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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, OCTOBER 2, 1952

NUMBER 39



A circular logo at the top left of the advertisement features a large letter 'B' in the center. The text 'A MILLION MEN FOR CHRIST' is arranged around the perimeter of the circle.

**SOUTHERN
BAPTISTS**
WILL OBSERVE
LAYMAN'S DAY
IN THEIR CHURCHES
OCTOBER 12

**MAKE IT A DAY OF GREAT DECISIONS
IN YOUR CHURCH**

The advertisement features a detailed illustration of a church with a prominent steeple. The church is shown from a low angle, emphasizing its height. The steeple is topped with a cross and has a bell tower section. The church has several arched windows and a small entrance. The background is a dark, textured grey, and the overall style is that of a mid-20th-century newspaper advertisement.

Crux of the Old Age Problem— Something To Do

By S. L. MORGAN SR.

Wake Forest, North Carolina

"What can I do?" That pathetic cry yet haunts me echoing from the childhood of my little girl. Cursed for years by malaria, and allergic to medication, she was long sick and irritable. Many times a day came the distressed cry, "What can I do?"

As I write I feel goaded by that same cry rising silently to heaven from millions of old people longing to work, but denied that elemental right. For the terrific fact needs to be stressed till it burns into the American conscience, that we have as of today 13,000,000 people above 65 years of age, of whom an estimated seven or eight million are able and eager to work, but are cut off by employment deadlines, or by the slowing down of brains and fingers in a civilization built on speed!

Problem: to Find Something to Do

The nub of the problem was expressed vividly by a cultured old lady of 87 in a distant state, active as a church and community leader till walking failed her. She wrote, "My problem is how to keep busy at something worthwhile."

Pensions and old-age assistance miss the mark. So do homes for the aged—except for those too old or too sick to work at all. Equally with young people, the aged long to work and earn and be counted useful. Idle and useless, one's SELF-RESPECT AND MORALE BREAK DOWN. Disintegration sets in. A slow dying begins.

A Pertinent Example

Some months ago North Carolina's Governor Scott called in Raleigh a "Governor's conference" on the aging. He brought before it specialists of nation-wide repute. One was Dr. Wilma T. Donahue of the University of Michigan. She sought to explode the idea so prevalent, that old people want a rocking chair existence. Under her direction a research project had sent out a group to study this matter in many homes for the aged.

In many of them the visitors found the rocking chair, waiting-for-death attitude in the old people. During the first weeks of the research the old folk refused to talk to visitors. They shut the doors in their faces. They complained of exhaustion, and spent many hours a day in bed.

The visitors kept going back and urging, "You'll be happier and live longer doing things." They taught the old people what to do and how. Slowly, week by week, the oldsters began to try. It made life over.

Said Dr. Donahue, "The once empty, silent corridors are now full of busy, planning, chatting people. For the first time the women buy the food and prepare their meals—and enjoy it. Constantly they are planning and putting on their home talent programs. They meet in groups and enjoy fellowship. One woman said to the visitors, 'Before you people came, we just thought we were done for and couldn't do a thing. Now all are busy.'"

Creating Something to Do

Creating something for everyone to do is a problem huge and baffling, yet feasible. It will require the utmost co-operation of all the nation's resources: education, business and industry, labor unions, the churches.

Obviously the first objective must be creating jobs for all. Dr. George Lawton, specialist on aging, declares in *Aging Successfully* that the industry of the future will not coldly cast out its aging workers at a deadline. Sheer justice and humanity will find how to use them, likely for shorter hours, and at wages graduated to each one's earning capacity. Management and labor unions will join hands in long range training for a shift of jobs. Part time jobs and home work will be stressed.

A Beginning Made

Nor is this mere wishful thinking. More than most realize such a beginning is actually under way. Every leader in church and school and community ought to absorb some of the best literature in this field, and become a propagandist for the best plans and methods actually in operation for providing jobs for all.

The chapter "Jobs After Fifty" in Lawton's *Aging Successfully* gives numerous examples. Arthur E. Morgan's *A Business of My Own* gives literally hundreds of examples of individuals and groups starting their own businesses or services, privately or cooperatively (Publisher, Community Service, Inc., Yellow Springs, Ohio, \$1). The Department of Commerce offers numerous bulletins to help one start almost any line of business or service.

Current magazines, such as *Reader's Digest*, have frequent articles telling how this or that business or co-operative has provided part time or special jobs for the aged or handicapped worker. Repeatedly one reads of "Forty-Plus Clubs" or "Sixty-Plus Clubs," each member seeking jobs or business for other members—usually with success.

Individual Determines His Own Fate

After all, each individual must be the arbiter of his own fate. A "successful" old age cannot be produced for one. All that has been said can be at best only an aid. What must now remain unsaid is the great matter: What each one must do himself, if old age is to be successful.

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Plans Underway for 1952 Japan Preaching Mission

By Religious News Service

There will be a 1952 Japan Preaching Mission; but it will differ from those of 1950 and 1951 in that the preaching will be done by Southern Baptist missionaries and Japanese pastors. It will be in the Japanese language without interpreters. Emphasis will be placed upon methods used in the former Preaching Missions.

Dr. Baker James Cauthen, the Southern Baptist Foreign Mission Board's secretary for the Orient, says: "This effort will be of very great significance, not only from the standpoint of strengthening the churches already in existence, but in projecting new work into cities which are being entered."

The results of recent evangelistic services in Takamatsu, Japan, located on the Island of Shikoku, may be indicative of what the Preaching Mission will mean.

Contrary Winds

A Devotion by the Editor

"... for the wind was contrary."

Wouldn't it be wonderful to live in a world where there were no contrary winds? Did you never long for a life of undisturbed tranquility; a life that is not beset by sudden and unexpected storms; a life that is neither subjected to nor upset by irreconcilable forces.

Perhaps most people have visualized for themselves a Utopia, from which all the disturbing, conflicting and limiting conditions and circumstances known to this life are absent.

But wait a moment. Before we allow such visions to make us dissatisfied with our present lot and the contrary winds by which our frail bark is tossed about, let us ask ourselves a very personal and searching question: Are we prepared for such a state of being and condition of life? Would we know how to adapt ourselves to such an environment and use such freedom?

Suppose we were placed in an environment where there were no conflicts, no contrary winds. But there are so many conflicts within ourselves that we would create conflicts and contrary winds where there were none. Even if there were perfect peace, we would disturb the peace. The conflicts within ourselves must be eliminated before we are prepared to understand, appreciate, and keep the peace for which we long.

And this preparation is the work of God's grace. While our Lord is working out the conflicts within our own lives by His indwelling grace, He is at the same time preparing a place for us.

Therefore we do have the prospect, the absolute assurance, of an abode where there are no contrary winds, a place of perfect harmony, peace and good will. But it is a place divinely conceived and divinely prepared. In order to reach that peace and abide there we ourselves must be divinely prepared for it. Since the place itself is void of all things that cause discord and conflict, we ourselves must be cleansed of all conflicting elements before we can make that place our home. We must not bring the discordant elements of this life into that eternal home.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matthew 14:24, 25.

ARKANSAS BAPTIST

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

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The Fundamental Baptist Distinctive

By W. BARRY GARRETT, Editor

Arizona Baptist Beacon

NOTE: This discussion by Editor Barry Garrett, Arizona Baptist Beacon, is of such significance that we are producing it on the editorial page. We hope our readers will read this article carefully, and give themselves the chance to think with Editor Garrett on this fundamental Baptist distinctive—The Competency of the Soul before God.—EDITOR.

The fundamental distinctive Baptist principle, that which makes them different from all other religious groups, is their doctrine of the competency of the soul. This principle has been stated in various ways. E. Y. Mullins said, "All men have an equal right to direct access to God." W. R. White has said, "The individual not only must act for himself; he is the only one who can. God has made him competent."

J. B. Lawrence declared, "The Baptist distinctive is the belief that every person who ever lived or ever would live has as much inherent right to deal personally with God as any other person who ever did or ever would live . . . Baptists believe that every individual is sovereign in his own soul and stands face to face with a sovereign God; that all matters between him and God are personal; that he must act for himself, repent for himself, and worship God in his own way without let or hindrance by any outside authority."

The Scriptural Basis

Baptists use such scriptures as the following for their doctrine of the primacy and competency of the individual. Romans 14:12, "So then every one of us shall give account of himself to God." (No one else can do that for us. Each one is competent to give account for himself.) I Timothy 2:5, "For there is one God and one mediator between God and man, the man Christ Jesus." (There is no need for another mediator if Jesus Christ is the only one.)

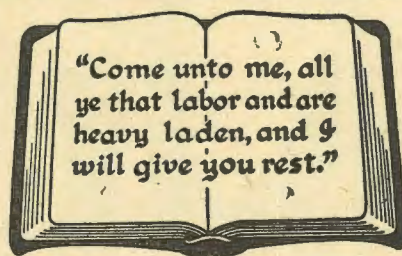
Matthew 23:8, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." (No authority is to be above that of Christ. No one is to be an authority over another. There are no superior persons in Christ. All are brethren — equals).

Any and all of the scriptures that emphasize individual responsibility and accountability to God, that emphasize the importance of the individual, reinforce this fundamental Baptist distinctive. If every individual is required to give account of himself to God, then he is competent to render his account. God does not require people to do something they are unable to do.

Others Are Inconsistent

Others may say that they believe in the competency of the soul to deal with God for itself, but they violate that faith by insisting on baptism as a requirement for salvation, by baptizing an infant before it has the capacity to exercise its own choices, by saying that we must confess

to a priest and that the priest must intercede before acceptance can be secured with God, by allowing the state to have an official religion and thus coerce people into a faith they do not voluntarily accept. Very few, if any, of the denominations follow through with the principle of the competency of the soul as the Baptists do.



Private Interpretation

Out of our fundamental principle emerges certain other fundamental truths which Baptists hold to be more dear than life itself. We believe that every individual has the right (as well as the responsibility) to read and interpret the Bible for himself. We do not need the dictates of popes, councils, creeds, conventions or churches to tell us what God wants us to know. The individual is free and competent.

Against this right of private interpretation is often quoted II Peter 1:20, which says, "No prophecy of the scripture is of any private interpretation." But if you will make a careful study of that whole passage (verses 16-21) you will discover that Peter is saying that when the Old Testament prophets spoke they were not giving their own private interpretation of the things of God. They were giving God's interpretation to men. Thus was made more sure their word of prophecy, making it more binding upon us.

Priesthood of Believers

Because we believe in the competency of the soul to deal with God for itself, we also believe that we need no official church help in our approach to God. The Word of God says that Christians are "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Peter 2:5) Jesus Christ is our high priest, and we need no other to mediate between us and God.

No Sacramental Salvation

Because we believe in the competency of the soul to deal with God for itself we do not believe in a sacramental salvation. There is no power in the baptismal waters

to wash away sin, nor is there virtue in the elements used in the Lord's Supper to improve one's standing with God. The soul answers direct to God for itself, without the intervention of ordinances or sacraments. The soul's dealing with God is a personal matter and is decided on the basis of faith or the lack of faith.

End of Infant Baptism

When the competency of the soul to deal with God for itself is accepted the practice of infant baptism is abolished. The individual needs neither sponsor nor proxy in religion. He deals with God for himself. He does not need another to perform his religious acts in his stead or for him. Infant baptism is an effort to induce salvation upon another person who knows nothing about it or who has had nothing to do with the choice. No one can make religious choices and decisions for another.

