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### September 4, 1952

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, SEPTEMBER 4, 1952

NUMBER 35



**School Days Are Here Again**

Page Three



# Displaced Baptists

By J. W. STORER

Tulsa, Oklahoma

Those people whose homes had been destroyed by war and who were thrust out of recognized national limits, who were, through no fault of their own, wanderers in unfriendly and unfamiliar territory, in the language of diplomacy were and are known as "D.P.'s" or "displaced persons." Theirs is a tragic lot—and save for a small segment, there is so little to be done about it—that little is too late.

But there is a vast difference between the D.P.'s and the D.B.'s. Personally, I can't wax eloquent much about many of the D.B.'s—displaced Baptists. There will be individual cases where the "displacement" was caused outside himself; i.e., an unfriendly church; a failure to put him to work; removal to lands where there are no Baptist churches; some betrayal of confidence; or a pastor who got stuck in feminine quick sands.

But, by and large, his displacement resulted through sin in his life; a Demas-like love of the world; a lack of any conviction as to our Baptist teachings; an unconcern which was born in an emotional appeal to join the church, and an utter unawareness that he was a sinner and must be born again. That is the root of our D. B. trouble—a tremendous crop of joiners, who never knew the cost of following Him who said, "If any man would come after me, let him deny himself, take up his cross and follow me." And my private opinion publicly expressed is that if we get every one of such D.B.'s back in the church without a change in his life, we have done neither him nor the church any service.

Having said that, however, let me go on to say, this whole problem must be met with a genuine portrayal of a "Love that will not let me go"—with a passionate desire not

to get "rejoined" but to get "reclaimed," those Baptists who have neglected their covenant vows as to church membership.



Every D. B. has a "lost" tag on him—either he is lost because he has never been saved, or, though his soul has been saved, his life has been lost. In either case, the responsibility rests upon us who love the Lord and serve in His church to witness to a saving Christ, and to urge upon him the claims of His church. And we are not to do this from some lofty pedestal of superiority, but as those who have been saved, and kept, by grace.

We must do it in the spirit of our Lord's parable of the "lost sheep"—He sought, because He suffered, and when He found, He sang.

## In His Study

By LEE GALLMAN, Director

Seminary Extension

Recently some friends visited with us in a pastor's home. When we knocked at the door the good wife informed us that the preacher was "In His Study." Like a flash I was struck with the thought that this explains why his people love him. He is in his study preparing for that period on the next Lord's Day or Wednesday evening when he will stand before them. Not all the reading and study of a pastor is directly related to his next message, for the preacher is always a learner. The problems which he meets upon the field send him into his study searching for answers; his interpretation of life and scripture demand wide and varied reading, while his messages often require hours of research.

In his study! There he confronts his problems and pours out his heart to God asking for guidance as he approaches some delicate situation. There his prayers ascend on behalf of his folk with a sympathetic heart. There, in his study he is empowered and embodied to stand alone and dare speak for God while all about him the people misunderstand.

In his study is the place for improvement.

He needs a course of study, a systematic plan to strengthen his grasp wherein it is weak. Many pastors are without formal training and all their advanced study comes when he is "In His Study."

The Seminary Extension Department can offer help to that pastor or preacher who is "in his study." The courses offered to them are first those studied which are intended to give him proper training. Such studies as Old and New Testament, Church Leadership, Preaching and Evangelism will greatly benefit him as he prepares. Some advantages are evident.

1. He can remain on the job and learn.
2. He can set his own pace.
3. He can develop the habit of being "in his study."
4. He can give full attention as he reads.

Those interested in this plan should write the Seminary Extension Department, Jackson, Mississippi, for further information.

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What's the use of seeing ourselves as others see us? We wouldn't believe it

## Our Lord's Commitment

A Devotion by the Editor

"Father into thy hands I commend my spirit."

For a fuller understanding of this commitment we should read the entire seventeenth chapter of John's gospel. This chapter records Christ's commitment to His Father in anticipation of His completed work. And speaking as if that work was completed, He prays: "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

And with this commitment three things are obvious:

First, He is committing Himself to the Father as man's substitute, having given Himself as the sacrifice for man's sins. Turn to the tenth chapter of Hebrews and you will discover what this means: "A body hast thou prepared me. . . . So I came to do thy will, O God. . . . After He had offered one sacrifice for sins forever, (He) sat down at the right hand of God."

Second, He is committing Himself to the Father as the priest for all mankind. And as priest, He is bearing His own sacrifice, the sacrifice of Himself, having received in His own body our sins upon His cross. He is therefore Himself both sacrifice and priest.

Third, He commits Himself to the Father as the advocate for man. He has won His right to plead man's cause before the judge of all the earth. He has taken man's place, He has atoned for man's sins, He has borne man's penalty; and on the basis of the sacrifice which He offers, He now pleads, "Father, forgive them."

How can we contain ourselves, when we contemplate all that Jesus has done for us? Shall we not throw ourselves upon Him who so abundantly pardons and so graciously saves, and join the writer of the letter to the Hebrews in his shout of triumphant faith:

"Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith. . . . Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Hebrews 10:19-23.

## ARKANSAS BAPTIST

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## From The Editor's Desk

### School Days Are Here Again

Once more in the early mornings and late afternoons, we see the children, the boys and girls, and the young people of our communities going to and from school. It is inspiring to observe their jollity, their playfulness, their banter. Of course they get down to real business once they enter the school room, and come under the influence and direction of the teachers—at least they are supposed to.

These boys and girls and young people in the public schools will soon be taking our places in the business and professional world, in social and political life. Therefore, it should be the concern of us all—parents, teachers, and the general public—to provide for them the very best in educational opportunities and character development in preparation for the responsibilities which shall devolve upon them within a few years.

It is unfortunate for these school children that our public school system is involved, in any wise, in politics. Our schools, which are responsible for training the future citizens of our land, should be free from political influences and political connivances. When our schools are used to advance the political fortunes of politicians the boys and girls are victims.

Considering the importance of our public schools, and our American system of democracy, they should not only be freed from political influences, but should be freed from economical stringency. It is no compliment to us as patrons, as citizens, to force upon our public schools economical strangulation, by which we are sacrificing the educational opportunities of the future citizens of our land.

It is admittedly important that moral and spiritual values should be accorded a prominent place in our public school system. The

school children of today will not be adequate to the problems of tomorrow, unless they have a proper appreciation for moral and spiritual values. Our present generation has not provided an inspiring example of moral and spiritual standards for the youth of today. Our schools may do a great deal toward training a generation which will be better equipped morally and spiritually for the responsibilities which they must assume. However, it will be a mistake of the most serious nature to allow our public schools to properly emphasize the teaching of moral and spiritual values without making the schools propaganda agents for sectarianism.

Our public schools are the greatest democratizing agents in our society. Ideally, the public schools recognize no political, economic, social, or religious distinctions among the students. The Gentile and the Jew, the Protestant and the Catholic, the rich and the poor, are all received into the public school on the same basis.

In the public school all the children attend the same classes, study the same subjects, recite the same lessons, take the same examinations, and finally, receive the same certificate of graduation. Here in the public schools, therefore, our young citizens learn the principles of democracy — equality of opportunity, and equal rights and privileges for each individual.

A word should be said in behalf of our public school teachers. They constitute one of the most influential groups in our society, and in the majority of cases they are woefully underpaid. In Arkansas our public school system is substandard economically. There is no reason for this condition if the local districts, with all of the political subdivisions of the state, would assume their proper and proportionate responsibilities.



### Our Public Schools And Democracy

This is an interesting time of the year. Schools are opening for another session. Children are returning to school and many youngsters are entering for the first time.

Our Public School System is designed to provide educational opportunities for all children. This system is acknowledged to be the basis of our democratic society. There are no class privileges or distinctions in the Public School. It is a democratic system where all children, from all homes, mingle together on the same basis, sit together in the same classes and study the same books.

It is inconceivable that the American Democracy could have developed without the Democratic Public School System. Unless the educational opportunities for all the children of America are on a democratic basis, it is inconceivable that we can maintain democracy in other phases of American life.

The Public School System of America is the great leveler in American society. Suppose we had schools supported in whole or in part by public tax funds for Catholic children, others for Protestant children, other schools for lawyer's children, still others for doctor's children, and other schools for various groups, it is easy to visualize the complete collapse of American Democracy. Whereas, the Public School System which provides educational opportunities for Catholic children, Protestant children, rich children, is the first lesson in democracy.

If, however, Catholic parochial schools are supported out of public tax funds, it means that the Government is providing special privileges and opportunities for a certain class of children, privileges and opportunities which are not provided other children.

This policy is opposed to the principle of democracy. It tends to create a class consciousness in the realm of politics. It is saying that here is a class of children for whom the Public Schools are not good enough. Therefore the government would support a particular type of school for them.

Fathers and mothers should understand the threat to our Public School System and to our democratic principles involved in the current demand of the Roman Catholic Church for federal support for its parochial schools. When the Federal Government allows federal tax funds to be used for Catholic Schools, that will be the beginning of the end of American Democracy.

### The Fool's Folly

By EDITOR JOHN J. HURT, JR.  
The Christian Index

Okay, America, if this be the way you would have it. Enjoy the plenty for your day of want is coming. Relax in luxury for someday you will lack the necessities.

Your time is coming. All history has the days of reckoning. The todays determine the tomorrows. The yesterdays give judgment for the todays but many there be who ignore them.

Okay, America, but prepare for the terrific price you will pay. Only a fool with his abundance of folly would think you

can continue and toss your wealth toward man's horn of plenty.

