the resignation of Dr. John D. Freeman as secretary of the Foundation. While the Board expressed its regret because of the resignation of Dr. Freeman, at the same time it recognized his state of health "which makes it inadvisable for him to engage in such travel and field work as seemed to be necessary in this department of our work."

With an expression of appreciation for the work that Dr. Freeman had done during his connection with the Foundation, the Board pledged to "pray for his health and continued service in the Lord's work."

Dr. Freeman became secretary of the Foundation in the summer of 1950 and had expected to continue in that capacity until he should retire from the active ministry. However when he discovered, by consultation with physicians, physical difficulties of which he was unaware, and upon the advice of these physicians, he resigned his position as secretary of the Foundation.

Immediately preceding his engagement with the Arkansas Baptist Foundation, Dr. Freeman was with the Home Mission Board as field representative in the department of Rural Church work. Among other denominational positions held by Dr. Freeman was State Secretary of Tennessee Baptist State Convention, editor of the *Baptist and Reflector of Tennessee*, and editor of the *Western Recorder of Kentucky*.

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Card of Thanks

By MRS. OTTO WHITTINGTON

The family of Dr. Otto Whittington desires to express their sincere thanks and appreciation to the many friends who have shown their love and appreciation with words of sympathy and in many other ways during these days of bereavement.

Words are inadequate to express the gratitude of our hearts for the tributes of esteem paid him by Arkansas Baptists. These lines are the last words he ever wrote: "As I near the crossing of Jordan's rolling tide I see the boatman coming from the other side."

God grant that we all may be as true to Christ and as sound in the Faith as he was.

the ideology of the enemies we fight long before the enemy himself arrives.

The Remedy

Now what is the remedy? In my judgment the remedy is the same thing that a wise football coach would determine for his team after a game in which the score went against him. The coach would say, "We must get down to fundamentals. We must understand the basic principles of the game. We depended on razzle dazzle while the opposition played ball."

Christ did not come into the world to make life easy; He came to make men great. He declared: "If any man will come after me, let him deny himself, take up his cross, and follow me." A Christian, according to Christ, says, "No," to himself, and, "Yes," to Christ; he operates according to the principle of the cross, and keeps in following touch with his Lord and Master. This is vital Christianity. This is the only force in modern life which can meet and master Communism.

Judged by principles, motives, and practices, are you a Communist or a Christian?

The Story of Betty

By C. E. BRYANT

This is the story of Betty, a Christian girl determined to get a Christian college education . . . and a group of Christian people who responded to the Lord's beckoning.

Betty agreed for me to write her story, because she is grateful that others helped her along the way. She hopes that its being told will encourage churches and individuals to set up scholarship funds or otherwise accept responsibility for the education of boys and girls like herself.

The Lord called Betty to Christian work and she knew she must prepare herself for maximum service. She chose Baylor University for her school, though it was almost 1,000 miles from her home.

Betty came to Baylor in the Fall of 1947. She had practically no money, but school officials agreed to help her if she could get enough from home to supplement their scholarship allowance. She promised, though it was a matter of faith instead of knowledge. She did not know where or how the money would come.

She waited tables to pay her board, and typed term themes and master's theses for fellow students for tuition and clothes money. There were times she could not find even stamp money in her purse. And there were times that tuition fees came due without her having any ability to meet them.

The folks in her church back home and folks who knew her in her Christian service (she is an ardent worker in the college church) at Baylor seldom let her down. Occasionally she signed notes to pay her way, and at other times there would be an unexpected job or perhaps some small gift to help her meet the obligation.

I talked with Betty a couple of months ago. It is her senior year in school. She was rejoicing that the Lord had helped her this far, but she confessed she was just about to the end of her resources. She was so near success, and yet the barrier seemed bigger than ever. So many expenses pile up for graduation!

Betty visited her family over the Christmas holidays, and she kept a big smile on her face when she attended services in the home church and participated in the Student Night services. She chatted happily with friends about her studies and her chums at Baylor.

But she returned to Baylor fearful that this was her last quarter of school. She prayed and she hoped that somewhere the tuition would come for that final term and graduation. But her purse was as empty as it had ever been and the extra duties of a senior student ruled out the possibility of much work.

It was yesterday that Betty almost shouted. She had a perfect right to do so. There was a call from the business office — which normally meant only bad news. But this time, the cashier told Betty she had received a letter about her and a check. It came from a deacon of her home church, who asked that the \$200 be applied to Betty's final tuition charge and her graduation expense.

Now, come May, Betty will be a college graduate . . . a wonderful Christian young woman polished and shined like a diamond for the Master's service.

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"He walked into a bar optimistically and left misty optically."—The Wingfoot Clan.

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No living person has ever seen Christ. All that people see of him are copies in you and me.—Theodore F. Adams.

New Testament Evangelism — The Appeal

By DR. B. V. FERGUSON

The type of appeal made is very important. It should be a clear cut and straight forward appeal to accept Christ.

Should people be urged to join the Church? Yes, for there is no place outside the Church for a saved person. There is no place in a Church for an unsaved person. Baptists who are worth a picayune will place their membership in the church immediately upon their arrival in a new community. Those who are converted will like Paul ask the question, "Lord, what wilt Thou have me to do?"

I have seen this trick pulled by some modern evangelists: when the invitation hymn was announced all the people were asked to bow their heads and the lost were asked to raise their hands, thereby indicating their acceptance of Christ. Then the evangelist says, "God bless you . . . God bless you . . . God sees you . . . I see you . . . God bless you . . ." When in reality there was not a lost person in the audience. This appeal is not only spurious but almost blasphemy.

There is but one appeal to be made to lost people. That is to renounce the world and come out from among them and follow the Lord. Jesus said, "If any man would be my disciple, let him deny himself, and take up his cross, and follow me." We have little faith in secret followers.

Only those who are called by the Lord can accept. The evangelist's message is to the lost. They either hear and heed or hear and deny. Following Christ in church membership is considered all too lightly. But we are not exhorted to get church members, but to get people saved. Saved people armed with the New Testament will not go wrong. They will join the church.