Separation of Church, State

Religious liberty and the separation of the church and state are direct outgrowths of the principle of the competency of the soul to deal with God for itself. No man or institution has a right to interfere with a man's own dealings with God. There can be no coercion in religion. If force is used to determine a man's standing before God, then he cannot be responsible for himself. This violates our fundamental principle.

If the state seeks to establish a religion, it seeks to force a religion upon people without their free choice. If the state supports one religion above another, or if it supports any religion at all for that matter, it is forcing its citizens to support a religion with which they may not be in accord. They would be forced to support a religion against their will. That violates the right and freedom of every man to worship God or not to worship God, as he chooses.

Message For the World

You can readily see the tremendous importance of this doctrine of the competency of the soul. We believe that Baptists have been raised up for such a day as this. The world stands in desperate need of an understanding of this vital principle. Properly understood and applied in all realms of life this doctrine will destroy communism, will dethrone dictators, will preserve democracy, will ring the death knell to ecclesiasticism, will protect our liberties, and will enhance the value of human life supremely.

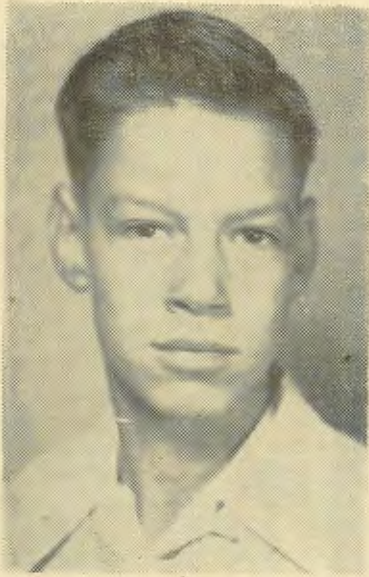
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Man is constantly looking for better methods, but God is constantly looking for better men.

—Dr. Leo Eddleman

Kingdom Progress

Perfect Attendance Records



TOMMY RAY THOMAS

Tommy Ray Thomas, son of Mr. and Mrs. Carl Thomas, and Billy Carl Bryan, son of Mr. and Mrs. Milo Bryan, recently were honored for their perfect attendance records in the First Church Sunday School in Greenwood. Tommy Ray has a perfect attendance



BILLY CARL BRYAN

record of four years, and Billy Carl hasn't missed a Sunday School class in five years. Mrs. Opal Cline is superintendent of the Intermediate department of which the boys are members. Roy Y. Rollin is pastor of the Greenwood Church.

Arkansas News Briefs

From Here and There

The Tennessee Church near Texarkana, A. V. Smith, Jr., pastor, recently conducted a Training Union study course. The enrollment of 110 exceeded the total membership of the church which is 103. Eighty-two persons qualified for awards.

Dr. D. Douglas Scrivner, of the Walnut Street Church, Jonesboro, is broadcasting his 11 o'clock Sunday morning service over Radio Station KNEA. Dr. Scrivner says, "KNEA covers a wide listening area in Northeast Arkansas, and we have had a wonderful response to our program. We invite those who must stay home to listen to our program, and comment by letter either constructively or destructively."

J. C. Wise, pastor, Barton Chapel Church, Tyrnza, reports a record-breaking Vacation Bible School from the standpoint of enrollment and average attendance. Total enrollment of this year's school was 130, with an average attendance of 99. Largest enrollment for any previous school was 97, with an average attendance of 86. In addition to this achievement the church is advancing in all phases of the work.

Roy W. Reed has resigned the pastorate of Bethel Church, Fayetteville, and Clyde Record is serving as interim pastor.

Angel Martinez will lead Calvary Church, Fort Smith, in revival services from October 12-19. L. H. Davis is the pastor.

New Tax Regulations Restrict Exemptions

By Religious News Service

The Bureau of Internal Revenue has issued new regulations requiring the collection of Federal corporation income taxes from businesses which are operated by religious, educational, and other tax-exempt organizations.

The long-anticipated regulations, which follow a Congressional mandate to the bureau to tighten up "loopholes" in tax exemption, were published in the Federal Register in Washington.

They provide that only those enterprises which are directly related to the major purpose of the tax-exempt organization shall have their earnings exempted.

However, a few enterprises directly related to the work of the tax-exempt institution may also qualify for tax-exemption, the bureau's rules indicated, such as an electric power plant serving a college and having no private customers, or a publishing plant directly serving a religious group and not engaging in publishing or printing work for others.

The bureau specifically spelled out the fact that no commercial enterprise "shall be exempt under any paragraph of this section on the ground that all of its profits are payable to one or more organizations exempt under the section from taxation."

Correction

Associational Meeting

Mississippi County Association will meet October 9-10, with First Church, Blytheville.

Baptist Hour Presents Special Layman's Day Program

The nationwide Baptist Hour radio broadcast will feature a special Layman's Day program on Sunday, October 12. Charles Wellborn will present a special message for laymen entitled, "Let's Open Up The Ministry." George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, will also have a word of greeting for the million men listening to the Baptist Hour from coast to coast.

The Radio Commission and the Brotherhood Commission are promoting this special broadcast, and it is expected that more than a million men will be by their radios for this service, in addition to the regular Baptist Hour audience.

Mr. Wellborn will point up the need for consecrated Christian laymen in his message, and Mr. Schroeder will give a ringing challenge to the laymen for greater Christian service.

Surrenders To Ministry

Hugh Hairston announced his decision to enter the ministry at the First Church, Warren, Sunday, September 14. Hugh is a senior at Ouachita College and plans to enter the seminary next year for further preparation for his life work. He has been busy during the past summer in revival meetings directing the music and working with youth groups.

A sister of Mr. Hairston, Martha, is serving as a missionary in Brazil, and another sister is the wife of Pastor Luther Dorsey, First Church, England.

Pastoral Change

Ezra Willard, formerly the pastor of Oak Grove Church, North Little Rock, is now the pastor of Bethel Church, Little Rock.

Loren Williams Joins Staff Sunday School Board

Dr. Loren R. Williams, Minister of Music, First Church, Tulsa, Oklahoma, has assumed his duties as associate in the Department of Church Music, Baptist Sunday School Board.

Minister Ordained

Johnny Babcock was ordained to the gospel ministry Sunday afternoon, September 21, by the Spring Hill Church of Oakland, Louisiana. Mr. Babcock is a student at Ouachita College, Arkadelphia, and is pastor of the Spring Hill Church.

Pastor Jimmy Harold of the Knowles Chapel Church near Strong served as moderator, and Pastor Keith Babb of Marion, Louisiana, served as clerk. Pastor Jimmy Barnes of the Lawson Church delivered the charge; Jesse Kidd, a student in Southwestern Seminary, conducted the examination; Deacon Frank Bardin presented the Bible; Pastor R. O. Ekrut of the Mount Olive Church, Crossett, preached the ordination sermon; and Deacon Frank Gathright offered the ordination prayer.

Retires From Pastorate But Not From Ministry

A note from Pastor L. L. Jordan of Dyess states, "Just a line to let you know that I have retired from the pastoral work but not from the ministry of the gospel. I am open for evangelistic work, supply work, teaching study courses in Sunday School work, Training Union work, and any mission work anywhere in the state."

Pastor Jordan will make his home at Lake City and can be contacted there.

R. Wilbur Herring Accepts Jonesboro Pastorate

R. Wilbur Herring has accepted the pastorate of Central Church, Jonesboro, and has moved on the field. Formerly the pastor of Calvary Church, Little Rock, Mr. Herring had served in the field of evangelism for the past year.

Hickory Ridge, Mt. Zion Reports Progress

Millard B. Jones, for the past year pastor of Hickory Ridge Church in Mt. Zion Association, has resigned that pastorate and accepted a full time mission pastorate in Pocahontas. During the ministry of Pastor Jones at Hickory Ridge the church received 30 additions, 25 of whom were on profession of faith and baptism. Three young men surrendered to the ministry and three other young people for special work.

The church established the Cash River Mission during the year, and one of the young ministers of the church serves that mission. Don Belk, another of the church's young men, has accepted the pastorate of Hickory Ridge. He is enrolled at Southern College this year.

Scotland Receives 17

Scotland Church, and Pastor Paul Carleton, had the services of Pastor Claud Jenkins of Parma, Missouri, in a ten day revival beginning September 1. Thirteen members were received on profession of faith and baptism, and four by letter.

Duffer Honored By Home Church

Pastor Russell Duffer of the East Side Church, Paragould, was honored by his home church at Kenton, Tennessee, on Sunday, September 14, upon the occasion of his twenty-fifth year in the ministry.

Pastor Duffer was reared in Kenton and preached his first sermon at the Kenton Church, September 9, 1927.

Young Duffer moved to Arkansas with his parents when he was only a lad. He attended Ouachita College from which institution he received his B. A. degree. He is also a graduate of Southwestern Seminary of Fort Worth, Texas.

On the occasion of his anniversary, Mr. Duffer delivered the sermon at the 11 o'clock hour at the Kenton Church, using the same text that he used in his first sermon 25 years ago taken from the fourth chapter of John.

Facts Of Interest

Secretary George W. Schroeder announces that the Brotherhood Commission will dedicate its new office building in Memphis in special services Thursday, October 16. Dr. Porter Routh will be one of the featured speakers.

Manager Willard Weeks reports that Ridgecrest registered 26,029 guests during the 1952 summer season, which was nearly 3,000 more than last year. A total of 351,628 meals were served.

The Sunday School Department of the Baptist Sunday School Board has issued a total of 447,518 training awards to date in 1952. A total of 11,513 churches have participated in this record achievement.

—Survey Bulletin

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Some minds are like concrete—all mixed up and permanently set.

Broadman Books Of Merit

Better Bible Teaching for Juniors
In the Sunday School

Author: Lillian Moore Rice
Cloth, 75¢; Paper, 50¢

This book replaces *Guiding Junior Boys and Girls in the Sunday School*. It is not a revision—it is an entirely new volume, both in approach and style. The basic values of work have been retained, but this new book has all the benefits of the advances in the understanding of teaching and in Sunday School methods.

"Little Treasure" Series

GOD'S GOOD GIFTS

Author: Ruth S. Gray 65 cents

Here is a collection of simple poems and stories. Each poem and story is beautifully illustrated in full color and each one is followed by a simple Bible verse that picks up the thought.

THEY SAW JESUS

Author: Robbie Trent 65 cents

Six Bible stories based on gospel accounts of people who saw Jesus.

THE TREASURE OF THE GOSPEL

Author: F. Townley Lord \$1.50

These ten sermons were preached by Dr. Lord in two evangelistic series in this country in the spring of 1951. They present the agelong Christian challenge to the modern man in a simple and direct way.

THIS IS GOD'S HOUR

Author: Charles Wellborn \$1.75

This book consists of twelve brief sermons preached on the Baptist Hour during January, February, March, 1951.

These messages present God's word in the language of the average man. They are timely, earnest, sound in their point of view and extremely effective in their popular appeal.

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Ouachita's President To Survey Texas Colleges

Dr. H. A. Haswell, president of Ouachita College, Arkadelphia, has been named a member of the survey committee to evaluate the Baptist Colleges in Texas.

The survey is being made by the Association of Southern Baptist Colleges with the objective of improving and unifying education among Baptist Colleges. Texas will be the second state to be surveyed under the plan, Kentucky being the first.

Each college in Texas will be visited next week for two days by some member of the survey committee. Dr. Haswell will spend Tuesday and Wednesday at Hardin-Payne College in Brownwood, and Thursday and Friday he will visit Wayland College in Plainview. Dr. Haswell will motor to Dallas on Monday, September 22, and will fly from there to Brownwood.

