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Arkansas Baptist State Convention

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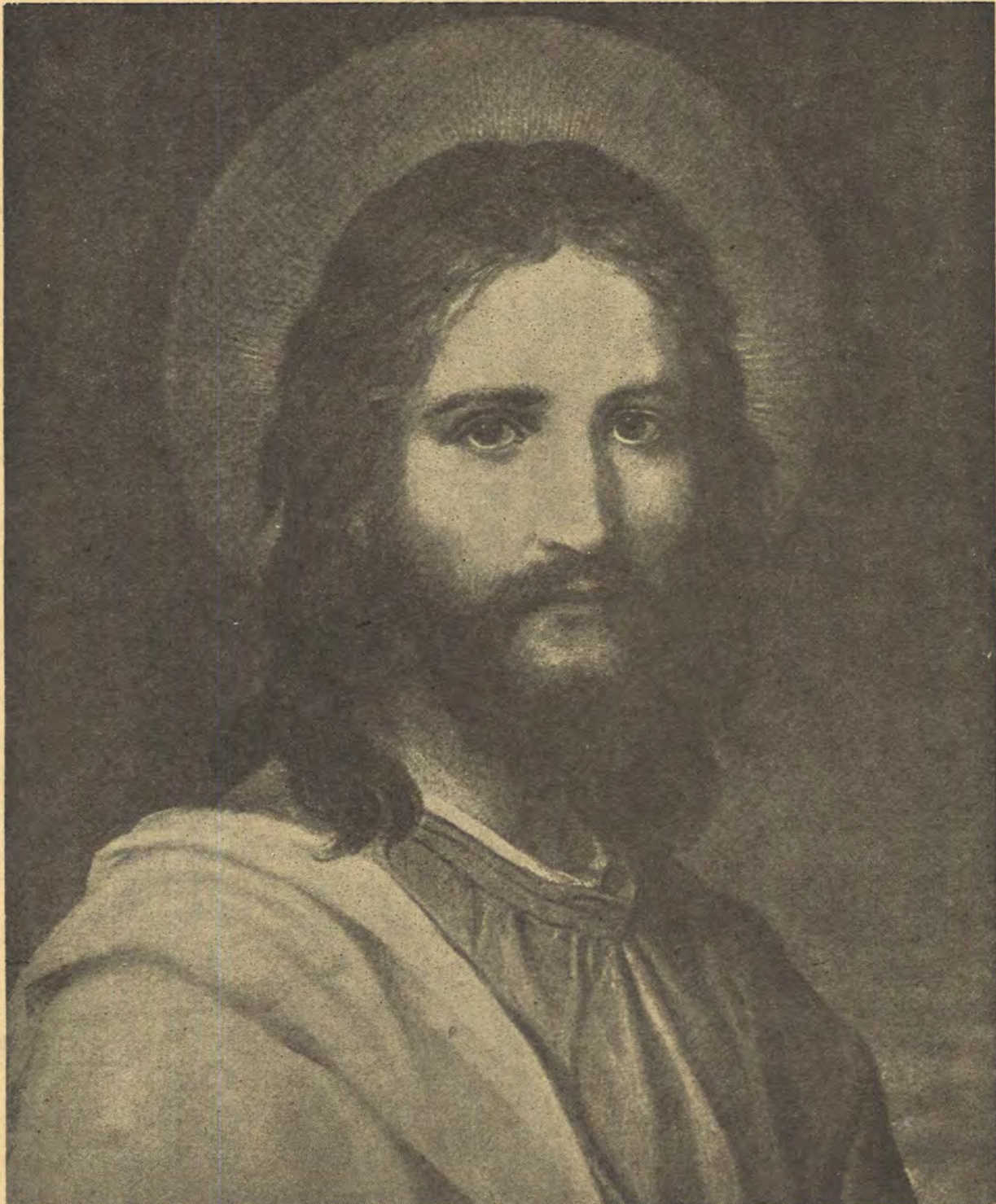
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JANUARY 18, 1951

NUMBER 3



—H. Armstrong Roberts

"The Christ"

By HOFFMAN

*He Gave Himself for the salvation of the world,
What are we willing to give?*

—Page two

NORTH LITTLE ROCK
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Foreign Mission Advance Awaits Response Of Southern Baptists

By DR. M. RAY MCKAY

The Foreign Mission record of Southern Baptists in 1950 is one of the most heartening phases of the present world situation. The year was one of advance in reality as well as in name. Through our Foreign Mission Board we appointed 110 new missionaries, bringing the total to 803. Both of these figures are beyond the record of any other year. More than that, the young men and women who are representing us on world fields are among the finest in our Baptist ranks. The Board exercises great care in discovering the reality of the conversion experience and the call to service, the fundamental doctrinal positions, the faith and love and loyalty of the young people who "go for us." We also require thorough training.

The deep consecration and remarkable Christian character of these young men and women has impressed me beyond all words in every dedication hour I have witnessed at the meetings of the Foreign Mission Board.

Keynote of Missions Permanence and Reality

Reports from the field are also such as would hearten us. Most of you are familiar with the remarkable response of the Japanese people to the message of Dr. Rankin, Dr. Cauthen, Dr. Criswell, and Dr. McCall in recent months. Between 7,000 and 8,000 decisions were registered in the meetings which these men led in Japan. Under the careful follow-up and cultivation of our missionaries and native leaders who remain on the field, great and permanent results can be expected. Indeed, this is the keynote of Southern Baptist Foreign Mission work,—permanence and reality. On foreign fields we make no effort to bring in startling reports. The work follows the pattern of sound, tested Scriptural procedures. New Testament Churches are founded everywhere, and leaders are trained to teach the disciples to observe all the things which the Lord has commanded them.

Only sixteen missionaries remain in Communist China. These have been advised by Dr. Cauthen to leave China because of personal danger and also hindrance to native Christian workers, unless the missionary himself feels a definite call of God to stay. The firm basis of our work in China, grounded in native churches and directed by native leaders, means that the Christian gospel will not be silenced by Communistic occupation. In Nigeria, in Latin America, indeed in all the fields where we are at work, the Lord is granting us His richest blessing.

Sound Financial Practice

The soundness of the financial practice of the Foreign Mission Board of the Southern Baptist Convention is also a cause for rejoicing. Though our missionaries are paid minimum salaries, care is taken to place in reserve sufficient funds to support a missionary up to two years if need be and to move him back to home soil if conditions so demand. We have also built up a considerable reserve fund to bridge a time of economic recession which in other years has brought tragedy and disaster to our workers and to the work itself. These reserve funds are among the wisest investments in all our denominational life.

Upon occasion the financial situation of our Board has been misunderstood and mis-

interpreted by some of our people. Our Board has no surplus funds. I repeat, there is not one dollar of surplus money in any treasury of our Foreign Mission Board. There are considerable reserve funds built up deliberately and wisely, as I have suggested, as foundations for a wise advance on many fields.

More Volunteers to Go Than Funds to Send Them

A growing number of our young people are again volunteering for mission service. The money available and the young people prepared to go were in happy balance in 1950. Therefore, we appointed our largest group of new missionaries in a single year. The outlook for 1951 is that there will be more volunteers available than money to send them. All the missionaries now under appointment are still to be carried in our budget. Additional missionaries then mean an advance over last year's advance program. The only hope of matching the fine record of 1950 is to exceed 1950's giving in 1951. Our churches need to keep this situation in mind and to make their giving to the Cooperative Budget as generous as possible and perhaps to make additional gifts direct to the Foreign Mission cause. Our State Board needs to consider a wise percentage to be observed in the distribution of our Cooperative funds. Whenever items are taken out of the proposed 60-40 division, that means a direct cut in Foreign Mission receipts. Led by loyal and faithful men, motivated and empowered by the Spirit of God, Southern Baptists are in position to make 1951 the greatest year in all their history.

From The Editor's Desk

We call attention to the article by Dr. M. Ray McKay, which appears on this page. Dr. McKay is the Arkansas member of the Foreign Mission Board and he speaks from first hand information concerning the appointment of the missionaries and concerning the conditions of further advance.

Advance in the Foreign Mission work from now on depends upon advance in Cooperative Program receipts. When the advance program of the Foreign Mission Board was designed and announced, a goal of \$10,000,000 and 1,700 missionaries was set up. In order to make this goal possible of realization fixed allocations for all the Southern Baptist Convention agencies and institutions were set up in the Cooperative Program. Then the lid was taken off and our Southern Baptist people were told that every dollar above these allocations would go to the Foreign Mission Board for its advance program. It is the funds received over and above these fixed allocations which have made possible the degree of advance which the program has achieved thus far. Therefore the advance program of Foreign Mission Board is, and will remain, at a standstill until and unless the Cooperative Program receipts continue to advance above the fixed allocations to all the agencies and institutions of the Convention. As pointed out by Dr. McKay there is not one dollar of surplus funds held by the Foreign Mission Board and if there is no advance in receipts accruing to the Foreign Mission Board above

(Continued on Page Five)

The House of Life

A Devotion by the Editor

"When the unclean spirit is gone out of a man . . ."

We see a stealthy, slinking, sinister figure making considerable haste as he emerges from a house and leaves the premises. He is a figure of evil visage, foul appearance, and diabolic purpose. You know instinctively that anything he touches would be polluted.

This sinister figure is the same unclean spirit that Jesus found inhabiting the lives of people. He has blighted the lives of little children, he has robbed youth of character, he has stolen the virtue of women, he has destroyed the honor of men.

From this creature of such evil bearing we turn our eyes back to the house of life which he has just vacated. And there is little wonder that he has been driven out. He has left the place littered with obnoxious growths which render it uninhabitable.

But something is taking place around and within the house. The surroundings are being cleaned up and straightened up. The offensive wild growths are being removed. The outward appearance is completely changed, the whole place is done over.

The house is "garnished," it looks completely new, inviting, habitable. It is also "swept," cleaned up on the inside, redecorated inside and out.

What more could be expected of a life than this two-fold change in outward appearance and inward renovation? But alas! There is one more revealing word used to describe this house of life after the unclean spirit had been driven out—it was empty.

The only way to keep up the appearance of a house is for it to be occupied. Leave it empty and spiders will spin their webs, dust will collect, rain will seep in, and deterioration soon becomes apparent.

Unless God is admitted, the same unclean spirit will return, bringing with him seven other spirits more wicked than himself. A person cannot keep the Devil out of his life unless he lets God in.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. Matthew 12:43-45.

ARKANSAS BAPTIST

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From The Editor's Desk

Promoting The Cooperative Program

Who promotes the Cooperative Program? It would require more space than is allotted to this discussion to give the story of the promotion of the Cooperative Program in full. However, enough may be said briefly to give a rather clear picture of the promotional agencies primarily responsible for promoting the Cooperative Program and the methods most widely and most effectively used in that promotion.

Agencies and Methods

The primary agency in the promotion of the Cooperative Program is the local church with the pastor and the responsible leaders of the church directing the promotional program. Next in order of importance is the associational organization, including the associational missionary, the executive board, and such other auxiliary organizations that the association may set up. The state executive offices, with the executive secretary taking the lead, promote the Cooperative Program on a state wide basis. The effort is made to enlist every church and every pastor and every association in a well planned and well executed program of promotion. The state paper has a very definite place in the promotion of the Cooperative Program. Finally, the executive committee of the Southern Baptist Convention is definitely committed to the promotion of the Cooperative Program and maintains a department headed by Dr. Merrill Moore, who is responsible for this promotion.

There is a wide variety in the promotional methods used, methods which seek to reach the individual by every possible approach. Fundamental among these methods is Bible teaching on stewardship and tithing and also on the commissions of Jesus. Opportunities on the mission fields at home and abroad are brought to the attention of our people.