Baptists have the right appeal if they will stick to it. Our appeal is salvation by grace—and grace only.

"For by grace are ye saved through faith, and that not of yourselves; it is a gift of God; not of works lest any man should boast." This message is to be preached until Christ comes again.

One Preacher's Family

Who started that liabilus charge that the preacher's children are the "meanest" children in the community? This charge has been refuted a thousand times by the children of ministers, who are the most loyal Christian men and women in the churches today.

Take one preacher's family, for instance, that of Missionary W. O. Taylor of Ozark. Recently Mr. and Mrs. Taylor had the pleasure of witnessing the ordination of one of their sons, Professor Taylor, teacher of history in the Little Rock Junior College, as a deacon of the First Church, Little Rock. Another son, James Taylor, an insurance inspector for the Retail Credit Company, is an active member of the Pulaski Heights Church in Little Rock.

But that is just the beginning of the story of the Taylor children of whom there are eight. Jack, the youngest son, has surrendered his life for full time Christian service and is a senior at Ouachita. Two daughters are also in Ouachita; Billie is majoring in music and expects to sing her way into the hearts of the people; Sammie is majoring in Domestic Science.

Ira is a journalist and is now in the University of Paris, France. The oldest daughter, Mrs. Glenn Packer is a house wife and County Health nurse in Mississippi. The other daughter, Mrs. Cletus Rose, lives in St. Louis, and in addition to being a housewife and mother of two boys, is the head of her department in one of St. Louis' large department stores.

All eight children are Christians and active workers in Baptist churches where they live. All the Taylor children have attended Baptist schools in Arkansas and have a total of 127 years of schooling to their credit as of this date with good prospects that the total will climb to 150 years before they all call it "quits."

Mr. Taylor has a record of 20 years as associational missionary in Arkansas.

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Puzzling

It's very strange that rain on Sunday Seems so much wetter than on Monday; And weekday pains that we ignore, On Sundays seem to hurt much more, 'Till we decide to stay in bed, When we should go to church instead.

—Alfred L. Tooke

Dr. Wm. L. Wallace Died February 10

A cablegram from Dr. Baker James Cauthen in Hong Kong reports information from Wuchow stating that Dr. William L. Wallace died February 10 and was buried in the Christian cemetery on February 12. As yet no details as to the immediate cause of his death are available.

Operation Prayer Lift

Dr. Jack B. Fellows, professor at Central Baptist Seminary, Kansas City, Kansas, has planned a 7,000 mile flight to Japan and Korea. Dr. Fellows wishes to carry with him letters from the folk at home in a project he originated entitled "Operation Prayer Lift." Dr. Fellows says that he will be glad to take as many as 10,000 letters and distribute them to the wounded men in the hospitals in Japan and Korea.

The letters should not be addressed to any individual and he suggests salutations such as these, "Greetings from America," "From a friend at home," "To a fellow American," or any other salutation that the writer may choose.

The letters should be newsy, detailing events at home, personal interest stories, information concerning recreational activities, church or school activities, or any information which would bring happiness and satisfaction to the Armed Service personnel.

The letters are to be addressed to "Operation Prayer Lift" Box 00, General Post Office, Kansas City 10, Missouri. Letters should be written on thin, air mail stationery and those arriving after Dr. Fellows leaves will follow him by air mail.

On the trip, Dr. Fellows will take pictures and make sound recordings of recreation projects and related activities, in order to have first-hand information. All material will be edited and put into sound films for use in training work on his return.

Each summer Dr. Fellows directs a conference on Christian recreation at Ridgecrest, and he expects to use the material gathered on this trip at Ridgecrest next summer.

Dr. Fellows will be accompanied by John Louis Brown, a student at the seminary.

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Courage is the overcoming of fear.

Beech Street Church Enters New Sanctuary



The beautiful reconstructed sanctuary of the Beech Street Church, Texarkana, was opened for worship Sunday morning, February 4, with a capacity crowd in attendance. Special features of the services of the day were the sermon by Pastor James G. Harris on the subject, "The Church of the Open Door;" music by the church choir, under the direction of Dr. Warren Angell, Oklahoma Baptist University, using the anthem "Open the Gates of the Temple" as the call to worship; and the baptismal service at the evening hour.

The complete rebuilding of the church began the first of June when the entire interior was stripped, leaving only the walls as a shell hiding the new work going on inside. All partitions were removed and excavation work began on the new basement where the adult department is now located.

Steel and concrete went into the new construction, the seating arrangement of the church was changed, and a balcony reaching across three sides of the new sanctuary was constructed. The seating capacity was thus increased from 500 to 1,100.

Comfortable new pews of walnut and white are completed with wine velvet airfoam cushions.

The walls are tinted a soft rose hue, and a circular stained glass window is placed high in the baptistry to reflect rose and blue light and carry out the color scheme of rose in the carpet and walls.

The arch formed baptistry of white has a glass front. Organ grills painted bronze flank the baptistry which is above the choir loft. The finishing touch will be a new \$30,000 pipe organ which has not yet arrived.

Cove lighting is used in the sanctuary.

The total estimated cost of the new construction work and the re-

decorating is approximately \$240,000.

Special services were held throughout the week following the opening of the new sanctuary on Sunday. On Monday night, Dr. R. G. Lee was guest preacher and delivered his famous sermon, "Pay Day Someday."

On Tuesday night a church wide supper was served following which a visitation crusade was conducted. The Lord's Supper was administered on Wednesday evening. The guest speaker for Thursday evening was Dr. Carl Bates, pastor of First Church, Amarillo, Texas, and the former pastor of First Church, Texarkana. Friday through Sunday, Youth Revival services were under the direction of Jackie Robinson and Frank Boggs.

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He Gives Grace To Do Without

"My heart rejoices in God's will,
'Tis ever best—I do not doubt;
He may not give me what I ask,
But gives the grace to do
without.

I blindly ask for what I crave,
With haughty heart and will
so stout;
He oft denies me what I seek,
But gives me grace to do
without.

He makes me love the way he
leads,
And every fear is put to rout;
When with my fondest wish
denied,
He gives me grace to do
without.