At the completion of the survey the committee will meet in Shreveport, Louisiana, to consolidate the report and to make recommendations to the Texas State Baptist Convention.

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Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

—John Ruskin

Southern Seminary Receives \$22,869

John A. Morris, Portsmouth, Virginia, left the residue of his estate, to be equally divided among "the Southern Baptist Theological Seminary, Incorporated, for ministerial education, at Louisville, Kentucky," and four other institutions.

In the final settlement of the estate a check for \$22,869.75 was received by the seminary. The will was dated February 2, 1950.

Morris was connected with the Morris Company, Inc., Portsmouth, a mercantile establishment.

High School Football Team Holds Prayer Meetings

Buddy Keen and Frank Beale, teen-age members of First Baptist Church, Andalusia, Alabama, returned from Shocco Springs, Alabama Baptist assembly, eager to "make their Christianity really count in their school."

Since both were on the high school football team, they decided to begin there and urged their coaches to have a team prayer meeting before practice and games. The coaches agreed that "it is not so important to win the games as it is to develop the character of those under their coaching."

Soon the entire team was participating in the prayer meetings.

Acheson Condemns Communists For Treatment of Missionaries

In the strongest denunciation yet made of the Chinese Communists by a high American official, Secretary of State Dean Acheson condemned the brutal treatment of American missionaries.

Acheson mentioned three missionaries who have died at the hands of the Communists—Bishop Francis X. Ford, Maryknoll missionary from Brooklyn, New York; Gertrude Cone, London, Ohio, a Methodist; and Dr. William L. Wallace, of Knoxville, Tennessee, a Southern Baptist medical missionary.

In his statement to the Communists concerning Dr. Wallace, Acheson said: "Dr. William Wallace, an American Baptist physician, superintendent of the Stout Memorial Hospital, Wuchow, China, was arrested by the Communists on December 19, 1950. He had spent much of his life in helping the Chinese people. But Dr. Wallace was grilled and tortured by his Communist jailers. He died in prison February 10, 1951. His only crime was the high esteem in which he was held by the people of Wuchow."

—Baptist Press

LISTEN TO THE BAPTIST HOUR

DATE: October 5

SPEAKER: Charles Wellborn

SUBJECT: "The Terrible Meek"

ARKANSAS STATIONS

KHOZ, Harrison, 8:15 a. m.

KELD, El Dorado, 2 p. m.

KENA, Mena, 2 p. m.

KDRS, Paragould, 10 a. m.

KOSE, Osceola, 5:30 p. m.

KVMA, Magnolia

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

KRLW, Walnut Ridge, 10 a. m.

Consult local paper for time.



Christian Horizons



By Religious News Service

Temperance Group Fights 'Men of Distinction' Theme

The United Temperance Movement of Minnesota, an organization backed by Protestant churches, has published a booklet to counteract the "men of distinction" theme used by the liquor industry.

The booklet attempts to show that the "real men of distinction" are those who do not use alcohol. In this connection, it gives the views on temperance of some of Minnesota's leading public officials, clergymen, educators, and other citizens.

Initial printing of the booklet was 25,000 copies, but a second printing of 150,000 copies is planned for distribution to school children in the state. The booklet was edited by the Reverend Paul S. Rahneff, editor of the temperance movement's magazine, *Spotlight*.

Army Chapel Attendance Jumps By 50 Per Cent

Attendance at religious services in U. S. Army chapels increased more than 50 per cent during the year ended June 30, 1952, a report by Secretary of the Army Frank Pace Jr. revealed.

The total attendance at chapels in the United States and overseas during the 12-month period was 18,949,060, compared with 12,682,884 the year before. It was a new post-World War II record.

The figures include both service personnel and their dependents.

The Army now has a total of 1,400 chaplains compared with 1,200 in 1951, Mr. Pace said. Army chaplains reported 2,541,993 visits to the wounded in military hospitals, an increase of 250,000 over the previous 12-month period.

Colombian Protestants Ask Religious Liberty Declaration

A manifesto calling on the Colombian government to make "legal declarations in relation to religious liberty" was issued by the Evangelical Confederation of Colombia at its general assembly.

The manifesto affirmed the Confederation's willingness to enter into conversations on religious problems with representatives of the Roman Catholic Church, the Colombian government, and the U. N. Commission on Human Rights.

Copies of the manifesto were ordered sent to the Archbishop of Bogota and the Papal Nuncio to Colombia as well as to government leaders.

In recent months the Confederation, which represents 17 Evangelical groups in Colombia, has issued a series of documents charging persecution of Protestants in this country.

Report Dry Mississippi Has Low Alcoholism Rate

The state of Mississippi, which recently voted to stay dry, has one of the lowest rates of alcoholism in the nation, the

Methodist Board of Temperance declared.

Expressing gratification at the results of the recent statewide referendum, by which prohibition was retained with a majority of more than 60,000 votes, the board said that Mississippi ranks 42nd among the 48 states in the rate of alcoholism. This low rate can be directly attributed to the law against the sale of intoxicants, the board said.

The Methodist temperance leaders predicted further liquor "offensives," however, which they said would be financed by generous contributions to both political parties, and supported by newspaper, radio, and television advertising particularly designed to "lead to the indoctrination of small children."

Plan N. C. Foundation To Aid Church Colleges

Formation of a North Carolina Foundation of Church-Related Colleges was proposed at a conference in Winston-Salem of presidents and board members of 21 church-related schools in the state.

Purpose of the foundation would be to approach industry for financial aid.

The educators recommended that the plan be brought up for a vote at the meeting of the Council of Church-Related Colleges of North Carolina, November 5.

Dr. A. R. Keppel, president of Catawba College, Salisbury, N. C., presided at the sessions.

Catholic Students Barred From Public School Athletic Field

A priest threatened in Batavia, New York, to unite the Roman Catholics in voting down future school appropriations unless the Board of Education rescinds its ban on the use of a public school athletic field by Notre Dame (R. C.) high school students.

The Reverend Edward J. Ferger, rector of St. Mary's church, said he was "terribly sorry" to hear of the board's decision.

"Batavia's 53.5 per cent Catholic population," he said, "will not take the opinion of thoughtless Board of Education officeholders or unthinking voters or unworthy state regulations. Time—and the voting booths—will demonstrate the answer."

The board ruling was issued after an opinion had been obtained from Wallace J. Stackel, attorney for the board. Mr. Stackel said it was based on his interpretation of the state constitution.

Father Ferger said he was "not satisfied" that a correct opinion had been given.

"I intend to find out the proper interpretation of state law in the matter," he said. He added that, if the board's decision was proved in error, he would demand the resignation of all board members.

Told of the priest's views, Mr. Stackel said that "the constitution seems clear enough, but lawyers, in common with everyone else, can be wrong."

A Smile or Two

A soldier was reading a letter from home and appeared startled.

"We have a freak in the family," he told his buddy. "Mom says: 'You won't know Willie when you come back. He has grown another foot.'"

Two women chattered pleasantly as they started off on a shopping tour one afternoon.

"That new neighbor of yours," said one, "She's something of a gossip, isn't she?"

"I wouldn't really like to say," replied the other woman, "but I know when she came back from the beach her tongue was sun burned."

The second-floor tenant called the party below and shouted, "If you don't stop playing that blasted saxophone, I'll go crazy."

"I guess it's too late," came the reply. "I stopped an hour ago."

—The Lincoln.

Visitor (cooly): "And what will you do, my dear, when you are as big as I am?"

Small girl: "Diet."

She: "You certainly do keep your car nice and clean."

He: "It's an even deal—my car keeps me clean, too."

A southern cotton picker, listening to the speech of a perspiring candidate at a country picnic, remarked:

"He sho' do recommend hisself powerful high."

Young Tommy was asked by his teacher if he knew what a person in charge of a library is called.

"Yes, ma'am," he replied, "a bookie!"

—Quote.

There had been a long dry spell and two cowboys were discussing the lack of grass.

"Just how bad are things over at your ranch?" asked one.

"Pretty tough," replied the other. "Why, our cattle are so thin that by using carbon paper, we can brand 'em two at a time."

—Country Gentleman

A man hopes that his lean years are behind him; a woman hopes that hers are ahead.

In London, Liddell Hart said to Bernard Shaw, "Do you realize that 'sumac' and 'sugar' are the only two words in the English language that begin with 's-u' and are pronounced shu?"

"Sure," answered Shaw.

Life begins at forty and so do fallen arches, lumbago, bad eyesight, and the tendency to tell a story to the same person three or four times.

"So your name is O'Shea. Are you related to Patrick O'Shea?"

"Very distantly, I was my mother's first child, and Pat was the seventh."

It was Louis' first trip to the country. Outside the farmhouse he saw the farmer's daughter plucking chickens for next day's dinner.

"I say, ma'am," he said, "Do you undress them every night?"

Adlai Stevenson's Answer Concerning Ambassador to Vatican

By GLENN L. ARCHER

Executive Director, P.O.A.U.

Governor Adlai E. Stevenson deserves high praise for publicly recognizing the departure from principle which would be involved in a presidential appointment of an Ambassador to the Vatican. At the same time, I think that his position, as expressed at a press conference recently, needs further clarification. He was on solid ground when he said: "... the feeling in this country is that it constitutes an official recognition of a religion—of a denomination—(to send an Ambassador) and that is highly incompatible with our theory of the separation of the church and the state..." But I think he failed to consider the problem as a whole when he added: "... I have not been able to see that there is any great disadvantage in the system that existed previously of a special representative of the President at the Vatican."

It seems to me that the "feeling in this country" against sending an Ambassador to the Vatican is not based on any merely technical consideration, and that it would therefore not be satisfied by the substitution of a diplomat or representative sent for the same purpose under a different title. When, in 1939, the late President Roosevelt appointed a "personal representative with the rank of Ambassador" to

represent him at the Vatican, a serious national controversy was averted only by the plea that it was intended to serve the cause of world peace at a time of mounting international crisis. But many thoughtful Americans were deeply disturbed by the appointment of an Ambassador—who-was-not-an-Ambassador to represent our President at a Church—which-was-also-a-State, and their worst fears were justified when President Truman attempted last year to send a full-fledged Ambassador to the Pope.

The designation of "personal representative... with the rank of Ambassador" was originally conceived as a device for keeping the appointment outside the official cognizance of United States Senators and the people they represent. At the same time, it gave tacit diplomatic recognition to the Vatican church-state. President Truman's move last year had at least the merit of forthrightness. Now that the issue has at last been brought out into the open, the American people will not tolerate a return to old subterfuges.

Thus, Governor Stevenson may find himself "standing on a bushel of eels" unless he takes a second look at the picture. Right now, he appears to be in a somewhat dubious position—opposing an "Ambassador"

to the Vatican but seeing "no disadvantage" in the device of "personal representative... with the rank of Ambassador."

It is surprising, too, to hear him refer to the "sources of information" allegedly to be found in the Vatican. Taken at face value, this argument lends color to the oft-repeated Communist charge that the Vatican is the headquarters of an international spy ring, and it would seem advisable even for Roman Catholic leaders themselves to soft-pedal the claim that the Vatican has access to top-secret information. (Actually, as *Time* magazine pointed out last November 5, this claim has been greatly exaggerated.) This argument of "expediency," like all the others which have been used in favor of a diplomatic tie-up with the Vatican, is both unproved and unworthy of the attention of citizens who wish America to remain the greatest democracy in the world.

In any event, I sincerely hope that every candidate for the Presidency, the Senate, and the House, will tell the voters where they stand on this vital question in frank, clear and explicit terms. Governor Stevenson has made a start, and I hope the others will follow suit. The people have a right to know.

