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Arkansas Baptist State Convention

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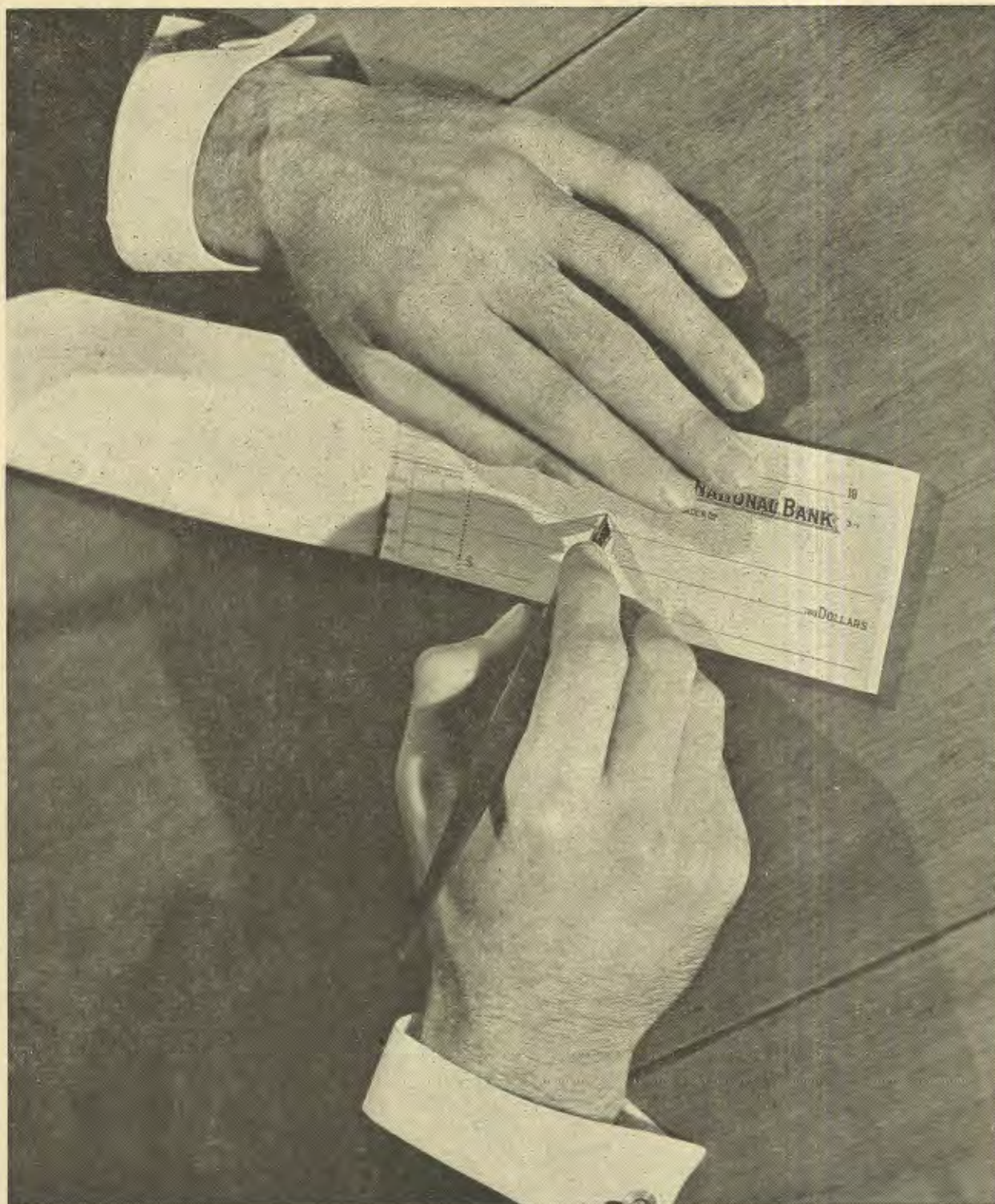
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS. OCTOBER 9, 1952

NUMBER 40



-H. Armstrong Roberts

God gave His Son; the Son gave His life -
What will you give?

Italian Police Close One Baptist Church

A Baptist church is involved in the new wave of closures on Protestant churches in Italy, according to information received at Southern Baptist Foreign Mission Board headquarters in Richmond, Virginia.

Dr. George W. Sadler, the Board's secretary for Africa, Europe, and the Near East, was in Italy just before the police action was taken against the Baptist church at Miglianico, on the Adriatic coast opposite Rome. He did not know at that time of any difficulty which this particular church was having.

But he said: "When I was there, Dr. Manfredi Ronchi, general secretary of the Italian Baptist Convention, told me that the officials had threatened to close the church at Lentini. They had already closed the Seventh Day Adventist church there."

Dr. Sadler said that Dr. Ronchi had sent memoranda to all the signatories of the peace treaty and had also written the attorney general that the closing of this church would involve a breach of the constitution of Italy. As yet the church at Lentini has not been closed.

Dr. Sadler said the closing of the church at Miglianico, 22 churches of the Church of Christ, and several other Protestant churches invokes the constitution of the Fascist regime. "It looks as if the government, prompted by the Vatican, is going as far as it dares in repressing the evangelical movement in Italy," he said. "It is a part of the pattern which Dr. Ronchi calls 'bloodless persecution.'"

Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, said: "It is stated in the news dispatches from Rome that the real issue with the churches that have been closed is the fact that they have been winning converts from Catholicism. This, of course, is a direct issue of religious liberty."

"If a Protestant church in Italy hasn't the right to win converts, then it has no right of religious liberty. It is only tolerated for private worship. What is taking place cannot be separated from the basic issue as to whether the government of Italy is prepared to stand behind its constitutional guarantee of religious liberty."

The Baptist church at Miglianico had operated from 1894 until the Fascist government closed it in 1936. It was reopened in 1943 with permission of the Allied military government and held services until a month ago.

"Now," said Dr. Ronchi, "we have left the door open and posted a sign: 'This church is open only for private worship.'"

Reports indicate the matter has been referred to the American ambassador and also that the case will be appealed.

Methodist Men's Hour To Begin

Reports from various parts of the Arkansas-Louisiana area indicate that several radio stations will be airing the new Methodist radio program which will be known as Methodist Men's Hour. This program is the outgrowth of months of planning. The first public word about the proposed program was the proposal at the South Central Jurisdictional Conference, Wichita, in July, when the Jurisdictional Board of Lay Activities recommended and the conference

Calling For Preachers

By ALFRED CARPENTER

Pastors eligible for the chaplaincy have the ANSWER to the moral and religious problems involved in the lives of young men entering military service. During 1953 approximately 1,900,000 men will enter military training — 585,000 will have no church affiliation, unsaved; 118,000 will be members of Baptist churches; and in addition there are 380,000 Southern Baptist church members already serving in the military. This should be of deep concern and is a heavy responsibility to our churches.

The military desires a chaplain for every 1,000 men. In some spots we have one chaplain to 5,000 men. The Southern Baptist Chaplains Commission seeks a sufficient number of chaplains to insure accessibility of every man to a Baptist chaplain. Many Baptist men from our churches never see a Baptist chaplain throughout their tour of duty.

Southern Baptists have 420 chaplains on duty in all branches of the services. We are requested to supply an additional 116 by January 1, 1953. Of this number 44 are needed for the Army, 40 for the Navy, and 32 for the Air Force.

The opportunity is now, the responsibility is staggering, the need immediate, and the challenge imperative. For information and requirements, write Chaplains Commission, Baptist Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

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S. D. Church College Heads Hit Korean GI Bill

Opposition to the new Korean GI Bill allowing veterans to attend tax-supported schools free of charge has been voiced by presidents of South Dakota's church colleges.

The bill was branded as "indirect discrimination against small private colleges" by Dr. M. D. Smith, head of Dakota Wesleyan University at Mitchell, a Methodist institution.

Dr. J. Clark Graham of Yankton College, Congregational, said Congress enacted this legislation over a protest by all private schools. He feared the measure would subsidize state-supported colleges.

That the bill "works to the disadvantage of the private college" and also "to the disadvantage of the nation" was contended by a Baptist educator, President Evan A. Reiff of Sioux Falls College.

He added: "The veteran in South Dakota will have his tuition to state-supported schools paid by the state and also by the federal governments."

—Religious News Service

adopted unanimously a memorial endorsing the production of such a program.

The weekly thirty minute transcription, available on request for a certain number of radio stations throughout the Jurisdiction, will feature Dr. Marshall T. Steel, distinguished pastor of the Highland Park Methodist Church, Dallas, and the choir from that church. The program has been planned with the laymen in mind and we are confident that in those areas where the program is broadcast it will be received with great appreciation.

—The Arkansas Methodist

Dynamic Christian Living

A Devotion by the Editor

"... be strong in the Lord. . ."

This title is itself suggestive and challenging: "Dynamic Christian Living." It is living that is powerful. It is a life that moves forward under its own power, and through all obstructions, and over all difficulties, and across all chasms, and to certain triumph and victory.

This word, "dynamic," is derived from the same Greek word from which we get our word dynamite. Therefore dynamic Christian living is Christian living that has dynamite in it. Try to destroy such a life and it blasts its way through the things that would obstruct its progress, try to beat down such a life and it explodes to clear its own path.

A Christian life that does not have dynamite in it is no Christian life at all. It is weaker than the forces which challenge its progress. A life without this divine dynamic will fall a prey to the enemies which lie in ambush along the way of life. It will be beaten and broken and defeated in all the contests of life. It cannot survive the struggles of life and arrive at a triumphant and victorious end. A life that is not made dynamic by the indwelling God and re-enforced by His divine spirit and presence, though it may have a degree of success in some experiences and undertakings, is doomed finally to defeat and destruction. Life cannot be maintained and perpetuated apart from the divine dynamic.

This power of the Christian life is definitely the power of the Holy Spirit in the Christian heart. And apart from the indwelling spirit there is no power by which one is able to meet the problems which we face or accomplish the tasks to which we are assigned. But in the power of the Holy Spirit there is no problem too difficult of solution, and no task too great to accomplish. In the power of the Holy Spirit we are assured, in spite of temporary failures and defeats, of ultimate triumph.

This dynamic Christian living in God's service and in relation to Him is reasonable, rational, the expected thing. Nothing less than dynamic Christian living answers the logical demands of our relationship to God, or the logical implication of our profession of faith, or the urgent needs of the unregenerate world.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6: 10, 11.

ARKANSAS BAPTIST

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From The Editor's Desk

The Simultaneous Stewardship Revival

What a challenge! What an opportunity! What a Christian fellowship! A statewide simultaneous stewardship revival!

The very idea is intriguing and should arouse in our churches throughout the state the keenest of interest in this unique adventure in teaching stewardship to all our Baptist people. The simultaneous effort has proven its worth in evangelism and it should be just as effective in stewardship as in evangelism. The consciousness that the entire state is engaged in this effort gives one a real lift and stimulates a spirit of co-operation on a statewide basis.

Value To Individual

The value of stewardship teaching and training to the local church and to the individual Christian is beyond estimation. Too often and too many of our Baptist people think of stewardship only in relation to our denominational program. And it is vital and necessary to our denominational program. But the very first and primary value of Christian stewardship accrues to the individual Christian. It is the Christian who recognizes and exercises his Christian stewardship who comes to know the real joys and satisfactions of the Christian life. The Christian who does not recognize or practice his Christian stewardship is the unhappy Christian, the non-co-operative Christian, the critical, faultfinding Christian, the

Christian who cannot be depended upon in time of need. The only way for the individual Christian to be happy and realize the joys of His Christian experience is to recognize his stewardship.