O blessed, hallowed will of God,
To it I bow with heart devout;
I will abide in all God's will
His way is best, I do not doubt;

He may not give me what I ask,
But gives me grace to do
without."

—Baptist Bulletin

Two Days Tour

By DR. C. W. CALDWELL
Superintendent of Missions

Two days were spent recently on a tour fulfilling promises to visit pastors and missionaries to talk with them about some building, and mission programs. Usually, I drive at high speed trying to get to a place on scheduled time, but on this trip I had no definite time to be at any place. How different it is not to be rushed and have time to stop for a friendly visit with pastors along the way.

In Judsonia, Pastor Bob McMillian showed me through the building which has been constructed during his brief ministry with that fine church. It is a beauty and standing there by the highway is a silent testimony to the traveling public of the courageous spirit manifested by the Baptists of Judsonia.

We missed pastor V. E. DeFreece in Bald Knob, but saw the work being done in completing some of the rooms in the educational part of their new building. This is another new church house and was constructed during the pastorate of C. S. Maynard. DeFreece went to the Bald Knob Church from the Immanuel Church, Newport. The reports are that he has begun in a fine way.

A brief stop was made in Pleasant Plains to see the progress being made on the new church. This is a church which is taking on new life under the leadership of the associational missionary, Coy Sims. The church has voted to move from about a mile in the country to a nice location in town. Some material is on the ground and foundation laid for the new structure.

At Banner we found pastor Garland and his family happily situated in the pastor's home where they serve the Banner Church full time. The anticipated building program is at a standstill at present.

A stop at Concord for a short visit with Pastor Downs and Deacon Sullivan revealed a happy situation with pastor and people. Downs formerly was pastor at Desha.

It was a pleasure to be in the prayer service in First Church, Batesville, and to spend the night with Pastor Joe Shaver. There were 96 people present for the prayer service. The pastor is teaching the book of Revelation.

I like to visit in Melbourne. Pastor Brewer and wife are a fine couple. She knows how to make that middle-of-the-morning coffee. They are happy in their work and the progress being made.

A few minutes visit with Missionary Steward brought joy to my heart as he told of the work in Rocky Bayou Association.

Salem is pastorless, but I had some pleasant contacts with several deacons and learned that the

church is about ready to call a very fine man. While there, I was the dinner guest of Oscar Ellis in fellowship with Missionary Dugger. Many churches in that association are pastorless. Pray that they may soon find a man for each field.

A stop at First Church, Mountain Home, found Pastor Stark in his study. He is leading his church in a great way and is a great believer in the whole Baptist program. A new church is under construction.

About two hours were spent in Cotter in conference with Pastor Funderburk and Missionary Crigger. They work together like Christians ought. Their association has gone on record discouraging aid on pastors' salaries. So many churches in their association were asking for aid that "it is embarrassing" they said.

Over at Harrison, Pastor Griever chatted with me while I ate supper. We are planning a great Associational Simultaneous Crusade for Boone County in April. The pastors are already praying with broken hearts for a great revival.

Negro Leadership Conference

The Leadership Conference for Negro pastors and church leaders at Morris-Booker Memorial College, Dermott, went beyond all expectations, both in attendance and interest. The total registration was 372, with about two-thirds of the number from outside Dermott. They were there from Fort Smith, Morrilton, Forrest City, West Memphis, Helena, Smackover, and many other places throughout the state.

In the pastors' conferences, there was discussion of: Plan of Salvation, Church Ordinances, Church Officers, Pastor and his work, Teaching and Training the people, Financing the work, and Pastoral Problems.

Gwendoline Luster, our Negro woman missionary, was really on the job leading the women in their conferences. She had the assistance of Mr. Keck, Fort Smith, Mrs. Bobo, and Mrs. Short of Pine Bluff. From every indication they had a great time discussing the many phases of women's work in the churches.

The white pastors on the program were: Lowell Matheny, Hamburg; Allen McCury, Dermott; Edd McDonald, Dermott; Theo T. James, McGehee; S. D. Davis, Pine Bluff; Lucien E. Coleman, and C. W. Caldwell, Little Rock.

Many expressed deep appreciation for what our Mission Department has done in sponsoring such a conference. "We have had conferences before," they said, "but never have we had anything like this."

IMPORTANT ANNOUNCEMENT

(post in your church)

MARCH 11

is

PRE-CONVENTION TRAINING UNION ATTENDANCE NIGHT

YOUR GOAL

is



(Which is the Training Union enrolment
you reported last fall)

All Training Unions that reach their goals and notify the State Training Union Director, 212 Baptist Building, Little Rock, NOT LATER THAN TUESDAY, MARCH 13, will have their names printed on the 24-page State Training Union Convention Program. State Training Union Convention meets Friday and Saturday, March 16-17, at El Dorado, Arkansas.

The enrollment of each Union will be its goal for Sunday night, March 11. The regular attenders should visit, phone, write and VISIT other members, plus a number of prospects and reach the goal, March 11!

Welcome to El Dorado

Sam C. Reeves, Host Pastor to the 1951 sessions of the Arkansas Baptist State Training Union Convention.

Let me extend a cordial welcome to Arkansas Baptists to come to El Dorado during the time of our 1951 State Training Union Convention. Baptists from our eight churches in El Dorado and the nearly forty churches in Liberty Association promise to go all out in making you comfortable. Our glad hand will be out and welcome will be written on our door mats. Some of our door mats will be in front of improvised quarters, but we promise you comfort and convenience.

What do we have to offer way off center in this corner of Arkansas? You will see how Baptists in Liberty Association work together to make this the best functioning association in our Wonder State. You will discover the secret of our running away with the attendance banner on "M" Night each year. Here we have found what DeSoto was looking for when he sought for "The Guilded One." You can see forests of oil derricks

pouring out liquid gold and be shown through great oil refineries turning out hundreds of products so vital to our national defense. El Dorado is the Center of our state's largest industry.

We welcome you to El Dorado for the State Training Union Convention.