News From The Seminaries

New Orleans Seminary Approved for Korean Vets

The Veterans Administration has approved New Orleans Seminary for training veterans of the Korean war, the registrar, Dr. James C. Taylor, has been informed. Effective date of approval was September 3, 1952, under Public Law 550.

Numerous veterans of World War II already were studying at the seminary under the old GI Bill.

Will Lay Cornerstone

The New Orleans Seminary will lay another cornerstone October 2. Mr. Owen Cooper, Yazoo City, Mississippi, president of the seminary trustees, Dr. Louie Newton, Atlanta, Georgia, and Dr. J. D. Grey, president of the Southern Baptist Convention, are expected to be present and take part on the program. The seminary choir, directed by Dr. W. Plunkett Martin, will sing.

The ceremony will dedicate the new B. H. DeMent Administration Building. Dr. Roland Q. Leavell, seminary president, will preside.

Southern Receives Portrait Of Dr. Ellis A. Fuller

An oil painting of Dr. Ellis A. Fuller, late president of Southern Baptist Theological Seminary, was unveiled at the Convocation marking the opening of the 90th session (93rd year) of the Seminary on September 2.

The presentation was made by Ellis Fuller Junior, before an overflow crowd in the Alumni Chapel on the Seminary campus. Also taking part in the presentation were the two daughters of Dr. and Mrs. Fuller.

The acceptance speech was made by President Duke K. McCall who remarked that "it was entirely fitting that the portrait be presented by Ellis Junior who had been a part of the larger Seminary family." Dr. McCall went on to underline the words of young Fuller who said that "as much as he would like to have seen the portrait hanging in his own home, that it was right that it be placed in the Seminary where it belonged."

Done by Artist Charles Sneed Williams, the funds for the painting were provided through gifts by Mr. and Mrs. C. Edwin Gheens, of Louisville."

In accepting the portrait on behalf of the faculty and students of the Seminary, President McCall pointed out that during the administration of Dr. Fuller the assets of the Seminary had increased \$3,488,000 to a total value of \$6,269,000, while the endowment had increased by \$277,000 to \$2,440,000. "This building in which we meet grew from a dream in Dr. Fuller's heart," said Dr. McCall, "and it stands today as a memorial to him and many others who gave sacrificially that it might come to pass."

At the time of his death in 1950, Dr. Fuller was rounding out his eighth year of service as the Seminary's sixth president.

Mrs. Fuller continues to reside in Louisville where her younger daughter is a junior in high school. The older daughter is in her senior year at Vanderbilt University. Ellis Junior is completing his senior year at the Medical School of the University of Pennsylvania.

Southeastern Seminary Appeals for Books

The Southeastern Seminary recently received \$500 to be applied on classroom equip-

ment. The primary needs of the seminary are met by the Cooperative Program allocation. The institution is in need of books for the library, especially books on Baptist history. The appeal is being made to ministers throughout the Convention for contributions of books.

The institution enrolled 95 students last year. Already 215 have been enrolled for the current session. A third year course is planned for next year and it is expected that the enrolment will reach 300. Enrolment must be curtailed until Wake Forest College moves to its new location.

North Carolina leads with 99 students; South Carolina comes next with 38; Virginia, 32; Georgia 20. Eleven other states are represented in the student body with from one to seven students.

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Baptist Pastors Protest In Behalf of Churches of Christ

The Nashville Baptist Pastors' Conference on September 16 voted to enter a protest with the state department on behalf of the Churches of Christ ordered closed by the Italian government. A committee of three, headed by G. Allen West, pastor of Woodmont Church in Nashville, was appointed to prepare a formal resolution of protest to be forwarded to the state department.

Concerning the protest, West said: "Our church has a historic record in its stand for religious liberties and we want the same privileges extended the Church of Christ in Italy as to the other denominations."

—Baptist Press.

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When a child can be brought to tears, not from fear of punishment, but from repentance for his offence, he needs no punishment.

—A. Mann

An Handful of Corn

By R. C. CAMPBELL

Southern Baptists in their beginning, phenomenal growth, and increasing strength demonstrate the truth of Psalms 72:16. "There shall be an handful of corn on the earth upon the top of the mountain; the fruit thereof shall shake like Lebanon."

The beginning of our Southern Baptist work was infinitesimal. A handful of poor, uneducated, struggling believers—nobodies—launched out on a march that has become a world crusade. It was not until 1845, in Augusta, Georgia, that they became organized into the Southern Baptist Convention. Even then there was no fixed star of hope in the sky of our denominational life. We groped in the dark, but steadfastly followed the gleam of light faith had kindled. "He goes farthest who does not know where he is going when he starts," is verified in Southern Baptist progress.

Under the guiding hand of God we have grown, expanded, thrived, and prospered. In our advancement we have sown the gospel, we have helped to garrison our land with churches, and have built mighty Christian institutions where druid temples once stood.

Southern Baptists have planted schools, colleges, and seminaries from ocean to ocean, and from northern borders to the Gulf of Mexico. Many of us can remember when we had but one theological seminary with only 200 students, now we have five seminaries with 4,000 students.

In our incipency we raised but a few dollars for all phases of our work. Now our mounting receipts run into the high millions. Their fruits shake like Lebanon.

What About Southern Baptists Today And Tomorrow?

For one thing, we must, in our rapid growth, remember that we are getting in position to launch a program that can shake the world for God. Too, we must ever remember and "Look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged." Isaiah 51:1. We must remember in humility and deep gratitude that once we were but, "an handful of corn—upon the top of the mountains."

Some among us are worried over our bigness. They think we are becoming unwieldy and that we are growing faster than we are developing. Peter had no such anxiety when about three thousand were added unto the church in one day.

What is more inspiring, thrilling, enrapturing than to witness Southern Baptists in their annual Convention; gathered from every area of their territory, reviewing their work, undergirding all their causes, and planning earnestly and aggressively for the future? Surely this is the mightiest potential spiritual scene and impact in the world today!

The Secret Of Growth

Another thing we must remember — the secret of our phenomenal growth. Southern Baptists have been a people of the Bible. Those responsible for our growth have not preached a man-made philosophy, but have proclaimed a God-given message. Apostolic aggressiveness, not apathetic complacency, has characterized our growth. We have held high the torch of evangelism. Our high days in evangelism have been our hey-days of progress.

And again, we must securely guard against subtle and lurking perils against our denominational life and work. If we do not

do so they will eat away our denominational foundations like termites. We have repeatedly and positively declared ourselves on interdenominational movements. We have not sensed, or at least, we have not spoken out on undenominational and anti-denominational encroachments. These encroachments are stealthy. They come from two extremes. There is the peril of the modernist. He is found in some of our pulpits. He comes, usually, from schools other than our own. He does little, if anything, for our denominational life. In fact, he is a positive handicap to our denominational life.

Avoid Extreme Position

On the other extreme is the peril of the extreme fundamentalists. Study them! See their work! They are either non-denominational or anti-denominational. They come into our pulpits largely from non-denominational, or anti-denominational schools. In such schools denominationalism is either ignored, ridiculed, or condemned outright. Some preachers among us soon see that their training gave them the wrong conception of our Baptist denomination. These seek eagerly and quickly to readjust themselves and do so. They become staunch supporters of all our work. Many of these, however, seek to block our work. Some of them do it stealthily, subtly; others do it boldly and blatantly. Not only do they not support our Cooperative Program, institutions, and organizations, they work against them. They divert funds that should go into our Cooperative Program into non, or anti-denominational channels. They induce young people to go to the non or anti-denominational schools. They give their time, moral and financial support to non-denominational encampments, organizations, and movements. They are parasites in Baptist pulpits.

Extremists whether they be modernists or any other type of extremists are dangerous wherever found. When any of us give our moral or financial support to these schools that produce extremists, we are adding to this deteriorating denominational influence, and at the same time we are ourselves subtracting that much force and strength from our own institutions and program.

Truth Must Be Preached

Still another thing, we must preach dogma. The preaching of dogma has made us. However, there is a tendency away from the value of dogma, in the minds of many today. To many the incarnation has passed from the realm of faith to the realm of poetic imagination; the virgin birth from a fact to a fancy; the miracles of Jesus from reality to the mythical; the resurrection from a historical fact to a hallucination; salvation through Christ to a so-called cultural salvation.

When the cardinal tenets of our faith are tabooed, Christianity is left impotent. By preaching the dogma — "Justification by faith," Luther snatched Germany from the Pope of Rome and shook the civilized world.

Southern Baptists must preach as never before that salvation is through Jesus Christ, and through Him alone. We have ever held this belief. We do not believe that anyone is saved because he belongs to a certain church. We do not believe that the keys of heaven have been given to any individual. We do not believe that any priest or pope can pronounce either doom

Beware What You Believe

By ROY L. SMITH

And went after worthlessness, and became worthless. (Revised Standard Version).
—Jeremiah 2:5.

And have walked after vanity and have become vain. (King James Version).

There is no greater fallacy than the quip so often quoted: "It makes no difference what you believe, as long as you are honest in your belief." As if sincerity could atone for inaccuracy, or as if honesty could be substituted for intelligence.

Beliefs are creative. What we believe makes us what we are. If we believe mistakenly, we will live blunderingly; if we believe correctly we can live magnificently.

Jeremiah was one of the greatest philosophers and epigrammatists of them all. No one could pack more meaning into a few words than he could, and he never did it better than when he wrote this text. "Go after worthlessness and you become worthless." Dr. Moffatt translates it "They went after empty idols and became empty themselves," and Adam Smith gave it to us in a slightly more dramatic style, "They followed after bubbles and bubbles they became."

When the word began to come back from the atolls of the South Pacific and from the Aleutians, nestled up under the Arctic circle, that "No Jap ever surrenders," the world began asking "What kind of men are these?" They committed hari-kari with a wild abandon, not because they did not love life, but because they had been taught to believe that to die for their emperor was to insure themselves a special status in the heaven of the chosen people. The thing that made them the most dangerous enemy the American soldier ever faced was not their military equipment, but their theology.

This is a basic principle of life. We become like the thing we really worship. Let any man make gold his god and he will become hard; let any man make Christ his God and he will accept his crosses rejoicing. If we worship a whimsical God who can be swayed by our empty promises and frantic prayers, then life loses all its moral meaning. If we worship the God whom Jesus of Nazareth called "Our Father," all our horizons recede and our labor becomes fruitful.

upon our sins, or merit upon our virtues. We hold unfalteringly to the doctrine that every individual has the privilege of direct access to the throne of grace.

Our Mission To The World

Then, we have a mission as Southern Baptists. This mission is to carry out the Great Commission to the whole world. If as a people we have no message to inspire faith and hope when faith and hope are wavering, if we cannot point people to a solid foundation on which they may find security when words are crashing about them, if we cannot direct them to "a shelter in the time of storm," if we cannot offer them liberation and salvation when they are lost, if we have no vital message in this despairing age, our religion is bankrupt.

From, "an handful of corn," from chips from a rock, we are to ever advance in militant, aggressive conquest until the kingdoms of this world shall have become the kingdom of the Lord.

"Imprisoned Splendor"

By RICHARD N. OWEN

Jesus declares His disciples have a power of moral purity to touch the world with antiseptic effect, arresting corruption—"ye are the salt of the earth." In still stronger metaphor, He declares His people possess spiritual illumination to do away with darkness—"ye are the light of the world" (Matthew 5:14).

The danger lies in the salt becoming insipid, so being utterly useless, and the light being obscured, defeating its purpose.