Value To Church

Next, the local church and its program share in the values accruing to it from those members which recognize and practice their Christian stewardship. The fact is that no church can promote a real Christian program, a program of Christian service, except on the basis of the stewardship obligations of its members. When the members of any church refuse to assume their stewardship obligations, the church is handicapped and stymied in its program of Christian service. Therefore, it is important, in fact, it is necessary that every church should undertake to teach and train its members in Christian stewardship obligations. The church program will grow and expand in proportion to the number of its members who acknowledge their Christian stewardship and who assume the responsibilities which devolve upon them as Christian stewards.

Value To Denomination

The values of Christian stewardship next accrue to the denomination and its program and ministry. A denominational pro-

gram would be impossible without Christian stewards. There would be neither personnel nor financial resources for the promotion of a denominational program. There could be no institutions or agencies of the denomination without Christian stewardship. Our educational and benevolent institutions are established and maintained by means of Christian stewardship; our missionary programs are promoted and expanded by Christian stewardship. And it is those persons back in the local churches who are taught and trained in Christian stewardship and who acknowledge and are willing to assume their Christian stewardship obligations that make possible our whole program of Christian service from the local church out to the ends of the earth where Southern Baptists are serving our Lord and Christ.

The Bible is the text book of Christian stewardship. To accept the Bible as our only rule of faith and practice is to accept Christian stewardship as our rule of Christian service and consecration. Therefore, it is a contradiction for a Christian to reject the full responsibilities of Christian stewardship and claim at the same time to accept the Bible as his guide in Christian living.

It is to be hoped that every church in Arkansas will join in this simultaneous stewardship revival campaign, November 2-9, and give ourselves a chance to know the joys and satisfaction which come to those who recognize their position as stewards under God; and to give our churches and our denominational program a chance to expand according to the resources and the prayers and the abilities of our Baptist people.

The Virgin Birth of Jesus

Jesus was born of a virgin; He had no human father.

Unless we accept this truth concerning the appearance of Christ in the world, we have no right to claim the New Testament as the inspired word of God. Because Matthew and Luke tell the story of the virgin birth of Jesus; both stating definitely that Jesus was begotten of the Holy Spirit. Matthew's record says, ". . . for that which is conceived in her is of the Holy Ghost." Luke's record reports the angel as saying to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore, also that Holy Thing which shall be born of thee shall be called the Son of God."

Eternal Christ

The virgin birth is the only satisfactory explanation of the incarnation of the eternal Christ. If Christ existed before time began and before the universe was created and if this pre-existing Christ became incarnated in human flesh, the virgin birth must be accepted as the transition from pre-existence to incarnation.

The Apostle John begins his gospel with the pre-existent Christ, saying, "In the beginning was the Word and the Word was with God and the Word was God. . . . and the Word was made flesh and dwelt among us . . . full of grace and truth."

While John does not specifically refer to the virgin birth, he assumes it in this reference.

The virgin birth is the only explanation of the life of Jesus in the world. Those who were associated with Him came to know that He was more than human. The truth of His deity dawned upon the consciousness of those who were closely associated with Jesus and they slowly but surely came to know by a spiritual intuition that, in the words of Peter's great confession, "Thou art the Christ, the Son of the living God." This is a type of knowledge beyond human reason and logic. It is attained by association with Jesus.

The life of Jesus here upon earth was filled with the manifestations of God, deity. The life of Jesus is the revelation of God and understandable to the human race. Jesus, in His prayer recorded in the seventeenth chapter of John, refers to His pre-existence with God, in fact, the whole prayer is based upon His pre-existence. He says that "the world hath not known thee: But I have known thee," implying His prior knowledge of God because of His pre-existence with the Father. Speaking of the mission on which He was sent into the world, He says, "As thou hast sent me into the world, even so have I also sent them into the world." He prays, "Oh, Father, glorify thou me with thine own self with the glory which I had with thee before the world

was." Again He says, ". . . for thou lovest me before the foundation of the world."

Answer To Heart Cry Of Humanity

Here is the incarnate Christ, Christ in human flesh, talking to the Father and referring to His pre-incarnate existence. The virgin birth was the transition from that pre-incarnate state to His incarnation.

The virgin birth by which the pre-existing and eternal Christ became incarnate in human flesh is the only satisfactory answer to the human heart, soiled by sin, in its quest for a forgiving God. Jesus said to His disciples in John 14, "Ye believe in God, believe also in me." And John who recorded this word from Jesus says in his first epistle that he is declaring the message which was personified in Jesus, saying, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; . . . That which we have seen and heard declare we unto you . . ." The only hope of the sin-stained souls of men and women is this message of John which was personified in the person of the incarnate Christ whose pre-existence made it not only unnecessary but impossible that He should have an earthly father.

Jesus who was born of the virgin Mary is our Christ, our Savior, the God who is able to save to the uttermost those who come unto God by Him.

Kingdom Progress

Jack W. Cutbirth In Chaplain School

Chaplain Jack W. Cutbirth of Fort Smith is enrolled in the Chaplain School at Fort Slocum, New Rochelle, New York. There are 100 students in this chaplains' school. All faiths are represented including Baptists, Protestants, Catholics, and Jews among the student body. There are also 50 young men attending the chaplains' assistant school.

Chaplain Cutbirth was reared in Fort Smith, the son of Mr. and Mrs. L. R. Cutbirth of that city. He attended the Fort Smith schools including the junior college. He also taught school at Enon.

He entered the armed service soon after Pearl Harbor and served 3½ years, 3 years of that time being spent overseas as chaplain's assistant with the First Armored Division.

Following his discharge from the Army, Chaplain Cutbirth entered Ouachita College and was student pastor of the Crossroad Church at Louann. He also did summer field work for three seasons under the direction of Dr. Edgar Williamson.

During his senior year at Ouachita, he was one of 15 selected to appear in Who's Who in American Colleges and Universities. Following his college work he attended Southern Baptist Seminary at Louisville, Kentucky, and served as camp pastor at Boys' Camp, Ridgecrest, North Carolina, for three summers. He later attended Southwestern Seminary, Fort Worth, Texas.

Upon completion of his training at the Chaplain School, Mr. Cutbirth is to be assigned to Camp Chaffee. He is a member of First Church, Fort Smith.

Deacons Ordained

The following named deacons were ordained by the First Church, Norfolk, White River Association, on Sunday evening, September 28: Marvin Stephens, Atlee Funkhouser, and E. J. Parnell.

The ordaining council was composed of pastors and deacons from churches of the White River Association. Pastor Carl Huddelston served as moderator of the ordaining council, and Henry Mooney, a deacon of Pilgrim's Rest Church, served as clerk. Missionary Claud Crigler conducted the examination, Pastor L. E. Funderburk of Whiteville Church delivered the charge and the ordination sermon, Pastor Albert Gaston of Flippin led the ordination prayer, and J. F. Duncan presented the candidates to the ordaining council.

Bandy Assists Newport Church

Immanuel Church, Newport, had the services of D. C. Bandy for a revival meeting September 8-21. There were 11 additions by baptism and four by letter. J. R. Stogsdill is the pastor.

COMFORT FOR DARK DAYS

"They cried to God in the battle, and he was intreated of them; because they put their trust in him." (1 Chron. 5:20b).

Events Of Interest At Springdale, First

Pastor Stanley Jordan reports that stirring events are taking place in First Church, Springdale. He writes of an inspiring and, in one respect, an unusual ordination service, Wednesday evening, September 24.

The unusual feature of this ordination service was the ordination of a young man, "Foots" Moreland, setting him apart to the ministry of gospel music and religious education. Pastor Jordan says, "I am not sure that I know of other churches who are ordaining men who have felt the call to gospel music and religious education. But this was truly a spiritual service for Brother Moreland and for us and we see no reason why this should not be practiced by our churches."

At the same time four young men were ordained as deacons: Glenn Parsons, W. T. Pitts, Jamie Coleman, and Marvin Plumlee.

These four young men who were ordained as deacons hold services in neighboring churches, even supplying pulpits in the absence of pastors. They go in teams of three or four and give their testimony, closing the service with a message and an appeal to the lost.

Another event of special interest to the Springdale Church was the organization of the Berry Street Mission into a church with 75 charter members. The organization was effected on Sunday afternoon, September 21.

During the past year the average attendance of the Sunday School of the First Church, Springdale, has increased from 409 to 510. The Springdale Church is planning to erect a new auditorium and an addition to the educational building. W. A. Harrell of the Sunday School Board is now working on plans for this new structure. The church has voted unanimously to go into this building program and hopes to begin construction next spring.

Pastor Jordan is now engaged in a revival meeting at Caldwell, Kansas. Southern Baptists of Kansas are promoting a simultaneous crusade at this time.

Crowder Goes To Central, Pine Bluff

Pastor P. J. Crowder closes his ministry with the Trinity Church, Fort Smith, following a pastorate of a little more than five years to accept the call of the Central Church of Pine Bluff.

During the ministry of Pastor Crowder at the Fort Smith church, the location of the church was moved and a modern church and educational building was erected at the new site.

On Wednesday evening, September 17, the Trinity Church approved a statement of commendation of Pastor and Mrs. Crowder which was prepared and presented to the church by the deacons. This statement expresses appreciation for Pastor Crowder's ministry at Trinity and accepts his decision to go to the pastorate of the Central Church, Pine Bluff, as the leading of the Lord.

The statement concludes with this sentence, "We want you (Central Church) to know that as they go from us that they go with our good wishes for them and your church in your work together as a church and pastor."

Welcome Sunday School Convention

By LLOYD A. SPARKMAN

The churches and pastors of Pine Bluff and Harmony Association extend a cordial welcome to all Sunday School Workers and friends to attend the Sunday School Convention, October 13-14. The meeting place is the South Side Baptist Church, 2309 Poplar Street. Poplar is nine blocks west of main street. Coming into Pine Bluff from the North or West you will turn south at the first traffic light.

All the churches will share in entertaining you. Together we say to one and all, "COME!"

Broadman Books of Merit

Fence Corners

Marel Brown Price \$1.50

There are fifty-one poems and fourteen informal essays concerned with the aspects of nature—not in its beauty or strangeness alone, but also in the spiritual significance and eternal values.

Learn From Me

Compiled by J. E. Lambdin Price \$1.75

The writers of the twelve sermons on the Training Union theme for 1953, "Learn From Me," are twelve outstanding preachers of the Southern Baptist Convention.

This book will furnish excellent resource materials for pastors who wish to preach once each month on the Training Union theme of the month.

Points For Emphasis, 1953

Clifton J. Allen Price 75 cents

Clifton J. Allen, editorial secretary, Baptist Sunday School Board, is a thoughtful Bible student and successor to Hight C. Moore, writer of *Points for Emphasis* for thirty-five years.

Broadman Comments, 1953

R. Paul Caudill Price \$2.25

Each lesson begins with exegetical and explanatory notes on the lesson passages. An illuminating outline follows, serving as the basis for the lesson interpretation.

As Love Knows How

David A. and Alice D. Cheavens Price \$2.25

A story of young love, its problems, and what happens when religious points of view conflict. Nancy Carver, with the help of her father and Steven Wainwright, leads Hank Wortham to appreciate the Christian faith of the church. Manos Ochoa, a Latin-American star football player, is befriended by Nancy and Hank and finds his rightful place among his schoolmates.