—000—

Mrs. Edgar Williamson With Gurdon Church

During the week of January 29, February 2, the Beech Street Church, Gurdon, had the services of Mrs. Edgar Williamson who inaugurated a Cradle Roll department and led the Beginner and Nursery workers in special conferences. In spite of the coldest weather the workers in these departments were faithful to the Lord's work. The Beginner and Nursery departments were one hundred per cent in enrolment, and there were eight enrolled in the new Cradle Roll department. Icy roads and near zero temperatures did not stop these workers.

Dale McCoy is pastor; Mr. C. Morris, Sunday school superintendent.

Religious Education Department

EDGAR WILLIAMSON, DIRECTOR

Have A Summer Music School

1. Do you want better music leadership?

Have A Summer Music School

2. Does your congregational singing seem dull?

Have A Summer Music School

3. Is your church short of song leaders and pianists?

Have A Summer Music School

4. Do you wish to know more about hymns and their writers?

Have A Summer Music School

5. Would you like to enlist more young people in the work of the church?

Have A Summer Music School

6. Could you use more accompanists in your Sunday school departments?

Have A Summer Music School

7. Is your Training Union lacking in musical interest?

Have A Summer Music School

YOU CAN HAVE A SUMMER MUSIC SCHOOL

Now Is the Time To Schedule Your Summer Music School

Choose a suitable date for churchwide participation — preferably two weeks. Write Mrs. B. W. Nininger, State Music Director, 212 Baptist Building, for one or more workers.

Enlist the entire church family to support the school.

Publicize the school for weeks in advance.

Take a Music Survey (cards may be obtained by writing to Department of Religious Education.

What Is Done In A Summer Music Camp

Morning classes daily for Primaries, Juniors and Intermediates in Rudiments, Hymn Stories, Rhythm Studies and Singing. Evening classes daily for Young People and Adults in Music Fundamentals, Conducting, Accompanying, Hymn Interpretation and Choir Training.

Cost Of Summer Music Schools

Since the associate music workers receive no salary from the Co-operative Program it is necessary that the church served take care of their travel expense, entertainment and minimum honorarium of \$35 a week.

—000—

Tri-County Association Hymn-Sing

The First Church, Parkin, was host to the regular Quarterly Hymn-sing of Tri-County Association on Sunday afternoon, January 28. According to James Birkhead, Association Music Director, who was in charge of the service, in spite of inclement weather there was a good crowd and wonderful spirit. Eleven churches were represented and ten pastors were present.

Figures to Inspire

Sunday, February 18, 1951

Little Rock, Immanuel	1344	388	5
Including Missions	1546	432	9
Fort Smith, First	919	686	24
Including Missions	1046	748	
El Dorado, First	916	188	4
Including Missions	982	228	
No. Little Rock,			
Baring Cross	896	347	1
Including Missions	1046	443	
Little Rock, Second	770	184	3
Pine Bluff, Southside	687	274	1
Including Missions	710	297	
Pine Bluff, First	662	177	
El Dorado, Immanuel	617	258	1
Including Missions	669	298	
Camden, First	576	143	5
Including Missions	838	361	
Fordyce, First	565	226	15
Magnolia, Central	548	203	1
Including Mission	619		
El Dorado, Second	545	213	2
Crossett, First	541	215	2
Little Rock,			
Baptist Tabernacle	500	169	
Forrest City, First	497	180	1
Including Mission	558	225	
Paragould, First	489	194	5
Including Missions	736	374	
Little Rock,			
Gaines tSreet	482	278	6
Little Rock,			
Pulaski Heights	476	133	
Pine Bluff, Immanuel	454	198	
Hot Springs, Park Place	452	186	2
Hope, First	444	128	3
Texarkana, Beech Street	435	263	5
Jonesboro,			
Walnut Street	424	124	3
Smackover, First	396	125	
Little Rock,			
South Highland	394	134	2
Cullendale, First	374	144	1
El Dorado, West Side	365	116	
Conway, First	356	101	1
West Memphis, First	348	122	5
Including Mission	371		
Monticello, First	334	106	
Pine Bluff, Second	327	139	
Norphlet, First	318	197	2
Hamburg, First	315	122	
North Little Rock, First	300	99	1
Springdale, First	299	233	1
Including Mission	375		
Gurdon, Beech Street	281	151	
Siloam, First	276	223	
Rogers, First	273	125	
Fort Smith, Calvary	270	174	3
Paris, First	253	126	2
Including Mission	269		
Little Rock, Calvary	244	89	
Wynne	242	47	
Fort Smith, South Side	242	107	
Hot Springs, Piney	235	168	
Texarkana, Calvary	225	110	
Star City, First	216	47	
Little Rock, Hebron	215	115	
Mena, First	191	104	2
Little Rock,			
Reynolds Memorial	169		2
No. Little Rock, Bethany	165	71	
Little Rock, Ironton	149	155	
Jacksonville, Friendship	143	98	16
Springdale,			
Caudie Avenue	140	181	
Strong, First	134	40	
Warren, Immanuel	103	103	
Little Rock, Capitol Hill	103	65	
Gurdon, South Fork	67	78	
Fort Smith, North Side	73	50	1
Little Rock, Bethel	68		
No. Little Rock,			
Crystal Valley	66	53	
No. Little Rock, People's	59	40	1
Little Rock, Bellevue	55	47	
No. Little Rock,			
Cedar Heights	51	45	2
Monte Ne, First	43	55	2
Little Rock,	37	44	
Pilgrim's Rest,			

Wanted

Several copies of the 1951 Junior Memory Drill tract. If you have any of these tracts please send to Rev. Ralph W. Davis, 212 Baptist Building, Little Rock, immediately.

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

Conference Speaker

Mrs. B. Frank Belvin, who serves with her husband as missionary to the Indians of Oklahoma, will be one of the missionary speakers at the annual conference for Intermediate Girls Auxiliary members March 2-4.

The place of meeting is Petit Jean Mountain, near Morrilton. The group will be entertained at Hardison Hall, the lovely stone building which serves as dormitory and auditorium for visiting groups. Information was sent several weeks ago to all auxiliaries in the state, and an attendance of 200 is anticipated. Will members of the Intermediate Girls Auxiliary of your church be there?