In the simple home of but a single room, the earthen saucer with a little oil in which a wick floated was lighted, not to be concealed by the earthenware measure nor smothered under the pallet-like bed, but to be put on the wall where it could lighten all. Thus Jesus exhorts, "Let your light so shine . . ."

There is a radiance committed to us which may be imprisoned—let the splendor out!

Splendor From Heaven

"Ye are the light of the world."

Note well what Jesus said. How great is the Christian life and Christian nature! He did not say, Become light, try to be light, make yourselves like light—but stated a startling fact; ye are the light of the world!

He compares His people to derived light. Individually and collectively Christians shine as they reflect Christ Himself. He is "The Light of the world." "He that followeth me shall not walk in darkness but shall have the light of life." Jesus Himself is like the sun; His followers, kindled lamps. Jesus is the "true light which lighteth every man that cometh into the world." Perfectly revealing the Father; enabling us to see ourselves and what we may become.

Christian radiance issues from Christ. We are light in the Lord. "Ye were sometimes darkness but now are ye light in the Lord."

This clear knowledge enables the believer to be a point of illumination. Ours is a world of sin and evil; a dark, distressed world. There is no light apart from the truth in Christ. "I am the way, the truth, the life." Men are ignorant about God, about themselves, about life, and how they can be saved. Preaching at Athens filled with its idolators, Paul spoke of the "unknown God" and went on to say, "What therefore ye worship in ignorance this I set forth unto you."

Never Meant To Be Hid

The candle is ignited for a purpose, to brighten the surrounding area. The Christian is entrusted with light to dispel darkness. The nature of light is such that it cannot choose but shine; a city placed atop the ridge glittering in the sunlight cannot choose but be seen. Having a Christian character something must be manifest. If you are light you must shine.

Therefore, Jesus warns against thwarting the lighted-life, lest the radiance be concealed, nullifying its existence.

We can hinder the light; by silence when we should speak, by indifference when we should be sympathetic to the needs of others.

There is the story of a ship loaded with

provisions for relief to the famished in a foreign land. On the voyage of mercy the crew forgot their mission. They consumed in gluttony the supplies stored in the hold. Coming at length to the end of their voyage they had nothing left for the famished sufferers they were to relieve.

If this be a fantastic story it is no more so than the amazing fact that in our world of want and misery privileged people consume upon themselves their advantages in calloused indifference to the plight of others.

Do we defeat the mission of our lives, the purpose of our being? God entrusts all we possess for the purposes of His kingdom. Even "as the Father hath sent me so send I you." "I chose you and appointed you that you should go and bring forth fruit and that your fruit should abide."

It Is Entrusted Light Let It Not Be Obscured

How many talents go unused! The Lord's people can serve, witness for Him, teach, fill a place of need, since unto His glory, give for His sake, win souls to Him—"Ye are the light." But abilities stand idle in our keeping. Maybe you felt impressed to speak to some lost man or woman about Jesus but you stopped that suggestion of the Spirit with a, "Who am I to do that, I'm afraid they will take offense." Perhaps you thought to do an unselfish act of kindness, then argued your better self out of it, "That's going to cost more than it's worth—they might not appreciate what you do." So you hide the splendor seeking to break forth, you hinder the light, you check the divine energy from "working out your own salvation with fear and trembling." You prevent God's activity within yourself, "for it is God that worketh in you."

Let The Radiance Out

The good works of the humble disciple illuminate the area about him and bring glory to God.

Let your light shine! No parade of self. Theatrical goodness repels. "Take heed that you do not your alms before men to be seen of them." That is hypocrisy. Pretending to honor God, self is displayed. Jesus commands, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The motive is God's glory. Fearing lest they make a parade of their faith, some risk denying it altogether.

It is a betrayal of light to cover it up. Let it out! How subduing the thought—the lost world gets its impression of Christ from Christians.

Dr. R. T. Skinner once related in *The Western Recorder* how when he was in the pastorate a man came forward one service, taking his stand for Christ. After baptism he told what turned him from sin, made him give up drink and the ways of the world and sent him forward confessing Christ publicly as Savior and Lord. A few days before this man and his crew working in the hills on a hot day were weary to the bone. As the foreman he called to a Negro man to bring up the water. "When we had all satisfied our thirst, I asked him if he wouldn't have a drink. He thanked me and accepted. Then removing his tattered hat he bowed his head and asked God's blessings upon the water and upon

us, and then drank." This man said to me, "Preacher, that got me! That Negro man had something my men and I needed, and I have found." The Negro had a light in his soul and dared to let it shine and God was glorified. Suppose he had lost that moment. How many there are who are still in sin because Christ's followers have not let the radiance forth. It remains imprisoned by fear of others, fear for self, indifference, idleness, selfishness, pride, forgetting of God.

—Baptist and Reflector

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Catholic Ideal:

Church-State Union

"The ideal situation exists when there is perfect union and accord between church and state, with each supreme in its own field." "In this country the Roman Catholic Church has flourished to such a degree that we may be inclined to think that separation of church and state is a satisfactory and workable plan. The church holds that this is still a compromise and that the condition is the lesser of two evils." ". . . non-Catholic methods of worshipping God must be branded counterfeit."

The above quotations are taken from *Living Our Faith*, Book Three of "The Catholic High School Religion Series," published in 1945 and 1946 by William H. Sadlier, Inc., under the Imprimatur of Francis Cardinal Spellman, Archbishop of New York. These and other un-American precepts are taught daily to youngsters attending Roman Catholic parochial schools all over the United States, and in a shocking number of instances they are being taught by nuns in public schools at public expense.

By using such textbooks in its schools, the Roman Catholic Church attacks the ideals of democracy even while its foremost American prelates continue to pay lip-service to those ideals in their statements addressed to the general public. Three years have passed since Cardinal Spellman assured the American people that the leaders of his church were "not asking for general public support of religious schools," but Catholic children continue to be taught disrespect for American constitutional principles and contempt for the doctrines of other religions, while public monies are often utilized for this purpose.

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Adventists Increase Per Capita Giving

By Religious News Service

Seventh-day Adventists gave an average of \$167.22 per member to their Church in 1951, officials here disclosed. This is one of the highest figures ever reported by a Protestant denomination.

More than 1,000 delegates from 30 countries attending the denomination's Autumn Council were told that 260,185 members in the United States and Canada contributed \$41,120,275 to the Church last year.

In 1950 the Adventists, with a per capita contribution of \$143, were listed second among American denominations in a report by the National Council of Churches. The 1951 figure represents a per capita increase of more than 15 per cent.

Growth of the denomination during the past year also was reported to the Council, with Sabbath School enrolment passing the million mark for the first time. The number of adults and children now enrolled in Adventist Sabbath Schools is 1,134,060.

Training Union Department

RALPH W. DAVIS, Secretary

Needs Produce Results

Workshop Leader

It is estimated that there are 62 per cent more children under five years of age now than there were in 1940, and 45 per cent more children between the ages of 5 to 9.

Doesn't that prove that our churches have a greater obligation than ever to meet the needs of the children below the Junior department? We will never meet that need by throwing all the children from age 2 to 8 in one room with one woman to "keep them" and call it a "Story Hour."

That is why we have three departments in the Training Union for children below the Junior age, Nursery, Beginner, and Primary Departments.

And that is why we are having a state-wide Nursery, Beginner, and Primary Leadership workshop at Immanuel Baptist Church, Little Rock, next Tuesday, October 7, from 10 a. m. to 4:30 p. m. The purpose of the workshop is to show by demonstration how to do far more than "keep the children busy" on Sunday night. A unit of work will be planned for November and the material will be prepared for the unit.

Pastors, Training Union directors, how can you afford not to bring (or send) your Nursery,



MRS. FRANK McELVEEN

Beginner, and Primary workers to this state-wide workshop? Transportation, registration fee of 50 cents, and the noon meal will be the only expense. You will come to Little Rock Tuesday morning and return later that afternoon. We will be looking for you.

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The devil's standards are so low that devils can reach them.

Sunday School Department

DR. EDGAR WILLIAMSON, Secretary

Calling All Pastors, Educational Directors And Sunday School Superintendents

By MRS. EDGAR WILLIAMSON

"Is it well with the child?" asked the prophet Elisha. We might ask, "Is it well with the child in your Sunday School?"

To help all of us to make better provision for the children in our churches, your State Sunday School Department has secured some of the most outstanding personalities to lead in the Elementary conferences at our State Sunday School Convention in Pine Bluff, October 13-14. Won't you please make every effort to make it possible for those who work with the children in your church to be in this meeting? Every effort is being made to give you the help you want most in these conferences. The new educational building at the South Side Church, Pine Bluff, is the perfect setting for "Equipment in Action" as it should be.

Cradle Roll conferences will be led by Mrs. Guy Simmons, Atlanta, Georgia. Mrs. Simmons has done an outstanding work in her own church, as well as in the churches of the association. She has many thrilling experiences to share with Cradle Roll workers.

Mrs. H. R. Jones, Southwide Nursery superintendent, Baptist Sunday School Board, and author of the book, "The Nursery Department of the Sunday School," will lead the Nursery conferences. It is a rare privilege to have Mrs. Jones in our state, and we covet for all Nursery workers, the opportunity to hear this outstanding specialist.

Mrs. Walter Crowder, Oklahoma City, will have charge of the Beginner conferences. For several years, Mrs. Crowder has been the Beginner worker in the state of Oklahoma, and serves as a Beginner Department superintendent in her local church,

Conference Leader



MRS. H. R. JONES

Trinity Baptist, Oklahoma City. She is in demand as a conference leader throughout the Southland. It will be a privilege to have her in our State Sunday School Convention.

Primary conferences will be led by Mrs. W. A. Kleinart, Primary superintendent in the First Baptist Church, Baton Rouge, Louisiana. She is considered one of the outstanding Primary workers in the Southern Baptist Convention. All who have the privilege of being in her conferences will be greatly inspired and helped.

Mrs. Earle Dickson, Palestine, Texas, will lead the Junior conferences. Mrs. Dickson has served on the Southwide Assembly program at Ridgecrest, and has worked in many states in our Southern Baptist Convention. She is the Junior superintendent in her local church, First Baptist Church, Palestine. There is a rare treat in store for those who attend her conferences.

Something You Should Put in
Your Church Budget

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Woman's Missionary Union

MISS NANCY COOPER, Executive Secretary

Mrs. Goodbar Resigns



MRS. F. E. GOODBAR

Mrs. F. E. Goodbar of Danville has tendered her resignation as president of Woman's Missionary Union of Arkansas and as vice president of Southern Woman's Missionary Union. It is with deepest regrets that this announcement is made. Because of a chronic bronchial condition it is necessary for her to spend much time in the West and for that reason she felt that she could not continue as "the first lady of Arkansas Baptists."

Mrs. Goodbar's interests are as broad as kingdom activity. She believes in and works in every agency of the denomination. For a number of years she has served on the Board of Control for the Arkansas Baptist State Assembly, and through the years has devoted her best abilities to other causes promoted by the State Convention.

Records reveal her almost continuous affiliation with the state W. M. U. organization since her name first appeared on the list of Executive Board members in 1916. Prior to that she was on various state committees. She served as W. M. U. Training School Trustee in 1922-1926. Two different districts, Northeast and Central, were blessed under her leadership as president. In 1943 she was elected State Community Missions Chairman, which office she held until 1947 when she was chosen state president.

As president of Arkansas' Woman's Missionary Union, Mrs. Goodbar automatically became vice president of Southern W. M. U. As such she has served on many important committees. Her abilities are recognized beyond the bounds of her own state.