Studies In Philipians

Ralph A. Herring Board, 60 cents

Ralph A. Herring is the pastor of First Baptist Church, Winston-Salem, North Carolina.

This book will be studied in churches throughout the Southern Baptist Convention during January Bible Study Week, January 5-9, 1953.

Teachers Agency Asks For Ouachita Home Economics Graduates

Mrs. Hazel Williams Thomas, head of the Home Economics department of Ouachita College, recently received a letter from Mr. W. A. Bynum of the Bynum Teachers Agency of Abilene, Texas, indicating the success of the previous Ouachita graduates who have been placed by that agency. In the letter Mr. Bynum asked for more graduates to be referred to his agency for placement in Texas and New Mexico.

Political Freedom?

"Are Roman Catholics free to vote as they choose?" This question is arousing keen interest among Protestants because of the approaching national election in the United States. The question was answered recently by Dr. Walter M. Montano, Executive Director of Christ's Mission, in an article which appeared in *The Converted Catholic Magazine*.

Dr. Montano cited the case of Mr. Thomas J. Carey, a Roman Catholic of Palestine, Texas. In June, 1912, on the eve of another presidential election in the United States, Mr. Carey wrote to Archbishop John Bonzano, Apostolic Delegate of the Pope in the United States. He asked "Must I, as a Catholic, surrender my political freedom to the Church? By this I mean the right to vote for the Democratic, Socialist or Republican party when and where I please?"

The Archbishop's answer was one which will shock every freedom-loving American. He wrote: "You should submit to the decisions of the Church even at the cost of sacrificing political principles."

Dr. Montano points out that the Archbishop's response is in complete accord with Roman Catholic teaching and writings. Among other things, he quotes a declaration of Pope Pius IX: "In his (Christ's) right I am sovereign. I acknowledge no civil system; and I claim more than this, I claim to be the Supreme judge on earth and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne, of the household that lives in the shade of privacy and the legislature that makes the laws for the kingdoms. I am the last judge on earth of what is right and wrong."

To Protestants — and to all Americans — who realize that free, democratic elections are the life-blood of a democracy such as ours, this teaching of the Roman Catholic Church is alarming. For it not only affects the individual Catholic by taking from him

his freedom of political expression, but it affects every citizen of the United States. In communities which are predominantly Catholic, it means that the outcome of local elections is controlled not by the free will of the majority, but by the dictates of the



Church of Rome! In a national election, the effects of this Catholic teaching are potentially just as dangerous. The Catholic vote may be a minority in a national election, but no loyal American citizen is willing to give a foreign dictator, even a religious one, the power to control even a minority vote in our presidential election.

It is undoubtedly true that many Roman Catholics do not always surrender their political freedom to the Church, but vote independently of any dictates of the Church. However, the potential power which such a teaching gives to the Roman hierarchy is as great a threat to our American freedom as is a Communist-controlled vote. No thinking American is willing to have his vote or the vote of his neighbor dictated by any individual or organization—whether it be a political party, a labor union, an employer or a religious organization.

South Side, Pine Bluff, Installs And Ordains Deacons

By LLOYD A. SPARKMAN

On Sunday afternoon, August 31, South Side Church, Pine Bluff, installed eight men as deacons, who had served as deacons in other Baptist churches prior to uniting with South Side. These men included H. C. Terry, Milton Lowrey, Cecil Surratt, Luke Boshers, M. E. Weaver, L. C. Vanderford, Wayne Leath and Martin Musgrove.

At the same service ten other men, namely, Carl Goolsby, Vernon Guess, Orvis Brewer, Lloyd Garner, Cecil Breedlove, Heird Walter, Fred Guest, Clarence Bowline, Horace Henderson, and M. R. Hunter were ordained deacons.

The presbytery was composed of pastors and deacons of Harmony Association. Pastor Lloyd A. Sparkman, South Side Church, served as moderator and gave the charge; Dr. L. G. Formby, South Side, served as clerk. Dr. J. E. Dillard, Nashville, Tennessee, delivered the ordination message and Pastor Floyd C. Caldwell, Second Church, led the ordination prayer. The laying on of hands by the pastor, the deacons, and preachers, and the hand of Christian fellowship given by all those present to the deacons and their wives, bound the ties of Christian fellowship more closely. The addition of these eighteen men makes a total of thirty five deacons in the South Side Church which we feel will make stronger the bond of pastor and people as we continue to work in the Lord's service.

Tent Revival At Texarkana

The Baptist churches of Texarkana, both in Arkansas and Texas, are now sponsoring a city-wide revival campaign.

Sunday night attendance has been from three to four thousand; week-day night attendance, two thousand.

Evangelist Eddie Martin is doing the preaching and Verne Taylor of Birmingham, Alabama, is in charge of the music. The pastors of Texarkana extend a cordial invitation to their friends of that area to join them in these services. The campaign will close Sunday night, October 12.

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Mr. and Mrs. Donald L. Orr, Southern Baptist missionary appointees to Colombia, have completed language studies in San Jose, Costa Rica, and are now in the States for a few weeks before sailing for their field of service. They may be addressed at 647 5th Street, Hot Springs. Mr. Orr is a native of Hot Springs.

who was nearby, said that he had seen a man running through the streets about five minutes before they went off."

LISTEN TO THE

BAPTIST HOUR

DATE: October 12

SPEAKER: Charles Wellborn

SUBJECT: "Let's Open Up The Ministry"

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.

News From Bottoms Baptist Orphanage

Lloyd A. Sparkman, president of the Arkansas Baptist State Convention, L. H. Davis, president of the Executive Board, and the Benevolent Committee of the Executive Board, were guests at the recent meeting of the Board of Trustees of the Orphanage.

Two boys from the home, Arthur Guyan and Bobby Entekin, have enlisted in military service. Ten of the children have been returned to re-established homes in recent months. Other children have been received in to the home to replace those who have gone out.

Mrs. Virginia Fielder has been added to the staff and is in charge of the older girls.

Because of the extreme heat and dry weather an insufficient amount of hay has been produced on the farm this year. Therefore, the home will welcome gifts of hay and will be glad to send the truck for it at any time. The truck route for the Fall was published in the *Arkansas Baptist* several weeks ago and it is hoped that churches throughout the state will be prepared for the truck when it arrives.

The Thanksgiving Offering is just around the corner. This offering is included in the Arkansas Baptist financial program for the home. All offerings above operating expenses will be applied to capital needs. The immediate capital needs goal is a cottage for boys and one for girls.

Report Two Colombia Protestant Churches Bombed

Two Protestant churches at Palmira in Colombia's western province of Valle del Calca were bombed on the night of Tuesday, Sept. 16, according to a report received from the Evangelical Confederation of Colombia.

The bombed structures were identified as the Evangelical and Adventist churches of Palmira. The latter, a solid concrete building, was said to have sustained only broken windows but a large hole was torn in the front wall of the Evangelical church and bricks and mortar were scattered through its auditorium.

No one was injured, the report said, although some 40 teachers from Evangelical schools of the countryside were asleep in buildings near the Evangelical church at the time of the explosions. They were gathered at Palmira for a pedagogical seminar.

The Evangelical church is the center of a Gospel Missionary Union community that includes—in the same block—a Bible Institute, a 30-bed clinic and three missionary residences.

Recovered fragments from the bombs were said to have indicated that both were "home-made."

"No one saw the person or persons responsible for the explosions," the Evangelical report said, "although a night watchman



Christian Horizons



By Religious News Service

Italian Lawyer Goes To Washington For Protestant Groups

An Italian lawyer left Rome to make a personal appeal to Secretary of State Dean Acheson in Washington, D. C., on behalf of Evangelical denominations in Italy whose churches have been closed by the government.

The lawyer, Giacomo Rosapepe, will ask the State Department to intervene with Italian authorities. He represents the Italian Assemblies of God and the Church of Christ. Both denominations have reported churches closed in recent weeks.

Umberto Gorietti, president of the Italian Assemblies of God, appealed to his Church's "Christian brothers in the U.S.A." for prayers and assistance for Mr. Rosapepe.

In another development, Manfredi Ronchi, secretary of the Italian Baptist Union and vice-president of the Federal Council of Italian Evangelical Churches, criticized the government for "applying Fascist laws."

He said action against the Church of Christ was the result of pressure from fanatical elements in the Christian Democratic party while Premier Alcide de Gasperi and Interior Minister Mario Scelba were out of the country.

Meanwhile, Italian Deputy Luigi Bogoni presented in Parliament an interpellation addressed to the Premier and Interior Minister. It asked for an explanation of "numerous police actions" against Evangelical churches and the adoption of urgent measures to defend the rights of religious minorities.

Baptist Tent Missions Tour Germany

Five groups of evangelists belonging to the German Baptist Tent Mission are touring larger cities of Western Germany.

Each team is equipped with a large tarpaulin tent having a seating capacity of 1,200. The teams hold preaching services, usually accompanied by choir-singing and trombone music.

A wide banner, hung up between two high poles in front of the tents, bears the inscription: "Nobody Can Evade Jesus Christ," the motto of the evangelism campaign.

This year's effort marks the fifth tour conducted by the Baptist Tent Mission since it resumed operations after the war in 1948.

Navy Offers Probationary Appointments To Theological Students

Probationary appointments as ensigns in the Naval Reserve are being offered to theological students of all faiths who are in attendance this fall at accredited seminaries, the Navy Department announced in Washington.

The new program is designed to ensure the Navy a continuing supply of chaplains and offers students the opportunity to complete their theological training while members of the Naval Reserve.

If students discontinue their theological studies, withdraw from school, or fail academically, they will be allowed to resign and receive honorable discharges, the Navy said.

Egypt's Premier Calls For Religious Equality

Gen. Mohammed Naguib, Egypt's new premier, has called for complete equality of persons of all religious faiths in this predominantly Moslem country.

At a mass meeting of police officers and coast guardsmen, the military leader, who overthrew King Farouk last July in a bloodless coup, said:

"Make no distinction between the various classes and the various elements of the nation. I don't want you to say: This one is a Moslem, this one is a Copt and this one is a Jew. We are all Egyptians and consequently we should all be treated equally."

The general followed up his statement with visits to the Jewish hospital in Alexandria, Italian and French hospitals run by Roman Catholic nuns and Moslem, Greek and Coptic hospitals. He also attended several Coptic Orthodox celebrations in Cairo and Alexandria.

Spanish Government Bars Protestant Proselytizing

The Ministry of Foreign Affairs told an American Baptist evangelist that the Spanish government cannot authorize Protestants to proselytize in this overwhelmingly Roman Catholic country.

Paul E. Freed, of Greensboro, N. C., was warned that a majority of Spaniards regarded "Protestant propaganda" with "the greatest distaste." They feel, the Ministry said, that it is an attempt at "foreign penetration in national life."

In its statement the Ministry pointed out, however, that the tiny Protestant minority in Spain was assured of liberty of worship by Article 6 of the 1945 Spanish constitutional charter.

Mr. Freed, who came to Madrid to investigate the position of Protestants, had asked the government for an authoritative statement of its attitude toward Spanish Protestantism.

Says People Pass Church Doors Seeking Psychiatrists

People with marriage problems are passing church doors seeking psychiatrists because they believe ministers will condemn them, Baptist pastors were told in Nashville, Tennessee.