Stewardship Channels

The whole effort is to lead the individual Christian to see the importance of his position in Kingdom service. It is not enough that he should be made conscious of his stewardship obligations. He must also see the channels through which he may be able to discharge those stewardship obligations with the greatest effectiveness in the kingdom of the Lord and therefore with the greatest satisfaction to himself. The effort is made to get the individual Christian to see a minimum, the tithe of his income to the Lord's service through the channel of his local church. But for that commitment to be most meaningful to the individual Christian he must understand something at least of the institutions and agencies through which his tithe is channelled to the objectives included in the commissions of Jesus, and therefore the objectives included in our Cooperative Program which represent the cooperative effort of Southern Baptists to carry out the commissions of Jesus. The more

the individual Christian understands about these institutions and agencies and their objectives the better steward he will become and his interest in the Cooperative Program and his enthusiasm for it will increase proportionately.

Serious Weakness

There is one serious weakness in our promotional program: not enough vital information comes back to the individual giver from the institutions and agencies to which his contributions go. Our Baptist people in general are not ignorant of our great denominational program and the institutions and agencies of the denomination which carry on the various functions of the denominational enterprises. Information comes back to the people through various channels. From the pulpit the pastor tells of missionary work of our colleges and seminaries, hospitals, and orphanages and so on. A certain amount of information comes through the Sunday School and Training Union literature. The W. M. U. is particularly committed to dispensing missionary information. State headquarters gives out a great amount of information concerning the fields of work and the results in those fields. The Baptist state paper carries information each week into the homes of the people. But too often much of this information is of a general nature and much of the time the news value is actually lost because it is too old.

Nothing is quite so stimulating as fresh, vital news coming from the field of operation directly to the individual giver showing what his co-operative dollar is doing out there on the frontiers. Here is where the weakness lies in our promotional program. This weakness can be overcome only by a more active and a more consistent co-operation on the part of the institutions and agencies which receive the major portion of the co-operative dollar and are charged with the responsibility of using it to carry out the commissions of Jesus and according to the will of the donor.

Co-operation Needed

Every Baptist institution and agency which receives Cooperative Program funds should do two things. First, it should set up a regular schedule of publicity so as to channel vital, on the scene information back to the donors who have given the Cooperative Program funds that make possible the work and program of the institution or agency. Second, in such a schedule of publicity the institutions and agencies should make it clear to the individual donors that it is Cooperative Program funds which make the work possible.

Our mission agencies, our seminaries, our colleges, our hospitals, our orphanages, all the institutions of the denomination both state and south-wide, should tell the people back in the churches the results which are being accomplished, and they should tell the people in the local churches that these re-

sults are made possible by their contributions through the Cooperative Program.

The State Paper

The most direct, practical, and effective medium for bringing these results back to the individual givers is the Baptist State papers.

There are 6,700,000 Baptists within the Southern Baptist fellowship. The combined circulation of the Baptist State papers of the South closely approaches 1,000,000. This means that the Baptist State papers reach approximately half of the total membership of Southern Baptists. It would seem to indicate a farsightedness on the part of our institutions and agencies to undertake to bring a message directly to that half of our Baptist constituency which reads the state papers; and that half of our Baptist constituency is the most interested half and the most liberal givers. It would be safe to say that at least 95 per cent of the Cooperative Program funds which are channelled through these agencies and institutions are given by this 50 per cent of our Baptist constituency which reads the state papers.

If in such a schedule of publicity emphasis was placed upon the Cooperative Program it would encourage a larger support of the Cooperative Program through the local churches by the individual members. It seems obvious that the agencies and institutions of our Convention, state and south-wide, are failing to take advantage of their greatest opportunity to promote their own work by enlisting the active and interested co-operation of the individual givers back home.

If such a schedule of publicity were set up by all our agencies and institutions it would give a well rounded and well balanced picture of our whole work, and our people, the individuals who give the money, those whom we are urging to make the commitment of their stewardship and pledge their tithe, need this all-round, well balanced, completely filled out picture of our denominational program and the results it achieves.

Undermining Cooperative Program

One other word should be said. It is frankly recognized that there are great amounts of money that will not be channelled through the Cooperative Program. This money should be sought out and enlisted in denominational work. But it is a different matter when an institution or agency goes into the local church to solicit funds for itself outside the Cooperative Program or when it asks for a designation in the church budget. When an institution follows such practices it is holding out one hand to the Cooperative Program and then it is holding out another hand for designations from the same people from whom the Cooperative Program funds must come. Such practices actually undermine the Cooperative Program which is the basic support of our whole program and of every institution and agency of our Convention.

All that we have said about promoting the Cooperative Program and telling the people of the results through the state paper emphasizes the wisdom of expanding the circulation of the state paper. The wider the circulation of the paper the greater its promotional and informational value.

Kingdom Progress

First Church, Hope, Dedicates New Sanctuary

The beautiful new sanctuary of First Church, Hope, was dedicated Sunday afternoon, January 7. The dedicatory sermon was delivered by Dr. E. D. Head, president of the Southwestern Seminary, Fort Worth, Texas. The service of dedication, read responsively by Pastor S. A. Whitlow and the congregation, followed immediately the delivery of the sermon. The dedicatory prayer was offered by Pastor Whitlow.

Both the morning and evening services were planned in harmony with the dedicatory service in the afternoon. Pastor W. R. Hamilton of the First Baptist Church, Sarasota, Florida, delivered the sermon for the morning worship service on the subject "Whose Church."

Mr. Hamilton was a former pastor of the First Church of Hope. At the evening service, Dr. B. L. Bridges, State Secretary, delivered the message on the subject "Christ is the Answer."

Ground was broken for this new sanctuary on September 19, 1949. Work on the structure continued at such rate that the building was ready for occupancy and dedicated sixteen months later.

The total cost of the construction and furnishings will be approximately \$200,000.



Joins Institute Staff Lakeland, Florida



Dr. John D. Freeman

Dr. John D. Freeman joins the Baptist Bible Institute faculty in Lakeland, Florida, to head a department in rural church work. He will help train leaders to meet a recognized need among Southern Baptists. Dr. Freeman will teach courses in rural life, and in plans and possibilities of the rural church. He will also have time for writing books and conducting conferences on this vital subject.

A. E. Clark Enters Chaplaincy

Alvin E. Clark, Arkadelphia, was the first Chaplain to be called into the armed services from the New Orleans Seminary. A third-year graduate student, Mr. Clark holds both the B. A. degree from Ouachita College, and the B. D. from the seminary. He was working on his doctorate in theology when ordered to active duty with the Army in January.

Evangelist Available

Dear Brother Duncan:

I would like to say a word in your paper in behalf of W. J. Morris of Pine Bluff. He is an evangelist and singer of many years experience and success. He is sound in the scriptures and sane in his methods of evangelistic work.

He has conducted many successful revivals in different states, both North and South. He has been with me in evangelistic work for many years and I heartily recommend him to the brethren.

His address is 1415 West 16 St., Pine Bluff.

Fraternally,

Otto Whittington.

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Is It Possible?

By W. B. O'NEAL

Taking the figures given in the November Missionary Messenger showing the number of baptisms from 1941 through 1950, we find that the churches co-operating with our State Convention baptized 108,211 in the past decade. We also find that these same churches, since 1943, have baptized an average of 1,179 more each year, than they did the preceding year. At this same rate of gain each year our churches would baptize 226,645 people during the decade we are entering. Let us pray, press forward, and do it.

In Appreciation

Dear Dr. Duncan:

I want to express my deepest appreciation for the splendid co-operation received from the staff there at Baptist Headquarters while serving as missionary in Arkansas for the past six years. It was by their help and encouragement that we were able to serve our Master in the rural sections of Arkansas. May the Lord ever bless Arkansas Baptists in their marvelous program of reaching the lost for Christ!

We have just accepted the pastorate of the Tenth Street Baptist Church in Mount Pleasant, Texas, and we are still of the opinion that God calls His preachers and places them where He wants them.

Pray for us and may the Lord ever bless you and Arkansas Baptists.

Sincerely,

Ottis E. Denney and Family.

Successful Youth Revival Second, Hot Springs

Second Church, Hot Springs, O. L. Bayless, pastor, closed a successful Youth Revival with Ralph Smith bringing the messages, Johnny Jackson, directing the song services, and Johnny's younger brother, Homer Jackson at the piano.

Nine were received for baptism, two by letter, three surrendered for special service, and five rededicated their lives. "Christ For Me" was the theme of the revival.

Simultaneous Music Schools Pulaski County Association

Pulaski County Association is to engage in a Simultaneous Music School during the week of April 8 to 13. M. O. Kelley, the association music director has arranged this school in co-operation with the state music director. The following churches have been chosen as central points in each zone for the location of the school: Plainview, Friendship, Pike Avenue, Bellevue, and Ironton. A fine faculty has been secured and classes will be taught from 7 to 9 each evening in Music Fundamentals, Conducting, Hymn Interpretation, and Accompaniment. Much time will be spent in singing.

The opening feature of the school is the Music Rally to take place at the First Church, North Little Rock, on Sunday afternoon, April 8, at 2:30. Dr. B. B. McKinney, head of the Southwide Church Music Department of the Sunday School Board in Nashville, Tennessee, will be the guest director at this time. Dr. McKinney will spend several nights of the following week teaching and conducting in the various classes of the school.

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Physical conditions are indicated by the appearance of the tongue. Spiritual conditions are reflected by the same member.

A Fascinating Story From Tyronza



Since the physical facilities which a church provides for the promotion of its complex program may indicate something of the growth of that program and the activities engaged in promoting that program, the readers of the **Arkansas Baptist** may be able to formulate a rather complete idea as to the expanding program of the Tyronza Church from the accompanying picture of the new church plant which was formerly opened in February of last year.

Pastor B. E. Eldridge came to the pastorate of the Tyronza Church in 1946. The building which is pictured on this page has been constructed during his ministry there.

Physical facilities do not tell the whole story of the program of a church or perhaps the most vital part of that story. Statistics help to tell the story and the "vital" statistics are the most important. Pastor Eldridge has baptized 282 persons into the fellowship of the church during his ministry at Tyronza and has received 167 members by letter, making a total of 449 additions to the church membership which brings the total member-

ship from 661 in 1946 to 985 in 1950, making a net increase in membership of 324.

As would be expected the total value of church property has increased from \$33,500 in 1946 to \$155,000 at the present time.

To make possible this increase in the physical facilities of the church, even while evangelism was receiving major emphasis, the people of the Tyronza Church have given a total of \$209,672.32 during the pastorate of Mr. Eldridge. Of this amount \$25,836.13 have been given for Missions and \$130,000 for the new building. The debt on the new structure stands at only \$20,000.

As an evidence of the spiritual vitality of the Tyronza Church, six young men have been licensed to preach and three ordained to the full gospel ministry during the same period that the church was constructing the new building and laying emphasis upon larger contributions by its membership. This is a further indication that a building program and an enlarged organization stimulate rather than retard the spiritual progress of a church.



B. E. Eldridge

Immediately after entering the new building last February a Sunday School Enlargement Campaign was conducted under the direction of Dr. Edgar Williamson and his corps of Sunday School workers. As a result of these enlarged facilities and the Enlargement Campaign the average increase in Sunday School attendance over any previous year was 100 per Sunday.

The Tyronza Church also established a mission and built a home for the pastor. John D. McNair has been pastor of the mission church for the past two years and is living on the field. The building program for the mission was aided by the State Mission Department of the State Convention.

Foreign Mission Advance

(Continued from Page Two)

the fixed allocations, there can be no further advance in the actual missionary program. New appointments by the Board therefore must be held almost exclusively to the replacement of present missionaries who retire or for some reason must give up their missionary work.