Mrs. Frank Belvin

aries of three-fourths of the missionaries on the Home Mission fields are paid through this offering adds emphasis to its importance. This is a special season! May there come a new realization of the fact that "Missions Wait on Stewardship" — stewardship of life, of time, of talent, of money. **OBSERVE THE WEEK! ATTEND! PRAY! GIVE!**

Miss Hunt To Attend Annual Meeting

Miss Alma Hunt, Executive Secretary of Southern Woman's Missionary Union, will be one of the guest speakers at Arkansas' Annual W. M. U. Meeting to be held at Second Church, Little Rock, April 3-5. Any state is honored to have her as their guest, and Arkansas women accord her a hearty welcome.

Among the other out-of-state visitors will be Miss Martha Franks, missionary from China, Miss Minnie Landrum, missionary from Brazil; Mr. Lloyd Corder, Secretary of Direct Missions for the Home Mission Board; Miss Mary Christian, Book Consultant for the Sunday School Board and former W.M.U. Young People's Secretary in Arkansas.

Urge attendance by every Baptist woman!

The State-wide Y.W.A. Banquet is scheduled to be held at Second Church, Little Rock, the evening of April 3. And the State Federation of Business Woman's Circles will meet at the same place on the evening of the fourth. They, too, will have a banquet.

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Round Out That Brotherhood Organization

For a Brotherhood to function as a working group it must be organized. All officers and committees suggested by the Brotherhood Guide-Book should be selected. Officers and committee chairmen should be chosen with due regard to their ability to carry out their particular responsibilities. Committee members should be carefully selected. Every man ought to be placed where he can render his best and most effective service.

And then the work program of the Brotherhood should be set up. Every item of work should be charged to one of the committees. Reports on the progress of all the work of the Brotherhood should be made at every Brotherhood meeting.

Brotherhood meetings should be held often enough to keep the work program moving. The Brotherhood Department suggests weekly Brotherhood meetings, for the same reason that the Sunday Schools meet every week, and that the Training Union meets every week.

Remember that the three keys to Brotherhood success are: Complete organization, a worthy and comprehensive activities program, and good Brotherhood meetings.

Why not try it that way?

Brotherhood Tour—Second Series

The Second Series of Regional Brotherhood meetings was a distinct success, although the meeting scheduled for Harrison had to be postponed because of the sleet-storm in that vicinity.

A. S. Newman, Brotherhood Secretary of Louisiana, did an excellent job of assisting your Brotherhood Secretary on the Tour. So did Ralph D. Dodd, pastor of Tabernacle Church, Little Rock; and so did Harold A. Anderson of Heber Springs. Harold is serving as acting President of the Baptist Brotherhood of Arkansas.

The Third Series will be announced in the near future.

These regional gatherings of Baptist men are great occasions! The meetings are worthwhile, and the men enjoy them. The meetings produce results which help to make better men and better churches. That is their purpose.

Teaching the Guide-Book

At this writing a class of some 31 men is being taught the Bro-

therhood Guide-Book at Baring Cross Church, North Little Rock. Your Brotherhood Secretary is doing the teaching. The class is made up of men who are interested, and who are interesting men. We are giving thoughtful consideration to God's claims on His men; and to what Brotherhood is, and what Brotherhood does.

We suggest that the Guide-Book be taught in every church in Arkansas! The pastor can well be the teacher. Or your associational Brotherhood president can be drafted for the job. It will be with profit to your men, and to your church, if this book is taught them.

An Excellent Tract

An excellent free tract, "Brotherhood Activities for 1951," is available. Write your Brotherhood Office. This tract is especially helpful to associational Brotherhood officers in planning the quarterly Associational Brotherhood programs.

The tract sets out the four emphases of Brotherhood work for 1951, with a short development of each theme. The emphases are: Evangelism, Man and Boy Movement, The Cooperative Program, and Baptist Foundations.

If these emphases are given consideration at your associational Brotherhood meetings, it will help to integrate the whole program of Brotherhood endeavor throughout the Southland.

Write for a copy of this tract.

Two Important Functions

Two important functions of the associational Brotherhood are: (1) To hold a mass-meeting of the men of the association every quarter, getting there a good representation from every church in the association; and (2) To work toward the goal of establishing a Brotherhood in every church in the association.

Another function is to work to raise the level of work done by the Brotherhood in every church.

Another function is to work to raise the level of work done by the Brotherhood in every church.

Is your associational Brotherhood functioning in this manner?

—OO—

Sayings

The best preaching is uncomfortable preaching.

No church ever saved a community by quarreling among themselves.

Good Will Book Presented to Japanese By American Bible Society



A "Good Will Book" of signatures of Americans who are helping the American Bible Society provide Bibles for Japan has been presented to the Japan Bible Society at Public ceremonies in Tokyo. The inscription reads: "Presented to the people of Japan by Christian friends in America through the American Bible Society."

The huge 2-volume, 172-pound book, with pages 20 by 26 inches, was designed to tell in a dramatic way of the many Americans who want the people of Japan to know Christ.

Southern Baptist Convention leaders sign the Good Will Book pictured above indicating Baptists have helped the American Bible Society send 6 million Scripture volumes to Japan since V-J Day. The large 2-volume book, presented to the Japan Bible Society, contains signatures of 33,266 individual contributors and leaders of 31 denominations whose churches support the work of the American Bible Society.

Signing are: Dr. Baker James Cauthen, Richmond, Virginia, foreign mission secretary for the Orient; Dr. Robert G. Lee, Memphis, Tennessee, convention president; Dr. M. Theron Rankin, Richmond, Virginia, foreign mission executive secretary.

Balikpapan, Borneo, Indonesia

By DUKE K. McCALL

I drank a cup of java in Java and met the wild man of Borneo. By way of reaction, the 5 cent cup of coffee which costs 10 cents in my favorite restaurant in the U. S. A. is worth \$10 in comparison to the stuff you get in Djakarta. I was the wildest man in Borneo when I found that I had to spend the night there and would miss my connections in Manila.