"Many ministers forget that counseling is not giving advice, it is not preaching what people should do," said Dr. Hugh A. Brimm of Louisville, Kentucky, executive secretary of the Southern Baptist social service commission.

Dr. Brimm, who addressed a family life clinic sponsored by the Nashville Baptist Association, also said that pastors "are very careless about personal illustrations used from the pulpits."

Calling on clergymen not to wait to counsel until a couple has sued for divorce, Phil A. Shelton, pastor of Ivy Chapel Baptist Church, Nashville, suggested that churches set up programs on courtship, marriage, and the home, so members will know they can turn to ministers for advice.

A Smile or Two

Party line pickets were pacing it off in front of a courthouse where Communist Party members were being indicted when a policeman, trying to keep things in order, shoved an onlooker on his way.

"Don't shove me, I'm an anti-Communist!" the onlooker complained.

The cop glared.

"You just keep moving," he said. "I don't care what kind of a Communist you are."

A Quaker heard a strange noise in his house at night. He found a burglar busily at work. The burglar departed hastily when the Quaker walked in with his gun and said, "Friend, I would do thee no harm for the world and all that is in it, but thou standest where I am about to shoot."

A struggling author had called on a publisher about a manuscript he had submitted.

"This is quite well written, but my firm only publishes work by writers with well-known names," said the publisher.

"Splendid," said the author. "My name's Smith."

"This nation is all one," shrieked a politician the other day. "There is no North . . . no South . . . no East . . . no West."

"Great snakes!" muttered a man in the audience, "no wonder the country don't know where it's going."

Things could be tougher. You still can read the other fellow's paper over his shoulder, park at a meter on what's left of his nickel, and get through a swinging door on his push.

—Quote

A Sunday School teacher tried to teach about God's call and promise to Abraham. She asked the class to state the meaning in their own words. A boy stood up and said, "Scram out of here, get to Palestine and I will care for you."

Their joint account's retarded

By one persistent flaw

He's fast on the deposit

But she's quicker on the draw.

Two fellows were discussing the vicissitudes of henpecked husbands.

"But let me tell you," said one, "I'm boss at my house. Last night I found there was no hot water. So I raised the roof. Believe me, I got hot water, too—and in a hurry!" There was a pause, and he added: "I hate to wash dishes in cold water, don't you?"

—Quote

Wilkins, Jr.—"Dad, one of the boys in my class said I looked like you."

Wilkins, Sr.—"What did you say?"

Wilkins, Jr.—"Nothing. He's bigger than I am."

Auntie: "Now, dear, that's really all the milk you should drink now."

Nephew (visiting from the city): "Pshaw! I don't see why you are so stingy with your old milk. There's two whole cowfuls out in the barn."

Pedestrian: Man who can be reached easily by auto.

News From Seminaries

Golden Gate Enrolls 199

One hundred and ninety-nine students, composing a record Fall enrolment, registered at Golden Gate this semester, according to Dr. J. W. Manning, registrar. Registration began September 2 and closed September 16.

Students attending the seminary this term are offered 52 courses and additional graduate seminars. Of 158 men enrolled, 149 are ministerial students. Thirty-five are registered for degrees in the department of Religious Education, and five are seeking degrees in the department of Sacred Music.

This is the seminary's first semester under the leadership of its new president, Dr. Harold K. Graves. Two new dormitories have been opened on Addison Street across from the Administration building. Library facilities have been enlarged and improved, and the chapel has been redecorated.

Golden Gate students represent 25 states, five foreign countries, and 60 colleges and universities. Three of those enrolled are from China and two each from Japan, Brazil, Hawaii, and Canada. Texas and California each have 31 students in the seminary. Twenty-three hail from Oklahoma and 13 from both Arkansas and Tennessee.

Oklahoma Baptist University, Shawnee, leads the school representations with 25 students. Howard Payne College, Brownwood, Texas, takes second place with 16, while Hardin-Simmons University, Abilene, Texas, and Baylor University, Waco, have 14 each.

A large percentage of the ministerial students are pastors of Southern Baptist churches and missions in the state. Other practical activities of the students include street preaching, tract distribution, release time teaching, and work with rescue missions, the Baptist International Center, and the Baptist Student Union of the University of California.

Arkansan Joins Southwestern Staff

Dr. J. Campbell Wray, head of the School of Music of Southwestern Seminary, has announced that Miss Nettie Lou Crowder, Fort Smith, will be the new instructor in Church Music Education for this school year.

Miss Crowder is the daughter of Pastor and Mrs. P. J. Crowder of Fort Smith. She is a graduate of Gurdon High School and of Ouachita College where she obtained her B.M.E. degree. After receiving her degree, she taught in the public schools of Arkansas for six years and was choir director of the First Church of Malvern. This past year she has been the Minister of Music in Central Church, Carthage, Texas, where her choirs gained recognition at District and State Festivals.

While teaching Church Music Education, Miss Crowder will also work toward her MSM degree.

Enrolment At Southwestern

Final enrolment for the fall semester at Southwestern Seminary, Fort Worth, Texas, totaled 1,762. This is an increase of 83 over the 1951 fall enrolment of 1,679.

The registrants come from 38 states, the District of Columbia, and the following areas outside the United States: Argentina, 1; Canada, 1; Canal Zone, 1; China, 5; Cuba, 3; Europe, 1; Hawaii, 5; Korea, 2; and Netherlands West Indies, 1.

News From Baptist Press

1952 Convention Annual Ready For Distribution

The 1952 Southern Baptist Convention Annual is off the press and is ready for distribution. The Annual is published each year in accordance with the Business and Financial Plan of the Convention, which states: "The Convention Annual, containing reports and actions of the Convention and other pertinent material, shall be published as soon as possible after the meeting of the Convention and shall be made available without charge to all active pastors and denominational agents."

The Annual will be sold to others desiring a copy for \$2.50.

The release date of this year's edition was delayed due to one of the audits which was incomplete.

Several hundred copies of the 1951 Annual are still on hand. These may be ordered from the Executive Committee, 127 9th, Ave., N., Nashville, Tenn., for 25 cents to cover the handling and postage.

Atomic Center Church Thrives And Produces

The First Baptist Church of Los Alamos, New Mexico, is a "thriving Christian organization far in advance of all others in both numbers and equipment in that area," according to the Baptist New Mexican, state Baptist paper.

This 604 member church, located in the strategic atomic city, reported 83 baptisms in 1952. They had 949 in Sunday School and 232 in Training Union and gifts totaled \$36,993.

Charles Ashcraft is pastor of the church, which promotes two missions and has three full-time employees.

Important Notice To Western Clergy Holders

According to V. T. Corbett, chairman of

the Southwestern Passenger Association, the application fee for Western Clergy Certificates will be \$4.00 and new blanks are being printed. This will be effective with the year 1953.

All application blanks, for the years 1952-1953-1954 and prior thereto, should be destroyed.

Applications for blanks should be sent to V. T. Corbett, Syndicate Trust Building, St. Louis 1, Missouri.

Southern Baptist Leaders Oppose Church Of Christ Ban In Italy

Three Southern Baptist leaders, who are concerned with the problem of church and state, have issued statements opposing the closing of twenty-two Churches of Christ in Italy. They are Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs; M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board; and George W. Sadler, Foreign Mission Board secretary to Europe, Africa and the Near East.

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Pamphlet For Pastors

Dr. John E. Huss, pastor of Southside Baptist Church, Spartanburg, South Carolina, has prepared a pamphlet for pastors interested in a systematic plan for visiting prospects. The pamphlet is entitled "Rotational Visitation." The ideas set forth were presented last summer to those who attended the Southern Baptist Theological Summer Conference. Pastors were enthusiastic in their appreciation. You may have a copy of this pamphlet free by writing a card or letter to Dr. Huss.

—00—

THOUGHT FOR THE WEEK

"The task ahead of us is never as great as the power behind us."

"I can do all things through Christ which strengtheneth me."

—Philippians 4:13

A Million by Houston!

A MILLION NEW SUBSCRIBERS TO
SOUTHERN BAPTIST STATE PAPERS
BY THE TIME THE
SOUTHERN BAPTIST CONVENTION
MEETS IN
HOUSTON, TEXAS, MAY 6-10, 1953



Arkansas Baptist wants 45,000 of the million subscribers. We can reach that goal if every one will help. Let's all get into this circulation campaign for our state paper: pastors, missionaries, denominational workers, Woman's Missionary Union, Sunday School, Training Union, Brotherhood.

Keep the goal constantly before you: 45,000 subscribers by the Houston Convention, May 6-10, 1953.

In Southern U. S. A.

By JOHN DRAKEFORD

John Drakeford, author of the following article, is an Australian Baptist. We pass on to our readers the appraisal of our Southern Baptist program by this fellow Baptist from Australia. While we have deleted portions of the article, we have preserved enough of the original to give our readers a clear idea of how other Baptists evaluate the program of Southern Baptists.—EDITOR

To a visitor to the U. S. A. the enormity of the Baptist population is staggering and, at first, a little confusing, because of the varieties of expression that it finds in such groups as the American (Northern) Baptists, Southern Baptists, Regular Baptists, General Conference Baptists, Missionary Baptists, Seventh Day Baptists, and so on. This article will concern itself with the Southern Baptists, which is the largest and most progressive Baptist group in the world today.

The name Southern Baptists is no longer just a geographical term, but is coming to represent a theological point of view, and an organizational emphasis. These Southern Baptists have a sense of mission which is a great incentive in the work they are doing.

While they are fundamental in theology and aggressive in their evangelistic emphasis, they combine with this a technique of not only winning new Baptist members, but also raising them. Mothers are encouraged to bring their babies to Sunday School and church from their earliest days, and the provision of a well-equipped nursery is a feature of most churches.

Furthermore, there is here a belief in child conversion. A group of young Baptists discussed their age when baptized, and it was revealed that out of this group fifty per cent were nine years of age or under when they passed through the waters of baptism. In most cases these children are eligible for church membership, and entitled to a voice in the affairs of the church.

It seems as if some of the factors which have been responsible for the tremendous advance in Southern Baptist Youth Work may be grouped under three headings.

A Great Leadership Training Scheme

On the campus of the Southwestern Baptist Seminary, said to be the largest in the world, is the J. M. Price Hall, which houses the School of Religious Education. Dr. Price has been serving the seminary for 37 years, and is the director of the school, and is surrounded by a well trained faculty of educational enthusiasts. He leads them in the use of a modern air-conditioned, elaborately equipped building to train men and women in religious education. The seminary offers degrees ranging from associate through the doctor of religious education.

This has meant that a constant stream of graduates in religious education has gone into the churches of the Southern Baptist Convention. It is quite common to find a full-time director of Christian Education in the large churches. This well trained leadership is a great factor in lifting the standard of youth leadership.

An Inspired Building Program

A visitor to Southern Baptist churches is somewhat overawed, not only by the size of the city church buildings, but also by the magnitude of the associated educational buildings. These educational buildings are, in many instances, much larger than the auditorium. Sometimes multi-storied with every variety of assembly and class room,

air-conditioned, and having a multiplicity of visual and teaching aids, this investment of money is paying off in the magnitude of youth work being done, and contrasts very vividly with the reluctance of many of our home churches to spend money on Christian education.

A Magnificent Group Of Youth Organizations

Although well organized, Southern Baptists are not over-organized, and many churches would not have as many organizations as Australian churches which are only one-tenth their size. Moreover, it is noticeable in each instance that these are Baptist organizations through and through. Three youth organizations stand out as patterns that we Australians might well follow.