It was on these grounds that I opposed, before the Executive Committee of the Southern Baptist Convention meeting in Nashville in December, the "cut in" of the Home Mission Board for twenty-five per cent of the Cooperative Program funds in excess of the fixed allocations for 1952. This opposition to the "cut in" of the Home Mission Board for twenty-five per cent of these excess funds is not an opposition to the Home Mission Board. The Home Mission Board has done a marvelous work and is now promoting a great program. It has a vital and indispensable place in our Southern Baptist work. But I cannot reconcile this "cut in" for twenty-five per cent of the advance program receipts, with our world wide missionary responsibilities and opportunities.

The latest report from the Foreign Mission Board indicates that the Board will receive an estimated \$500,000 from the Cooperative Program receipts above the fixed allocations. Southwide Cooperative Program receipts must be increased to \$7,485,000 during 1951 to give the Foreign Mission Board as much income from this source as in 1950. This amount will

carry the advance program only as it now stands and will provide nothing for further advance.

Southwide Cooperative Program receipts must be increased to not less than \$7,800,000 during 1951 to assure a margin for continued advance.

Southern Baptists are spending, if my information is correct, \$178,000,000 in the homeland including the local church programs, the associational programs, the state programs, and the Southern Baptist program within the territory of the Southern Baptist Convention, and only \$5,000,000 for the rest of the world. That means that for every dollar Southern Baptists give for Foreign Missions or world wide missions, they spend \$35.60 in the homeland promoting the programs of the local churches, the district associations, the state conventions, and the institutions of the Southern Baptist Convention. We are not spending too much at home but we must ask ourselves this question, are we justified in increasing our expenditures in the homeland until we bring our world wide missionary program up to a standard more nearly commensurate with our program in the homeland?

Remember this, advance in our world wide mission program waits on the response of the Southern Baptists at home.

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The most dangerous members of our society are those grown-ups whose powers of influence are adult, but whose motives and responses are infantile.—H. A. Overstreet.

Rison Church In Youth Revival

Rison Church, T. T. Newton, pastor, completed a successful Youth Revival which began Wednesday night, December 27, and continued through Sunday night, December 31.

Bud Fray, a student in Ouachita College and pastor of the mission of First Church, Fordyce, brought the messages and Dale Pogue, a freshman in Ouachita from Fort Smith, was in charge of the song services.

There were four conversions and one addition by letter.

Says Pastor Newton: "Dale and Bud made us a splendid team. This was a real spiritual lift as the old year came to a close and the new year was ushered in."



Listen to the
BAPTIST HOUR

Date: January 21

Speaker: Charles Wellborn

Subject: "In God We Trust"

Arkansas Stations:

KXLR, Little Rock, 12:15 p. m.
KDRS, Paragould, 1:30 p. m.
KUAO, Siloam Springs, 4:30 p. m.

★★★ Christian Horizons ★★★

By Religious News Service

Church Groups Set to Fight New Universal Service Plan

Religious bodies which in the past have opposed universal military training are preparing for a battle in Washington against an alternative plan which the Army will shortly bring forward. The plan will be called Universal Military Service.

The new program will be unveiled soon to the Senate Armed Services subcommittee on man power resources headed by Senator Lyndon B. Johnson (D.-Tex.). It differs from the previous UMT plan in many respects and is more drastic and far-reaching than any proposal heretofore made by military leaders.

According to information available here, the UMS proposal will require 24 to 30 months compulsory service for all youths reaching the age of 18. This would be followed by seven years of service in the R. O. T. C., National Guard, or Organized Reserve.

Those found physically disqualified for combat duty would be assigned to noncombatant units or given assignment to vital civilian training, of a nature as yet undisclosed. Only those boys suffering physical handicaps to the degree of being blind or crippled would be excused from service under the UMS plan. It is believed that a Civilian Public Service camp organization will be suggested for religious objectors.

Young men who are assigned to training for specialized skills would be sent to colleges and universities under a system similar to the ASTP (Army Specialized Training Program) units which trained on campuses during World War II.

The Army will ask that no strings be tied to the UMS program so that the units can be ordered overseas for combat duty at any time the military situation requires it.

(This news item reveals the determination of our government to militarize our country, to indoctrinate the youth of our nation, and to complete the regimentation which has been developing during the past twenty years.)

Better write your senators and congressmen in Washington.—Editor.)

Christian Educators Protest Travancore Policy

A delegation from the Christian School Managers' Association in Travancore-Cochin, protested to Prime Minister Nehru, New Delhi, India, and other government leaders, against "disabilities" suffered under the new policy of the Travancore Department of Education.

The policy in question requires private schools to deposit 80 per cent of their income with the education department, in return for which they receive grants to ensure payment of teachers' salaries. Another provision is that staff appointments, promotions and transfers must be made from a list of candidates compiled by the department.

A spokesman for the delegation said it had succeeded in "removing many misconceptions" from the minds of the government leaders in regard to the new education policy in Travancore.

284 German Students Brought to U. S.

By the close of 1950, a total of 284 German high school students were brought to America under the auspices of the Brethren Service Commission for a year's stay in Christian homes.

Additional students will arrive in 1951, according to W. Harold Rowe, secretary of the Commission, who made the announcement.

Ninety of the students brought over under this plan—which was inaugurated in August, 1949—have returned to Germany.

Aim of the project is to promote better international understanding through giving the foreign students an insight into American church, school, and home life.

Parochial School Issue Settled By Vote

By an 86 to 0 vote the St. Donatus, Iowa, independent school district decided to erect a public school building to replace one taken over as a parochial school by the local Roman Catholic parish on December 1.

The vote was taken after L. L. Long, Jackson County superintendent of schools, had filed suit against the St. Donatus school board charging that the public school was being operated as a parochial school.

In his suit, Mr. Long alleged that public funds were being used for the operation of the parochial school in a building owned by the Catholic archdiocese of Dubuque, that nuns were hired as teachers, and that classes were frequently dismissed for religious services.

Mr. Long asked for a court order requiring the St. Donatus board "to provide a suitable building for a public school which will be operated in conformity with the law of the state."

Both Catholics and Protestants participated in the vote to erect a public school building. It will be a one-room school of the quonset hut type. A total of \$4,500 is on hand for construction of the building, which is expected to be completed and ready for occupancy by January 15.

About 12 pupils from Protestant families who have been attending school at Bellevue will be enrolled in the new school. Continuing to attend the other school will be about 40 Catholic pupils.

20 Japanese Protestants To Study in U. S.

Twenty Japanese Protestants passed competitive examinations in Tokyo, qualifying them to receive mission board scholarships for graduate study in the United States.

The scholarships will be provided by North American church groups through the Interboard Committee for Christian Work in Japan. Competing in the examinations, under the direction of the Japanese Council of Cooperation, were 125 members of the Church of Christ in Japan (Kyodan).

The successful candidates, who will leave for the United States next August or September, will comprise the third annual contingent of Japanese Protestants to receive Interboard postwar scholarships for study in American universities.

A Smile or Two

A Boston minister once noticed a crowd of urchins clustered around a dog of doubtful pedigree.

"What are you doing, my little men?" he asked with fatherly interest.

"Swappin' lies," volunteered one of the boys. "The feller that tells the biggest one gets the purp."

"Shocking!" exclaimed the minister. "Why when I was your age I never thought of telling an untruth."

"You win," chorused the urchins. "The dog's yours, mister."

The lady was sincerely interested in the many activities of her husband. "How come," she asked, "there's no lodge meeting tonight?"

"It had to be postponed," her husband explained. "The Grand, All-Powerful Invincible Supreme Omnipotent Sovereign got beaten up by his wife."

"Is Jim a confirmed bachelor?"

"He is now. He sent his picture to a Lonely Hearts Club, and they sent it back with a note saying: 'We're not that lonely.'"

Jane—"My Scotch boy friend sent me his picture yesterday."

Joan—"How does it look?"

Jane—"I don't know yet. I haven't had it developed."

Tommy: Mother, can't the cook put up my lunch instead of you doing it?

Mother: It's no trouble, dear."

Tommy: I know, but cook's got a better appetite than you.

Small Son: "Papa, what are cosmetics?"

Papa: "Cosmetics, my son, are peach preserves."

A speaker was lecturing on forest preservation. "I don't suppose," said he, "that there is a person in the house who has done a single thing to conserve our timber resources."

Silence ruled for several seconds, and then a meek voice from the rear of the hall timidly retorted: "I once shot a woodpecker."

Mr. Jones was going to town, so his wife asked him to call at the grocer's and order a pound of butter, two pounds of lard, and three gallons of oil.

"All right, but I'm sure all those greasy things will slip my memory," Mr. Jones replied.

A sign in front of a shoe repair shop pictured several styles of rubber heels and a beautiful girl who was saying, "I'm in love with America's Number 1 heel." Underneath in small feminine handwriting, someone had added, "Too bad sister! I married him."

Traveler: "Your son just threw a stone at me!"

Native: "Did he hit you?"

Traveler: "No."

Native: "Well, then he ain't my boy."

"My wife doesn't sing any more."

"Did she lose her voice?"

"No, she found her senses."

News From Baptist Press

1950 SBC Mission Gifts Highest in History

Southern Baptists gave more to Southern Convention causes in 1950 than ever before, according to Dr. Duke K. McCall, treasurer, Southern Baptist Convention and executive secretary of the Executive Committee. Total gifts came to \$10,614,719, or twelve per cent higher than the \$9,471,777 given in 1949 and three and one-half per cent higher than the \$10,259,995 given in 1946, highest previous year.

Designated gifts amounted to \$3,267,175 and were only four per cent above the 1949 figure of \$3,140,806. But Cooperative Program (the convention's undesignated mission funds) were up sixteen per cent to \$7,347,544 from \$6,330,971 in 1949.

The Cooperative Program fund was divided; \$675,044 to Foreign Missions Advance, \$172,500 to the Convention's operating budget, \$4,000,000 to current needs and \$2,500,000 to capital needs.

The total \$10,614,719, which includes both the designated and Cooperative Program funds, was distributed as follows:

| | |
|--|------------------------|
| Foreign Mission Board | \$ 5,420,308.42 |
| Home Mission Board | 1,846,789.01 |
| Relief & Annuity Board | 966,186.20 |
| Southern Seminary | 662,599.00 |
| New Orleans Seminary | 595,246.92 |
| Southwestern Seminary | 593,456.14 |
| SBC Budget Fund | 172,500.00 |
| American Baptist Seminary | 112,836.41 |
| Radio Commission | 107,344.57 |
| Baptist Brotherhood | 48,952.63 |
| WMU (Training School and Designations) | 43,821.63 |
| Southern Baptist Hospital | 32,344.58 |
| Miscellaneous | 12,333.64 |
| TOTAL | \$10,614,719.15 |

Unionizers Lose Board Election

The shipping, maintenance, and multi-graphing departments of the Baptist Sunday School Board will not be unionized. Union interests lost the election ordered in mid-December by the National Labor Relations Board and held January eighth, 87 to 36. Only three eligible voters did not vote and only three votes were contested.

The vote, regarded as decisive for the Sunday School Board, brings to an end an effort begun last July by the International Printing and Pressmen and Assistants Union of North America to bring nearly one-third of the Board's Nashville employees into the union.

The union was opposed by the Sunday School Board on the grounds that neither the NLRB or any other governmental agency has the constitutional right to direct the affairs of a religious body. The feeling of the Board was that the NLRB ruling was a direct act against the separation of church and state.

In a statement following the election by Dr. T. L. Holcomb, executive secretary for the Board and H. E. Ingraham, business manager, said, "We have gone through a trying experience—it is over. We are grateful for the vote of confidence. Now with good will one for another throughout the Board let us now turn our faces to the future and our hands to the task. Our ministry is for God through our fellowman. We must do our best." Spokesmen for the Board also stated that the rights and privileges of any individual voting for the union would be safeguarded by the Board.