You grow fat as you stuff your bodies with food. It took 24 per cent of your personal budget last year, or 61 billions of dollars, or \$393 per person.

You are well housed. You should be for it took 19 per cent of your personal income. That was 49 billions, or \$318 per person.

You complain about taxes but admitted you wouldn't swap your government for any other. Just your personal taxes took 12 per cent of your income or 29 billions, or \$189 per person.

Thus went 55 per cent of your income. Clothing took nine per cent, personal care

another eight per cent, and so on.

We drop down the figures, as reported by the U. S. Department of Commerce, for last year. We skip the seven per cent, the five, the four, the two, and one and a half. We are at the bottom, the very bottom.

"Religious bodies" is the caption. One-half per cent is the allocation. One billion dollars is the approximate amount. It is \$8 per capita.

There, America, is what you gave to religious bodies. Twenty-four per cent went to feed your stomach and one-half per cent to feed your soul. Your own housing cost 19 per cent but your churches, your children's homes and the like got less than a half of one per cent.



# Kingdom Progress

## Accepts Hospital Chaplaincy



FELIX J. WILLIAMS

Pastor Felix J. Williams has resigned the pastorate of Tyler Street Church in Little Rock to accept the post of chaplain at the Veterans Administration Hospital in Alexandria, Louisiana. His resignation became effective on August 27.

Mr. Williams organized the Tyler Street Church in 1948. Since that time more than 320 members have been received. Contributions have totaled more than \$30,000 and the church property is valued at \$45,000. Construction of an educational building has been started in recent weeks.

Mr. Williams, a native of Little Rock, is a graduate of Ouachita College and of Southwestern Theological Seminary, Ft. Worth, Texas.

Before coming to Little Rock he served for three and a half years as an Army Chaplain, two years of which were spent in the European Theatre.

### Bethel, Fayetteville, Has Revival

Pastor Roe Matthews of Caudle Avenue Church, Springdale, assisted Pastor Roy W. Reed and the Bethel Church of Fayetteville in a revival meeting August 17 to 23. There were three additions to the church on profession of faith and baptism.

### First Church, McCrory Has Excellent Meeting

First Church, McCrory, R. D. Harris, pastor, had the services of Pastor T. K. Rucker, First Church, Forrest City, in a revival campaign from August 10-20, which resulted in 19 received on profession of faith and baptism, and four by letter. Dale Pogue of Little Rock was in charge of the music program. "All previous records in Sunday School and Training Union attendance were broken," says Pastor Harris.

### Revival At Norfolk

Norfolk Church and Pastor Carl Huddleston had the services of Evangelist Otis Denney in a revival campaign from August 3-12, which resulted in fifteen additions to the church; fourteen by baptism and one by letter.

## Immanuel, Texarkana Observes Fifth Anniversary Of Pastor Davis

August 24 marked the fifth anniversary of Pastor C. G. Davis' ministry with Immanuel Church, Texarkana. An impressive record of achievement marks this five year period.

There have been 521 additions to the church on profession of faith and baptism and by letter during this period, making an average of two additions each Lord's day.

The church property and other physical facilities have been increased or enlarged or improved. An organ has been installed, also chimes. Visual aid equipment has been provided, the baptistry completely remodeled, the auditorium and nursery air conditioned, and recreational equipment provided for the young people. Also a bus has been purchased and is used each Sunday to bring people to the services.

Under the leadership of Pastor Davis, Immanuel Church has increased its gifts through the Cooperative Program in 1952 by 30 per cent.

Four major objectives are listed for next year: win more souls to Christ; enlist more people in active church work; enlarge the mission program of the church; and erect the new building which has been authorized by the church. It is expected that construction will begin in January, 1953, and that the building will be completed and in use before the end of the year.

## W M. U. Project Aids Ouachita Library

The state Woman's Missionary Union is sponsoring a project for the year to raise funds, through efforts of each local W.M.U. Society in the state, for buying more books for the new Riley Library at Ouachita Baptist College.

The project, promoted by Miss Nancy Cooper who is state W.M.U. Secretary, has been unusually successful. Records show that approximately 75 per cent of the local W.M.U. groups in the state have cooperated in the project and have raised a total of \$1,251.41 as of July 31.

Dr. H. A. Haswell stated that Ouachita has a goal of 50,000 volumes for the library set for September, 1956. Progress toward this goal is encouraging due to such help as that given by the W. M. U. project. Three years ago the Ouachita Library had only 28,000 volumes and the number has increased to 40,000 volumes.

## First Church, Junction City Assisted By Youth Team

First Church, Junction City, and Pastor Phil Beach, conducted a youth revival from August 17-24, with the assistance of a youth team consisting of the following workers: Tommy Purnell, Don Moore, Jack Cowling, Tommy Bruce, and Rhine McMurry.

There were 22 additions to the church, 17 on profession of faith and baptism, and 5 by letter. Pastor Beach says: "This was one of the most Spirit-filled revivals we ever witnessed, and the young people of our church have received a new vision of service, and joy in personal work."

## Minister Ordained



WILLIAM RAY BROWN

William Ray Brown, son of Mr. and Mrs. Raymond Brown of Morrilton was ordained to the full work of the gospel ministry on August 24, by the First Church, Morrilton.

Pastor Ed McDonald Jr. of the Morrilton church preached the ordination sermon. Other ministers of the Morrilton area assisted in the ordination service.

Mr. Brown is a graduate of the Morrilton High School, class of 1951. He attended Ouachita College the past year and plans to resume his studies there this fall. After having completed the course at Ouachita, he plans to enter one of our Southern Baptist seminaries.

Mr. Brown is now serving as pastor of the Woolverton Mountain and Bigelow Churches, and will continue his pastoral work while he pursues his college career.

## Pioneer Week

Pioneer week was observed at the Independence Association Assembly grounds near Bethesda from August 18 to 22. Even though there was only one permanent building there were 106 enrolled, and the daily attendance averaged 200.

The morning devotional messages were brought by Missionary J. V. Dawes, who has spent 40 years in China as a missionary. Following the morning devotional there were study courses for all age groups. The Juniors enrolled 40; Intermediates, 46; Young People, 8; Adults, 10.

Evangelist D. C. Bandy, Southern Baptist College, brought the morning and evening messages. There were 10 professions of faith, 23 rededications, and 15 surrendered for special service.

The afternoons were spent in swimming, playing softball, and many other wholesome games.

R. R. Shreve, associational missionary, was camp pastor.

## Canfield Has Revival Meeting

First Church, Canfield, had the services of Pastor Leo Hughes of Genoa, in revival services from August 6-15. There were 22 additions to the church on profession of faith and baptism and 8 by letter.

Pastor Harold Hightower of Canfield states that it was one of the greatest revivals in the history of the church.



## Music-Education Director Calvary, Pine Bluff



WILLIAM ELLIS

William Ellis has accepted the position of music and education director of the Calvary Church, Pine Bluff. He comes from a like position with First Church, Fordyce.

Mr. Ellis is a native of Fordyce. He is a graduate in music and religious education work of the Southwestern Seminary.

Mr. Ellis plans to launch a full program of graded choirs in the Calvary Church. The church now has two full choirs and Mr. Ellis intends to begin three more to round out a program of music teaching and choir work for all age groups beginning with children of the pre-school age.

Pastor E. W. Johnson says, "Calvary Church feels very fortunate in having a man of Mr. Ellis' training and ability to lead us in our music and educational work, and we look forward to an improved church program in all phases of our work here."

## Arkansas News Briefs

### From Here And There

First Church, Fordyce, and Pastor J. T. Elliff, had the services of Angel Martinez in revival services from August 3-10, which resulted in 24 additions to the church, nine by baptism and fifteen by letter.

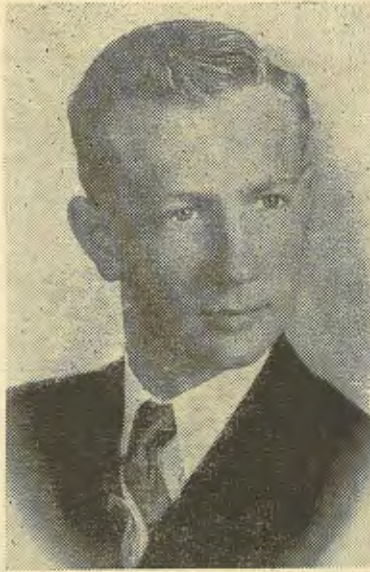
Pastor H. L. Lipford, First Church, Brinkley, assisted the Turner Church in a revival campaign which resulted in twelve decisions, seven for baptism and five by letter.

Cherry Valley Church, Tri-County Association, had the services of Pastor R. E. Lee, of the Joiner Church, in revival services from August 10-22, which resulted in 50 professions of faith and additions to the church. Curtis Downs is the pastor at Cherry Valley.

Lloyd L. Hunnicutt, pastor of Central Church, Magnolia, is currently engaged in a revival campaign with First Church, De Queen.

First Church, Mena, in a recent revival, received five additions by baptism, and two persons surrendered to full time service.

## Minister Ordained



JOHN D. FLOYD

John D. Floyd was ordained to the full gospel ministry by the Emmanuel Church, Hot Springs, on August 10.

Pastor L. D. Summers conducted the examination; Pastor O. L. Bayless delivered the charge; Pastor J. C. Melton presented the Bible; and Pastor S. A. Wiles led the ordination prayer.

Mr. Floyd will enter Ouachita College in September.