The Sunday School

Recent figures show Southern Baptist Sunday Schools to have an enrolment of over five-million scholars. The schools invariably meet in the morning, and have classes for everyone from nursery age to senior adults, a provision which leads to parents bringing their children to Sunday School with them.

The school is closely linked to the church, and in most cases its finance is an integral part of the church budget; so when offering time comes the scholar puts in an offering for the unified budget of the church, and though attending three more services during the day, may not give again. But they give liberally, and the great emphasis is on tithing. In one school every room, and the church auditorium, has a large sign: "The tithe is the Lord's" and people are urged to tithe their money and get a blessing.

The Baptist Training Union

The Training Union is a distinctive feature of the Southern Baptist churches and is an aspect of this life which might well be adapted to our Australian scene. Its aim is "Training in Church Membership," and all its setup is geared to this end. Membership is open only to people who are church members. The whole union is graded into age groupings, so that there is adequate provision for all age levels.

In method, the Training Union gives a large place to expression in preparing the individual to express himself and take an active part in church life. An examination of the working system will give an insight into the Training Union's activities. This is called the Eight Point Individual Record.

Training Union becomes the basis of all youth work, and extra activities on week-nights stem from it. This gives the strength of an underlying unity of the organization, and a oneness with the church in giving, planning, and studying.

Daily Vacation Bible School

The Daily Vacation Bible School, which is used in only a small number of Australian Baptist churches, is going to be sponsored by the Federal Board in the near future. Experience in the U. S. A. shows

Love As A Disciplinarian

By ROY L. SMITH

As a man disciplines his son, the Lord your God disciplines you.—Revised Standard Version. Deuteronomy 8.5

As a man chasteneth his son, so the Lord thy God chasteneth thee.—King James Version.

We have listened to so many sermons on the love of God, and have been assured so many times that God is a loving Father, that we are in danger of forgetting that love can sometimes be very stern and strict.

The kindest and most loving father is not the one who indulges his child's whims, and grants his every wish. Instead, he is that one who sometimes resorts to strict discipline because nothing less will provide him with the training he will need if he is to miss the blows of life that are sure to fall.

He was a loving father who insisted that his son should know the multiplication tables precisely, be able to distinguish accurately between the edible and the poisonous fruits, and be instructed in the ways of the adder and the rattlesnake.

He was a loving father who walked beside his son, correcting his erring steps, teaching him how to co-ordinate his muscles, and holding him steadily to his exercises until he became a champion.

He was a loving father who, perceiving his son's talents, held him in college, refused him more than the necessary funds, and kept ever before him the great objective in a college education.

He was a loving father who, having struggled with doubts in the years of his youth, compelled his son to face the facts of life and find answers of his own for the inescapable questions which arise within the minds of all honest thinkers.

He was a loving father who, having found a working faith, shared it with his son and commended to him the strict disciplines by which it is kept strong and rewarding.

And because his son discovered that his father never laid a load upon him for the purpose of oppressing him, but always for the purpose of compelling him to grow strong, he began to say, "Oh Lord, only make plain the thing Thou art trying to produce in me, and I will co-operate." In that way he became his father's masterpiece.

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It's not what you'd do with a million
If a million should e'er be your lot,
But what are you doing at present
With the dollar and quarter you've got?

that this move should do much for youth work in Baptist churches. Driving down the street of a Southern Baptist town during the summer vacation it is quite common to see hundreds of laughing children around the Baptist church.

So Southern Baptists, who are in all probability the greatest Protestant grouping in the world today, go marching on, loyal to the scriptures, uncompromising on the great doctrines of the faith, conscious of being heirs to a great heritage, they are mobilizing their youth through agencies such as Sunday School, Training Union, and Daily Vacation Bible School, and making them part of a unified program which will train them to give, to study, and to work in the great task of extending Christ's Kingdom.

—The Australian Baptist

A New Old Testament

By RALPH L. SMITH, Associate Professor of Old Testament

Southwestern Seminary, Fort Worth, Texas

On September 30, 1952, a new translation of the Old Testament was placed on sale in book stores and department stores across the nation. It was the first time in more than fifty years that a new authorized version of the Old Testament has been published. The last such work was the American Standard Version which was printed first in 1901. This new translation is called the Revised Standard Version.

Beginnings

The inception of this work goes back to 1930 when a committee of thirteen members was appointed by the International Council of Religious Education to study the advisability of a new translation. Two members of that original committee were Southern Baptists: Dr. A. T. Robertson and Dr. John R. Sampey. At the first meeting Dr. Sampey was elected chairman of the Old Testament section of the committee. The only other Southern Baptist to serve on the committee has been Dr. Kyle M. Yates who replaced Dr. Sampey in 1938.

For more than two years the question of revision was debated long and earnestly, during which time vigorous opinions were expressed that the King James Version was still adequate, and that any change from it would be a mistake. However, the committee finally reached an almost unanimous agreement in favor of revising along certain lines. The translation was to be kept as near the King James tradition as possible in the light of our present knowledge of the Greek and Hebrew texts on the one hand, and our present understanding of English on the other.

The original committee was soon enlarged to fifteen members who worked along with an Advisory Board of fifty representatives of the co-operating denominations. The committee worked in two sections, one dealing with the Old Testament and one with the New Testament. Each section submitted its work to the other, and a two-thirds majority vote of the entire committee was necessary to change any previously authorized reading.

The Depression

About the time the committee was ready to begin its work on the actual translation, our country was plunged into a great financial depression, and the work ceased in January, 1932, due to lack of funds for necessary expenses. It should be said here that these necessary expenses never included stipends or honoraria for the members of the committee. The Executive Secretary, whose time was almost entirely consumed with this work, was the only member ever to receive a salary. We owe an immense debt of gratitude to those who labored so long and faithfully to make this new translation possible without any material reward for themselves.

It was not until 1937 that sufficient funds were secured to continue the work. It became necessary at that time to reorganize the committee since only six members of the older committee could continue.

In February, 1946, nine years after the work was resumed, the Revised Standard Version of the New Testament was published. In one short year after its publication one million copies had been sold.

Last Meeting

The problems confronting the Old Testament section of the committee were much more varied, numerous, and difficult than those with which the New Testament section had to deal. But "just past noon on the twenty-fourth day of June, 1951, the Old Testament section of the Standard Bible Committee, wearied by twelve full days of intensive work together, brought to a close the final discussion of a point of translation policy, thus ending the formal committee sessions on the Revised Standard Version." For fourteen years many of them had met periodically for these meetings. This was their last. At the suggestion of their chairman, they arose about a long table piled with reference books. Dr. Fleming James, their executive secretary was asked to lead in prayer.

A moment of silence preceded the prayer. It was a high moment for these men—a historic moment for the kingdom of God. What stirred within the hearts of those scholars as they stood with bowed heads the world will never know. Perhaps it was a quick reflection back over the many years during which they had labored together at their sacred task. Some may have reflected momentarily upon the depletion of their number by death and illness.

With all of the beauty and spiritual warmth for which his students and friends have loved him, Dr. James began his prayer which has since been reconstructed:

Almighty God, who didst reveal thyself of old in thy holy Word, and didst choose us through thy Church to make a revision of the Hebrew Scriptures in the speech of our own day; we thank thee for the privilege thus bestowed upon us, and pray that our work may be acceptable in thy sight. Vouchsafe to speak to countless hearts in these pages over which we have labored. May this new Version quicken men's interest in the Bible, and teach them to walk more surely in the way everlasting, that the Word of the Lord may have free course and be glorified.

In particular we thank thee for our association with one another in this high task, and for the friendships thus formed and ripened over the years. Though our long and frequent meetings now have ended, may our mutual love continue; through Jesus Christ our Lord. Amen.

With the end of the work on the translation, the work of printing began. It is hard to imagine the tremendous task of typesetting, galley proofing, proof reading, and page proofing.

The Printing

"On March 19, 1952, the presses began their grueling task of printing one million copies of the new English Bible, the largest single commercial printing of any book in the history of printing—and almost exactly five hundred years after the first book, the Guttenberg Bible, had been printed with its ninety copies!"

This new translation of the Old Testament embodies all the changes in meaning of English words; all of the knowledge derived from the latest discoveries; and all of the techniques and methods for the best translation.

One of the most obvious changes in this new translation is the abandonment of the name "Jehovah" for God which was used by the American Standard Version, and the return to the procedure of the King James Version, that of using the name LORD, or in the same cases GOD in capital letters. Other examples of changes may be found in Genesis 4:8; I Samuel 14:41; Amos 6:12; and Psalm 8:1, 2.

An important case where recent scholarship has recovered for us deeper meaning which has not appeared in previous translations is found in the use of the term "steadfast love" for the King James "mercy" and the American Standard's "loving-kindness."

Closing Words

The closing words of the preface to the Revised Standard Version of the Bible tell us what this new translation is and what its editors hope to accomplish through it.

"The Revised Standard Version is not a new translation in the language of today. It is not a paraphrase which aims at striking idioms. It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James Tradition. We are glad to say, with the King James translators: 'Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better.'

"The Bible is more than an historical document to be preserved. And it is more than a classic of English literature to be cherished and admired. It is a record of God's dealing with men, of God's revelation of Himself and His will. It records the life and work of Him in whom the Word of God became flesh and dwelt among men. The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today. It is our hope and earnest prayer that this Revised Standard Version of the Bible may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

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IF I WERE A DEACON, I'D . . .

- D—Dedicate myself to my office.
- E—Encourage my pastor.
- A—Advance with my church.
- C—Cooperate with my denomination.
- O—Obey my Lord's invitation and command to come and go.
- N—Nurture every opportunity to win souls to Christ.

—Cooped

Sunday School Department

DR. EDGAR WILLIAMSON, Secretary

Oklahoman To Aid In Convention

Mrs. Walter Crowder, State Approved Beginner Worker for Oklahoma, will lead the Beginner Conferences at the State Sunday School Convention which will be held with the South Side Baptist Church, Pine Bluff, October 13-14. The services of this outstanding worker are in great demand throughout our Southern Baptist Convention territory for conventions, clinics, enlargement campaigns, and other important training efforts. We urge that workers with Beginner children, prospective workers with Beginners, make every effort to be in these conferences. It is a real privilege to have Mrs. Crowder in our State Sunday School Convention.



MRS. WALTER CROWDER

ANTIOCH CHURCH OF FOUKE, HOPE ASSOCIATION, REPORTS ITS FIRST VACATION BIBLE SCHOOL

The Antioch Church, Fouke, has completed its first Vacation Bible School. The total enrolment was 34 with an average attendance of 30. Mrs. W. H. Smith of Genoa, served as principal. The mission offering was given through the Cooperative Program. Rev. James R. Wilson is pastor of this up and coming church. Our hearty congratulations!

IN OCTOBER, 1952

Emphasis: The Sunday School Program For Next Year In The Association

1. Promote Group Training Schools and church planning meetings.
2. Set enlargement goals for the year.
3. Arrange for class officers'

clinic in the churches, the organization of classes, and the installation of officers.

4. Plan for the November training banquets in the churches.
5. Hold Sunday School workers' meeting:
Theme:—"Our Goals for 1953 and How to Reach Them."