Survey Shows Good Coverage

A recent survey showed that in a two-weeks period the Nashville Banner, evening paper, had carried 182 inches of Baptist material with four pictures. The Tennessean, morning paper, carried 83 inches, a total of 265 inches for the 14 day period.

Illinois Sets Goal For Quarter Million

Illinois Baptists have adopted a 1951 Cooperative Program goal of \$255,000, according to Dr. Noel M. Taylor, executive secretary. Receipts in 1950 reached around \$250,000 or \$20,000 more than the goal set for the year. Fiscal year for the Illinois Baptists runs with the calendar year.

San Francisco SBC Theme Set

Theme for the 1951 Southern Baptist San Francisco Convention will be "The Whole Gospel for the Whole World." The statement, according to Dr. J. D. Grey, chairman, Committee on Order of Business, was an oft-expressed sentiment of the late Dr. George W. Truett. Emphases for the program scheduled to be released March first will be (1) doctrinal (2) missionary advance and (3) stewardship enlargement.

Requests Letters From Southerners

"There are a half million Southerners in New York City and half of those who belong to any church are Baptist," declared John Summerfield Wimbish, pastor, New York's large Calvary Baptist Church, recently. "Most of them are unattached. New York is so big it takes them years to find a church home. Some of them never do. Calvary Church could help if only we knew their addresses."

Pastor Wimbish invites any persons in the South who have Baptist relatives in New York to write him, John Summerfield Wimbish, Calvary Baptist Church, 123 West 57th Street, New York 19, New York.

S. B. C. Missionary Arrested In China

Dr. William Lindsey Wallace, Southern Baptist missionary to China, was arrested by Communists on December 19, according to Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board. The announcement was made following a cablegram and letter from Dr. Baker James Cauthen, the Board's secretary to the Orient who is now in Hong Kong.

Dr. Wallace, a native of Knoxville, Tenn., was serving as staff physician at Stout Memorial Hospital, Wuchow, China. He was appointed to the mission field in 1935.

A letter written on December 19 by one of the nurses in the hospital stated, according to Dr. Cauthen, that at 6 o'clock in the morning of that day the authorities took Dr. Wallace away. The letter indicated that Miss Ruth Everley Hayes, also of Wuchow, had not been arrested.

Dr. Cauthen enclosed with his letter a translation of an article which appeared in a Nationalist Chinese paper in Hong Kong on December 27. In part it said:

"The Communists of Wuchow recently have taken up the policy of severity. If anyone has the least suspicion about him, he is accused of being a spy. This name has taken a very broad meaning . . . They say that the Baptist Church is using the cloak of the mission to carry on spy activities in connection with spies outside. So they consider it very serious. Nevertheless, the Baptist Church is continuing to carry on its work, the members are not slackening their work in the least because of this affair. Besides the work of preaching, the Baptists are running the Stout Memorial Hospital. It is the only benevolent hospital that takes large numbers of charity cases."

Southern Baptists now have sixteen missionaries in communist China. Six of these have made plans to come away via of ship leaving Tientsin February 10 for Hong Kong.

Dr. Cauthen has written to missionaries in communist areas that it looks as if the time has come for them to leave unless they have a definite sense of God's command to remain. He says, "They should not remain on the basis simply of being willing to remain nor in a state of indecision, but only if they are fully assured that God has definitely laid this responsibility upon them."

BUST THAT BALLOON!

A few months ago, President Truman announced he was considering appointing a full-time ambassador to the Vatican. This was a "trial balloon." If you value American liberty, if you think democracy worth keeping . . .

**WRITE 1. PRESIDENT TRUMAN
2. BOTH YOUR SENATORS
THAT THERE MUST BE
NO U. S. AMBASSADOR TO THE POPE!**

TELL OTHERS TOO: Send \$1 for 35 of these postcards. Mail them to friends. Send to:
Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Ave., N.W., Washington 6, D.C.



**REMEMBER,
YOUR
VOICE
COUNTS!**

The Dogma of the Assumption of Mary

By ROBERT J. McCracken

It is not with any desire to stir up contention between Roman Catholics and Protestants that I have chosen this subject. This is not the time for religious controversy of the bitterly polemical sort, with all the name calling and mud slinging which are its customary features. It should be possible to state the Protestant attitude in regard to the Assumption of Mary without rancor or bigotry or uncharitableness.

As I see the situation, the subject is one about which a Protestant clergyman is bound in the course of his regular teaching ministry to say something to his people. It is proper and necessary that they should be informed regarding the issues raised; in this particular instance, three cardinal issues are raised—papal infallibility, the dogmatic definition of faith, and the position to be ascribed to the mother of our Lord. About each of these there is in Protestantism a clearly defined, historic standpoint, and each new generation of Protestants should be reminded of it.

On the first of November, the Pope, surrounded by thirty-six cardinals and 480 archbishops and bishops, and facing a congregation of upwards of 200,000 people, made a statement for which infallibility was claimed. Its importance may be measured by the fact that it was the first time that a Pope had spoken *ex cathedra* since the dogma of papal infallibility was promulgated in 1870. It meant that 400,000,000 Roman Catholics were there and then required to believe explicitly and without reservation a tradition which hitherto had been regarded as a "pious belief"; otherwise they would incur excommunication as heretics.

The Doctrine

The Assumption of Mary is the doctrine that has thus become a dogma. What it signifies, the Pope made unambiguously plain when he said, "We pronounce, declare, and define to be a dogma revealed by God that the Immaculate Mother of God, Mary, ever virgin, when the course of her life on earth was finished was taken up body and soul into heaven." The assertion is that the body of Mary never knew corruption, that at death it became—and here I quote the words of Graham Greene, a well-known Roman Catholic—"a glorified body (whatever that may be) in heaven (wherever that can be found)."

What is the history back of this pious belief that has now become a dogma? There is not a shred of Biblical evidence to support it. Its acceptance involves defiance of all the canons of historical scholarship. There is no mention of it among orthodox writers before A. D. 400. The Festival of the Assumption was not instituted until the sixth century. When Roman Catholic theologians quote authorities as confirming the belief, it is significant that they name not the apostles, nor the sub-apostolic fathers, but Gregory of Tours, who lived in the sixth century, Andrew of Crete, who lived in the seventh century, and John of Damascus, who lived in the eighth century. As proof, they maintain that though the bones of the apostles and martyrs were revered by the early Christians, there never has been any tradition of the kind in the case of Mary. This they regard as demonstrating that her body was "assumed to heaven." As for the theological argument, they insist that it is fitting that the body of the Mother of God should not have known decay in the tomb. This is the argument of

propriety which Duns Scotus summarized under the formula: "It could be; it ought to be; therefore it is."

Point of Cleavage

We here come upon a point of cleavage as between Catholics and Protestants. For Protestants, the Bible is the supreme authority in matters of faith and practice. When on trial at the Diet of Worms, Luther asked that before he was pronounced a heretic it should be shown that he was in error, "either by the testimony of Scripture or by clear reason." For Catholics, the tradition of the church is equal in authority to the Bible, and the right to interpret both the Bible and tradition, belongs not to the individual Christian but to the church, and especially in the final analysis to the Pope, the head of the church. He is for Roman Catholics the infallible interpreter of Scripture and tradition. They are obliged to accept his judgment in regard to the Assumption of Mary. By contrast, Protestants see no jurisdiction whatever for the dogma in Scripture and hold that the tradition is to be rejected because it is unreliable and defective in all the relevant fields of evidence.

The tradition shows honor after honor being heaped on Mary from the fourth century onwards. Until then, with the solitary exception of a small fourth-century group, there is no record of any kind of prayer or worship being offered to her. In the middle of the sixth century, she became the subject of much Christian art. In the seventh century, the Festival of the Assumption first took place in Rome. In the eighth century, the use of images began and John of Damascus gave her the highest place in heaven next to the Trinity. In the ninth century, she was accorded the title Queen of Heaven. In the tenth, the festival of her nativity was established. In the eleventh, Saturday was set aside for her worship by the clergy. In the twelfth, the "Ave Maria" was in use in worship, and in art the Virgin was portrayed as enthroned, side by side with Christ, as His equal. In the thirteenth, the Rosary and the Angelus were introduced. In the fifteenth, the doctrines of the Immaculate Conception received papal approval; in the sixteenth, it was confirmed by the Council of Trent; and in 1854, it was a dogma. Now to the dogma of the Immaculate Conception there has been added that of the Assumption.

Adoration Only for God

What is the Protestant attitude to such teaching? For Mary we have the utmost reverence. We remember that she was chosen to be the mother of the Son of God and that she was hailed as one who had "found favor with God." We reverence her, but we reserve our adoration for God as made known in Christ. We disavow the elevating of Mary above the plane of humanity. We hold that there is no warrant for it in Scripture, or in the ascertainable facts of history and experience. We deplore, to take a specific case, what happened at the international Marian Congress in Ottawa in June 1947, when a quarter of a million Roman Catholics, headed by nine cardinals, met to pay homage to Mary as the mother of God, when twenty plaster images of Mary on floats were pulled through the streets, by horses, and when one of the images was kissed on the foot so often by kneeling nuns that the paint was worn off before the five-day Congress ended. This

is the sort of thing that provides ammunition for Communists who attack religion as an outmoded superstition.

Superstitious Veneration

The result of such veneration is that Mary tends to be exalted above our Lord himself. It is significant that, out of 433 churches and chapels in Rome, 121 are dedicated to Mary, but only 15 to Christ. It is no less significant that the words which the Roman ritual prescribes for the dying are, "Mary, Mother of Grace, Mother of Mercy, protect me from the foe, and receive me in the hour of death." Ronald Knox, who has in Britain a place and influence similar to that of Fulton Sheen in this country, recently wrote: "Protestants sometimes laugh at us because we address ourselves now to our Lady of Perpetual Succor, now to our Lady of Good Counsel, now to our Lady of Lourdes, and so on, as if they were so many different people. But the case is much worse than that, if they only knew. . . Every individual Catholic has a separate "our Lady" to pray to, his Mother, the one who seems to care for him individually, has won him so many favors, has stood by him in so many difficulties, as if she had no other thought or business in heaven but to watch over him."

The authorities of the church deny that Mary is worshipped, but in actual practice, and notoriously among backward peoples, the distinction between worship and veneration is not maintained. When one thinks of the devotion to her enjoined upon the faithful, of the hymns sung to her praise, of the repetition thrice daily of the Ave Maria, of the presence in every Catholic church of a Lady Chapel and an Altar of the Virgin, the blurring of the distinction between worship and veneration is readily understood. It has been estimated that a third of the prayers offered by Roman Catholics take the form of petition addressed directly to Mary. Especially alien to Protestants is the stress placed on Mary as a mediator and intercessor. She is not only represented as interceding for erring humanity, it is taught that her intercession is an indispensable necessity. There have actually been Catholic theologians who have claimed that her intercession is to be preferred to that of Christ himself, inasmuch as she has qualities of pity and love that restrain the Divine wrath, and has a status and a virtue that make her pleas all powerful. The Protestant conviction is that there is one Mediator—and one Mediator only—between God and man; that Christ alone has the power to forgive sins, and that He is the unique and supreme bearer of God's grace. It involves the rejection of the cult of Mary as without warrant in the Bible, and a perversion of the Gospel.

Faith and the Truth

There is another cleavage between Roman Catholics and Protestants which the promulgation of the dogma of the Assumption has accentuated. It has to do with the meaning given to the word "faith." The Catholic definition is precise. Faith is mental subscription to the teaching of the church. It is the submission of the understanding to the dogmas of the church. This is held to be the essence of faith—the assent of the believer to propositions derived from the two sole fonts of Catholic doctrine—the Bible and

(Continued on page nine)

Eastland Apartments, New Orleans Seminary



Eastland Apartments, new structure on the Gentilly Campus of the New Orleans Theological Seminary, was dedicated and opened to students on December 21, 1950.