The Indonesians have just gotten their freedom from the Dutch. Today they are celebrating with a big parade. I almost missed my plane trying to get around the miles of American equipment which lined the streets of the capitol. I never would have made it except for the little English-made taxi with the baggage tied on the rear bumper which squirted between the wheels of the big trucks and tanks like a cake of wet soap.

I hope we Americans are selling democracy as well as the equipment to defeat it. The United States Information Service had only 93 visitors the day I was there. The people in charge were very smart. On a three hundred guilder (\$20) deal they hooked me for one hundred guilders. It is assumed by all that an American tourist is a gold mine to be excavated by whoever can.

Generally the United States' effort to make friends in foreign lands takes the form of dealing with governments. We give (or "Lend" which means the same thing) money to the government. We treat government officials royally.

What we do not understand is the difference between our attitude toward our government and the attitude of most of the people in the world. Even in democratic lands the democracy is new while the relation of the governed and the governing is very old. For most of the people all that the introduction of democracy means is a change of words and the people

in power. Where an American thinks of the government as his friend, other people instinctively think of the government as an enemy.

Thus it is that making friends with a government does not mean that you have made friends with the people.

I have listened to the voice of America radio broadcast. I have visited our consulates and embassies everywhere we stopped. I have tried, as an amateur, to evaluate the other U. S. A. propaganda and information services.

I believe the best media for creating world friendship and understanding is Christian missions.

The Russians have long since learned to tell their story to the people. We have a better story but we tell it to the wrong folks.

That is why I believe that Christian missions are the best way to get to the people.

More important than selling America, the missionaries have a message of a new power for life. It is the power of God through Christ Jesus.

That will sound like a Sunday sermon when you read it. Out here it sounds like the cure for the worst trouble these new nations have. The character of the people who suddenly come to power in these new democracies is not always ready for the temptations of that power. As a result the mass of people gain nothing by the change and lose the efficiency and justice which belongs to the old colonial system.

I keep remembering that Jesus said, "Ye shall know the truth and the truth shall make you free." Here people have reversed the order. They want freedom first and truth later.

No stable government, whether in North America or the isles of the Pacific Ocean, can be built without a foundation of truth expressed in the character of the people.

Both Hands Out

By BRUCE H. PRICE

We talk a great deal about the Cooperative Program as the best method found for the support of all Baptist work outside of the local church, and our people believe in it. The various Boards and Institutions of Baptists agree and often speak in its interest, pledging their full support.

But there is one catch. At the same time many are praising the Cooperative Program and asking the people to support it, they (the Boards and Institutions) have one hand grasping the Cooperative Program for support and the other under the tables reaching for and

seeking a designated gift for their work. This works against the Cooperative Program. Too many calls for special gifts come from those who benefit from the Cooperative Program. Our people and churches should be trained to give more to the Cooperative Program, and this cannot be done by asking for designated gifts.

Reference here is not made to the three special offerings which the W.M.U. supports each year, these are established and our people expect to support them. It refers to many other calls which come from time to time.

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Denominational Leadership Conference

Programs

Fort Smith, March 6

Morning Session

JAMES A. OVERTON, Presiding

RALPH BAYLESS, Song Leader

- 10:00 "... Come before His presence with singing."
 10:10 Strength in Scripture and Prayer—Lenox Medford
 10:20 Words of Welcome—J. Harold Smith, Host Pastor
 10:25 We meet today—B. L. Bridges
 10:30 Lengthen and Strengthen Evangelism—J. Harold Smith
 11:10 Special Music
 11:15 Strengthen Doctrinal Preaching—J. E. Dillard
 12:00 Recess for lunch

Afternoon Session

- 1:30 "Sing unto the Lord . . ."
 1:40 "... strengthen thou me according to thy word,"
 Prayer—Gray Evans
 1:50 Strengthen the Prayer Life—B. H. Eustis
 2:20 All Stakes Should be Strengthened—A Forum
 State Missions, E. E. Griever; Home Missions, L. H. Davis;
 Foreign Missions, W. L. Yelldell; Christian Education, Arlie L.
 McDaniel; Healing the Sick, Don Hook; Helping the Helpless,
 Vernon E. Yarborough.
 3:20 Special Music
 3:30 Strengthen the Cooperative Program—J. E. Dillard
 4:10 Recess for supper

Evening Session

STANLEY JORDAN, Presiding

NORMAN FERGUSON, Song Leader

- 7:30 "Rejoice and sing Praise"
 7:45 "Wait on the Lord . . . and he shall strengthen thine heart,"
 Prayer—V. H. Coffman
 8:00 Strengthen Our Fellowship Through Service—Nelson F. Tull
 8:30 Special Music
 8:35 Strengthen our Stewardship Life—R. G. LeTourneau

Batesville, March 8

Morning Session

D. W. STARK, Presiding

ROBERT McMILLAN, Song Leader

- 10:00 "... Come before His presence with singing."
 10:10 Strength in Scripture and Prayer—Clay Roach
 10:20 Words of Welcome—Joe Shaver, Host Pastor
 10:25 We meet today—B. L. Bridges
 10:30 Strengthen Doctrinal Preaching—E. P. J. Garrott
 11:10 Special Music
 11:15 Lengthen and Strengthen Evangelism—J. Howard Williams
 12:00 Recess for lunch

Afternoon Session

- 1:30 "Sing unto the Lord . . ."
 1:40 "... strengthen thou me according to thy word,"
 Prayer—E. C. Cloud
 1:50 Strengthen the Prayer Life—W. R. Vestal
 2:20 All Stakes Should be Strengthened—A Forum
 State Missions—Charles Wilkins; Home Missions—E. W. Tay-
 lor; Foreign Missions—W. F. Montgomery; Christian Educa-
 tion—Carl Johnson; Healing the Sick—T. E. Funderburk; Help-
 ing the Helpless—L. H. Roseman.
 3:20 Special Music
 3:30 Strengthen Our Stewardship Life—J. E. Dillard
 4:15 Recess for supper

Evening Session

CHESTER ROTEN, Presiding

T. N. SHADDOX, Song Leader

- 7:30 "Rejoice and sing Praise"
 7:45 "Wait on the Lord . . . and he shall strengthen thine heart,"
 Prayer—J. M. Brewer
 8:00 Strengthen Our Fellowship Through Service—Nelson F. Tull
 8:30 Special Music
 8:35 Strengthen the Cooperative Program—J. Howard Williams