## Two Ordained In One Service

On August 24, in the evening service, Calvary Church, Fort Smith, ordained Kenneth Leach and Bob Norvell. Both of these young men will enter Ouachita College this year, Bob at the beginning of school and Kenneth at mid-term.

Kenneth has been called by the Vesta Church, Concord Association, and Bob by the Hickory Grove Church, Harmony Association. Their respective churches requested their ordination.

The ordaining council consisted of: Pastor Al G. Escott, Bailey Hill Church; Pastor W. B. Essman, Ft. Smith; C. C. Roberts, Missionary of Concord Association, and Pastor L. H. Davis, Calvary Church, who acted as chairman and preached the ordination sermon.

On August 17, one of the young men of Calvary Church, a foreign mission appointee to Argentina, preached his farewell sermon before leaving for one year of foreign language study.

## Three Weeks Tent Revival

First Church, Springdale, Stanley Jordan, Pastor, sponsored a three weeks tent revival August 3 to 24. There was a total of 75 additions to the church, 50 of whom were received on profession of faith and baptism.

The first week of this revival, Mr. Nelson Tull, State Brotherhood Secretary, did the preaching. Pastor Stanley Jordan did the preaching during the second week, and Melton DuPriest was the preacher for the third week. "Foots" Moreland and Frank Boggs were the song directors for the meeting.

Pastor Jordan says, "This was the most successful meeting that Springdale has had in years. Interest grew constantly. The arrangement of changing preachers seemed to be just the thing."

## Arkansan Serves Tennessee School of Missions



D. E. PARSONS

D. E. Parsons, Red River Associational Missionary, has been invited by the Home Mission Board to deliver missionary messages to the Chilhowee Associational School of Missions, Maryville, Tennessee, from November 2-7.

## Alpena Church Revival

Alpena Church, and Pastor James L. Powers, had the services of Pastor Bill Burnette, First Church, Beebe, in a revival campaign which closed August 17. There were eleven additions to the church by baptism, three by letter, and one by statement.

The Vacation Bible School was conducted during the revival meeting, with an enrollment of 69, average attendance of 58, and 35 pupils maintained perfect attendance records.

## Youth Revival At Woodlawn, Little Rock

Pastor Horace G. Grigson Jr. reports a youth revival at Woodlawn Church, Little Rock, August 10-17. There were four professions of faith, two joined the church by letter, and twenty-two rededications.

Members of the team were Carroll Caldwell, preacher; Jimmy Raymick, singer and team leader; Betty Sue Holt, pianist; and Kittle Ruth Davis, organist and booster band leader.

## LISTEN TO THE

# BAPTIST HOUR

DATE—SEPTEMBER 7

SPEAKER: Dr. J. D. Grey

SUBJECT: "What Makes a Church Great?"

### ARKANSAS STATIONS

KHOZ, Harrison, 8:15 a. m.

KELD, El Dorado, 2 p. m.

KENA, Mena, 2 p. m.

KDRS, Paragould, 10 a. m.

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

KOSE Osceola, 5:30 p. m.

KUMA, Magnolia

KOTN, Pine Bluff, Sat., 8:30 p. m.

KRLW, Walnut Ridge.

Consult local paper for time.





# Christian Horizons



By Religious News Service

## Church Membership Reaches New Record High

A new total membership of 88,673,005 in 252 religious bodies of this country in 1951 is reported in the 1952 Year-book of American Churches, which will be published September 15, under the auspices of the National Council of Churches.

According to this figure, which is an increase of 1,842,515 over the previous year, nearly three out of every five Americans are members of a church or other religious body, a new high in the history of the nation.

The Yearbook also reveals that church membership, as it has during the past decade, continue to outstrip the nation's growth in population. Church membership gained two per cent in 1951 compared with an estimated increase in population of 1.7 per cent. Between 1940 and 1950 church membership increased 34 per cent, population 15 per cent. Church members constitute 58 per cent of the population, compared with 49 per cent in 1940 and 47 per cent in 1930.

The nation's two largest religious groups, Protestant and Roman Catholic, reflected the general gain of two per cent in 1951. Dr. Benson Y. Landis, an official of the National Council of Churches and Yearbook's editor, said, "this continued a situation that has existed for more than 50 years in which these two religious groups have developed in about the same relation to one another."

Numerically, Protestants constitute the largest group in the country with 52,000,000, while Roman Catholics number some 29,000,000.

(No precise comparison is possible between Protestant and Roman Catholic figures. Most Protestant churches enumerate as members persons who have attained full membership, usually at age 13. Probably 90 to 95 per cent of Protestant members are over 13 years of age. Roman Catholics regard all baptized persons, including children, as members.)

Judaism is third, with 5,000,000; Eastern Orthodox fourth, with 1,858,000; Old Catholic and Polish National Catholic fifth, with 337,000; and Buddhism sixth, with 73,000.

Other statistics in the Yearbook disclose that between 1950 and 1951, the number of local churches rose from 281,511 to 284,592; and church pastors from 166,891 to 181,123.

In reporting an increase of 40,000 active clergymen since 1940, Dr. Landis observed that, percentage-wise, the gain of about 30 per cent has kept pace with the increased membership enrollment. Nevertheless, he said, there are thousands of vacant pulpits throughout the country. While seminaries report enrollment at the highest level in many years, he added, it is insufficient to offset both the rapid growth in membership and the backlog of vacancies.

The Yearbook reports 258,877 Sunday schools of all faiths, with 30,658,149 members. Eighty-five per cent of this enrollment is Protestant.

The total Sunday school enrollment represents a gain of 800,000 members over the previous year, about equal to the annual

gain that has been evident since the Sunday school enrollment started a marked upward trend in 1947. Some 2,998,741 officials and teachers are required for religious education.

According to the Yearbook, there are 15 Protestant denominations with a membership of one million or more. The Methodist Church has the largest membership with over 9,000,000. It is followed by the Southern Baptist Convention with 7,373,000 and the National Baptist Convention, U. S. A., Inc., with 4,467,000.

Others in the first ten are in order, the National Baptist Convention of America, the Protestant Episcopal Church, Presbyterian Church, U. S. A., United Lutheran Church in America, International Convention of the Disciples of Christ, Lutheran Church-Missouri Synod and the American Baptist Convention.

Since 1926, the total membership of Protestant churches increased from 31,511,701 to 52,162,432 in 1951. Comparing figures for 1951 with those of 1926, there was an increase of about 65 per cent.

Protestants were 27 per cent of the total population of Continental United States in 1926; 33 per cent in 1950; and 34 per cent in 1951.

The membership of the Roman Catholic Church increased from 18,605,003 persons in 1926 to 28,634,878 in 1950, and 29,241,580 in 1951. From 1926 to 1951 there was an increase of 57 per cent.

Roman Catholics were 16 per cent of the population in 1926; 18 per cent in 1950; and 19 per cent in 1951.

Commenting on the growth of church membership since 1940 Dr. Landis said:

"There is statistical evidence that the people of the United States turned to the churches in a period of war, international crisis and the atomic age — 1940-1950 — to a much greater extent than during either the depression years of the 30's or the relatively prosperous years of the 20's."

## Former Underground Worker Joins Seacoast Mission

The Maine Seacoast Mission has gained a new ordained staff member as the result of Nazi oppression a decade ago.

Jarle Brors, a native of Aalvunoid, Norway, was ordained in Central Square Baptist Church in Portland, Maine, and will soon begin work as pastor of two island churches off Bar Harbor. His wife, a physician, will be the doctor of Swan's Island, one of the two charges.

Mr. Brors, who has served as youth director of the Portland church for the past two years, recently concluded his seminary work at Andover Newton (Mass.) Theological Seminary.

Ever since he worked in the Norwegian underground, Mr. Brors planned to leave his native land for America. After he completed his undergraduate work at Oslo, he entered the University of Arkansas where he received a history degree in 1949.

That wasn't enough for him, however. He decided on the ministry and will shortly be working again on rugged islands lapped by the Atlantic.

## A Smile or Two

"Yes, yes, indeed I am a Baptist, and a very good one," boasted an old gentleman of the street. "And who baptized you?" asked the pastor. "Oh, I have never been baptized into any church. . . . It was like this . . . last spring I was down South visitin' . . . while I was there I went to church and I heard 'em say they had left undone them things they'd oughter done, and done them things they hadn't oughter done, and I said to myself . . . that's jes my fix, too. I found out the church was a Baptist Church and I've been a Baptist ever since."

A gallant young husband was trying to teach his wife to drive a car.

They were on a narrow country road, and the wife had been driving for only a short time when she exclaimed:

"Take the wheel quickly, darling—here comes a tree!"

A Bishop was invited to dinner. During the meal he was astonished to hear the young daughter of the house state that a person must be very brave to go to church these days.

"Why do you say that?" asked the Bishop.

"Because," said the child, "I heard papa tell mamma last Sunday that there was a big shot in the pulpit, the canon was in the vestry, the choir murdered the anthem, and the organist drowned everybody."

Little Bobbie: Aw, I could walk that tight rope as well as the girl in the circus if it wasn't for one thing."

Little Jimmie: "What's that?"

Little Bobbie: "I'd fall off."

Mother: "Are you sure you know what etiquette is?"

Jack: "Yes, it means saying, 'No thank you,' when you'd rather say, 'Gimme'."

A Texan passed away and upon arriving at the gates of his eternal home, remarked, "Gee, I never thought heaven would be so much like Texas."

"Son," said the man at the gate sadly, "this ain't heaven."