The building contains thirty-eight apartments and a parlor for group meetings. This is the fifth apartment building now occupied on the new campus. A library building is under construction.

The building is named in honor of Mr. and Mrs. Lowry B. Eastland. Mr. Eastland was president of the Seminary's board of trustees until his death on last August 22.

"We hope to erect six more buildings and move the administration of the Seminary to the new campus by September 1953, or before," said President Roland Q. Leavell.

Assumption Dogma

(Continued from Page Eight)

tradition. Father D'Arcy states the case categorically in his handbook on Catholicism: "The Catholic Church is a teaching body and it teaches a definite number of doctrines, which it imposes on its adherents with divine authority." The Assumption dogma is a case in point. It is a direct exercise of the Pope's alleged infallibility. It is irrevocably binding on all Catholics. They must subscribe to it explicitly and without reservation or be excommunicated as heretics.

Here Catholics and Protestants part company. There is a difference between them which is not merely a difference of language but of fundamental soul attitude. Faith for the Protestant consists not in assent to propositions taught by the church, but in personal trust in the living God who speaks to men in the Bible. What Luther, poring over the New Testament, pondering passages, like, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," came to see was that faith is that act of the soul of man in which he throws himself in utter dependence and childlike confidence on the grace and love of God as these are revealed by Christ.

As he so memorably put it: There are two kinds of believing: first, a believing about God which means that I believe what is said of God is true. This is rather a form of knowledge than a faith. Men possessing it can say, repeating what others have said: I believe that there is a God. I believe that Christ was born, died, rose again for me. But what the real faith is, and how powerful a thing it is, of this they know nothing. There is, secondly, a believing in God which means that I put trust in Him, give myself up to thinking that I can have dealings with Him, and believe without any doubt that He will be and do to me according to the things said of Him. Such faith, which throws itself upon God, whether in life or in death, alone makes a man a Christian.

Faith so defined, not as intellectual assent or submission, but as personal trust, cannot be compelled. The whole conception of requiring explicit and unreserved belief, of exacting obedience to declarations of doctrine on pain of excommunication, is alien to the Protestant outlook and spirit of the New

Testament and of Christ. When the dogma of the Immaculate Conception was promulgated, the papal bull declared that any who presumed to think otherwise had "suffered shipwreck as concerning the faith" and rendered themselves liable to "the penalties determined by law" if they dared to make known by word or writing or in any other external way what they thought in their heart. How dictatorial that is! It results inevitably in the closed mind. It is a claim to an absolute authority which extends even to a man's thinking and denies the rights both of reason and conscience. The only difference between it and the dogmas of totalitarian regimes is that the latter threaten penalties which extend to this life only, while the Papacy threatens consequences which reach out into eternity.

On this issue Protestants are emphatic and united. To renounce our own private judgment is to extinguish the light by which we see God. It is to destroy our reverence for truth, the highest faculty within us, the faculty which must be kept alive if we are to know God.

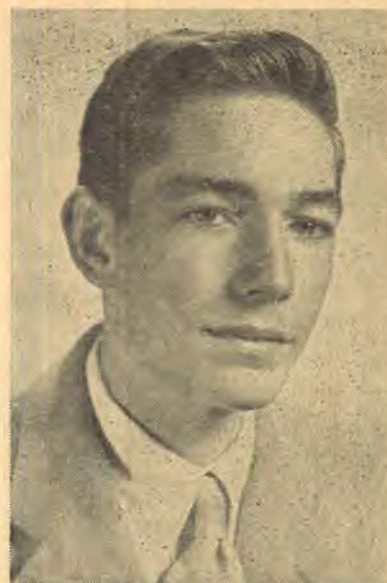
Dogma Not Acceptable

Intellectual acceptance of the Assumption of Mary is impossible for us. We cannot find Biblical evidence for it. We cannot find historical evidence for it. None has been produced because none can be produced. The Archbishops of Canterbury and York are right. It is a matter for profound regret that the Church of Rome has determined by this decision to accentuate dogmatic differences in Christendom. It has thereby gravely impeded the development of understanding between Christians and made more remote the possibility of church union.

I have spoken about these matters because Protestants should know where they stand in regard to them. They should be very clear about one thing. Faith cannot be compelled. Spiritual life depends utterly on freedom. It is extraordinary and terrifying that this is so often overlooked. Blindness to it is the most conspicuous defect of the Church of Rome. As William Temple put it, "To use, in the name of Christ, any other means of persuasion than spiritual appeal and rational coherence is to betray his first principle of action."

We on this continent should never forget

Ordained to Ministry



Glenn Dale Toler

Glenn Dale Toler, son of Mr. and Mrs. Gay Toler, was licensed to preach by the Higginson Church, Sunday, December 24.

Mr. Toler is a native of Higginson and was converted and baptized in this church in his early teens. He plans to enter school and prepare for the ministry in the future.

Mr. Toler delivered his first sermon, Sunday, December 10, at the Higginson Church, Gordon Oliver, pastor.

Broadman Books of Merit

The Gospel According to Moses

W. A. Criswell, author Price, \$2.00

This book of sixteen sermons is a development of the title rather than each separate sermon. Interpreting the history and symbols of the Old Testament in the light of the revelation of the New, the author uncovers the timely in the timeless.

The Liberation of Life

J. M. Dawson, author Price, \$1.25

A collection of seven addresses on the general theme of freedom. The first five discuss primarily religious freedom. The last two describe the deliverance of the soul from the fear of death and the frustration of ignorance concerning the hereafter. All through, faith in Christ as preached by evangelical Christians is magnified. Fortright, convincing, it will appeal to readers everywhere.

For You and Your Church

This booklet is something new. Published by the Sunday School Board for the Inter-Agency Council of Southern Baptist Agencies, it seeks to set forth the relationships of the several church organizations and how they can be used to achieve the objectives of a New Testament church. Paper, 25 cents.

that men first crossed the Atlantic, not to find soil for their ploughs, but to secure liberty for their souls. At their best, that is what men value most. John Milton gave expression to one of the most profound and passionate desires of the human heart when he wrote, "Give me liberty to know, to utter, and to argue freely according to conscience, above all other liberties." The price of such liberty is perpetual vigilance. The fight for it is an endless battle. Our forebears of the Protestant faith bought it dear. We must not sell it cheap, not the least grain of it. Nor shall we, if we stand fast in the liberty where-with Christ has made us free.



Department of MISSIONS

C. W. Caldwell, Superintendent

Among The Associations

Cecil Guthrie Black River Association

Cecil Guthrie is the new missionary in Black River Association. He came to the Superintendent's office recently and related some of the experiences he has already had as a missionary. He has discovered several churches which have not reported to the association since about 1941 or '42. It is his intention to revive those churches where there are possibilities of getting the work established on a permanent basis. He is preparing a map of his association showing locations of churches and areas where new work should be established.

Rocky Bayou Elects W. C. Steward As Missionary

Rocky Bayou Association secured one of their own pastors, W. C. Steward, of Calico Rock and Oxford, as their missionary. He has already resigned and taken up the mission work. While at Calico Rock, he led the church in a great program of evangelism and enlargement. Calico Rock Church plans to go to full time. We feel confident that Missionary Steward will do a great work in Rocky Bayou Association.

Clark and New Mission

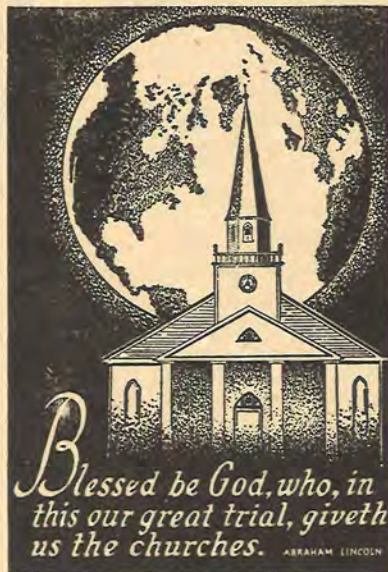
Carl Clark, missionary in Liberty Association, writes of the thrilling experience he has had in beginning a mission in El Dorado. Its growth has been far beyond anyone's expectation. In fact, it is being organized into a church in January. Trinity will be the name of the new church. Our congratulations go to Missionary Clark in this fine work!

Zimmerman in Red River

H. A. Zimmerman, Red River Association, was in the Superintendent's office recently and told of his plans and hopes for the mission work in that association. Missionary Zimmerman is a strong gospel preacher and we hope that he will have the loyal support of the pastors and church leaders of Red River Association in putting over a real mission program.

—000—

Too many parents are giving the Sunday school absent treatment.



Negro Conference at Dermott

A Leadership Conference will be sponsored by the Department of Missions at Morris-Booker Memorial College, Dermott, February 13-15. A large number of pastors, white and colored, will be on the program. Guy Bellamy, Superintendent of Negro Work under the Home Mission Board, will be present and deliver an address. At later dates, similar conferences will be held in Pine Bluff and Little Rock.

—000—

Says D.P.'s Are Loyal Hard Working Individuals

The majority of displaced persons, who were really farmers before their displacement during the war, and who have been provided decent housing and liveable wages by their sponsors, are happily re-adjusting themselves to American farm life, Charles R. Gage, Southern Baptist Displaced Persons Resettlement Director, said in taking issue with a statement in a recent news release attributed to G. P. Garfield of the Methodist Committee for Overseas Relief.

"Of course, when D.P.'s are placed in run-down, unpainted, dilapidated tennant shacks and paid starvation wages on a share-cropper basis, it is another thing," Mr. Gage said. "D.P.'s are coming to this country in an effort to better their condition in life and we cannot blame them if they refuse to live and work under impossible conditions."

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Co-operation In Organization

Some of our Brotherhoods are finding a rich field of work in assisting neighboring churches to organize their Brotherhoods, and then in helping these new Brotherhoods to get under way in a program of work. Note the following letter:

"I wish you could have been with us last night at Fitzgerald Crossing Church. We had visitors from Wynne, Vanndale, Cherry Valley, Parkin and Marion at the organization of our Brotherhood. It was an evening of spiritual feasting.

"We had several four minute talks from visiting men, that were inspirational and full of pep. They emphasized the possibilities of a Brotherhood at our church, and I am sure a lot of good was done.

"Pastor Boyd Baker had charge of the election and Brother Harold Harris of Wynne installed the new officers.

"After installation the women came in and served refreshments; and we had fellowship together until 10 o'clock.

"Our new officers are:
President: John Grantham;
Membership Vice President: Paul Sledge;
Program Vice President: L. J. Tacker;
Activities Vice President: H. D. Moultrie;
Secretary - Treasurer: Harold Mitchell."

M. M. Hinesley, Pastor.

Work of the above nature is profitable not only to the church level but also on the associational level, since a large number of Brotherhoods within an association makes possible a more comprehensive and more effective associational Brotherhood.

Why not lead your Brotherhood to survey the need for church Brotherhoods in other churches near your church, and then follow through by helping these churches organize their Brotherhoods.

Schedule for Regional Tour

Details for the second Regional Brotherhood Tour, February 12-16, have been completed. Dr. A. S. Newman, Brotherhood Secretary of Louisiana, will be the out-of-state speaker. Assisting Dr. Newman will be Ralph D. Dodd, pastor of Tabernacle Church, Little Rock, and Nelson Tull, State Brotherhood Secretary.

The schedule for the February Tour is as follows:

Monday night, February 12: Second Church, El Dorado, for Carey and Liberty Associations.

Tuesday night, February 13: First Church, Helena; for Arkansas Valley and Centennial Associations.

Thursday night, February 15: First Church, Harrison; for Boone-Carroll, Newton County, White River, and Stone - Van Buren-Searcy Associations.