Jonesboro, March 9

Morning Session

GUY D. MAGEE, Presiding

JAMES E. BIRKHEAD, Song Leader

- 10:00 "... Come before His presence with singing."
 10:10 Strength in Scripture and Prayer—Hoyt P. Jernigan

- 10:20 Words of Welcome—C. Z. Holland, Host Pastor
 10:25 We meet today—B. L. Bridges
 10:30 Strengthen Doctrinal Preaching—J. E. Dillard
 11:10 Special Music
 11:15 Lengthen and Strengthen Evangelism—J. Howard Williams
 12:00 Recess for lunch

Afternoon Session

- 1:30 "Sing unto the Lord . . ."
 1:40 "... strengthen thou me according to thy word,"
 Prayer—James Riherd
 1:50 Strengthen the Prayer Life—D. C. Applegate Jr.
 2:20 All Stakes Should be Strengthened—A Forum
 State Missions, T. K. Rucker; Home Missions, Leo B. Golden;
 Foreign Missions, A. F. Muncy; Christian Education, B. E.
 Eldridge; Healing the Sick, Leslie M. Riherd; Helping the Help-
 less, J. V. Chandler.
 3:20 Special Music
 3:30 Strengthen Our Stewardship Life—J. E. Dillard
 4:10 Recess for supper

Evening Session

RUSSELL DUFFER, Presiding

EDGAR BOOKER, Song Leader

- 7:30 "Rejoice and sing Praise"
 7:45 "Wait on the Lord . . . and he shall strengthen thine heart,"
 Prayer—Percy Herring
 8:00 Strengthen Our Fellowship Through Service—Nelson F. Tull
 8:30 Special Music
 8:35 Strengthen the Cooperative Program—J. Howard Williams

More Than Man

CHARLES A. WELLS

Men often speculate on the identity of Jesus, as if it were purely a point of history,—such as, whether the Norsemen or Columbus first discovered America. But the significance of who Christ was, reaches far beyond any such speculation. If Christ is not the Son of God, then man is helpless in the tides of destruction swirling around him. If Christ was just a good man and no more, then there is little hope for the human race. The evil in us which has perverted science and knowledge to our own destruction can never be redeemed if we have no access

to those transforming powers made manifest to man through the revelation of Christ. If Christ were mere man, then man is only man and can never rise to kinship with God. But if Christ is the Son of God, then through our knowledge and acceptance of Him as the manifestation of God, and our obedience to His teachings, we can become one with God. Therein is man's hope and his only hope.

April 22

Watch for a later an-
 nouncement from

The Commission



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J. S. BRACEWELL
 Director

1408 Sterling Building
 Houston, Texas

The Jerusalem Road

By MRS. HOMER D. MYERS

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

The Galilean ministry is finished and Jesus has set His face toward Jerusalem and the cross, as we take up this lesson. As He and the twelve trudged the sixty something miles of their journey, He again warned them of His approaching death. He had attempted to tell them before the transfiguration, but Peter said, "Oh no, Lord, not that." The apostle had received a rebuke which evidently did not register.

The conversation at the transfiguration was concerning the Lord's death in Jerusalem, still the apostles that were nearby did not comprehend this the third time He began the discussion, (verses 32-34). He went into detail to tell them who would instigate the trouble, and how He would be abused, that He would suffer and die, but—He would rise again on the third day. They seemed not to hear His words at all.

Human Selfishness

Immediately following this sad announcement of death and suffering, James and John reveal their thoughts to be on self, and selfish attainments; on personal ambitions. They approached the Lord as a child sometimes does a parent, trying to secure His promise to give them what they want before revealing what it is they desire. The Lord demanded to know their request ere He promised to fill it. "Grant unto us," they prayed, "that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

Did you ever try to discuss something important with one who refused to show any degree of interest, but rather kept changing the subject and persistently engaged in frivolous conversation? Then you know how Jesus must have felt. It seems so sacrilegious that in this approaching crisis, in His hour of sorrow, and at a time when the apostles were also involved, for they, too, suffered; they were temporarily defeated and in deep sorrow over the death of their Leader; yet at such a time when Jesus tried to discuss it, in His effort to prepare His disciples for the awful truth, two, who ordinarily were His closest friends and associates, were mentally engaged in their scheme for a high position for themselves when the kingdom was finally set up. It seems that at another time they even induced their mother to make the same request of the Master.

In the first place, they knew not what they asked. Jesus told them so. The price tag to such a position was great. It was probably

Sunday School Lesson for March 4, 1951 Mark 10 (Text 32-45)

more expensive than they would care to pay. Jesus purchased His right to the throne; were they able to pay such a price as He? Could they drink of His cup, the cup of sacrifice, suffering, and death? Could they be baptized with the fires of suffering, as He? They thought so. Very well, they should have that privilege; but even so, the position they desired was not His to give.

In one sense theirs might have been a noble ambition, to be forever seated as near to the Lord as one could be, but the place they sought must be earned. No one could receive it as a political gift; even the apostles could not presume upon their friendship with Jesus to attain a coveted position or place of honor.

Do we ever, in our personal prayers or petitions, presume upon our friendship with Jesus for an answer in the affirmative? Subconsciously we do! We sometimes feel that prayer will be, or should be, answered according to our will—because we asked it. Because possibly we feel we merit personal favors from God. Jesus told James and John that the coveted place at His side was a prepared place for two prepared people, and He failed to say who they would be. If those two accomplished their desire, it was because they earned it and not because they were good friends to Jesus. And so it is with our prayers; they are answered according to the wisdom of God, and not just because we, His children, ask Him to do something.

Selfishness Causes Unhappiness

Selfishness and personal ambition always causes displeasure with one's associates, and it was so in the instance of James and John. The ten who heard their strange request were unhappy with them. Jesus called them together for another lesson. In our last lesson, He had called forth a little child and tried to teach them a lesson in humility. But they did not grasp it. In this instance He approached the same lesson from the opposite point of view. He called to their attention how the Gentiles exercised lordship one over another. They had their "great" ones who lorded things over the lesser personalities; certain persons had power to order others about; "But it shall not be so among you." There is no place in Christ's kingdom for bishops and overlords and dictators.