There was a professor of law who said to his students:

"When you're fighting a case, if you have the facts on your side hammer them into the jury, and if you have the law on your side, hammer it into the judge."

"But if you have neither the facts nor the law?" asked one of his listeners.

"Then hammer on the table," answered the professor.

A visiting Texan was telling his Minnesota host about the big fish he had caught in the Lone Star state. "As a matter of fact," said the Texan, "I caught one that was eight inches."

Our Minnesota friend told the Texan that a fish that size was small in his state.

"Mebbe so," said Tex, but down there we measure a fish between the eyes."

Wife: "The maid quit. She said you spoke to her insultingly over the phone."

Hubby: "Goodness! I thought I was talking to you."



# News From Baptist Press

## Historians Study Needs and Facilities

Southern Baptists, through the sponsorship of the Historical Commission, closely scrutinized their history in a special series of studies at Ridgecrest, August 20-23. Two new areas were explored:

(1) Seminary and college history teachers and librarians discussed books needed to be written to serve the history interests of Baptist people.

(2) Library resources of seminaries, colleges and the Historical Commission were analyzed with the view to making them available to a larger number of students.

Dr. Robert A. Baker, Southwestern Baptist Theological Seminary, delivered the annual address on Friday night in Ridgecrest auditorium.

## European Baptist Disunity Dispelled In Copenhagen Conference

It's a good thing for Baptists to get together, even in Europe! This was the essence of a letter received from Dr. Duke K. McCall reporting from Copenhagen, Denmark, where he recently attended a meeting of the European Baptist Federation, the first since the federation was organized at Zurich, Switzerland, in 1949.

"The significance of the congress was really not in its program but in the fact that for the first time the Baptists of Europe came together as such. There was much of suspicion and tension, but these were submerged in a sense of Baptist unity," wrote Dr. McCall.

"The program was led by Bredah Peterson, president of the federation. He is succeeded as the president by Henry Cook of London.

"The congress was actually dominated by theological discussions rather than business. The discussions reach no conclusions but did both air the differences of the various Baptist groups present and bring to focus the light from various theologians.

"The fact that various Baptist theologians were called into the meeting as consultants made these discussions exceedingly important. Their importance, however, was to the parti-

cipants only and can work out to the general public only through those who participated." The letter was directed to Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention.

## Progress Reported Promotion TCM Week

Transfer Church Membership Week, scheduled for September 14-17, is being well promoted by the state secretaries. Two states report progress this week as follows:

**Oregon-Washington:** Setting of a goal of five hundred, revising church rolls, taking a religious census, conducting a week of special services either in the form of a visitation revival or evangelistic services spell out to the world the concern of the Baptist churches of Oregon-Washington to reach the "lost, strayed or stolen" Southern Baptists in the two state area.

**Maryland:** Space in state paper, district associations urged to devote a portion of time during their meetings in July and August to this task, pastors asked to search for unaffiliated Baptists. Each pastor will write his non-resident members, urging them to attend the Baptist church in their community, and to the pastor of the Baptist church in the community where the non-resident members lives inviting him to visit the individual.

## Expresses Grief Over Dodd's Passing

American Baptists through their president expressed their grief over the death of the great Baptist leader, Dr. M. E. Dodd of Shreveport, Louisiana. The letter was from John A. Dawson, president of the American Baptist Convention. It is as follows:

"American Baptists across the land join our Southern Baptist brethren in sharing the loss of Dr. M. E. Dodd, who so ably served the cause of Jesus Christ and the kingdom enterprise throughout his lifetime.

"As the Southern Baptist Convention sorrows in his passing, we would have them know that our hearts share their sadness, but glory in the fact that he has reached the heaven that he preached about so long."

# Glorietta A Great Success

By DR. EDGAR WILLIAMSON

Pioneer Week, August 7-13, was observed at the new Southern Baptist Assembly on the assembly grounds near Glorietta, New Mexico. It was a real spiritual experience with speakers like Dr. H. H. Hobbs, pastor of First Church, Oklahoma City; President W. R. White of Baylor University; and Dr. W. A. Criswell, pastor of First Church, Dallas, among the principal speakers. Kearnie Keegan, Southwide Student Secretary, was in charge of the music. Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, was in charge of the program. Dr. Kyle Yates, pastor of Second Church, Houston, Texas, was the Bible Hour speaker. During the week every phase of our Southern Baptist work was presented.

Glorietta Baptist Assembly is located in the Sangre De Cristo mountains about eighteen miles east of Santa Fe, at an elevation of about 7,000 feet.

New Mexico purchased and gave to the Southern Baptist Convention 800 acres. The

Sunday School Board has purchased an additional 500 acres on both sides of the road that runs through the property. During the past year some three miles of roads, water lines, electric wiring, and sewers have been constructed. On the property there is the manager's home, the caretaker's home, and the Texas Building, about half completed. All meetings were held in a temporary wooden tabernacle which seated about 750 persons. Meals were served in a large tent dining hall, the meals being cooked in town and delivered to the assembly.

On Tuesday afternoon of the second week ground breaking ceremonies were held for four buildings and a green house. These buildings were the Oklahoma and All States Buildings and Cedar and spruce Lodges, all to serve as hotels. The green house, to be erected at a cost of some \$5,000, was a gift of certain individuals interested in this phase of the assembly construction. All of these buildings will be completed before the 1953

## Book Review

**These Rights We Hold.**  
Friendship Press, New York,  
Author, Fred L. Brownlee, \$2.

Dr. Brownlee, Provost of Fisk University, is prepared by training and over thirty years of experience in seeking to solve problems of human rights, to give the conclusions which he publishes in this interesting book.

From the time of the Hebrew prophets he follows the development of justice and freedom through the various areas of life, with emphasis on the place and opportunities Christianity has in this field.

The burden of the book is a discussion of the problems of human rights in the world today. Some of the chapter topics are: "Unfettering the Soul," "Freeing the Mind," "Industrial Freedom," "Respecting the Minorities," and "Sources of Freedom."

—Bruce H. Price, Newport News, Virginia

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## Parochial School Issue

### Raised in Michigan

By Religious News Service

Officials of the Lake Linden school district in Michigan's upper peninsula have been warned by State Education Superintendent Lee M. Thurston against a tie-up with Roman Catholic parochial schools.

The warning was issued in connection with Dr. Thurston's announcement in Lansing that the state was withholding \$54,000 from aid due the district for the 1952-53 school year.

He said that this sum represented an overpayment of state aid in 1951-52 resulting from the inclusion of parochial school pupils in the district's report on its total number of students.

Dr. Thurston notified Harry J. Trainor, school superintendent at Lake Linden, that the district had violated the state school law and a U. S. Supreme Court ruling by "using public money to support parochial schools."

Earlier, Dr. Thurston revealed that \$27,000 was recovered from the Baraga school district for counting parochial students in the reports upon which the state bases its school aid.

season opens. In addition to these buildings, the first unit of the auditorium which will seat 1,000, the first unit of a dining hall to seat 800, and the first unit of the New Mexico building which will serve as the Administration Building will be completed before the next assembly.

Approximately 1,200 attended Pioneer Week with about 350 staying on the grounds and the rest in homes in Pecos, along the highway, and in tourist courts and hotels in Santa Fe.

A full schedule of 13 weeks comparable to the 13 weeks at Ridgecrest is being planned. The 1953 Glorietta Assembly schedule is June 8-14, Church Music Conference; June 15-21, Foreign Mission Conference; June 22-28, Home Mission Conference; June 22-28, Baptist Brotherhood; June 29-July 5, Y.W.A. Camp; July 6-12, W.M.U. Conference—Business Woman's Circles; July 13-19; Bible Conference and other Denominational Conferences; July 20-26, Sunday School Conference; July 27-August 2, Sunday School Conferences; August 3-9, Church Leadership Conferences (Barnette and Lambdin directors); August 10-16, Training Union Conference; August 17-23, Training Union Conferences; August 24-30, Student Retreat.





DR. H. A. HASWELL  
President

# OUACHITA BAPTIST

*New Leadership And*

*A Christian—Ce*

## Faculty

In anticipation of an increase in enrolment during the coming year Ouachita has expanded its faculty by adding twelve more faculty members than it had last year.

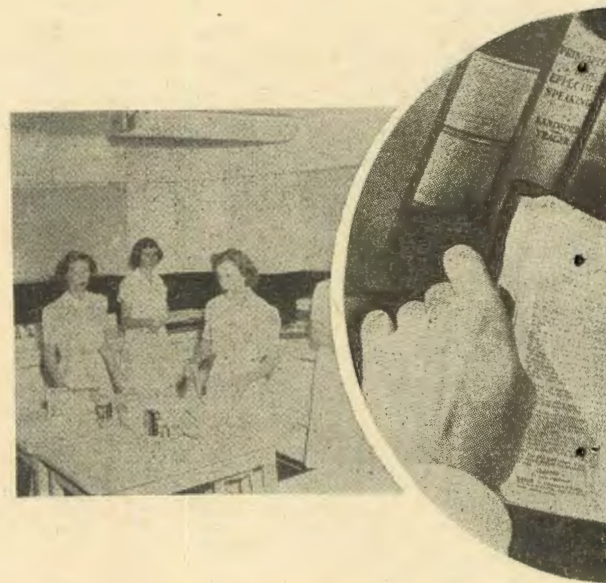
Dr. T. D. Vaughan has assumed the duties of the newly created job of Dean of Students, Dr. W. S. Emmons Jr. is the new head of the English Department, and Dr. J. E. Guillebeau will be the new head of the Music Department.