In The Churches

1. Have church planning meetings, and take part in group training schools.
2. Enlist all church members not enrolled in the Sunday School.
3. Plan effective use of the weekly officers and teachers' meeting.
4. Organize all classes, install officers, and conduct class officers' clinic.
5. Promote the use of the Sunday School Builder and The Arkansas Baptist.

Baptist Brotherhood of Arkansas

NELSON TULL, Secretary

It's Round-up Time

SPECIAL NOTE

Sunday, October 12, is Layman's Day. Many, many churches throughout the Southland have made elaborate plans for a fitting observance of Layman's Day. They are planning to use the laymen in every possible capacity; and the purpose is not to set the laymen on a pedestal, but to point the church to the worth of the laymen, and to point the laymen to their sacred responsibilities as men of God.

We hope that you are observing Layman's Day in your church—for the sake of the laymen, and for the sake of the church.

REPORT ON BRUSH ARBOR REVIVAL

Some weeks ago Arkansas' most unique Brotherhood, (a Brotherhood made up of men from five neighboring churches in Little Red River Association), held a brush arbor revival at Banner.

The churches participating were New Bethel, Floral, Banner, Concord, and Stony Point.

The Lord gave a good revival and about 24 additions, most of whom came on profession of faith as candidates for baptism. Crowds were good, and the people had a mind to work.

Assisting your Brotherhood Secretary were the pastors of the above churches, O. D. Yount, R. A. Bone, and Emmett Cross. Leading the singing was G. W. Norman. Tom Poole, missionary of Little Red River Association, made a great contribution to the revival.

And God blessed!

We believe that every Brotherhood ought to search out a good location and hold a brush arbor revival every summer. Such a missionary effort as this will pay rich dividends for a long time to come. And now is the time to plan for such a revival for the summer of 1953.

MAKE UP YOUR CALENDAR NOW!

Every Brotherhood should prepare a calendar of activities for 1953. The calendar will enable the Brotherhood to stay clear of conflicts, and also to plan a

balanced program of work for the Brotherhood.

Such activities as Brotherhood revivals, associational Brotherhood meetings, church Brotherhood meetings, Brotherhood encampments, Man-Boy banquets, fish-fries, Layman's Day, etc, ought to be written in on the calendar now. This should be followed, at the proper time, by detailed planning for each activity.

ANOTHER BROTHERHOOD REVIVAL

The Brotherhood Department is happy to announce another Brotherhood revival, recently held by First Church, Piggott, where E. Clay Polk is pastor.

The revival ran head-on into the Clay County Fair, into beauty contests, a horse-show, and football. (Remember, the Devil can read a calendar, too!)

However the Lord promises, "I give unto you power . . . over all the power of the enemy" (Luke 10:19); and "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Is. 59:19).

And the Lord blessed the church with 29 additions, 23 coming on profession of faith as candidates for baptism.

The revival speaker was your Brotherhood Secretary. Assisting him was Merle Johnson, Ouachita College freshman, who led the singing and the work with the young people.

When God's people keep on doing the things that God has commanded, God's blessings shall come, no matter what the opposition is.

SEND FOR A PACKET

The Brotherhood Department has on hand an ample supply of Brotherhood tracts and organizational materials. We shall be glad to send free a packet of these materials to any man interested in Brotherhood organization and work.

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Department of Missions

C. W. CALDWELL, Superintendent

Thinking Out Loud

When Dr. James L. Sullivan was pastor of Belmont Heights Baptist Church in Nashville, he made this statement from the pulpit: "I would like for Belmont to develop such a missionary spirit that instead of erecting an expensive building here, we could letter out two hundred people each year for the next five years in order to begin new churches in new areas."

That statement has sense in it. The Belmont Church went out in one area of the city and purchased a mission building for \$7,500. They went to another section, purchased a lot for \$4,500 and gave \$10,000 for the erection of a \$35,000 chapel.

Do you know why some churches have confusion and strife, and sometime "split"? Most likely it is because interest is concentrated within the walls of the church house—with no "outlets" for missionary service in needed areas.

The Marrable Hill Church of El Dorado, which was constituted on September 7, has adopted a budget of nearly \$13,000. Over \$100 per month will be given to the Cooperative Program.

This is an example of what can be done by organizing churches in our cities and larger towns. People are moving from the country sections to our cities. A missionary writes that three churches in his association have lost most of their members as a result of migration to industrial towns. One church field, he states, has only two families left.

We must do what we can for those left in the rural sections, but what about those fine country people who have moved to some large town or city and probably are living in a section where there is no Baptist church? Shall we think only of the place they have come from and do nothing about helping them establish worship services in their new environment? Our interest must be in people, not places.

When we give the tithe into the church budget, that equalizes our individual giving, but when one church gives fifteen per cent to the Cooperative Program and another thirty-five per cent that is not equalized church support of a world-wide mission program. But the church giving fifteen per cent might say, "We are in a building program." Then there might be the reply from the church that gives thirty-five per cent, "Well, we need a building too and could probably build it if we cut our offering back to fifteen per cent, but that would be making the Cooperative Program pay for the building."

One church employs a new worker; runs his picture in the paper announcing this latest addition to the "church staff." Another church looks at it and says, "We could employ one, too, if we didn't give any more than that church to the Cooperative Program."

If individual giving can be equalized, even though obligations and responsibilities may differ, can there not be some way to equalize church support to the Cooperative Program, although the local obligations may differ? A new building ought to mean stronger support of all Christ's causes. An addition to the church staff ought to result in more people reached, more money raised, and more for Cooperative Program.

It seems to me that every church ought to strive toward spending as much for others as for maintaining services for self.

We receive letters from time to time, inquiring about Home Missions and it is clear that the authors have in mind State Missions. The bookkeeper here at the Headquarters says that checks are sometime received, stating, "this is for Home Missions," when there is a possibility that the senders have State Missions in mind. There is nothing to do but send the money on to the Home Mission Board.

We urge, therefore, that you keep in mind that mission work in Arkansas is State Missions and Home Missions covers the territory of the Southern Baptist Convention, Panama, Cuba, and Alaska. When you give for mission work in Arkansas, state State Missions, not Home Missions.

An old Negro mammy's recipe for longevity. "When you work, work hard; when you rest, sit loose; when you start to worry, go to sleep."

—Baptist Bulletin

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Training Union Department

RALPH W. DAVIS, Secretary

Associational Officers' Meeting

On Monday, October 27, the annual Planning Meeting for all associational Training Union officers will be held at First Baptist Church, North Little Rock, beginning at 10:00 a. m. and closing at 4:45 p. m. The Baptist Sunday School Board will care for the expense of as many as two cars from each association at the rate of three cents per mile, both ways. For this one year luncheon will not be furnished.

This is THE meeting of the year for all associational Training Union officers. The associational Training Union director and associational missionary are urged to work together to get two carloads of associational Training Union officers to attend. Among other things that will be presented at this meeting, there will be the showing of the film strip, "Learn From Me," which will be used on "M" Night.

The following program will present the 1952 Training Union program of work:

THEME: "Learn From Me"

Morning Session

- 10:00 Worship—W. Harry Hunt
- 10:15 Recognitions and Announcements—Ralph W. Davis
- 10:30 "How We Did It"
 - 1. Promoted "M" Night—Howard Barton
 - 2. Became a Standard Association — Mr. Carl Marsh
 - 3. Organized New Training

GOD PAYS HIS WORKERS

Who does God's work will get God's pay,
However long may seem the day,
However weary be the way.
He does not pay as others pay,
In gold or land or raiment gay,
In goods that perish and decay.
But God's high wisdom knows the way:
And that is sure, let come what may,
Who does God's work will get God's pay.

- Unions—Curry Coker
- 4. Put on a Church Training Union Enlargement Campaign — Reuben South
- 11:00 The State Training Union Program for 1953 — Ralph W. Davis
- 11:20 Training Union Enlargement in March — Mr. Harvey Gibson
- 11:45 Announcements
- 11:50 Hymn: "To the Work"—W. Harry Hunt
- 11:55 Message: "Training in Stewardship" — Dr. Ben L. Bridges
- 12:25 Adjourn

Afternoon Session

- 1:45 Worship—W. Harry Hunt
- 2:00 Recognitions — Ralph W. Davis
- 2:05 "What's New in Materials" —Mr. Harvey Gibson
- 2:25 Conferences:
 - 1. General (Pastors, missionaries, moderators, associate directors, choiristers, pianists, secretaries, and group directors)—Ralph W. Davis.
 - 2. Department Leaders (Nursery, Beginner, Primary, Junior, Intermediate, Young People, and Adult Workers) — Mr. Harvey Gibson
 - 3:45 Associational Programs and goals for Next Year—Ralph W. Davis
 - 4:15 Adjourn

No total abstainer ever became a victim of alcoholism.

—000—

God is primarily seeking to do something for us, rather than seeking to get something from us, in asking us to tithe.

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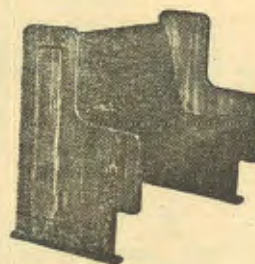
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Church Music Department

Mrs. B. W. NININGER, Director

ASSOCIATIONAL DIRECTORS ASKED TO REPORT

Each Associational Music Director is urged to secure a complete list of the individual church music directors in his association and to send it in to the Church Music Department as soon as possible. We wish to serve every church in the state with the facilities of this office and a complete and accurate mailing list will help us do so. Posters, bulletins and pamphlets on all phases of Church Music are available upon request. Address requests to Church Music Department, 212 Baptist Building, Little Rock.

HYMN SING REPORTS

White River Hymn Sing

The White River Associational Sing was held at Norfolk, August 31, with 43 in attendance from three churches. Seth Lonon, the Associational Director, led the congregational singing, and Mrs. H. H. Raymond was the accompanist. Theme of the program was "Stewardship" and the devotional was given by Claude Crigler. The Sing will take place at Gassville on the fifth Sunday in November.

Big Creek Hymn Sing.

One Hundred Thirty-Nine people were present at the Sing in

Saddle Church. Bernard Ford had charge of the program. Six churches were represented and there were four pastors, four choir directors, and three pianists present.

Little River Hymn Sing.

Mrs. W. E. Perry, Associational Music Director, makes the following report: Meeting with First Church, Lockesburg, with 13 churches present, total attendance 128, song leader was Zahl Elms, and accompanist was Miss Virginia Ruth Nowell.

Faulkner Association Hymn Sing.

Sixty-six people were present at the Sing in Mayflower. Clautie Denham led the devotional service, Myrtle Mitchell was the director, and Miss Price, the accompanist. The theme of the program was "Faith." A visiting trio presented two special numbers. The next Sing will be at Holland, October 19.

Pulaski County Association.

Thirty-nine people attended the Sing held at Zion Hill Church. A memorial service to Dr. B. B. McKinney was presented. A. H. Mullins led the devotional, A. H. Chambers was the director, and Rose Mary Holt, accompanist. The next Sing will be held at Sylvan Hills First Church, October 19.

Baptist Student Union

MISS RACHEL QUATTLEBAUM, Office Secretary

'Rush Week' Held For Nurses

By JUANITA STRAUBIE, Student Secretary

Arkansas Baptist State Hospital

On September 2, 1952, sixty-seven new students entered Arkansas Baptist hospital for the three year R. N. training program, and thirty-one students came as transfers from Leo Levi Hospital in Hot Springs. The first day was filled with registration, room assignment, and getting acquainted. At 6:30 a fellowship hour was sponsored by Second Baptist Church young people in the "Rec" hall at the Nurses' home.