Many are the tributes which might be paid Mrs. Goodbar's leadership, but she would not have them said. Our hearts are

filled with gratitude that her leadership has been ours. And we trust that the sunshine of the West may restore her health so that she may soon return to Arkansas. She may be addressed at 300 East Moreland, Apt. 5, Phoenix, Arizona, where she has an apartment immediately across the street from the First Southern Baptist Church—her new church home.

Mrs. J. R. Grant of Little Rock, as first vice president of Woman's Missionary Union of Arkansas, will lead Baptist women and young people in their efforts to extend the kingdom through Woman's Missionary Union.

CONCERNING THE W. M. U. TRAINING SCHOOL

For a number of years it has been evident that a change in the emphases of the Woman's Missionary Union Training School, Louisville, Kentucky, was needed. At the 1952 annual meeting of the Board of Trustees definite recommendations were formulated which were presented and adopted at the annual meeting of Southern Woman's Missionary Union in Miami.

Believing that there is a need for specialized study in missions and Christian social work and believing that the Training School could render a more distinctive service to our denomination by charting its future course in this direction, the following plans, in brief, were made:

That the direction of the school be toward the fields of missions and Christian social work with a degree offered after prescribed courses of study;

That the annual budget be increased, such increase to be covered by enlarged allocation from the Executive Committee of the S. B. C., and through increased apportionments from the state W. M. U.s;

That the building be enlarged to provide adequate classroom facilities;

That an endowment be built through individual gifts and bequests;

That at least two professors of major rank be employed immediately;

That the executive committee outline a step by step procedure which will bring accreditation to the school;

That classes be open to men, the school assuming no responsibility for housing them;

That the name of the school be changed;

That students be admitted without regard for race.

Baptist Student Union

MISS RACHEL QUATTLEBAUM, Office Secretary

Students Go Forward For Christ

As a new school year begins and students are making tracks to college, our hearts are thrilled at the news that many, many students are making tracks to church and to the various Baptist Student Union activities.

We are especially delighted and encouraged by the response and enthusiasm shown by students who have enrolled for nurse's training and for training in the school of medicine. The new students seem to be finding their places in the churches and have become a vital part of the church activities. Too, we feel that there has been an increased response on the part of the students attending Business Schools and Colleges in our state. We are grateful for the interest that the churches have been showing to these students.

Thrilling reports have been coming into the state office from all the campuses where we have Baptist Student Unions. From Arkansas A. & M. comes the news of a glorious B. S. U. meeting with seventy students pres-

ent. From Ouachita College and University of Arkansas come reports of wonderful pre-school retreats with a large attendance of the B. S. U. officers. The student secretary at Arkansas Tech writes that there were two conversions during the first week of school. Arkansas students are marching forward for Christ.

We are grateful, too, for the splendid response of the different churches in encouraging their members who have gone away to school to join the church in their college center and to take part in the B. S. U. activities. Many churches have presented their student members with a gift subscription to the Baptist Student magazine.

It is our desire that as the school progresses and the students slip into the routine of college life that they will continue to put first things first and to make tracks for the Lord.

—000—

If you are on the devil's ship, you must accept him as your pilot.

As You Think of Your Orphanage **Remember:**

- No additional living facilities have been built in 28 years
- We are compelled to turn children away regularly for lack of room
- Arkansas Baptist Orphanage stands at bottom of list in number of children cared for
- No children from State Welfare Department in two years
- The budget next year includes \$40,000 for capital needs rather than special campaign for funds
- Cooperative Program provides only part of the support. The major part must come through the THANKSGIVING OFFERING, which is a regular part of the Arkansas Baptist program
- Any amount received above actual operating needs will go into capital needs fund to provide more building space

Give One Day's Pay

OR

SET A GOAL

For example: \$1 for each member reported to the association

BOTTOMS BAPTIST ORPHANAGE

Monticello, Ark.

British Baptist Visits Seminary



DR. T. G. DUNNING

Dr. T. G. Dunning, Director of Education, Temperance and Social Service in Great Britain, was the speaker at the chapel service of Southern Baptist Theological Seminary recently. This is the first Southern Baptist institution which Dr. Dunning has visited on this trip to America. He had spoken in Canada before coming to the United States.

From 1928-1950 he was chairman of the Youth Committee of the Baptist World Alliance, a post now held by Robert Denny, associate secretary of the department of Student Work, Baptist Sunday School Board, Nashville, Tennessee. This is Dr. Dunning's seventh visit to the United States. In an interview, Dr. Dunning stated he was deeply impressed by the sense of world responsibility which he saw among the people here and by the manner in which displaced persons are settling in their new life in America.

—000—

Just as sure as you keep drawing on your soul's currency without making new deposits, the next thing will be "No Funds." Soul deposits and checks must more than just balance if we are to be spiritually dynamic.

—Copied

—000—

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Radio And Television Activities Grow In Many Directions

The work of the Radio and Television Commission of the Southern Baptist Convention has grown tremendously during the past twelve months. In every area of activity, more work is being done this year than at any time in the history of our Southern Baptist Convention. The last payment was made on Baptist Radio Center in Atlanta this spring, and the Commission is now operating on a sound financial basis.

320 STATIONS

CARRY BAPTIST HOUR

The **Baptist Hour** is being heard each week by some four million people, as it is carried by more than 320 stations in 28 states and 5 foreign countries. The spiritual results of this weekly broadcast of the Gospel are amazing. Souls are being saved; lives are being remade; homes are being reunited and churches are being strengthened in all their work.

The Southern Baptist Convention voted in Miami that the Radio Commission should continue to finance the **Baptist Hour** through voluntary contributions sent in by listeners, and through direct mail solicitation. It will take a minimum of ten thousand dollars per month from this source to continue the **Baptist Hour** on its present basis.

TELEVISION DEPARTMENT

Television is becoming increasingly prominent in the thinking of Southern Baptists. To meet the challenge of this great new field, the Commission has set up a television department and has employed a full time television man to direct this work. He is Louis Allison Howard, of Garland, Texas. He is now at work developing ideas for religious television programs. The Commission already has a weekly live telecast over WSB-TV in Atlanta; has produced two films with Howard Butt, Frank Boggs, and Jack Hamm; has had one broadcast this year on the NBC Television network; and is now at work on a number of other projects in TV. Sample formats of good religious telecasts are being created by the Commission, and are being distributed to local pastors and television stations all over the Convention.

EAST TEXAS BAPTIST COLLEGE

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September 15, 1952—February 3, 1953
Contact: H. D. BRUCE, President

"CHAPEL UPSTAIRS"

TRANSCRIPTION LIBRARY EXPANDED

While carrying on the largest **Baptist Hour** in its history, and launching new programs in television, the Radio and Television Commission is also expanding its transcription library. A number of new 15-minute devotional programs of the **Chapel Upstairs** series have been produced this year, and others are now in progress. In addition a new series of six 15-minute dramatic programs on the Christian Home are now in the production stage, and these transcriptions will be available next spring for use in connection with Christian Home Week the first of May. Some new Christmas dramatic programs have already been planned for 1953, and will be available some time next fall.

"GOOD NEWS HOUR"

The Radio and Television Commission continues to co-operate with all the agencies of our Southern Baptist Convention, with our state conventions, and with local groups. The organization produces and distributes the **Good News Hour** for Dr. J. B. Lawrence and the Home Mission Board, and does occasional work of a variety of kinds for a number of our Southwide boards and agencies. The facilities of Baptist Radio Center are always available to any one that can use them to advantage.

The activities of the Radio and Television Commission will be featured in the November issue of the **Baptist Training Union Magazine**; the December issue of the **Baptist Student Magazine**; the January issue of the **Sunday School Builder**; the January issue of the **Baptist Program**, and the January, February and March issues of the **Brotherhood Journal**. It is hoped that other of our denominational publications will help us in familiarizing our Baptist people with the continually expanding work of the Radio and Television Commission.

—000—

God's title may bring out the best in the worst of us and sometimes the worst in the best of us depending on whether we use it for Him or for ourselves.

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Figures To Inspire

	S.S.	T.U.	Ad.
Little Rock, Immanuel	1343	386	12
Including Missions	1527	481	16
Fort Smith, First	1207	539	13
Including Missions	1312	585	12
Little Rock, First	1051	480	10
El Dorado, First	944	237	6
North Little Rock, Baring Cross	890	375	7
Including Missions	942	400	
Little Rock, Second	861	231	13
Fort Smith, Grand Ave.	676	273	7
Fayetteville, First	617	237	26
Including Mission	663	265	28
Texarkana, Beech St.	609	224	11
Magnolia, Central	606	227	10
Including Mission	651		
Pine Bluff, South Side	585	280	2
Benton, First	574	127	2
El Dorado, Immanuel	562	321	6
Including Mission	618	385	9
Camden, First	552	146	6
Including Missions	861	332	
Little Rock, Pulaski Hts.	517	154	1
Little Rock, Tabernacle	512	180	
Springdale, First	507	240	4
Paragould, First	506	242	6
Including Missions	697	366	
Crossett, First	498	208	1
Siloam Springs, First	493	316	1
Warren, First	483	135	6
McGehee, First	473	171	4
Including Missions	583	272	
El Dorado, Second	467	225	
West Helena	466	168	2
Pine Bluff, Immanuel	444	229	
Cullendale, First	443	212	1
Hot Springs, Central	432	177	4
Hope, First	431	103	1
Booneville, First	427	124	4
Little Rock, So. Highland	425	184	5
Conway, First	402	110	3
Rogers, First	396	177	
Including Mission	481	216	
Paris, First	395	116	
Hot Springs, Park Place	392	145	
Smackover, First	362	118	3
Hot Springs, First	345	102	
Jonesboro, Walnut St.	338	87	
Texarkana, Calvary	330	110	1
El Dorado, West Side	327	128	
Levy	322	203	3
Monticello, First	317	173	
Fort Smith, South Side	302	96	4
Wynne	298	67	1
No. Little Rock, Park Hill	294	98	
Fort Smith, Immanuel	284	124	5
Norphet, First	282	171	5
Bauxite, First	278	135	3
Fort Smith, Temple	275	185	
Hamburg, First	256	141	6
Pine Bluff, Second	247	88	
Alma, First	245	110	
Paragould, East Side	243	112	1
Little Rock, Hebron	240	114	
Bentonville, First	239	64	4
Including Mission	293		
Fort Smith, Spradling	230	116	
Greenwood, First	226	110	
Morrilton, First	219	83	
Including Missions	265	94	
Hot Springs, Piney	216	189	
No. Little Rock, First	214	67	
Fort Smith, Bailey Hill	211	137	10
Gurdon, Beech St.	209	94	
Fort Smith, Trinity	198	88	4
Leachville, New Providence	197	100	
Dermott	197	67	
Crossett, Mount Olive	185	99	1
Augusta, First	185	88	1
Including Mission	229		
Springdale, Caudle Ave.	179	125	
Lavaca	178	58	1
North Crossett, First	174	160	4
Including Mission	203		
Almyra	164	131	
Warren, Immanuel	160	150	
Star City, First	158	64	
Including Mission	177		
Pine Bluff, Bethel	143	105	1
Fort Smith, North Side	110	61	13
Hot Springs, Grand Ave.	109	84	
Pine Bluff, Linwood	103	76	
Jenny Lind	74	57	
Magazine	73	27	
Hot Springs, Emmanuel	56	44	
Pine Bluff, Bethel	161	105	
No. Little Rock, Highway	156	74	
Little Rock, Friendship	153	91	
Including Mission	168		
Van Buren, Oak Grove	145	107	
Benton, Calvary	140	72	3
El Dorado, Marble Hill	113	55	4
Little Rock, Grace	108	52	5
Pine Bluff, Linwood	104	104	

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Our Midweek Prayer Service

By JAMES S. DAX JR.
Calvary Church, Spartanburg, S. C.