Friday night, February 16: First Church, Eudora, a special meeting dedicated to the Simultaneous Crusade in Delta Association, which begins February 18.

Make your plans now to see that your church is well represented with a large group of your men.

—000—

There were 4,721 Baptist churches in the Southern Baptist Convention not reporting baptisms in 1949. This compares with 5,044 churches in 1948.

—000—

Live in the singular, caring more for the approval of your own conscience than for the applause of the crowd. If you want a verb to conjugate, you cannot do better than to take the verb "to love."

—Dean Brown in *Being Made Over* (Harper & Brothers).



American Auditorium Chairs with pew ends

American AUDITORIUM CHAIRS FOR DIGNITY AND COMFORT

Increasingly, modern churches are turning to the dignity and comfort, as well as the beauty and durability of American Upholstered Chairs. This type of seating also lends itself to curved rows. Write to us in detail about your needs.

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| MRS. B. W. NININGER, Church Music Director | |

The Baptist Student Union At Work

This is the second in a series of articles about the workers and work of the Religious Education Department of the Arkansas Baptist State Convention.

The State Secretary At Work

His work is two-fold, to work with and through the local councils to promote a complete spiritual program to meet the needs of the Baptist and unsaved students on the campus, and to keep Arkansas Baptists informed about the needs and work of the B.S.U.

In his frequent contacts with the students on the different campuses he acts as adviser, counselor, and helper.

It is his duty to plan for the special student meetings which include the State Retreat in the spring; Student Week at the State Assembly, Siloam Springs; and the State Student Convention in the fall. He plans the programs for these meetings, enlists the program personnel, and promotes attendance. He is also often called on to plan various programs for the local campus activities.

Another service is to train the officers and members in the work of the Student Union. This is done by study courses, conducted on the local campuses, and taught by the Secretary.

He also works in close harmony with State and Southwide leaders to enlist students for Summer Field Work at home and abroad.

In addition to all of this there is office work that must be done. In promoting the work throughout the state, in working in close co-operation with the State and Sunday School Board leaders, it is necessary to study, build programs, enlist personnel, and carry on much correspondence. For this purpose he has an office in the Religious Education Department located at 212 Baptist Building, Little Rock.

The Baptist Student Union is represented on the campuses of fourteen colleges, universities, business and professional schools of Arkansas. More than 5,500 Baptist students are enrolled in these institutions of learning. Of this number more than 3,000 have either enrolled in one or more



Dale Cowling

Dale Cowling is the State Baptist Student Union Secretary. He began his work September 15, 1950. He is a graduate of Ouachita College and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has the Master of Religious Education degree and has completed all the requirements toward receiving the degree of Doctor of Religious Education.

of the unit organizations, or united with one of the local college center churches.

The Baptist Student Union has been found to be the best means for helping college students. It is not another organization. It is a unifying agency for the existing Baptist organizations, namely, the Sunday School, Training Union, Y. W. A., and Brotherhood. It keeps the student vitally related to the local church. Its program always magnifies the local church as a divine institution, entirely worthy of the service of every Christian. The B.S.U. also offers the student a daily program of personal and group devotion.

An Enlargement On Every Campus

Arkansas Baptist Student Unions faithfully and consistently magnify the church. The objective is to have a B.S.U. on every college campus that is earnestly making an effort to reach every Baptist student for definite service in the local Baptist church, and to win every unsaved student to the Lord and then to His church.

In order to do this the B.S.U. takes a religious census as soon as school opens in the fall. The name of every Baptist student enrolled in the college is tabulated. Another list shows the name of every student who is unsaved. The members of the B.S.U. pray earnestly for the unsaved and the unenlisted and then go to the rooms of the dormitories and other student dwellings at least one night every week during the school year, to reach them for Christ. This will continue throughout the entire school year.

Providing Spiritual Help

Students need a warm devotional life if they are going to continue a program like the one outlined above. The B.S.U. offers this, also. Each day the B.S.U. conducts a prayer service. Students lead the devotionals. They sing about Christ, they testify for Him, and they pray through Him. The B.S.U. encourages the students to choose prayer-mates and to have an appointed time of prayer together each day. The potential spiritual power of this emphasis alone is enough to move a campus for Christ.

The Needs of the Baptist Student Union

Perhaps more than anything else B.S.U. needs the warm-hearted, intelligent support of the churches. Our desperate need, if we are able to promote an effective student program, is for each church to have a Student Activities Committee. Such a committee would send the names of all the high school seniors who plan to enter college in the fall, along with the college they will enter, to the State Student Secretary. These names will be sent to the B.S.U. at the college where the individual is going. The college B.S.U. will write these students, welcoming them and informing them of the B.S.U. The B.S.U. will also be waiting to welcome them personally as soon as they arrive at college. Also, the State Student Secretary will write each prospective student and encourage him to find his place in the B.S.U. as soon as he arrives at college. This committee should also keep the church informed about their students' spiritual program. It should also give constant encouragement to the students.

Another need is A Student Sec-

retary on Every Campus. The students are in desperate need of an adult spiritual leader to give direction to the B.S.U. and to give personal counsel to those who need it. Surely it is not more missionary to send missionaries to destitute sections of our state than to send them to college campuses where hundreds of potential leaders are in need of Christ. Is it more evangelistic to evangelize a slum than a college campus? Our campuses must have adult spiritual leaders.

A third great need is for Student Centers. In some schools the B.S.U. is not allowed to have meetings on the campus. The nearest Baptist church is from one to three miles. There is need for a building adjacent to the campus which will serve as a meeting place and workshop for the B.S.U.

What Can Be Done to Help?

First, Be informed about the B.S.U. Free literature will be sent from the State Office upon request. The State Student Secretary is always anxious to present the B.S.U. He would like to speak to every church in Arkansas on this tremendously important part of the work.

Second, Pray definitely that the Lord will help us to have adequate equipment and efficient student secretaries.

Third, Lead the church to have an active Student Activities Committee.

Fourth, Use college students in church services when they are visiting home. Give them constant encouragement to be active in the campus B.S.U.

For further information and free informative literature write Reverend Dale Cowling, 212 Baptist Bldg., Little Rock, Arkansas.

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A Youth Leader's Prayer

Here in my hands are the youth of today,
Pliable, plastic as finest of clay.
Guide in the molding, O Father,
I pray.

Clay when it hardens is plastic no more,
Changes are barred by a fast-bolted door.
Guide in the molding, O God, I implore.

Grant me the skill of the true potter's art,
Help me to fashion each delicate part.
Fashion thou me, Lord. Here is my heart.

—John Calvin Slemp
In Baptist Leader, Philadelphia.

—000—

Too many people think they are defending the faith when they are only stirring up dissension.

Don't talk it over with the neighbors—talk it over with the person you feel has done you the wrong.

Silent Bible Class, First Church, Mena



Silent Bible Class of First Church, Mena, with Pastor Arlie McDaniel and family.

Standing, left to right: Ethel Bell, Mrs. Auda Willoughby, Mrs. Jack Owens Sr., Doris Bartow, Mary Frye, Mrs. Andrew Harper, Auda Willoughby, Jerry Gibson, Andrew Harper, Jack Owens Sr., Mrs. Arlie McDaniel, Pastor Arlie McDaniel.

Kneeling: Betty Lehmann, Johnnie Plunkett, Jack Owens Jr.
Sitting: A. L. McDaniel Jr., Angelia McDaniel, Alana McDaniel.

Not present when picture was made: Mr. and Mrs. C. J. Branstetter, Mrs. L. Cheeseman, Mr. and Mrs. Harmon Bailey, John Forrest, and Eddie Truschel.

Killing The Tree To Get The Fruit

By CHARLES A. WELLS

Many people are reaping the fruits of democracy with little consideration of the tree itself. They look upon democracy as an impersonal thing with no responsibility required. As they snatch at the fruit of personal privilege, by their indifference and neglect they strip off the spiritual branches that provide the fruit. The selfishness and blindness can as surely destroy the structure of our liberty as communism or fascism. We need a re-education in democracy to teach again that the liberty and privileges we possess can only be enjoyed as we prove worthy of them — as we cultivate and nourish the tree of faith and the branches of personal responsibility and service upon which the fruit grows. We must learn again that democracy is a spiritual growth that must be cultivated understandingly and devotedly by each generation.

Controls

You can't control the length of your life, but you can control its width and depth.

You can't control the contour of your countenance, but you can control its expression.

You can't control the other fellow's opportunities, but you can grasp your own.

You can't control the weather, but you can control the moral atmosphere which surrounds you.

You can't control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You can't control the other fellow's annoying faults, but you can see to it that you yourself do not develop provoking propensities.

You can't control hard times, but you can bank money now to boost you through them.

Why worry about things you can't control? Get busy controlling things that depend on you.

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Your Life and Your Church

At last! A unified program for conservation of results in Evangelism.

By C. E. MATHEWS

At last, a program for conservation of results in evangelism that is practical, adequate, workable, and unified for all churches, regardless of size or location, has been worked out, printed in book form, and is available to all who desire it. The booklet entitled, **Your Life and Your Church**, was written by James L. Sullivan, pastor of First Church, Abilene, Texas, and was edited and published by the Training Union Department of the Sunday School Board. It has in it five lessons for the new church member, these lessons to be taught by the pastor if possible; if not, then by some thoroughly capable person appointed by the pastor. The chapters and subjects are as follows:

Chapter One: The Meaning of Christian Experience. This chapter is the stopgap for disillusioned persons who unite with the church without experiencing regeneration. If and when such a thing occurs, the individual who studies and is taught this lesson will discover his mistake and will be shown how to rectify it.

Chapter Two: The Meaning of Church Membership. This chapter is the clearest and most concise interpretation of the meaning of church membership as taught in the New Testament that the writer has ever heard.

Chapter Three: What Your Church Can Do for You. This lesson sets out simply and clearly to the new church member how the church can (1) direct his worship life, (2) teach him the Word of God, (3) train him in church membership, (4) enlarge his missionary vision, (5) assign definite tasks to perform, and (6) train him in the greatest of all Christian service, soul-winning.

Chapter Four: What You Can Do for Your Church: Here the new convert is shown the many channels of service offered him by his church and how to cooperate with other Christians. It is

a masterpiece on the work of the local church and the denomination. This chapter is the answer to the Southern Baptist position on doctrine and practice.

Chapter Five: Your All for Christ. This closing chapter is a powerful and irresistible appeal to the new church member to present his body and life as a living sacrifice, holy, acceptable unto God. The appeal is based on Christ's sufferings for us, Christ's requests to us, and the world need of him as Savior and Lord. At this point, the task of enrolment of the new church member in active service in any and all church agencies that are open to him is obviously an easy and a happy one.

This class is to be taught at the Training Union hour, sponsored by the Training Union, and those present numbered in the total attendance.

This booklet is the missing link in Southern Baptist work. Long have our churches suffered because there has been no definite and unified program of enlistment for new church members. This has resulted in the loss to service for Christ of about forty per cent of the nearly seven million members in our churches.

This booklet will be off the press and available in Baptist Book Stores by February 1, 1951. The Sunday School Board in its gracious cooperation with our churches is mailing a free copy of this booklet to every pastor in the Southern Baptist Convention. Our prayer is that every church will immediately order a supply of these booklets and start a class at once. What a godsend to all new church members that are privileged to have these lessons taught them, a thing so supremely essential to Christian growth.

—000—

Live in the present tense, facing the duty at hand, without regret for the past or worry about the future.

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SPRING SEMESTER
January 31, 1951
SUMMER SEMESTER
June 4, 1951

For Information and Literature
Contact:

H. D. Bruce, President

No Draft-Dodgers In Seminaries

By DUKE K. McCALL

The national headquarters of the Selective Service System has just released a study of enrolment in the theological seminaries in connection with draft exemption. The study extended from 1937 to 1950. A total of 561 recognized theological schools were investigated.