The B.S.U. get-acquainted party was held at the Wonder Bread Hostess room Friday evening, September 5. There were about 250 people present. Bonnie Bean, Social Vice-President of B. S. U. presented Miss Arvine Bell, faculty member from Ouachita College, who conducted the events of the evening as the circus barker.

The Y.W.A. group presented a skit advertising the Window of Y.W.A., and the B.S.U. introduced a hair raising drama to promote the sale of the Baptist Student Magazine.

Miss Bell conducted the group on a tour of church land as the various groups presented their church program and extended in-

vitations to the new students to attend the church of their choice.

After a singspiration period, Gloria Cusick, B. S. U. president, spoke on the purpose of B.S.U. and the party came to a close with pink lemonade and Hostess Twinkies.

The week of September 8 through 11 was set aside at the hospital and designated as "Church Emphasis Week." This week was planned to help the student nurses to become better acquainted with local churches.

On Monday night, Second Church group with their pastor, Dr. Dale Cowling, presented a program with the young people giving personal testimonies on what their church meant to them.

Tuesday evening, Dr. K. O. White, pastor of First Church, brought several young people and they presented their church and its leadership.

Wednesday evening the students attended the various churches for the Hour of Power services.

Thursday evening Dr. W. O. Vaught, Jr., pastor of Immanuel Church, who was presented as captain of the "U. S." Immanuel Church was on board to welcome any new passengers who would join them on their voyage.

Friday evening the Devotional chairman for the B.S.U. presented a group from the First Church of the Nazarene and following their message, Mr. Wallace Jefferies from Pulaski Heights Baptist Church introduced his church by showing some colored films on the young people's fellowship program. The service was climaxed with personal testimonies from the students about how they had made decisions to unite with the church of their choice.

We are pleased to report that on Sunday, September 28, forty of the new students had moved their membership.



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October 1952

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Woman's Missionary Union

MISS NANCY COOPER, Executive Secretary

These Will Be Great Days

Truly, October 28-November 7 will be great days for members of Woman's Missionary Union in Arkansas for it is during that time that annual District W.M.U. Meetings will be held. These are always happy experiences; times of reviewing and renewing our commitment as "Laborers together with God;" times of fellowship with women of the district, state officers, missionaries.

During the first week of meetings which will be held in West Central, Northwest, North Central, and Northeast Districts, Miss Wilma Weeks will be missionary guest. For a number of years she served in China and when conditions developed which forced her out of the field of her calling, she went to Hawaii. A native of Kansas City, Miss Weeks will probably be reassigned at the end of her furlough to one of the new outposts of the Pacific created because Baptists of the Orient have been "scattered Abroad."

Those who will attend the meetings the second week in Southwest, Southeast, Central, and East Central Districts will be blessed by the ministry of Mrs. Gerald Riddle, missionary in Colombia. It is in the country of her calling that much persecution has been meted out to Christian forces, and where buildings have been marred.

Among the state officers who will "troupe the state" for both weeks will be Miss Doris DeVault, State Young People's Secretary, Mrs. R. E. Hagood, State W.M.U. Worker, and Miss Nancy Cooper, Executive Secretary.

Make attendance a must! Inspiration and information will be presented that will help every Baptist woman be a better witness in her community, in her church, in the Kingdom.

OUR APOLOGY TO YOU!

Like ones in many other states, we misinterpreted the time (or it did not correctly register) when the advanced subscription rate on W. M. U. periodicals would become effective. Through this page and correspondence it was announced that the rates would be increased to \$1.50 on October 1. That was wrong! The new prices became effective with the October issues which were distributed in September.

The recommendation adopted at the Southern W.M.U. meeting in Miami plainly reads:

"That the subscription rate on each of the four magazines of Woman's Missionary Union be increased to \$1.50 per year, beginning with the October 1952 issues."

Southern Woman's Missionary Union has received a deluge of

one dollar subscriptions. Each has been acknowledged with a card telling the subscriber that the rates were increased with the October issue and that for her remittance an eight-month subscription was being entered.

We regret any inconvenience or dissatisfaction caused by our failure to give the proper information, and we trust that the blessings received from the magazine will be manifold.

WELCOME, NEW OFFICERS!

Scores and scores of women are coming into places of leadership in the W.M.U. at this season, and to them we wish full measure of joy that comes from serving. There are many helps which are available for each person who has a place of responsibility. Be sure to get copies of the **Guide Book** and **Year Book**, 15c per copy, from the Baptist Book Store. Full discussion of the plans of Woman's Missionary Union will be found in them. Your State W.M.U. Office force is anxious to serve in any way. Call on them!

Yes, the price has gone up. But the value is still way above the price for

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Woman's Missionary Union

Birmingham 3, Alabama

—000—

I have noticed that most folks are about as happy as they have made up their minds to be.

—Lincoln

Attend Laymen's Day Services

OCTOBER 12

Deliver Us From Both

By FINLEY W. TINNING

In the same mail we received two news releases from the Religious News Service that are in many respects similar and in other respects quite different.

One of these releases is from Madrid, Spain, where the Ministry of Foreign Affairs of the Spanish government told an American Baptist minister that no Protestant or evangelical denomination will be permitted to win converts in that country.

The statement by the Foreign Ministry reads: "Neither the Bill of Rights, basic constitutional charter of the Spanish people, nor our concordat with the Holy See gives the government power to authorize Protestant proselytism, meaning by this the captivating of new proselytes."

The other news release concerns the expulsion from China by the Communist government of a Catholic bishop. He was expelled from China for the selfsame reason that the Catholic Spanish government forbids evangelicals to preach the gospel of Christ in priest-ridden Spain daring to make converts to Christianity in a predominantly anti-Christian country.

A word from the head of the

Chinese Communist government in Peking would have set the Catholic bishop free to carry on his mission in China. Likewise, a word from the pope in Rome, head of the Catholic state-church in Spain, would have opened the door of that country to the proclaiming of the evangelical faith. Which of the two is more to be feared?

—The Baptist Message

—000—

The high birth rate of the last 10 years as well as the extension of the life span have brought about very significant changes in the age distribution of our population. It is estimated that there are 62 per cent more children under five than there were in 1940, and 45 per cent more children between the ages of 5 to 9.

To take care of an anticipated increase of six million in school enrolment and meet the present backlog of replacements, it will require 600,000 new class rooms in the next five years at a cost of \$16 billion. The U. S. Commissioner of Education reports that the shortage of school rooms is "rapidly approaching a major national catastrophe."

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.

Figures To Inspire

Sunday, September 28

	S.S.	T.U.	Ad.
Little Rock, Immanuel	1477	418	8
Including Missions	1646	526	10
Fort Smith, First	1378	645	16
Including Missions	1483	688	
Little Rock, First	1121	506	9
El Dorado, First	1058	236	5
Little Rock, Second	928	235	10
Including Mission	986		11
No. Little Rock,			
Baring Cross	966	405	7
Including Missions	1016	434	
El Dorado, Immanuel	710	377	8
Including Mission	760	434	10
Texarkana, Beech St.	687	304	8
Pine Bluff, South Side	685	242	3
Benton, First	677	152	3
Including Mission	744	208	
Fayetteville, First	665	249	11
Including Mission	716	269	
Camden, First	635	153	2
Including Missions	981	362	
Little Rock, Pulaski Hts.	616	196	
Crossett, First	604	248	2
Little Rock, Tabernacle	587	201	5
Warren, First	551	133	2
West Helena	544	177	
Hope, First	537	107	
Magnolia, Central	532	235	7
Including Mission	583		
Siloam Springs, First	530	342	1
El Dorado, Second	530	235	
Springdale, First	530	240	3
Cullendale, First	528	238	
Hot Springs, Central	502	223	
Fordyce, First	502	144	1
Hot Springs, Park Place	466	145	1
Little Rock, So. Highland	454	173	5
Booneville, First	451	162	2
Conway, First	420	111	3
Fort Smith, Calvary	411	143	
Stuttgart, First	400	166	4
Including Mission	449	195	
Paris, First	400	129	
El Dorado, West Side	390	136	1
Smackover, First	379	110	
Jonesboro, Walnut St.	379	98	
Texarkana, Calvary	370	110	1
Fort Smith, South Side	369	100	
Monticello, First	366	189	
Hot Springs, First	364	102	
Piggott, First	328	130	25
Wynne	327	75	6
No. Little Rock, Park Hill	325	111	4
Hamburg, First	322	142	4
Fort Smith, Immanuel	319	147	1
Norphlet, First	301	182	
Levy	296	156	2
Bauxite, First	295	149	
Mena, First	295	110	5
Including Mission	343		
Fort Smith, Temple	289	161	3
Jacksonville, First	287	96	
Including Mission	344		
Pine Bluff, Second	278	103	
Paragould, East Side	266	116	
Fort Smith, Spradling	265	121	3
Alma, First	264	141	
Including Mission	300		
Morrilton, First	260	100	
Including Missions	307	150	
Hot Springs, Piney	257	214	1
Bentonville, First	256	71	4
Including Mission	306		
No. Little Rock, First	241	56	
Little Rock, Calvary	233	71	2
Gurdon, Beech St.	219	115	
No. Little Rock, 47th St.	219	92	2
Crossett, Mount Olive	218	126	
Augusta, First	210	105	2
Including Mission	254		
Springdale, Caudle Ave.	206	109	
Fort Smith, Bailey Hill	205	135	16
Dermott	194	71	
Star City, First	192	69	
Including Mission	222		
Rose City, Calvary	191	69	
Pine Bluff, Bethel	179	115	6
Bald Knob, Central	172	57	
Almyra	170	121	
Benton, Calvary	161	85	14
Van Buren, Oak Grove	159	121	
Leachville, New Providence	157	107	
Warren, Immanuel	150	145	
No. Crossett, First	150	110	
Including Mission	178		
Little Rock, Highway	141	54	
Sylvan Hills, First	135	63	2
Little Rock, Ironton	129	106	
No. Little Rock, Friendship	121	85	
Little Rock, Woodlawn	115	47	
Sweet Home, Pine Grove	114	93	
Pine Bluff, Linwood	105	127	
Hot Springs, Grand Ave.	104	68	
No. Little Rock, Grace	102	27	
Little Rock, Bellevue	100	55	1
Magnolia, Immanuel	96	52	2
Little Rock, Markham St.	85	50	
Jacksonville, Davis Chapel	60	60	
Hot Springs, Emmanuel	58	44	
No. Little Rock, People's	53	41	

WHEN DAY IS DONE



Sure, it's wonderful to relax on an Autumn evening with the papers . . . but you're flirting with a first-class headache unless the light is right!

Don't force your eyes to read by a lamp that is for decorative purposes, because three times as much light is required for reading a newspaper as for reading a well-printed book.

Now that evenings start earlier, don't risk eyestrain another day. Stop in at your dealer's and see the many new ways to better light for better sight. And remember that electricity to provide better lighting all over your home costs only a few pennies a night!



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The man who hates always does more damage to his own soul than to the soul of the man he hates.

Jesus Describes the Christian 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 12, 1952

Math. 5:1-12

In His first public address, commonly called the Sermon on the Mount, Jesus gave His disciples a pattern for Christian living. Someone has suggested that the Sermon on the Mount is the same thing to the New Testament, the ten commandments are to the Old. The difference being, the ten commandments spoke only of the CONDUCT of the person, with character implied, while the Sermon on the Mount goes to the very heart of man, to the innermost being of man, and magnifies the internal, or the character that will produce good conduct.