New Teaching staff members are: Mr. Victor Oliver, Biology; Miss Kathryn Jones, Mathematics; Mr. Milford Allen, History; Miss Clara B. Kennan, English; Miss Marie Campbell, English.

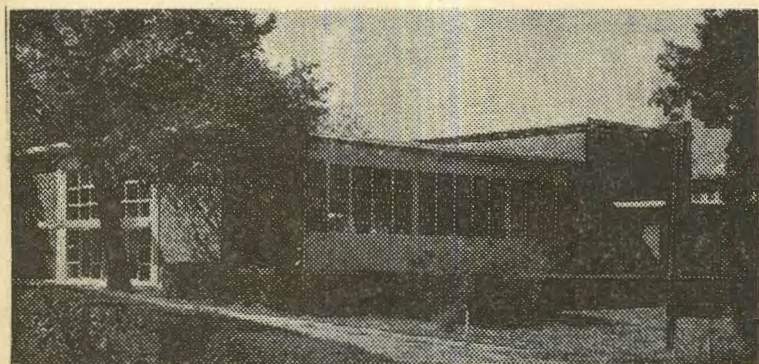
Professors Boyce Drummond and Clark McCarty are returning from leaves of absence.

Two new nurses have been added to the staff at the Ouachita Infirmary. They are Miss Anita Taylor and Miss Betty Miller.

The positions of Band Director, Cataloger and Instructor of Physical Science, will be filled by the opening of the school year.



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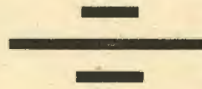


# BAPTIST COLLEGE

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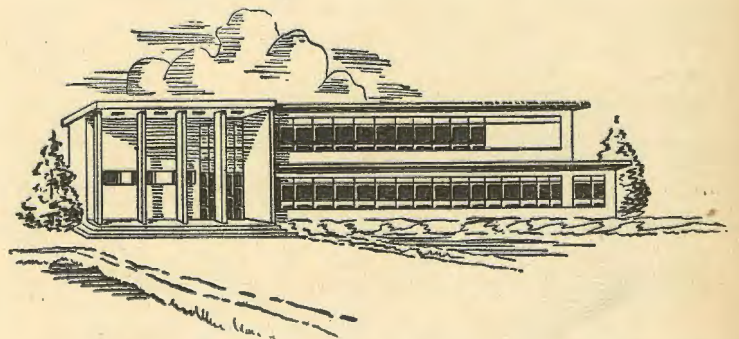
DR. D. M. SEWARD  
Dean of Faculty

### Physical Plant

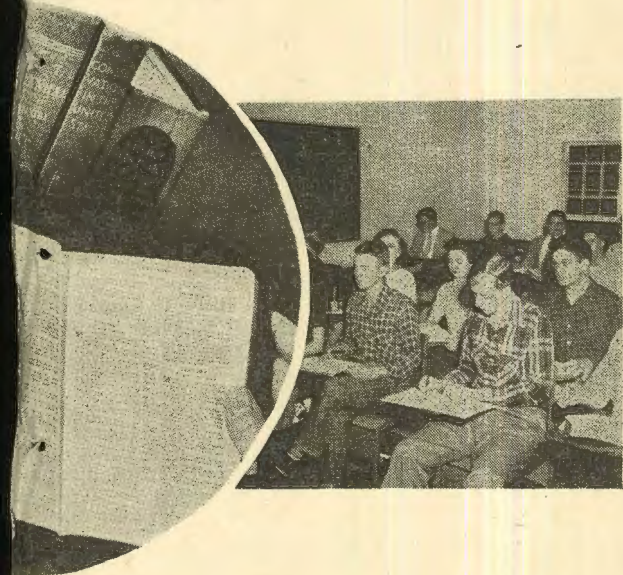
Ouachita College is proud of the new buildings which have been added to the physical plant recently. The new air-conditioned Riley Library and the modern C. Hamilton Moses Science building have been completed, fully equipped and are in full use.

Two new buildings are now under construction and are scheduled for completion January 20, 1953. They are the J. R. Grant Administration Hall and the new Men's Dormitory. They will be of functional architecture and will be attractive additions to the campus as well as provide much-needed space for the functioning of the institution.

In addition to the current building program an extensive remodeling job on the old buildings is nearing completion. Painting and reconstruction work has been done on the Women's and the Men's dormitories, Little Theatre, Student Center and Football stadium.



NEW J. R. GRANT ADMINISTRATIVE HALL



**Baptist Youth  
Assured A  
Arts Education  
Wholesome  
Environment**

**of 67th Session  
September 15, 1952**



# Baptist Brotherhood of Arkansas

NELSON TULL, Secretary

## Brotherhood Ramblings

The Brotherhood Secretary recently had the privilege of working with Pastor L. Y. Lewis and the good people of the Clarendon Baptist Church in a week-end revival.

A week-end revival is an intensified campaign, indeed; during which, through the preaching of the Gospel and all all-out visitation effort, a church seeks to present the claims of Christ to as many people as possible during the very few days of the revival. "As soon as Zion travailed, she brought forth her children" (Isa. 66:82).

God blessed the effort at Clarendon, adding to the church twenty-three new members, twenty-one of them coming on profession of faith as candidates for baptism.

The above story is told simply to lay upon the minds and hearts of our people the fact that a short, intensive evangelical campaign will bear fruit; and also it will help to stimulate everything the church is endeavoring to do towards reaching (continuously) its God-given objectives.

### An Associational Brotherhood Is Born

Under extremely difficult conditions the Pulaski County Associational Brotherhood has gotten under way, and promises to be one of the very best associational Brotherhoods, anywhere.

Under the leadership of E. C. Moyer, associational Brotherhood president, and other good men, the Brotherhood meetings are reaching many men. The spirit is excellent; and more and more churches are responding to the call to participate in the associational Brotherhood program of work.

The Brotherhood has come to stay in Pulaski County Association.

Our hats are always off to those men in a district association who stay with the associational Brotherhood idea until they have brought the Brotherhood through its difficult stages to the place where it is accepted as an integral part of the associational program.

### The Secret Place

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

The Secret Place is the place of the individual Christian's personal devotion: his devotional reading of God's word, and his praying.

Every man ought to go daily to the Secret Place. Maybe it will be early in the morning, (a very good time), before the other members of the household are up; maybe it will be late at night, or at some other time. Maybe it will be several times each day.

Going regularly and often to the Secret Place will enable a man to maintain contact with God, and will enable God to enrich the man's life beyond measure.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

When a man is too busy to read God's word and to pray — he's too busy!

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16b).

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Southeastern Seminary is expected to open this fall with a capacity enrolment of 200, including 150 new students. Plans are under way to expand capacity to 300 by the fall of 1953.

—Survey Bulletin

—000—

"There is never any peace for those who resist God."

# Woman's Missionary Union

MISS NANCY COOPER, Executive Secretary

## Season Of Prayer For State Missions

September 15, 1952

The theme chosen for the program material for the 1952 Season of Prayer for State Missions is "There Is Yet Much Land." Writers developed it in a wonderful way and materials especially fitted to each age group were sent to every W.M.U. organization in the state. Those who gave of their ability and time to prepare the materials used were Mrs. H. M. Keck, chairman of the committee and writer of the W.M.S. program; Miss Elma Cobb, Y.W.A. program; Mrs. L. D. Mack, G.A. program; Miss Arvine Bell, R.A. program; Mrs. Roy Snider, Sunbeam program.

The date suggested for the observance is September 15. The goal for the Dixie Jackson Offering for State Missions taken at this particular season is \$17,500. Arkansas is a mission field! Many startling facts are revealed and called to the attention of each person participating.

### WHY STATE MISSIONS?

Albert McClellan gives the following reasons in a pamphlet bearing as title the above question. He says:

1. **State Missions Is Spiritual.** Jesus made plain that his commission was to all the world (Acts 1:8). This means we are responsible for the community where we live, the state in which our community is located, the area or states adjacent to our state, and the world beyond our national borders.

2. **State Missions Is Practical.** State missions strengthen the home base without which world missions would perish. State missions build the home base through its program of building churches.

The strong churches of Judea sent the gospel to Syria and together they sent the gospel to Macedonia. The strong churches of Macedonia helped in sending the gospel to the rest of the world. Strong churches at the home base meant a strong program abroad.

In the process of sending the

gospel beyond their borders, these strong churches at home were made still stronger.

What could be more practical?

## GOD LOVES A



Cheerful  
GIVER

3. **State Missions Gets the Job Done.** State missions has a three-fold task: (1) establish churches; (2) nurture churches and (3) enlist churches. From 1947 through 1951 the Southern Baptist Convention added 1888 new churches, largely the fruits of state missions. Since 1928 membership in Southern Baptist churches has more than doubled.

3. **State Missions Fits Into Our Baptist Way Of Life.** State missions create a healthy atmosphere for Christian work. It keeps us believing in world missions by constantly revealing what missions can do at home.

A well-balanced state mission program has several wholesome effects:

(1) It puts a responsible promotional force close to the people.  
(2) It gives the people mission objects close to home that they can see.

(3) It keeps the neighboring churches in touch with each other in a work that is important.

(4) It makes a small, workable group, the state convention or state association, responsible for expansion — more churches, more converts, more tithing Christians, and more missionary support.

**BE SURE YOUR ORGANIZATION OBSERVES THIS IMPORTANT SEASON, MAKES AN OFFERING FOR STATE MISSIONS.** Offering should be forwarded to State W.M.U. Treasurer.