The conclusion of the study is: "The question of whether the exemption of theological studies from the draft in a time of war would cause a 'great rush' to the divinity schools seems to have been well answered by the information gathered.

"This information shows that the theological schools have had an over-all enrolment growth during the past twelve years that this was greatly reduced during the years of conflict, despite the draft provision exempting divinity students from call, and that it reappeared in increased proportions after the cessation of hostilities."

The study revealed the 96 per cent of Baptist theological students are over nineteen years of age. Only 45 per cent of Catholic theological students are over age nineteen.

In the first full school year after World War II, 31 per cent of the Baptist theological students

were veterans as compared with 6.7 per cent of the Catholic students and 3.2 per cent of the Jewish students. This indicates that a small portion of Baptist theological students had secured exemption from armed service.

The number of Baptist theological students increased from the school year beginning in 1937 to the school year beginning in 1940 from 2,026 to 2,532. The enrolment in the same schools increased by another 500 during the war years. In the first year after the war, the enrolment of the same institutions increased 599. The total increase of enrolment in Baptist theological students from the close of the war until the present is exactly 1,050.

During the war years enrolment in Catholic theological students increased by 9.3 per cent. Protestant schools drew almost exactly at the same rate, increasing in enrolment by 9.2 per cent. Enrolment in Jewish theological schools jumped during the war 26.6 per cent.

The growth in Southern Baptist theological schools since the close of World War II has been limited by the housing and classroom capacities of the institutions.

They Never Mix

By BRUCE H. PRICE

Last night I sat in a comfortable living room with a few friends for a brief visit. An older man stated that more than 40,000 people were killed last year in automobile accidents. Then the conversation turned to the relation of drinking and sudden death on the highways. "Whiskey and gasoline won't mix," said a man in his forties whose success in business enabled him to retire three years ago. "But they continue to try it," replied the oldest man in the group. "Of all accidents caused by alcohol," spoke another, "I have never heard of a person responsible for a wreck admitting he had more than two beers."

This morning a magazine came to my study. Turning through it I came to a cartoon on the topic of last night's discussion. A large skeleton is standing over a huge mixing bowl. In it are two cars which have met in a head-on collision. The skeleton holds a large test tube in each hand pouring their contents on the two smashed cars. On one tube is the word "gasoline" and on the other "liquor."

Beneath the cartoon is written, "The death mixture. Many of these deaths caused not only by drunken drivers but by some moderate drinkers."

The message is a reminder of the familiar concise sentence, "If you drink don't drive; if you drive don't drink."

More Speculation About Vatican Appointment

There has been a renewal of speculation in informed quarters in Washington concerning the possibility of an early announcement by President Harry Truman of the appointment of a Minister to the Vatican.

Myron C. Taylor, the former personal Presidential representative to the Vatican with rank of Ambassador, told reporters at the White House early in December that he, himself, would not return to the Holy City, but he brushed off questions about his present duties and whether or not some one else was slated to be appointed.

Mr. Taylor, who, has been in and out of the White House regularly since his resignation early in 1950 and also has been back to the Vatican once to discuss world conditions with His Holiness, has been honored at several Catholic universities in this country during the year. In each address to such groups he has praised His Holiness to the skies.

The proclamation of a new national emergency and the virtual state of war which now exists between the U. S. and Russia recalled to some observers in Washington that it was at Christmas-time, 1939, after the outbreak of World War II in Europe, that the late President Franklin D. Roosevelt first appointed Mr. Taylor to the "temporary" eleven-year post at Holy City.

-The Washington Religious Review

Figures to Inspire

Sunday, January 7, 1951

| | S.S. | T.U. | Addi. |
|-------------------------|------|------|-------|
| Little Rock, Immanuel | 1194 | 366 | 2 |
| Including Missions | 1386 | 513 | |
| Fort Smith, First | 1030 | 410 | 17 |
| Including Missions | 1226 | 478 | |
| Little Rock, First | 962 | 411 | 4 |
| El Dorado, First | 884 | 216 | |
| Including Mission | 938 | 268 | 2 |
| No. Little Rock, | | | |
| Baring Cross | 844 | 381 | 3 |
| Including Missions | 964 | 476 | |
| Little Rock, Second | 760 | 154 | 3 |
| Pine Bluff, First | 640 | 167 | |
| Pine Bluff, Southside | 629 | 232 | 5 |
| Including Mission | 661 | 270 | |
| Hope, First | 577 | 142 | 1 |
| El Dorado, Immanuel | 570 | 274 | 4 |
| Including Mission | 616 | 311 | 5 |
| Crossett, First | 547 | 241 | |
| Camden, First | 544 | 179 | 2 |
| Including Missions | 828 | 381 | |
| Texarkana, Beech Street | 537 | 218 | 3 |
| Magnolia, Central | 534 | 240 | 1 |
| Including Mission | 597 | | |
| Benton, First | 514 | 110 | 2 |
| El Dorado, Second | 509 | 276 | 3 |
| Little Rock, | | | |
| South Highland | 473 | 177 | 3 |
| McGehee, First | 470 | 203 | 5 |
| Including Missions | 581 | 262 | |
| Fordyce, First | 467 | 182 | 4 |
| Little Rock, | | | |
| Gaines Street | 466 | 279 | 1 |
| Little Rock, | | | |
| Baptist Tabernacle | 455 | 167 | |
| Paris, First | 432 | 146 | |
| Including Mission | 461 | | |
| Stuttgart, First | 434 | 252 | |
| Forrest City, First | 430 | 174 | |
| Conway, First | 417 | 114 | 7 |
| Hot Springs, Park Place | 404 | 107 | 1 |
| Cullendale, First | 381 | 201 | 1 |
| El Dorado, West Side | 378 | 121 | 3 |
| Springdale, First | 369 | 239 | |
| Including Mission | 470 | | |

| | | | |
|--------------------------|-----|-----|---|
| Pine Bluff, Immanuel | 367 | 160 | 1 |
| Hamburg, First | 366 | 141 | |
| Malvern, First | 362 | 76 | |
| Siloam Springs, First | 341 | 222 | 5 |
| Searcy, First | 337 | 130 | |
| Norphlet, First | 323 | 215 | |
| Fort Smith, South Side | 313 | 131 | 8 |
| Monticello, First | 309 | 122 | |
| Rogers, First | 309 | 93 | 8 |
| Mena, First | 278 | 110 | 1 |
| Texarkana, Calvary | 277 | 126 | 2 |
| Little Rock, Calvary | 244 | 90 | |
| Fort Smith, Temple | 230 | 157 | |
| Gentry, First | 221 | 147 | |
| Gurdon, Beech Street | 221 | 109 | |
| Bentonville, First | 214 | 88 | 1 |
| Wynne | 203 | 60 | 3 |
| No. Little Rock, Bethany | 186 | 76 | 1 |
| Little Rock, | | | |
| Reynolds Memorial | 185 | 71 | 3 |
| Levy, First | 185 | 97 | 6 |
| Springdale, | | | |
| Caudle Avenue | 168 | 146 | |
| Douglasville, First | 154 | 65 | 2 |
| Sweet Home, Pine Grove | 144 | 135 | |
| No. Little Rock, | | | |
| Pike Avenue | 121 | 72 | 1 |
| Watson, Kelso Baptist | 118 | 64 | |
| Warren, Immanuel | 102 | 85 | |
| Magnolia, Immanuel | 100 | 67 | 2 |
| Little Rock, East End | 90 | 95 | |
| Grannis | 75 | 49 | |
| Monte Ne, First | 68 | 57 | |
| Little Rock, Bellevue | 63 | 48 | |
| Little Rock, Bethel | 59 | | |
| Little Rock, | | | |
| Pilgrim's Rest | 29 | 25 | |

Almost any technique is good if it leads to a new life in Jesus Christ.

A prayer that does not change us will not affect God very deeply.

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Director of Nursing
Arkansas Baptist Hospital
Little Rock, Ark.

Please send full details of your Technician Nurse Program.

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ADDRESS _____

W. M. U. Calendar for 1951

Monthly Missionary and Bible Topics

Theme: **God is Moving—Who Can Hinder?**

Aim: To arouse an awareness of the mighty and triumphant movement of God in today's world.

JANUARY

Missionary Topic: "God Is Moving—Who Can Hinder?"

Aim: To create a new consciousness that God moves through each of us in working out his plan of world redemption

Bible Topic: "I Chose You"—John 15:11-27; Ephesians 1:1-4

FEBRUARY

Missionary Topic: "If—"

Aim: To show what we can do or what we could have done in the Annie Armstrong Offering

Bible Topic: "Then Will I Heal Their Land"—2 Chronicles 7:11-22

MARCH

Missionary Topic: "Go Quickly and Tell"

Aim: To show the urgency of daily personal witnessing

Bible Topic: "Somebody Has Touched Me"—Luke 8:42-48

APRIL

Missionary Topic: "Yearning Youth"

Aim: To show how God is working in the hearts of youth today—our responsibility and opportunity

Bible Topic: "What Lack I Yet?"—Matthew 19:16-22; John 12:24-25

MAY

Missionary Topic: "Women Undergirding the Spread of the Gospel"

Aim: The story of the work of Woman's Missionary Unions on the mission fields at home and abroad

Bible Topic: "Many Women, Ministering"—Matthew 27:55, 61; Matthew 28

JUNE

Missionary Topic: "Stirrings in Middle America"

Aim: To show how God is moving in the Caribbean Bowl

Bible Topic: "The Foolishness, the Wisdom, the Power"—I Corinthians 1:18-31

JULY

Missionary Topic: "The Continuing Price of Freedom"

Aim: To show the danger to freedom in our own land

Bible Topic: "To Them That Are at Ease"—Amos 6:1-6

AUGUST

Missionary Topic: "Mighty Movements in South America"

Aim: To show the Advance Program of Southern Baptists at work in South America

Bible Topic: "The People Who Sat in Darkness"—Psalm 135:15-18; Isaiah 9:2-4; Matthew 4:16

SEPTEMBER

Missionary Topic: "Parallel Progress in Stewardship"

Aim: To show the need to match personnel of Advance with faithful stewardship

Bible Topic: "She Hath Done What She Could"—Mark 14:3-9

OCTOBER

Missionary Topic: "Preparation for the Purposes of God"

Aim: To show how the training of a national leadership is spreading the progress of Kingdom advancement

Bible Topic: "Some Fell into Good Ground"—Matthew 13:3-9, 18-23

NOVEMBER

Missionary Topic: "Whither Asia?"

Aim: To show how in the midst of tragedy we see God at work in China, Japan, Korea, Arabia, India and other Asiatic countries

Bible Topic: "But If Not"—Daniel 3:8-25

DECEMBER

Missionary Topic: "Where Advance?"

Aim: The World? The Homeland? The Community? The Individual?

Bible Topic: " whatsoever Thou Shalt Loose"—Matthew 16:13-19



Dr. Harry Rimmer Is Coming Again

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Dr. Rimmer's Theme:

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He will discuss:

"The Purpose of Prophecy"

"Prophecy, The Divine Polemic"

"Israel In Prophecy"

"Christ, The Theme of Prophecy"

"Palestine and the Future"

"Daniel and the Roman Empire"

"The Rise of Russia"

Dr. Rimmer, Hollywood, California, has just returned from three months in Africa. He will show color moving pictures of his study in the Leper Colonies there.

Jesus Meets Growing Hostility

By Mrs. HOMER D. MYERS

Sunday School Lesson for

January 21, 1951

Mark 1:40-3:12
Text: Mark 2:1-12

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

When Jesus was born in Israel, He came to a nation of people who were steeped in the traditions of their forefathers and a cold, formal religion. Jesus came to the earth to replace self righteous Pharisaism with a proper knowledge of grace and truth. He came rehearsing the law of Moses and replacing it with practical, every day Christianity. His phraseology, "Moses said so and so — BUT I say unto thee thus and so," was met with suspicion and hostility.