A little orphan boy, who had been reared by a maiden aunt, who took him dutifully to all church services—"dull or otherwise" including prayer service—was invited to spend a week with relatives. His host took the boy to his first circus on a Saturday. Enthusiastically the boy wrote his aunt on Sunday afternoon as follows: "Dear Auntie—I am having a wonderful time. Yesterday I went to a circus, and Auntie, if you ever went to a circus just once, you'd never go to a prayer service again!" Naturally, we do not want our prayer service to become a "circus"—though I am told this happens in some Baptist churches on business conference nights — but we do want our midweek service to be attractive, even to little boys!



ANALYZE THE PROBLEMS

We at Calvary faced prayerfully and squarely this problem "What shall we do with our prayer service?" We faced realistically the problem of maintaining and enlarging our four basic unit organizations, the Sunday School, the Training Union, the W. M. U., and the Brotherhood, to which we have added a fifth unit, the Music Department, with six graded choirs. All of these made a demand for the time and talent of our church members during the week as well as on Sunday.

CO-ORDINATE ORGANIZATION IN WEEKLY MEETING

Emphasizing the co-ordination of all our unit week time meetings possible on Wednesday night, we have averaged 326 each Wednesday night for six months, out of a resident membership of 905. This is 38 per cent of the resident membership and is said to be one of the largest — if not the largest—midweek prayer service of any church with less than 1,000 resident members among Southern Baptists. This emphasis upon our midweek service has not detracted from, but has increased the attendance upon, and the efficiency of all other unit organizations. As an example, the Brotherhood has averaged over 100 men, including visitors, at each of its monthly supper meetings.

NEW MEMBERS—NEW MISSIONS RESULT

Spiritual growth is indicated by the reception of 171 new members—75 by baptism—during this six month period. One mission was organized with 102 charter members, with Calvary building the church building and a new modern \$10,000 pastorium. This makes two missions organized into churches since the spring of

1951. How did we do it?

1. By magnifying an informal season of real prayer for specific objects—not just duplicating the Sunday worship services.
2. By meeting—not in some crowded little room or small chapel — but in the church auditorium, the lower floor of which seats over 600.
3. By naming our midweek service "Family Night" and constantly keeping in mind the needs of the whole family, especially those under 25.
4. By placing all our week services possible on Wednesday night. This is the heart of the whole plan. We did not "eliminate" meetings—we "coordinated" them on one night.
5. By appealing to secular organizations, (particularly public schools because of children) to reserve Wednesday night as "Church Night."
6. By giving Tuesday to Visitation and Thursday to our Music Department.
7. By using Visual Aids — religious moving pictures, film strips, and slides.
8. By recognition and counting of visitors and members.
9. By publicity and planning.

Family Night has not solved all our church problems. We have made mistakes and have tried to profit by them. But we have had some great spiritual victories. Our promotional meetings, designed to build up our units, have been better attended and have had more spiritual fervor and power when connected with the Wednesday Family Night Service than when held on other nights. Our people much prefer to come in the family car together to several meetings on one night than to attend several meetings separately on different nights. By concentrating our local church meetings on Wednesday night, we avoid conflicts with associational and state promotional meetings.

Milton Mason In Australia on Scholarship

After flying across the Pacific Ocean to Sydney, Fulbright grantee Dr. Milton Mason, of Tulsa, Oklahoma, said, "I particularly wanted to visit Australia because I heard so much of it from Americans who had been there during the war."

The Fulbright Grant will enable Dr. Mason to spend a year in Australia, where he is now doing a postgraduate course in anthropology at Sydney University.

After spending the first two months in Sydney, Dr. Mason plans to live in Camden, a small town near the New South Wales state capital. He will make a detailed sociological study of its way of life. This is something which has hardly been attempted before anywhere in Australia and should be of great value.

Dr. Mason will be on familiar ground for he was engaged in the same kind of work while at the Southern Baptist Theological Seminary, Louisville, Kentucky. There he made a survey of one particular rural community, first of all as a member of a special research team; then later on his own account. His special contribution was a thesis on how religion in churches fitted into the social organization of a community.

At this seminary he became a Bachelor of Divinity and Doctor of Theology. Previously he had

taken a B. A. at Baylor University, Waco, Texas.

The Fulbright Act makes it possible to use for educational purposes certain American Lend-Lease finances made to various allied nations and not recoverable at the end of the war.

Grants are made to four types of people: Post-graduate students, teachers, research scholars, and visiting lecturers. The majority provide for one year's work and study.

—The Tie

Start Construction On Southwest Building

With President John W. Dowdy presiding, ground was broken on Wednesday, September 10, for the new science building and library at Southwest College at Bolivar, Missouri. More than 500 persons, including faculty members, students and special guests, were present for the hour-long program initiating the construction of this \$200,000 building.

The speaker for the occasion was Dr. T. W. Medearis, general superintendent of the Missouri Baptist General Association, who called the new structure "a high pinnacle of achievement" for the Southwest. "It is marvelous to see the growth and development here," he asserted. Dr. Medearis was formerly a member of the faculty at the college.

—The Word and Way

When Winds of Adversity Come



Church Music Department

MRS. B. W. NININGER, Director

Did You Observe Church Music Month?

Did you observe September as Church Music Month? How? With a Music School, Choir Clinic, Graded Choir Enrolment, Choir Dedication Service, Song Sermon or Hymn Sing?

Tell us about it. Many churches did have a successful observance and it will be helpful to share the results of our planning. Write out a detailed report of September as Church Music Month as it was celebrated in your church and mail it at once to Church Music Department, 212 Baptist Building, Little Rock.

1953 Youth Choir Festival Selections*

MF-191—Rise Up O Men of God (Baritone Solo), Williams-Angell (Broadman Press)

8682—Create in Me a Clean Heart, Mueller (G. Schirmer)

2051—Fight the Good Fight, Thiman (H. W. Gray)

8117—Let Us Break Bread Together, Ryder (J. Fischer)

510—O Lord Most Holy (Soprano or Tenor Solo), Franck (Boston Music Co.)

1019—Lo, My Shepherd's Hand Divine, Haydn (E. C. Schirmer)
* These may be ordered from the Baptist Book Store.

Dr. Angell has made the above selections early so that each church may include them in the fall music order. Do not fail to secure enough copies for every member of your Youth Choir so that adequate preparation can be made without feeling rushed. Every anthem

in the group is useful for your own church service, over and over.

Date of the Youth Choir Festival is Friday, March 27, 1953. Place, Ouachita Baptist College. Challenge your young people with this fine opportunity to sing for the Lord. Continuous and consistent effort in the regular rehearsals throughout the year should be a requirement for participation of your group at the Festival.

HYMN SING REPORTS

Caroline Association—August 31, New Hope Church. Fifty-three present from four churches. Theme, "A Revival in Our Own Time"; director, Rev. L. G. Gatlin; accompanist, Mrs. Wallace Scott; Rev. Wallace Scott led the devotional.

Caddo River Association—August 31, Oden Church; one hundred and five in attendance from eight churches. Program directed by Miss Odessa Holt. Five churches presented special numbers.

—000—

RISE OR FALL

Man stumbles not on mountains tall,

But molehills cause us all to fall. We miss the boulders and the rocks

But grains of sand are stumbling blocks.

A thoughtless word—a tiny thing Can often cause a mighty sting. A seed of kindness, if lovingly sown,

Though small, can be a stepping stone.

Then here's the lesson for us all: On little things we rise or fall.

—Frank L. Adams

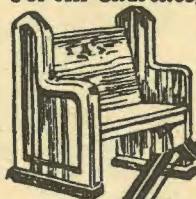
—000—

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Department of Missions

C. W. CALDWELL, Superintendent

What The Pastors Think

Last week we carried an article in this column urging an increase for associational missions. We also sent a mimeographed letter to the pastors asking that they lead their churches to put a larger amount in the church budget for associational missions. From the reports already received they plan to seriously consider the suggestion.

We have been so encouraged by the letters received that we quote from some of them without giving the names of the writers.

One pastor writes: "I received your letter and this is to let you know that I plan to get my church to raise the 'ante' both in the association and for the Cooperative Program."

Another pastor states that his church has already increased its gifts to associational missions. He writes: "We have already made out our budget and it has been adopted by the church. We have already increased our allocations to associational missions. Also, we have, year by year since I have been on the field here increased our gifts to the Cooperative Program. Today we are giving at least 100 per cent more than they were giving when I came here."

Still another pastor writes and gives full expression to his feelings about associational missions. It is as follows:

"I believe this is about the first time I have ever just sat at my desk and given time and thought to answering a mimeographed letter from anybody; but I do so because this is the first time in my twenty years in the ministry that anyone, outside the association, ever sent me a letter encouraging me to try to lead my church to increase their gifts to associational mission causes. I have honestly believed for twenty years that this very thing should be done.

"If all concerned would encourage our churches to increase their support on the associational level, and lead them to see that this, too, is missions, within five years hardly an associa-

tion among us would need help from our State Mission Department. In my judgment you are certainly on the right track.

"When our churches are properly encouraged, all the way up and down the line, to support associational mission causes as they should, they can and will take care of the matter in a good way. This would release our state mission fund to be used in employing, not two or three rural evangelists, but a dozen or more. We could put enough money into church buildings where needed, to really make it count. We could give support to weak churches. This would enable them to have strong pastoral leadership. We could cover this state in the summer season with Vacation Bible School workers. We could minister to the sick in our hospitals far more than we do. In other words we could give ourselves, not to an overlapping associational-state mission program, but to a real state mission work. I think it would be good state missions to have a chaplain in the institutions of correction in our state. This also could be done.

"My heart has longed all these years for somebody in a high place of leadership to do just what you have begun to do in this mimeographed letter. Keep driving straight ahead, and in my judgment, you will see a more glorious day for all missions in Arkansas."

We will appreciate hearing from others. Remember, we want the stronger associations to request less aid from State Missions in order that we may give more to the weaker ones. Too many of the larger churches are not doing what they ought to be doing for associational missions. So Brother Pastor, lead your church to do the right thing.

—000—

A world without a sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.

—Beecher

—000—

If a grudge you nurse, it grows worse and worse.

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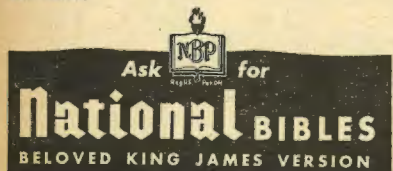


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No. 163 RL same as 163 with words of Christ in red.

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Jesus Dedicates His Life

By MRS. HOMER D. MYERS

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

Sunday School Lesson for

October 5, 1952

Math. 3:16-4; 11, 17

INTRODUCTION

"Lo I come . . . to do thy will, O God." Hebrews 10:7.

We dare not begin the story of Jesus with His earthly ministry. For example, the above scripture is quoted by the writer of Hebrews from Psalm 40:6-7, written centuries before Jesus was born in Bethlehem.

We should always keep in mind that the Son was in eternity with the Father. "Let US make man in OUR image . . ." said the holy Trinity; notice the plural pronouns.

"God . . . hath in these last days spoken unto us by his Son . . . BY WHOM he made the worlds," Hebrews 1:2.