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STATE LEADERSHIP  
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For

DISTRICT and  
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PETIT JEAN

September 30 — October 1



# *State-wide* **Nursery - Beginner - Primary** **LEADERSHIP WORKSHOP**

**Immanuel Baptist Church, Little Rock**

**October 7, 1952      10 A. M. - 4:30 P. M.**

## *Program*

Theme, "Facing the Religious Needs of the Child"

10:00 Facing the Facts  
 "The Child Faces Life"—Mrs. Carl A. Clark  
 "The Leader Faces the Child"—Ralph W. Davis

10:40 Department Workshops  
 1. Equipping the Room  
 2. Planning a Unit of Work  
 3. Preparing the Materials for the Unit

12:30 Lunch

1:30 Department Workshops (Continued)  
 1. Creative Hands  
 2. Story Telling  
 3. Using Music  
 4. Children's Literature  
 5. Visual Aids

4:30 Adjourn



### *Program Personalities*

#### **NURSERY WORKSHOP**

Mrs. Frank P. McElveen, Mrs. D. C. McAtee, Mrs. Carl Price, Mrs. Lee I. Dance.

#### **BEGINNER WORKSHOP**

Miss Ann Bradford, Mrs. Fred Love, Mrs. Fred Carter, Mrs. C. E. McGlothlin.

#### **PRIMARY WORKSHOP**

Mrs. Doris Monroe, Mrs. Carl A. Clark, Miss Tennie Nix, Mrs. Lee Ellison, Mrs. Dale Taylor.

### *Pointed Paragraphs*

Who Should Attend? All Nursery, Beginner and Primary workers of all Training Unions, Pastors, Training Union Directors, and Associational Nursery, Beginner, and Primary workers.

If your Training Union does not have these three departments, have three people come from your church to be in the three workshops.

Pastors and Training Union Directors should bring their workers and plan to attend and learn about this work.

Registration fee of 50c each to care for the expenses of the Workshop.



## Two Significant Paragraphs

By W. R. CULLOM  
Wake Forest, North Carolina

A recent issue of the *Christian Century* (June 4) has in it two paragraphs that impress me deeply. I am going to pass them on if I may in the hope that they may impress others as they have me. The first is taken from a news item and tells of a group of labor leaders in Milwaukee who went to the Ford Foundation requesting that body to finance a project whose purpose would be the discovery of a religious faith that will meet adequately the world situation today. This came from the American Federation of Labor, from United Automobile Workers, and from the Wisconsin Foundation of Labor. They proposed that a representative group of leaders shall meet for a dozen week-ends and face deliberately, cautiously, with open minds and without prejudice the question as to whether a faith can be found that can and will meet the deeper needs of men's souls today. The paper in which this request was presented says this: "Few leaders in government, business, journalism, education, the arts, farm and labor organizations have more than a nominal connection with a church or synagogue." Yet it asserted that they feel their need of

religion. "For the troubles of our time seem to be related to the fact that we have not yet found an appropriate religious response to the double-barreled impact of science and industrialism upon our civilization."

This appeal reminds me of the coming of certain Greeks during our Lord's last week in the flesh saying to Philip: "Sir, we would see Jesus" (John 12:21). In writing for a copy of the paper presented to the Ford Foundation, I sent a copy of my 1951 Christmas Message — *Christmas and the Christian Thesis*. And is it a mere coincidence that the heart of this thesis is to be found only a few verses from where the record of the Greeks and their request of Philip is found (John 12:23-33)? If the group referred to above should ever meet to face the important question that they propose, I will guarantee that if they will accept and follow the thesis that Jesus lays down, they will find the religion that will meet the situation of this age and of every age in which human beings are involved.

But let us turn to consider briefly the other paragraph under consideration. The article from

which it is taken was written by Dr. Harry R. Rudin, Chairman of the Department of History in Yale University. It bears the rather doubtful heading, "Has the Church a Message of Salvation?" Its closing paragraph follows: "Whatever policy America adopts to meet the present crisis, great sacrifice will be required for sacrifice is the common denominator of all pos-

### Signpost to Happiness

Be an ACTIVE church member in the community where you live

sible policies and is no longer to be avoided. It is not ours to choose whether sacrifices shall be made or not; our only choice is to select the objective for which our sacrifices are made — either to create a world favorable to human decency or to keep the old world of unsolved problems that will drive men into barbaric madness. We do well to ask who has the message of our salvation."

Those two paragraphs seem to me to furnish Christian people a striking parable of what we are facing about us today—"The hungry sheep look up and are not fed." I would say once more, let us overevangelize the churches.

—000—

"Great is our Lord, and of great power: his understanding is infinite" (Psa. 147:5).

### 5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.  
George W. Noble, The Christian Co., Dept. D, Pontiac Bldg., Chicago, 5, Ill.

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Circular and Straight  
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Special Designs—  
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## The Low Down From Hickory Grove

I am tryin' to unearth some good reason for the bales and bales of statistics that pour forth from old Swivel-Chair-Town—there on the Big River—and who pays any attention to same. It is costing plenty of dinero as the adding machines overheat and the typewriters clatter. It is all there in the income tax bill we divvy—but what do we get for our money. I'll tell you one thing—we are right up to date on how many eggs are being set on by our hens in April this year versus in April last year. We are told by the great men there in the government what to expect as a corn crop, a cranberry crop, the number of yards of calico to be woven in July versus in June.

Nobody, anywhere, does anything about any of these figures—they come in via one ear and go out via the other, and in 24 hours we have no idea what it was we were listening to.

So to you—my friends and good citizens—I ask you this question. Why not a postcard to your Mr. Senator and Mr. Congressman—or even to Mr. Eisenhower or Mr. Stevenson—and tell 'em what you expect 'em to do about firing the whole kit and kaboodle of these compilers of not so hot guesses on what won't or will happen—and which generally don't.

Yours with the low down,

Jo Serra

—000—

## A Down-To-Earth Definition Of Bureaucracy

"This anecdote in a recent sermon by the Rev. Kenneth W. Sollitt, pastor of the First Baptist Church, Mendota, Illinois, caught our eye:

"I was once in a small hotel in Vermont when one of the guests, a foreigner unfamiliar with American ways, brought the proprietress of the inn a beautiful bouquet. The proprietress was delighted beyond words—until she discovered that her gallant guest had picked the flowers in her garden back of the inn.

"Whenever government hands you a bouquet, you can be perfectly sure it was picked out of your garden. But we go right on accepting bouquets in the vain hope that some day we will get flowers that somebody else planted and brought to bloom."

"And that is a precise definition of bureaucracy as we see it today."

—St. Louis County Medical Bulletin

### BAPTISTRY

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Also furnishes hot water to church kitchen and rest rooms. Write for folders. Special discount to churches. Heaters for the home also.

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## Remember Your Orphanage In Fall Program Plans



H. C. SEEFELDT  
Superintendent

We are depending on you to put the **THANKSGIVING OFFERING** for the Orphanage in your program for this Fall.

We need more space for more children.

We need to build three cottages as soon as possible.

YOU may want to build one as a memorial.

### Suggestions

1. Gift of "One Day's Pay" by as many as possible.
2. Set a goal of \$1 per member of your church as reported to your association:  
If you report 300 members try to raise \$300 for Orphanage.

Remember, the Orphanage receives part of its support from the Cooperative Program, but our main support comes through the Thanksgiving offering.

**BOTTOMS BAPTIST ORPHANAGE**  
Monticello, Arkansas



# The Minister As Table Guest

By S. L. MORGAN

A minister friend said to another, "I have a compliment for you. Mrs. Black says she likes you." "How come—for what?" he asked. "She says that whenever you come to her table, no matter what is on it, you always eat a lot, as if you enjoy it!"

The remark betrays a virtue and a fault in each. Both faults are all too common. Her fault was that of Martha, too great "care" about a "good table." The minister's fault was that he made too conspicuous the fact that he was a "good eater." In each case an amiable virtue was degraded into a fault.

For a hostess to wish the minister, or another to remember her table with pleasure, is a human and amiable virtue. Also it is a virtue for a minister to reward the pains of his hostess by seeming to enjoy the meal she has prepared with "care." And all the more if her home is humble, and the meal is not the best. In that case all the fine feeling in him may well go out to his hostess in praise and gratitude. And her humble heart will love him for it.

I think I know of humble homes and families that were won over a simple meal. I've said to a wife concerned about a straying husband or son, "Let me come and have a meal with you, and just be one of you at your table, so as to know your family intimately." And there on their human level, but radiating something as high as heaven, one may find his highest opportunity on earth to do good. It was a favorite method used by Jesus to win "publicans and sinners." He invited himself to the table of Zaccheus—and got him!

## A LESSON FOR THE ANNUAL REVIVAL

Among the regrettable memories of my life has been the wrong emphasis I've felt in time of the annual "revival," emphasis on entertainment and eating! A notable instance was a union revival effort. The services were in the Baptist church. The guest minister was a Methodist, a man of fine ability and evident consecration. Twice daily the hospitable homes of the community were wide open to the several ministers for meals. And such meals! Earnestly I urged the people privately and publicly not to make it a time of feasting, but of prayer and dedication and of visiting those we wished to help. I was grieved that unfailingly the tables were laden and the ministers were tempted and urged to over-eat. The urge was well nigh irresistible. Our hostesses seemed to be caught up in a rivalry to outdo one another in lavish hospitality.

Through the ten days the evil of it grew on me as tragic. My

heart yearned and prayed for a real revival of religion. Yet daily, I felt myself caught in the grip of something close to conviviality.