Jesus said to love thy neighbor as thyself, because all law is fulfilled in love. We do not need a set of commandments saying thou shalt do this and thou shalt not do that — if love is the law of our lives. Love very simply and naturally commands that we fulfill her needs. We will just naturally help those whom we love to the best of our ability.

But the ancient Jew never felt compelled to help a neighbor unless he had a specific example in his set of laws or traditions. The priest and levite had no compassion on the wounded victim of robbers because their Talmud did not carry a clause that told them to help such a person if and when they found him on a lonely road. Their religion was to them only a formality; it consisted only of the Temple services which was a set of ritualisms; the outward keeping of the sabbath; and the law of Moses involving the ten commandments and such things as clean and unclean foods. Jesus summed it up one time by saying: "Ye keep the outside of the platter clean, but inside is full of dead men's bones." They had their religion in reverse.

Conflict With Ideologies

In this lesson we find Jesus in conflict with each of their ideologies. They were envious of His healing powers because that attracted people unto Him who would never have heard of Him otherwise.

But who could be so audacious as to demand that He stop relieving affliction and giving sight to the blind and strength to the lame! Yet they did the next thing; they planted their spies in the synagogues and in strategic places to watch His every act, seeking opportunity to criticize His deeds of mercy; seeking occasion to trap Him in some saying; endeavoring to find a contradiction somewhere in His words or ways.

When He healed the paralytic,

He told the man his sins were forgiven. A group of scribes sitting nearby began reasoning in their hearts that He was a blasphemer — for who could forgive sins but God? Jesus read their minds and told them what they were thinking. They knew only God could forgive sins; they had seen the works of God manifested in their presence; yet they refused to accept God when He healed the sick and forgave sins in their very midst. How inconsistent they were! Only God could heal a leper; only God could heal a paralytic; only God could forgive sins; but in the face of these facts they hardened their hearts and refused the very God of heaven.

Again we find them endeavoring to stop Jesus from healing on the Sabbath day. (Mark 3:1-5) On this occasion a man came to the synagogue with a withered hand. Immediately they sensed an opportunity to accuse the Lord. Jesus called the man to stand forth. Then can we not visualize His countenance as His eyes moved from one of them to the other, searching their wicked hearts, as He said to His enemies, "Is it lawful to do good on the Sabbath days, or evil? To save life, or to kill?" "And He looked around about on them with anger, being grieved for the hardness of their hearts, and saith unto the man, Stretch forth thine hand . . . and it was made whole."

Here was One with the power to speak the word and a handicapped person could be restored to usefulness; no work or desecration was involved. But here also was a group who would KILL on the Sabbath with their negligence and foolish traditions. Is not Jesus asking "Who is the real law breaker?"

Law Is Servant Not Master of Men

Again, when He and His disciples were passing through a corn field on a Sabbath and were hungry, then plucked a few ears of corn to eat as they walked along the way, He was again accused of being a law breaker and desecrator of a holy day. He tried to reason with them that the Sabbath was made for the benefit of man, not to enslave him.

Another charge they brought against the Master was that He ate with and associated with tax collectors and sinners. Where was

His dignity? How could He be so unrefined as to mix and mingle with such degenerates! But He reminded them that the physician does not ask about the social standing of his patients. The good physician answers the plea for help in the slums and among the poverty stricken as quickly as he does among the elite of society. So the great Physician came not to call the righteous but sinners to repentance. He came to minister to those who needed Him; He came to those who were spiritually diseased to give them health.

He shocked their religious Piety again by refusing to fast. The Pharisees had specific days of fasting, when they dressed in certain types of robes to indicate the occasion to others, that all may know how pious and religious they were; but those fasting hypocrites would not cross the street to save the life of a fellowman, rather they reared every obstacle they could in the face of any who would offer a helping hand to one in need. Their ceremonialism meant just exactly nothing to the Lord. Fasting is really fasting only when one's heart is so burdened that all desire for food is forgotten; fasting, like all other religious exercises, must be spiritual to be the real thing; it must proceed from a burdened soul, otherwise it is only a forced postponement of a greatly desired meal.

Need More Spirituality Less Legality

In spite of the growing hostilities, Jesus' followers multiplied in Galilee, and soon He had a great host of followers from Judea and other places in the land, Mark 3:7-8. But we find the Pharisees early in His ministry (Mark 3:6) in counsel with the Herodians as

to how they might destroy the Master.

Jesus came to a people who did not want the truth. The leaders in Israel did not want their religious traditions to be disturbed, and their tribe is still with us. The Lord was hindered constantly by those who preferred to see men continue in affliction than for them to be healed without their consent; sad to say there are still too many unnecessary hindrances to His cause. They were very religious but they knew nothing of divination or compassion or mercy or living kindness, and there is too much of greed and selfishness among confessed Christians today.

It would be well if we would examine our own religion frequently to ascertain that we are practical Christians; to make certain that we ourselves do not drift into religious bigotry as the Jews had done; to discern whether or not we as individuals, as churches, and as a denomination are striving to live in the very center of God's will, spiritually. Any form of religious legalism is dangerous.

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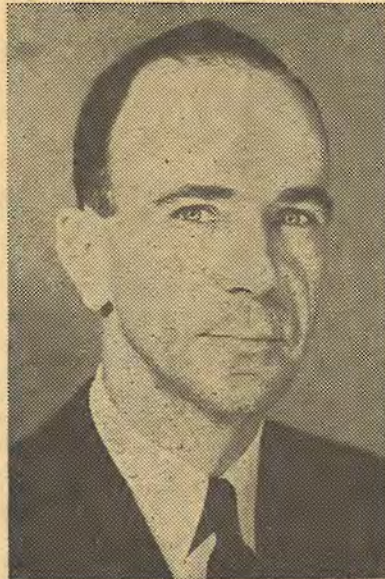
Dr. Gordon G. Singleton, President, Mary Hardin-Baylor College, Belton, Texas.

Church Dedication at Hope

Sunday, January 7, was a red letter day with the saints in Hope, Arkansas. On that day, the church dedicated their beautiful new building which has just been completed. The church is a brick structure with the interior finished in white. A blue carpet adds to its beauty and quietness. The auditorium, including the balcony, will seat a thousand people. The altar, the pulpit, the choir loft and the baptistry are beautifully arranged and decorated. The building is situated by the side of the educational plant, which together with the old church building, occupies the west side of one entire block.

Pastor S. A. Whitlow has given himself without reservation to the planning and erection of this magnificent church house. He has had the co-operation of his members and officials from the very start. The building is evidence of a united spirit and effort. During the five years of his ministry in Hope, S. A. Whitlow has proven himself to be a number one preacher, a careful and prayerful pastor, and a citizen of the first rank. He not only has the love of his Baptist people, but he has the respect and esteem of the people of the town. The devotion of the church members to the pastor is charming indeed. Pastor and Mrs. Whitlow hold a large place in their hearts. The new church building is not only a workshop for the Lord's people, but it is a monument to a well poised and lovable ministry of a man who enjoys the cooperation of his deacons and people. Incidentally, one of the best treasurers in Arkansas is Brother Henry Haynes of the First Baptist Church in Hope. He is all out for his church and for the Kingdom of God.

The dedication service was planned for the entire day. Brother Whitlow's predecessor, Brother Hamilton, preached the sermon at the



S. A. Whitlow

morning hour. In the dedication service in the afternoon, Dr. E. D. Head, President of Southwestern Seminary, delivered the message, and a former pastor, Lemuel Hall, now of Texas, read the scripture lesson, the pastor offered the dedicatory prayer after the congregation joined in responsive readings. In the evening hour the writer was privileged to bring the message to the congregation. These were the largest congregations it has been our privilege to see in the First Baptist Church in Hope. The new building is a large one, but it is not too large for the work of this great church. We congratulate pastor and people!

Liquidation of Central College

We find that the Central College real estate and buildings in Conway were sold for the 1949 taxes. We found this week that the delinquent tax collector was preparing to send his truck over to Bruce Hall on the eleventh (which is the day of this writing) to possess the personal property for delinquent taxes for the same year. Our office had not known about these facts. We forestalled the sale of the personal property. The tax collector was doing no more than his sworn duty. What will we do about the buildings? We will repossess them. Brethren you do not know all the facts about Central. Trust your Liquidating Agency to work out the problems. "Headaches?" you can never know. We have fine neighbors in the excellent city of Conway who will help us to work out these problems. Some of the sweetest spirited Baptist preachers in the world hold forth in and around Conway. Then there are some fine laymen there. Mayor Ed Parker and Sheriff Ed Speaker and J. R. Edwards and G. E. Owen and many others, too numerous to mention, will lend their aid in helping us to work out of the tight spots. The agency needed \$125,000. It needs it immediately, but cannot get that much immediately. The obligations are in excess of what we first found. Some of them are of long standing and creditors were on the "war-path." We have succeeded in getting the lawsuits withdrawn, all except the old one that was of longstanding, which was brought to prevent the sale and transfer of the title of the Conway property. We believe that this ditch can be hurdled and that we can then proceed with the process of liquidation. We do not think it can all be done in one year, but there is a much better spirit now existing on the part of all that are concerned. It is difficult to tell you anything without someone misunderstanding the spirit. Please believe us when we say that nothing is said with the intention of reflecting upon anyone. We simply want you to know, however, that a condition exists that is altogether undesirable and irritating.

Central College Graduates Please Notice

We do not have a list of all the graduates of Central College, of course. If we did we would write each one of them. Ouachita College, in the name of Central College, is preserving the records of Central College and will protect the scholastic and academic credits and degrees of the former students of Central College. When you need transcripts and evidence of your graduation at Central write to the registrar, Ouachita College, Arkadelphia, Arkansas.

Dr. Campbell's Fruitful Ministry—

The many friends of Dr. R. C. Campbell, former pastor of the First Baptist Church in Little Rock, will be delighted to know that he is not only enjoying better health, but also that his work is encouraging. In eight weeks, during October and December, there were over 300 additions to the churches in the revivals he conducted. Dr. Campbell is a mighty preacher, clear and forceful. We thank the Lord for such a ministry.

1950 Receipts

Last week we gave you the figures on the undesignated receipts for 1950, which was \$674,155.63. In addition to the undesignated contributions we received in designated gifts \$144,349.91, making a total of \$818,505.54. Then there were miscellaneous cash receipts, including the gifts from the Sunday School Board and the Ministers Retirement funds, amounting to \$107,619.20. The entire amount of money received by us, therefore, during the year amounted to \$926,124.74. This was \$81,277.70 less than we received the preceding year, but during the preceding year we had a special campaign for raising money and the difference is in the designated receipts.

Let us go forward now in 1951 to realize that entire annual budget of \$743,441.67. We believe it will be done.

The Revived Work at Gillett

Gillett is a little town near the mouth of the White River. It is not a new town, but in that delta section it has been a tug-of-war to build up a prosperous community. It is a good town, however, and the people are excellent. Under the leadership of Missionary Don Williams the church in Gillett has taken on new life and is reaching the people for Christ. Brother Williams writes us as follows: "They remind me of the spirit of the Macadonia Church . . . 'for according to their power I bear witness, yea and beyond their power they gave of their own accord.' By reaching the (mission) goal they had to increase their giving from \$5 to \$12 per month. This sounds very little, but if you could see all of the undertaking of this little church since it was organized you could rejoice with me more over the increase. Gillett wants to meet its expectation of the state (Convention) and the world as well as its own local obligations and building programs." Thank you Brother Williams for your good work in Gillett.



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