"But unto his Son he saith . . . Thou Lord, in the beginning hast laid the foundations of the earth, and the heavens and the works of thine hands." Hebrew 1:3, 10.

If Jesus laid the foundations of the earth, then He was in the counsel chambers of eternity before the earth was spoken into existence. To make it plain shall we say that He was a member of the advisory board, He helped to plan the universe, and spoke it into being. And while those plans were being formulated something else had to be taken into consideration. The Triune God knew that after He had created man that he would fall into sin and would have to be redeemed, or he would be eternally lost. God did not order sin or chaos but that had nothing to do with His foreknowledge of the facts. He knew it would happen and as early as Genesis 3:15, the Savior was promised. He was prepared for the emergency.

We have another scene from the counsel chambers of God in Acts 2:23: "Him (Jesus) being delivered by the DETERMINATE COUNSEL and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Some deny the authenticity of Revelation 13:8, which indicates that Jesus stood as a Lamb slain from the foundation of creation, but many scriptures confirm that truth. Upon the authority of God's word we believe the life, the sufferings, His death, burial, and resurrection, were foreseen in eternity. That the life of Jesus on earth, as God knew the events would develop, was committed to a wisely planned purpose, determined between the Father, Son, and Holy Spirit, in eternity before

the foundations of the earth was laid.

IDENTIFICATION

Surely, Jesus was born into the world according to the plan. "When he began to be about thirty years of age", He entered His public ministry. His first step was to identify Himself with the new movement being propagated by John the Baptist. He went down to Judea to be baptized of John in the River Jordan. Get this: HIS LIFE HAD BEEN DEDICATED TO GOD'S WILL, according to the Psalmist FOR AGES, BUT THE WORLD KNEW NOTHING ABOUT IT. Now, as a man, as the son of Mary, He publicly dedicates His life, He takes a stand before the world in His baptism that is equal to a declaration, a profession.

And what baptism meant for Jesus it means for us. From the day one is baptized into the fellowship of the believers, that one is set apart; he has identified himself as a professing believer. If he fails to live a dedicated life, he is looked upon as a hypocrite, or an indifferent Christian. But the act of baptism declares to the world that we are at least pretending to put on Christ. It is a declaration of our faith, not the savior of our souls.

BAPTISM APPROVED BY TRIUNE GOD

Many today reject Christian baptism. Many and varied excuses are offered to avoid the ordinance. But God approved the baptism of Jesus. The Holy Spirit descended from heaven in the form of a dove and lighting upon Him, then a voice was heard from heaven: "This is my beloved Son in whom I am well pleased." If God the Father, God the Son, and God the Holy Spirit are pleased with Christian baptism, why should mankind object on any grounds?

The dedication of His life was a happy and pleasant event up to this point, but the preparation for the Lord's ministry had just begun. Great things are never accomplished so easily. So, with the approval and blessing of God resting upon Him, Jesus was led away into the lonely wilderness to be tempted of Satan. Must He begin so soon to PROVE Himself to others? He had God's approval. But He must prove that He can resist the powers of darkness. He must be tempted in all points that mankind knows or He cannot be man's redeemer. He must know the temptations of man in order

to be a source of help. How can one understand the weakness of man, or sympathize with man, or help a man, if He knows nothing of man's hunger and pain or desires and ambitions? Yes, Jesus HAD TO BE PROVED. He had to be proved worthy of the task set before him.

DEDICATED

He fasted to the point of starvation, and when He was very hungry, Satan came and said: "IF, If thou be the son of God, command these stones to become loaves." Prove to me that you are the Son of God by performing a miracle. Here Satan tempted Jesus at His weakest point—when He was physically weak from hunger. But why should Jesus prove anything to Satan? Why attempt to satisfy the curiosity of an enemy? "It is written . . ." there are many things more important than bread and physical strength.

Again, the Devil took Jesus to a pinnacle of the Temple and dared Him to fall off. Can you see irony in this statement: "If thou be the son of God cast thyself down . . ." for God has promised that His son should not so much as "stump His toe" on a rock. "Let's prove God to see if He is faithful," said Satan. But Jesus said, "Thou shalt not tempt the Lord thy God." Why can't modern day miracle workers get the import of this scripture? Those who drink poison and play with poisonous snakes in public are blasphemers of the word of God, and

it is no wonder that God permits them to suffer the consequences.

When Paul accidentally contacted a viper it did him no harm; but there is no record that the apostle ever deliberately picked up a snake to prove God. Such conduct isn't necessary to prove that one is a child of God, or an orthodox minister of the gospel.

Thirdly, Satan showed Jesus a panoramic view of the world in all its glory, and ventured: "All these things will I give thee, if thou wilt fall down and worship me." A cross loomed large before the Son of man; why not exchange "these things" for the cross, and find an easy way to success?

Get this: one lost soul was worth more to the Son of man than "all these things." "These things" did not include the redemption of lost humanity. Can we not grasp in this moment how faithful He was to His commission? His life had been dedicated and committed in the counsel chambers of eternity to endure the cross that one lost soul might be redeemed. He made God a promise, and He kept His promise.

How do we stand in this matter of dedication? Can He depend on you? Can we say to the tempter, as Jesus did, "Get thee behind me Satan" for "it is written" thus and so. We must know what "is written first, if we succeed; then it is only through a thoroughly dedicated life that we can even resemble Him.

October 1952



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Central College Property In Conway

The Central College Liquidating Agency finally concluded the deal with the brethren of the Arkansas Missionary Baptist Association in their purchase of the old Central College property in Conway. The price was \$85,000. We did not receive that much net because the authorities in Conway found some more back taxes that were due for which they had not billed us when we redeemed the property, then the 1951 taxes were due, so we netted only a little more than \$83,000 after taxes and expenses were paid.

But the deal has been made, and the transfer of title has been made, and the Arkansas Baptist State Convention does not own the property there any more. It is in the hands of the Education Commission of the Arkansas Missionary Baptist Association as of September 1, 1952.

We thank everyone who lent a helping hand and an encouraging word in the knotty problem.

Pastor Brown And Blytheville, First

It was the writer's privilege to be in Blytheville on September 14, 1952, in the dedication of a great musical instrument in the new sanctuary of First Church. It was a great occasion, and the wonderful organ sounded forth the harmony of the sweetest music in the services that day. The organist was at her best, and the music was impressive.

Just a few weeks before, this great church had dedicated its fine new building which is a monument to the ministry of Pastor Brown in his untiring efforts to bring the people to that day of triumph and victory. Our congratulations and felicitations are heartily extended to both pastor and people. It is a new day for Blytheville. This great church will match its physical property with a great spiritual building, and will minister to the people of that city in an effective manner.

We came that afternoon to Jonesboro and had a conference with the authorities of the Arkansas State College at Jonesboro, and this group with the approval of the state attorney general's office, has agreed to lease to us the most beautiful plot of ground on the crest of a hill within the limits of the college property for the purpose of establishing a building in which the interests of our BSU work may be administered and set forward in the city of Jonesboro and in the Arkansas State College. The group will lease this property to us for 25 years with an option that carries the privilege of another 25 year lease. It is the most flattering proposition that has been offered to us, and the citizens of Jonesboro with some aid from the Baptist State Convention will erect a beautiful building there in which the work of the BSU may be set forward and carried on through the years. We are fortunate indeed to get this fine piece of property.

Attention Associational Clerks!

One of the principle sources from which W. Dawson King, the Recording Secretary of our State Convention, compiles our ordained ministers' list for the Convention annual is from the list he requests from the associational clerks each fall.

Brother King requests that you fill in the sheet provided for this purpose in order that the names of all ordained ministers in our state including those who may have retired, evangelists, active pastors, and teachers who may have their membership in some church in the association may be included in the list.

A Sad Thing

Here is a sad report. It comes from a church that is in a good location, and plenty of resources around it. "... then, too, no pastor that we have had in the last seven or eight years has made a budget or even called a business meeting of the church. It is surprising to me that we have done as well as we have. We probably have three tithers in the church. How this church does need an old fashioned revival to wake it up. Pray for us. Also pray for a leader to be sent here."

What They Are Saying

The Ozone Church is a very small church. It is located on a mountain in Johnson County in Clear Creek Association. Brother Taylor led in establishing this church when he was missionary there a few years ago. Although it is a very, very small church, they are doing business for the Lord. The church plans to give \$48 next year for the Cooperative Program. If Ozone can do this in its young and weak condition, any church on earth can do it. Thank you Ozone. Brother Carl Wood is the pastor.

C. R. McCollum and Arkadelphia

Third Street Church of Arkadelphia is a young church. This will be its first full year of operation. This church, under the leadership of C. R. McCollum, is planning to do more for the Cooperative Program than we had asked them to do. McCollum is a real missionary preacher. He loves the Lord and is doing a marvelous work with the people in the Third Street Church. Thank you Brother McCollum and Third Street Church.

Caldwell And Pine Bluff, Second

Look at Pine Bluff, Second! Floyd B. Caldwell is the intrepid, progressive, spiritually minded pastor of the great Second Church in Pine Bluff, which is located in the east end of the city. They plan not to contribute \$7,200 as we had prayed they would for the Cooperative Program, but they will probably nearly double that amount. What a leap that is, and what a loyal spirit church and preacher both have. Watch out for this church and pastor in the future. Thank you brethren.

Immanuel And McAtee

Pastor D. C. McAtee of Immanuel Church

in Ft. Smith writes a very encouraging letter. They had already planned to step up their Cooperative Program gifts for 1953, and had the figure down exactly what we had prayed that they would do. The Lord is leading and the Lord is blessing. Thank you brethren in Ft. Smith.

Shannon Church And Pastor Barnett

Pastor Dale Barnett of the Shannon Baptist Church at Pocahontas is going forward in a marvelous way. It has not been many months since this church purchased a building that was used for a night club. Our state board helped them to purchase the building. During this brief time the enrollment has grown from 42 to 127 with an average attendance of more than 100. Other organizations of the church have likewise grown. The church budget has grown from \$40 per month to \$330 per month. They have a church budget of \$5,000. During 1953 this fine church, under the leadership of Pastor Barnett, will do twice as much for the Cooperative Program than any of us thought that it could do. Thank the Lord for such men as Barnett, and we thank the church.

Miley And Marianna, First

First Church in Marianna is again increasing its contributions for the Cooperative Program. In 1953 they will give a thousand dollars more than they gave in 1952. Constantly and steadily this church, under the leadership of Burton A. Miley, that preacher of integrity, prayer, and a steady pulling, is gaining ground and doing a fine ministry.

Bone And Floral

First Baptist Church in Floral has changed its name to the Floral Baptist Church. Pastor Rayburn Bone is doing an outstanding work in Floral. They are working on a suggested allocation for the Cooperative Program in 1953 amounting to \$600 for the year. This is more than we had even prayed that they would do, but it is a compliment to the fine ministry of Bone. Watch him and the Floral Church in the future.

Siloam Springs And Eustis

Look what Brother Eustis hopes to do in First Church in Siloam Springs in 1953. The contribution for the Cooperative Program will be \$10,595.70 if Brother Eustis has his way and his prayers are answered, and the church is thoroughly co-operative with the progressive leadership of this intrepid, vigorous, consecrated preacher. In two or three short years First Church in Siloam Springs has come out of the depression figures, and has taken its place, under the leadership of Pastor Eustis, among the larger churches of our state. Thank you Brother Eustis and the Siloam Springs First Baptist Church.

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CAN YOU SAY?

The service of Christ is the business of my life.

The will of Christ is the law of my life.
The presence of Christ is the joy of my life.
The glory of Christ is the crown of my life.