Inwardly and with shame, I had to own that this convivial spirit was prompted partly by the ministers. For almost daily, even in public, one or another minister would parade the fact that everywhere we found tables loaded with the most wonderful meals! Sometimes the wonderful hostess would be publicly named in compliment. Or it would be frankly conceded that the preacher was "too full for utterance." As a result, housewives were put on their mettle to outdo one another in their generous hospitality. And the poorer hostesses were put under a strain to measure up to the high standard paraded in public. In vain I sought to counteract the convivial spirit by urging simplicity, and the paramount importance of the spiritual task set for the church and community.

I've seen a like situation come when a beloved former pastor came back for revival services. Idolized by all the community, he and not the revival became the center of interest. Again it became a time of feasting, of public parading of lavish meals and over-eating.

## A SPIRITUAL TEST FOR THE MINISTER

Such situations put the consecration of the minister to a severe test. Too often, alas, he fails to measure up to the highest. And the good accomplished by his preaching is regrettably lessened. And the world is not blind to the implications. No minister dares to plead in favor of his feasting that Jesus was called a "glutton and drunkard." He was able to stand the test. The minister is to avoid all risk to his spiritual influence.

## ONE MEMORIAL EXAMPLE

Recently I went back after thirty years to a church where I had been the guest minister in a ten-day revival meeting. I recalled with rare pleasure their plan of entertaining the ministers during the ten days. I was pleased to learn that through three decades they had continued to follow the same plan. It will not interest the larger town churches; they cut the knot of the problem by putting the guest minister in a hotel. The rural and the small town churches may profit by the plan of this church.

All the homes of the little town through the revival were wide open to the pastor and the visitor. In advance a complete schedule of meals, three a day, had been worked out, usually in three different homes a day. At first thought one

revolts, especially the guest minister. How could he do it and preach? I began with fear.

But the pastor was a godly man. To him it seemed a supreme opportunity to enter daily the bosom of three families with the guest minister, to sit intimately with them at their tables for a simple meal, to enter as friends into their daily living and their problems to drop a precious word of truth, to invite them to the services, and to go from the table with a benediction. The people were made to feel the weight of the ministers' great task in hand. It required all their time and strength. Except where help was needed, they could give only a minimum of time to being sociable. Gossiping and levity were excluded by the atmosphere of the religious services. All the years since I've remembered it as the finest opportunity of a lifetime to meet all the people of the community intimately, to touch them helpfully at close range.

Upon my return visit recently, I heard the present young pastor appeal earnestly for simplicity of entertainment in their pending revival services. Privately he said he had little hope they would heed the appeal. I suggest several hints out of my experience:

1. Let the pastor call together all those who are to be hosts to the minister, and earnestly appeal

to them to serve frugal meals, and to reserve their energy for the services and for visitation.

2. Let him prepare several leaders to bring to the meeting sample menus of the simple meals they themselves are pledged to serve. It will go far to eliminate rivalry in lavish meals. It puts a premium on simplicity.

3. Urge the guest minister to put his praise, not on lavish meals and labored entertainment; but on simplicity, with consecration of time and energy to the highest.

4. Let the pastor and guest minister see that their visits are short, friendly, intimate, and deeply spiritual, the impression left in every home being Paul's "this one thing I do."

How often I've seen great preaching in a revival meeting dissipated by a spirit of conviviality and levity outside the pulpit.

—000—

"For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:9).

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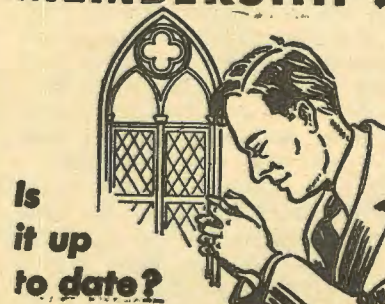
HELPING BUILD ARKANSAS

## Figures To Inspire

Sunday, August 24

	S.S.	T.U.	Ad.
Fort Smith, First	1287	595	19
Including Missions	1399		
Little Rock, Immanuel	1184	307	1
Including Missions	1344	397	2
Little Rock, First	987	489	
North Little Rock, Baring Cross	874	301	3
Including Missions	899	325	
El Dorado, First	838	234	
Including Mission	968	296	
Little Rock, Second	733	173	
Pine Bluff, South Side	601	219	3
Camden, First	588	135	2
Including Mission	906	349	
Texarkana, Beech St.	584	256	
Benton, First	582	115	3
Including Missions	649	158	
Hot Springs, Park Place	577	165	2
Fort Smith, Grand Ave.	557	200	4
Fayetteville, First	539	163	7
Including Mission	579	179	
El Dorado, Immanuel	536	307	
Including Mission	587	357	
Little Rock, Tabernacle	535	182	6
McGehee First	520	150	10
Including Mission	632		
Cullendale, First	516	203	13
Siloam Springs, First	509	285	2
Springdale, First	504	197	15
Including Mission	263		
Crossett, First	486	210	
Paragould, First	472	197	4
Including Missions	694	360	
Little Rock, Pulaski Hts.	444	116	2
Rogers, First	432	191	6
Including Mission	512	234	
Hope, First	432	91	
Hot Springs, Central	432	138	
West Helena	428	144	1
Pine Bluff, Immanuel	427	162	
Paris, First	413		6
Little Rock, So. Highland	411	159	6
Booneville, First	404	76	4
El Dorado, Second	403	195	
Conway, First	402	109	5
Fort Smith, Spradling	381	110	16
El Dorado, West Side	363	125	1
Hot Springs, First	345	119	2
Jonesboro, Walnut St.	335	52	
Smackover, First	334	118	
Booneville, First	331	76	4
Including Mission	404		
Texarkana, Calvary	330	107	
Hamburg, First	320	147	2
Wynne	319	64	
No. Little Rock, Park Hill	305	127	5
Bauxite, First	303	139	
Mena, First	298	105	4
Including Mission	330		
Fort Smith, South Side	291	102	2
Hot Springs, Piney	289	237	13
Fort Smith, Immanuel	287	115	
Pine Bluff, Second	284	114	2
Fort Smith, Temple	280	177	6
Norphlet, First	273	169	
Monticello, First	264	146	
Paragould, East Side	257	122	
Jacksonville, First	237	99	
Including Mission	287		
Alma, First	234	112	
Crossett, Mount Olive	230	128	4
Gurdon, Beech St.	227	104	
Springdale, Caudle Ave.	222	127	1
No. Little Rock, First	207	62	
Lavaca	176	61	
Dermott	168	72	
Rt. Leachville	154	99	2
Van Buren, Oak Grove	144	127	2
North Little Rock, First	142	104	
Including Mission	174		
Benton, Calvary	131	61	5
Hot Springs, Grand Ave.	93	73	
Magnolia, Immanuel	93	60	
Magazine	82	33	
Fort Smith, North Side	74	60	
Greenwood, Jenny Lind	66	69	2
Hot Springs, Emmanuel	42	31	

## Where is Your CHURCH MEMBERSHIP?



Is it up to date?



# A Great and Humble Servant

By MRS. HOMER D. MYERS

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

For a thorough understanding of this lesson one should read Second Samuel Chapter 11 through 24. We like the lesson outline as given in **Broadman Comments**:

1. David's sin and repentance, 11:2-12:23.
2. David's acceptance of God's will, 15:24-26; 16:5-13.
3. David's attitude toward Absalom, (his wayward son), 18:5,31-33:19:1-6.
4. David's faith, 24:18-25.

The time came when David had developed a smooth running administration; a great army with efficient captains; had built himself a stately palace; had attained several wives and was the father of a large family. Wars were still being fought but his faithful general, Joab, and his well trained staff could take care of the enemies. It is suggested that David must have been about 50 years old at that time, so he stayed in his palace while other valiant men fought Israel's battles.

## DAVID THE SINNER

Then came the great temptation of his life: he found Bathsheba, the wife of Uriah, one of his captains, and as if he did not have enough wives already, he determined to take Bathsheba also. Here we see how lust developed into covetousness, which in turn made a thief of David—he deliberately took something that belonged to another. He became an adulterer, and when his dastardly deed failed to be covered up, he resorted to murder, and the murder of a faithful friend at that. Thus the development of sin: one often calls for another and another. After Uriah's death, David married his widow, "But the thing that David had done displeased the Lord."

A more touching story has not been recorded than that of Nathan the prophet and his parable to the king. He gave the king a vivid description of a rich man who had everything, but he stole the only little ewe lamb his poverty stricken neighbor owned, to prepare dinner for his guests, rather than using one of his own lambs. In his anger and sense of justice for another, David demanded the man's death for his greed. The climax of the story was the stern but simple statement: "Thou art the man." Then Nathan itemized many of the good things that God had done for David and said, "If that had been too little, I would moreover have given thee such and such things."

## Sunday School Lesson for September 7, 1952

2 Sam. 16:5-13; 18:30-32; 24:24

### THE PRICE OF SIN

David bowed in humble repentance, and confessed his sin against the Lord. Immediately Nathan related the good news that his sins were forgiven, he would not die, though any other but the king would have for the same deeds, but hear the awful judgment pronounced upon him: "The sword shall never depart from thy house," and other misfortunes would come upon his own house and his own women folk, the fulfillment of which is recorded in 2 Samuel 13.