Indeed, the gospel revolves around this eternal truth. The very foundation of the gospel emphasizes character first, and conduct as the fruit.

The late Dr. W. H. Davis of Southern Seminary did not believe the seven Beatitudes described seven different people, nor different types of people, but that they describe one person, in seven stages of Christian maturity. Keep that thought in mind while studying this passage and see if you do not think it is logical. Keep in mind also that "Blessed" as used here, literally means "happy."

CITIZENS OF HEAVEN

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

In other words, happy is the person who realizes his spiritual unworthiness. Fortunate is the person who realizes that Christ is all in all, and he is nothing. Deep spiritual blessings come to those who recognize that they are saved by grace, (absolutely free of charge) that they are kept by grace, (not by being good, nor keeping a set of laws,) and that everything they have is by the grace and mercy of God. Such a person is one who can really praise God; appreciate the goodness and grace of God. Such a person will be a happy Christian and a busy one. A woeful lack of gratitude to the Lord for what He really is, and what He has done for us, accounts for the slackness among Christians.

The "poor in spirit" is ever conscious of his spiritual poverty. He cannot be puffed up because he realizes his position and how he attained it. What will be his reward? He will become a citizen of the kingdom of heaven.

"HAPPY MOURNERS"

"Happy are they that mourn"

is not a paradox, "for they shall be comforted."

Mourning over our sin brings comfort. Mourning over lost loved ones will see them saved. If the Christian really mourns we believe God will work out the plan of salvation for the loved one. He cannot fail. Blessed is the person whose heart is tender; pity the person who is so hard he cannot mourn. The person who has the power to grieve is capable of the deepest joy and the greatest happiness. And concerning the lost, Jesus said, "He that goeth forth weeping, shall come again rejoicing, bringing his sheaves with him."

THE GREAT ARE HUMBLE

"Blessed are the meek, for they shall inherit the earth."

Meekness means humility. There is nothing so beautiful as a humble life. The most arrogant person on earth must envy or respect him who is humble. It is such a rare grace in this age.

What an example Jesus set for us in meekness and humility: The greatest character in the universe became the lowliest among men. He who had the power to slay men with His breath allowed sinful men to nail Him to a cross. No wonder He could suggest to men that if one slap you on one cheek, turn the other also. It takes great strength of character to be humble, but the greatest men of the Bible and of history were meek.

SEEK RIGHTEOUSNESS

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Was it David who said, "My soul panteth after thee . . ." Nothing is so satisfying as spiritual food and drink. It takes many years and earnest persistence in seeking knowledge to fill this hunger and thirst. It must be accomplished through Bible-study, prayer, service; the reward is to him who keeps seeking.

"Blessed are the merciful, for they shall obtain mercy."

Here is a weak point in human nature that Jesus was keenly aware of. Isn't it strange that a Christian should be admonished to be merciful? It should be a natural trait for us to show mercy and kindness to others; but we have seen some merciless professing Christians. We have known many sinners who were more sympathetic and more merciful than some church members. The Lord was not joking when

He said, "Do unto others as ye would have them do unto you" for you and I shall reap just exactly what we sow. If we are critical of others, we shall be criticised by others. If we allow bitterness to pervade our personalities we generate that sort of attitude in others while they are in our presence, and hence are slapped in the face by our own meanness.

"Blessed are the pure in heart, for they shall see God."

There is no greater virtue than purity, cleanliness of heart, mind and body. The impure would be most uncomfortable in the presence of God!

"Blessed are the peacemakers; for they shall be called the children of God." God is the Author of peace. Then a peacemaker must be godly. The devil is the father of all confusion and quarreling, of all hurt and offense that any person has ever known. Whether it be a family quarrel, a church quarrel, a national or international quarrel, it is necessarily of the devil. Trouble is his business; he is a genius along that line. Peacemakers shall be called children of God simply because God's own should be most

interested in maintaining peace, at home and abroad.

"BLOOD OF MARTYRS SEED OF CHURCH"

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

We do not believe one can be a Christian for many years without encountering some degree of persecution somewhere along the line. Sometimes the very young Christian is ridiculed by associates and even relatives. We shudder to think of the consequence of casting a stumbling block before a young Christian. Yet, we have seen it done. The Lord said it would have been better for a person had they never been born, than to be a stumbling block.

The prophets, the crusaders for righteousness, the apostles of salvation, have been persecuted through the centuries. If the Christian martyrs of other ages can see the results of their sufferings in the wide-spread propagation of the gospel around the world today, surely their lives were well spent and their persecution somewhat justified.

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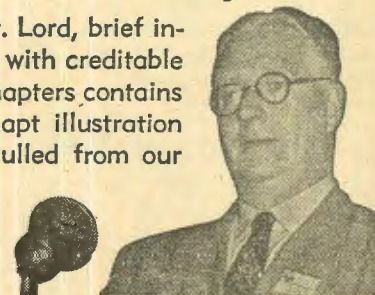
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Preacher And His Wife Give \$500 On Honor Debts—

We need more contributions for the Honor Debts. Those who have joined the Honor Club will have only three more payments to make, and we will be out of the red. The Honor Club will then have served its purpose, and the debts will all be paid, but we need some special contributions this month in order to get our payment made by the time the convention meets in November. Many are inquiring about the status of the debts. We can definitely promise you that they will all be cared for by the end of the year, but we want to get them out of the way by the time the convention meets.

One of our Baptist preachers called us a few days ago and inquired about it, and asked why we did not make a special appeal for contributions to finish this task. He said that he and his wife would make a substantial contribution to it, and when we asked him how much it would be he said \$500. We will call his name in a few days. It would not take many such contributions to finish this worthy task. We have been depending upon the W. M. U. organizations throughout the state to do a substantial thing. They promised us at the beginning of the year that they would make a distinct effort to help wipe out these old debts. We are depending upon them. Send us your contributions. If you are a member of the Honor Club, send in your October, November, and December payments this month if possible.

From Here And There

The church at Bengin in Howard County will do as much for the Cooperative Program in 1953 as it is doing in 1952. Maybe it will do more. There are some fine people in Bengin.

The church at Norfolk in Baxter County will pay \$60 for Cooperative Missions in 1953, and possibly more. They will do all that is within their power to increase their contributions.

The People's Church in North Little Rock will give \$300 or \$400 for Cooperative Missions in 1953. This church is getting well established and will grow under the leadership of its worthy pastor.

The Northside Church in Ft. Smith will remember the Cooperative Program and will pay at least four per cent of their total budget for Cooperative Missions. W. R. Hull is their loyal pastor.

Mt. Olive Church near Crossett is going forward in a fine way under the leadership of Pastor Ekrut. William B. Avery is their faithful treasurer. He is one of the best. This church will give \$900 or \$1,000 in 1953 for the Cooperative Program.

What They Are Saying

Huttig And Lumpkin

The growing church in Huttig has added another \$300 to their Cooperative Program budget. This will be the third increase since April when that beloved missionary pastor

took charge last year. They will give \$2,100 in 1953. This is the result of the prayerful and persistent leadership of that stable, forward looking young pastor, Doyle Lumpkin. There is a man who will be a great asset to the Kingdom of God for a number of years to come. Thank you at Huttig, brethren.

Look At Jacksonville And Bob McMillan

Pastor R. J. McMillan of Jacksonville will lead out in an effort to reach \$3,000 for the Jacksonville Church for the Cooperative Program in 1953. McMillan took up the work in Jacksonville early this year, and the work is making marvelous progress under his vigorous, untiring efforts. Watch the growth of this great church under McMillan's leadership.

A New Church Comes In

The Marrable Hill Church in El Dorado recently organized. E. T. Carruth, pastor, has adopted a budget and they will give at least \$1,200 through the Cooperative Program in 1953. This church is starting off with a mission conscience and a mission activity. It will grow. Watch it as a new church and see it develop.

Leslie And Thomas

First Church in Leslie, L. P. Thomas, pastor, will give all that we have been praying for them to give through the Cooperative Program in 1953. This church always does it. Say, here is something for all of us to think about! When this church called Brother Thomas they agreed to pay him more than they were receiving in their church budget. They went on faith, and they told Brother Thomas so. Brother Thomas accepted the challenge and preached for a month on Stewardship and Tithing. The offerings increased and increased and one of the leading men of that church tells this writer that they have not had a "blue" month since that time. Pastors, are we really delivering our souls on the New Testament message of Stewardship? Let us do it and watch the churches grow in that phase of the work.

Bunch And Highway Church

The Highway Church a few miles north of Little Rock on Highway 67 has recently called Roy Bunch to be its pastor. He is a young and aggressive man. He is loyal and true. He believes in missions, and the Highway Church will give more than we had asked them to give in 1953 for the Cooperative Program. Watch it grow. They will give at least \$300 next year.

Bauxite And Eldridge

Here is a report that will knock you cold! Bauxite and Boyd Elridge are really stepping out ahead for missions. This good church has increased its missionary concept and its missionary contributions ever since Eldridge has been there. Now, it has increased its Cooperative Missionary contribution from 25 to 30 per cent which will be more than \$8,000 in 1953. Can you get ahead of such progress as that? Hurrah for Bauxite! Thank you Brother Eldridge.

New Churches And Missions

Many new churches are being organized this year. Most of them recognize their mission responsibility as they start out. On September 28 it was the writer's privilege to assist in the organization of a thriving new church at Camden. Bethel was a mission of First Church until that day. There must have been about 150 members who will be listed as charter members of the church. This is far above the average. Graham Fowler is the progressive, spiritual, persistent leader and pastor. They are erecting an educational building at the present, and the auditorium they have will be too small by the time they finish the educational plant. Dr. T. L. Harris and First Church in Camden sponsored and fathered Bethel Mission until it could carry its own worthy program. They have started out giving 10 per cent of their receipts to the Cooperative Program. They will increase the percentage year by year. They have named this fine young church the "Second Baptist Church."

Calvary Mission Grows Into A Church

On Sunday after you read these lines the Calvary Mission in Camden, which is also sponsored by First Church, Dr. T. L. Harris, pastor, will be constituted into a new church. Garland Anderson is the alert, consecrated pastor. We predict that this new church will likewise start its long journey with a mission conscience and worthy mission contributions.

There is still another mission in Camden. It is Grace Mission. Camden is rapidly developing into a great Baptist center. Not only do we have these three new organizations, but the old First Church is thoroughly alive and active and generous. They are erecting one of the finest and most commodious sanctuaries that we have seen any place. We believe that in less than a dozen weeks they will be worshipping in the new auditorium. We can not doubt that the Lord sent Dr. T. L. Harris to Camden. There is a fine spirit in the church, and while we are not ready to say definitely what the church will do for the Cooperative Program next year, yet we have an intimation that it will do an unusually splendid thing for missions.

Pastor Vaught And Immanuel

We have been praying that the great church, perhaps the largest in Arkansas, Immanuel Church in Little Rock; will go as much as \$45,000 for the Cooperative Program in 1953. That busy, thoughtful pastor is already praying about the matter. It will be quite a step up in their contributions if they go that strong, but if Vaught's prayers and leadership prevail, they will do a great thing for the Cooperative Program in 1953.

Reports are encouraging from all over the state. We have heard from only one church that thought it could not give as much as we had prayed it might give. Maybe it will do it before the year is over.