Right here is where Baptists get their authority for their demo-

cratic form of church government. It is as Christ ordered it. One sterling character of any Baptist church is manifested in its power to maintain a pure democracy, wherein each member of the church, from the youngest to the most matured, has equal authority and rights, and the same voting power.

We would not claim that there is a perfect democracy, even within a Baptist church; there are no perfect organizations. Any institution that is man-handled will make mistakes. But Baptists are justly proud of their church polity, wherein every effort is made to govern the Lord's business in the fairest possible way.

The Great Are Always Unselfish

But there is a broader interpretation to the scripture verse in question. "Whosoever will be great among you, shall be your minister. And whosoever of you will be the CHIEFEST, shall be servant of all." Whether it be in the home, in the church, in the community, or in politics, the one most admired and respected and looked up to, is he who ministers to others. He who has won a seat among the great is necessarily one who leads;

a leader is a minister. That principle is not hard to understand in the political world, why should it be difficult in the spiritual?

He who would be great, must minister to others; but, he who would be great—er—he who would be chiefest, must be SERVANT of all. In modern language "minister" is a dignified word for certain kinds of work and offices; it is a pleasant term to consider. It carries the idea of both work and position. But what is a servant? A servant only works. A servant is the poorest class of people we know. The servant is at the beck and call of the employer. The servant is not requested to do this or that—he is commanded.

The place of the servant is the most humble place on earth. And Jesus said if you would be chief in the kingdom, you must condescend to the place of a servant. That is exactly what He did. Though He was God, He came not to be ministered unto, but to minister to others. He, who owed the world nothing at all, came and set us the most marvelous example of self sacrifice the human race has ever known. He not only spent His strength and life doing good for others, but He came also "to give His life a ransom for many."

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★ Executive Board — STATE CONVENTION ★

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

Dr. Charles W. Daniel

Another one of our great preachers and leaders, a native of Arkansas, has passed on to his reward. We refer to Dr. C. W. Daniel of Arkansas and Atlanta, Georgia. His demise was mentioned in a recent issue of the **Arkansas Baptist**. Dr. Daniel spent many long and fruitful years in the Baptist ministry. His last pastorate was in El Dorado. When he left El Dorado he retired from active service, after which he soon became ill. With this illness he suffered several years. Dr. Daniel was a man of great character and nobility. His heart was in the work of his denomination and every kind of a meeting he attended felt the impact of his presence and ministry. Although most of his active ministry was spent outside Arkansas, yet he had many friends, as well as relatives in this state. He was a man of good counsel. We never heard him open his mouth but that wisdom came into our soul. Our sympathy and prayers go to his loved ones. Although they feel a sense of deep loss, they have but little to regret because his was a full orbed life of service to his Lord and to his people.

Another Rural Church Shows the Way

One of the best rural churches in the state is Whitton Church located in the southern most part of Mississippi County. Its leadership among its members is exemplified through its treasurer, C. R. Banks. Brother Banks is "on time" with his monthly remittances and they are worthy ones. He sent us \$409.31 for the month of January for the Cooperative Program. M. E. Wright is one of other good men and church leaders in the Whitton church. Thank you, brethren.

King and Hebron

Hebron Baptist Church, located on West Twelfth street, Little Rock, is a model of what a church can do if its pastor and people will work at the job. This church is a suburban church of Little Rock, and is in fact a rural church as it is located considerably beyond the city limits.

Hebron's record of accomplishments during the past six years is a joy to our hearts in a sort of special way as its pastor, W. Dawson King, is our co-laborer, working in the Executive Board Office as Superintendent of Ministers Retirement Plans. The following comparison gives a picture of progress:

	1944	1950
Total gifts to all causes	\$1,149.69	\$10,591.56
Cooperative Program	104.00	1,800.00
Value of property	2,500.00	35,000.00
Membership	103	402
Sunday School enrolment	141	330
Training Union enrolment	64	171

Brother King, a returned missionary from China with 18 years of service there, is a real source of encouragement to all of us who know him and work with him. His wife is his faithful helper doing most of the promotional visits for the church and going with her husband at nights to the hospitals and other shut-in cases. Brother King works six days in the week here in the office.

The pastor is blessed with one of the finest corps of church workers we know of. The men and women work at night on their building program. They visit the lost, the sick, and the unenlisted. The church is fully organized with all auxiliaries functioning. The "Standard" Sunday School Banner displayed in the auditorium for each of the past six years is evidence of the type of work done in the church.

We congratulate Brother King and the

Hebron membership. We are grateful for their courage and love for the Master's work.

Midway and O'Neal

The Midway Church has voted to increase its contributions for the Cooperative Program 66 2/3 per cent. This is a great rural church in Little Red River Association. W. B. O'Neal, a splendid devoted Baptist preacher, is the happy pastor of this church.

Your Pastor's Salary

Has your pastor's salary been increased recently? If not, it has been reduced. We mean that the cost of living has increased so much in recent months that the value of the salary dollar of the pastor continues to shrink.

It is a matter of Christian conviction with us that churches ought to see to it that their pastor does not suffer on account of insufficient remuneration in these trying times. We do not believe that God will greatly bless the church that neglects its pastor in such a way as to cause embarrassment to him and to the church in his possible failure to pay his bills. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Does God take care for oxen, or did He say it all together for our sakes? For our sakes no doubt this is written: "He that ploweth should plow in hope, and he that thrasheth in hope should be partaken of his hope. If we (preachers) sow unto you spiritual things, is it a great thing if we shall reap the carnal things? Who feedeth the flock and eateth not of the milk of the flock." We believe that churches would do well to review the expenditures of their monies and make adequate provision for God's under-shepherd.

Denominational Leadership Conferences

Remaining Conferences

- Little Rock—March 2
- Fort Smith—March 6
- Batesville—March 8
- Jonesboro—March 9



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