After Absalom had slain his brother Amnon for his abuse of their sister, he was forced into exile, while the king mourned over his wayward children. He had a special affection for Absalom, and Absalom had a natural flare for waywardness. Joab succeeded in securing the king's permission to bring Absalom back to Jerusalem, but David refused to see his son, though his heart was broken for him. After two years the two were apparently reconciled, but the treacherous Absalom set about to steal his father's throne, and but for the grace of God he would have succeeded. His son built a sizable army to overthrow the kingdom and ere David knew how it happened, he was in exile, while his army fought with the army of his own son.

David had a son whom he had never been able to control, yet he admonished his general to subdue Absalom's army, but to spare the lad, to deal gently with Absalom for David's sake. Absalom was killed, his body thrown into a pit and covered with stones. One cannot deal gently with sin, not even when the king's son is involved. Absalom was a traitor to the throne, to his father, and to the Lord. God chose the kings in Israel and no man had the right to impose himself upon God's people.

### PARENTAL ANGUISH

David's anguish upon hearing of his son's death was almost unbearable. He wept, "Oh my son Absalom, my son, my son, would God that I had died for thee, O Absalom, my son, my son." One would have to experience the cutting pains of treachery to understand in part David's suffering. Even so, it is one thing to be betrayed by another, and another thing to be betrayed by one's own child.

The traitor had now become the betrayed. David had once dealt

cruelly with a friend, Uriah. Uriah was a faithful servant, a true friend of the king, but he got in the king's way, he had something the king wanted and he didn't stop at anything to get it. Now the king must learn what a bitter cup it is to be so entreated. And the harvest of sin is always more than the sowing.

### PENITENT AND SUBMISSIVE

There are two high points in David's life that are especially important to us. He could repent like no other man in history. His sins were black, and there was no excuse for them. But one thing may be said to his credit: his were sins of the flesh, his heart never turned after an idol. His heart was fixed toward God, and when he was made to see his sins, he was a penitent sinner. His eyes and his feet strayed from the narrow path, but never his heart. Such was not the case with Solomon, his son. David committed physical adultery, but Solomon committed spiritual adultery.

Secondly, he was always submissive to the chastisement of God; never at any time, in any way, under any circumstances was there ever seen any rebellion in David, nor an arrogant attitude. When David desired a thing and God said "No," that was sufficient; God had spoken. When severe divine judgment was sent upon him as it was on several occasions, David's attitude was, "I deserve it." We never find a trace of bitterness in his heart.

David's greatness lay in the fact that he was humble, he believed and trusted his Lord implicitly. Whatever the Lord did was just right, so far as he was concerned. Not so with today; in our ego and conceit we must do as we please, and defy God to oppose us. Our life-attitude is not usually one of penitence for our unworthiness, but of self righteousness as we strive to justify self for all the meanness we are capable of.

A truly humble soul is one who is willing to face the facts of sin in his own life, rather than emphasize sin in his neighbor, and do something about his own shortcomings. A truly humble soul is one who trusts the Lord day by

day and takes each day as it comes, the good with the bad. If kings and prophets, anointed by the Lord, had their ups and downs why should we be exempt from trials?

Cannot we believe the Lord as did David? He watched over David's life, led David all the way, will He not do as much for us? David COMMITTED his pathway unto the Lord, and BELIEVED that He was leading, then did his best to FOLLOW. When he strayed off, he was led back again. David's policy was to "Commit thy way to Him; Wait upon Him; Trust Him to do what He has promised; then Rest in Him while He accomplishes. Wonderful recipe for happiness.

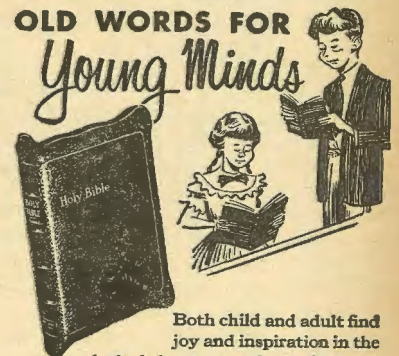
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## Failure At Home

By CHARLES A. WELLS

As school starts, thousands of parents by word or implication reveal that they have failed to give their children what they realize is needed for character and discipline. So they toss their failures over to the schools and say, "You do it." But the schools can't succeed where the homes have failed. If a father and mother cannot or will not give adequate character training to one or two children, how can they expect a harassed young woman to provide it for thirty or forty? Most parents realize that the basis of behavior and character is in religion, and that the limitations placed on the public schools make it almost impossible for the teacher to adequately fill that need.

The first temple of faith in a child life is in a mother's arms, the first altar, the mother's knees, the first pastor or priest, a father's voice.



## OLD WORDS FOR Young Minds

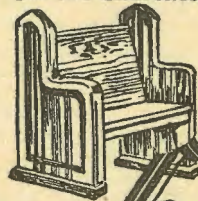
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## Stewardship Revival — November 2-9

(Or as near to that date as possible)

Three  
Suggestions:

Advertise

Pray

Preach



### Attention Pastors

Early next week we will place in the mail to each pastor in the state our 1953 promotional packet which will contain a sample of each of our tracts and posters. These materials are to be furnished each church without cost. Of course they do cost but they are being offered as a part of our promotional work. Use the order blank which you will find in the packet. Following are the names of some of the tracts:

#### FOR THE CHURCH MEMBERSHIP

Every Baptist a Tither; The Tithe is the Lord's; When 9 is more than 10; Tithing Excuses, Bible Answers; Why Should a Farmer Tithe?; Too Poor to Tithe; It Pays to Tithe; Too Rich Just to Tithe; Where Shall I Give My Tithe?; The Bible Teaches Me to Tithe; What Wilt Thou Have Me to Do?; Shall We Tithe?; So

You've Decided to Tithe; How a Farmer Can Tithe; Stewardship Questions Answered.

#### FOR THE PASTOR AND FINANCE COMMITTEE

Southern Baptists Advance in Stewardship 1953; Seven Step Plan for Growing a Stewardship Church; Budget Plan of Church Finance; How to Plan a Church Budget; Every Member Canvass; Promoting Your 1953 Church Budget.

#### POSTERS

##### For Departments

What Wilt Thou Have Me to Do?; The Tithe is the Lord's (11x32); 1953 Cooperative Program Poster. Song Sheets—"Bring Ye All the Tithe" for everybody.

##### For Class Rooms

What Wilt Thou Have Me to Do? (Slogan); The Tithe is the Lord's (5½x16).

### Annual Meetings Have Begun

Time flies! Another year has passed and we have already attended the first annual associational meeting of 1952. This was with White River Association, August 28. That section of the state is growing in many respects and under the leadership of some of our very finest pastors and other leaders, the Baptist work is keeping abreast of the times. A great spirit of optimism prevailed throughout the meeting and the brethren there are looking forward to the new year with much enthusiasm for even a greater year than this one.

This week we will be attending the annual meetings in Stone-Van Buren-Searcy, Boone County, and Carroll County Associations. We look forward to all the meetings this year as we hope to be in practically everyone of them. The only ones we will miss will be those we cannot attend because of the pressing responsibilities of administrative duties in the office.

### A Repeated Prayer

(Arkansas Baptist, October 12, 1950;

September 27, 1951)

"Brethren, we are praying three prayers during these days. First of all, we are praying to the churches for a minimum contribution for Cooperative Missions during 1951. Second, we are praying to the pastors for their co-operation and for the exercise of their leadership as pastor of a New Testament Church, that each will do his best to lead his people to contribute at least as much, if not more than we are praying for them to give. Third, last and not least by any means, we are praying that the Lord will open the hearts and purses and minds of the church members and move them that they may be willing to do their best in this matter."

This is our prayer again as the individual churches come to consider their 1953 budgets.

### Vacation Bible School Trend In Mission Offering Past Five Years

By GEORGE H. HINK

The following chart shows the trend of Vacation Bible schools in their mission offering through the Cooperative Program. The numbers on the left of the steps indicate the year; the percentages indicate the proportion of Vacation Bible Schools giving through the Cooperative Program, and the amounts on the right indicate the total amount of offering to the Cooperative Program.

1952	70%	\$4,570(*)
1951	60%	\$4,066
1950	50%	\$2,451
1949	33%	\$1,776
1948	22%	\$ 945

(\*) All reports not incomplete.

Each year has marked a step upward, and in the right direction. More and more of our Vacation Bible schools are giving their mission offering through the Cooperative Program.

You will notice that in 1948, twenty-two per cent, or slightly more than two of every ten Vacation Bible Schools, gave their offerings through the Cooperative Program. We do not have the total picture this year of 1952, because all the reports are not in at this publication, and yet this is the highest year both in percentage of Vacation Bible schools giving through the Cooperative Program, which is about seventy per cent, or seven out of every ten; amount of offering is approximately \$4,568.

Children attending Vacation Bible Schools are understanding that growing in Bible knowledge and skills includes putting into practice the principles of missions as taught in the Bible. This includes the ministry of teaching, preaching, healing, and special ministrations to the orphans, aged, and unfortunates. The Cooperative Program covers all these phases of missions.

This trend of giving to missions through the Cooperative Program is a wholesome trend in teaching our Baptist youth that each one can have a vital part in the total program of work as sponsored by Southern Baptists.

We believe that it is right that we raise a generation that will understand the full import of missions in all its phases that will give wholehearted support to it through the Cooperative Program.

### Arkansas Baptists Top Donations By \$69,178

The Nashville, Tennessee, Daily Press reported July 19 that Arkansas Baptists had given \$275,929 through June, 1952, for the support of Southern Baptist Convention causes and agencies.

The figure represents an increase of \$69,178 over the total which the state gave for the same period last year, Porter Routh, Executive Secretary of the Convention's Executive Committee reports.