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### November 6, 1952

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, NOVEMBER 6, 1952

NUMBER 44



-H. Armstrong Roberts

*"Bring Ye All the Tithes into the Storehouse."*

# Thanksgiving Offering For The Orphanage

By the Editor

The time has arrived for the promotion of the Thanksgiving offering for the Bottoms Baptist Orphanage. We call attention to the promotion by Superintendent H. C. Seefeldt in the *Arkansas Baptist*.

This offering is authorized by the State Convention, and it would seem to be the part of a co-operative spirit for all our churches to fall in line and give their people an opportunity to make a contribution.

This offering is taken into account by the Executive Committee and the Convention in determining the allocation from the Co-operative Program budget to the Orphanage. This means that the full support of the Orphanage is not provided for in the Co-operative Program budget. This offering has come to be accepted as a major source of support for our Orphan's Home. We think this fact ought to be recognized by all the churches and that the membership of the churches should be given an opportunity to make this offering to the Home.

We understand that some churches in the state, instead of taking the offering, set up an amount in the church budget for this special offering. We would not for one moment question the right of any church to handle the matter in this way. However, we do question the wisdom of this method. In the first place, we question the wisdom of designations in the church budget for any particular cause within the denominational program. In the second place we question the wisdom of this designation in the church budget for the Orphanage because it denies the people the appeal of this offering and the privilege of responding to it. Experience and observation have proven that the special Thanksgiving offering to the Orphanage will not affect receipts of the church budget to any appreciable de-

gree. Experience and observation have also demonstrated the fact that many people in any church where the appeal is presented will make an "over and above" offering to the Orphan's Home.



There is a spiritual value accruing to both the individuals and the churches in a response to an appeal of this nature. The hearts of the people are warmed by the presentation of the needs of the orphan children, their sympathies are moved, and their responses become generous. When no opportunity is provided for these responses to express themselves, a sense of frustration may follow and instead of spiritual growth, there is a spirit of inhibition. Therefore, we would appeal to the pastors, church leaders, and churches throughout the state to accept the challenge of this Thanksgiving offering for the Orphanage.

We must remember this: The Thanksgiving and Christmas offering is a MAJOR source of income for the Orphanage. Unless this offering measures up to expectations it leaves the Orphanage stranded, for no provision is made in the Cooperative Program for the eventuality of an inadequate Thanksgiving offering. This offering, therefore, is a MUST according to the Convention program and plan of financing our whole denominational program.

## "Slow Church"

By RICHARD N. OWEN

That's how the highway sign read, "SLOW CHURCH," as our car crossed the concrete bridge above the creek and sped up the opposite hill. We were traveling a U. S. Highway when this unusual marker on the road's shoulder suddenly thrust two words before us—SLOW CHURCH.

Is the church thus to be laconically labeled by a jet-propelled generation? Is its one tell-tale word to denote a tortoise pace while the world's streamlined procession passes? Can nothing shake its sure repose? So with our mind's eye we looked beyond the cautionary sign to conjure up the little tottering frame building set in its rural retreat with mossy grave stones leaning like Pisa's tower here and there among the rank underbrush—SLOW CHURCH. What activity can you meet in a grave yard? Are the quick among the dead? How sad those church letters too often read at the association. Each year, like the tolling of the bell . . . "baptisms, none" . . . gifts to missions, none." The year's report—for whom does it toll? It tolls for the listless church, the church among the dead.

SLOW CHURCH! What derisive hands put that mocking marker to make sport of such inertia? Was it some sly soul bent on belittling? Thus we mused, with minds outrunning the car in which we were approaching the spot. Beyond the sign, we expected a decrepit scene around the shoulder of the

hill. But how different! What met our gaze on rounding the curve was no scene of sluggishness, no picture of decay. There gleamed the church house. Newly painted, with signs of having been recently enlarged to meet teeming growth. It was a focal point for that whole community. Young and old made their way to the church. The grounds about the meeting place were alive with children for it was a play period of their Vacation Bible School. This spot knew life, joy, hope. The breath of love was upon it. The incense of prayer sweetened it. The flame of faith warmed it.

SLOW, CHURCH! No mocking sign that! Ah, lost world, speeding you know not where! Lost world, intent only to get away from yourselves, yet never succeeding—SLOW down hastening to your doom! The presence of the church alongside the highway so pleads—the church alive with Life from Above. The church by the broad way points to the straight and narrow way. The church is here telling of Him who can speak peace to your fevered mind, inner quietness to your troubled heart. Slow down . . . Look . . . Learn . . . Believe . . . Receive the Son of God, the Great Head of the church, the Savior of sinners. SLOW down world, the church has the Good News you need, and the church will tell it to you if you will but Slow Down enough to heed!

—Baptist and Reflector

## Christian Thinking

A Devotion by the Editor

"Think on these things."

"As a man thinketh in his heart, so is he," is a truism which all the "free" thinking of our sophisticated age cannot render false. In fact, the sophistry of our age only proves the truth of this ancient bit of divine revelation. No individual can rise above his thinking; no nation can rise above its thinking. It is impossible for the standards of life and living and character and conduct to rise above the standards of thinking. We determine the level on which we live by the level on which we think.

Do you not see in this imperative the demand for a disciplined mind? "Think on these things." Exercise a rigid control over your mental processes and order your thinking on the highest possible level, and you will find yourself living "on that level."

The danger is that we shall allow accidental circumstances, chance happenings, casual contacts, natural tendencies and inclinations, to determine the trend and flow of our thoughts. As a consequence our "thoughts are just hooked on to one another by the slightest links of accidental connection." And when this is the case, one becomes the product of circumstances and natural tendencies and inclinations.

It requires disciplined thinking to master the circumstances of life and to control one's own tendencies and to determine one's own character. Without this control, the gates are down and the doors are open, and the streams of thought and influence flow into one's life indiscriminately, and they always bring in a lot of debris and leave a foul sediment in the soul.

Therefore, the plain implication is that we are responsible for our thoughts and our mental habits. One may not be responsible for his environment, but he is responsible whether he will allow the poison or the honey of that environment to seep into his soul through the channel of his thoughts. One may not be responsible for the influences released by society around him, but he is responsible whether he changes those influences or is changed by them. One may not be responsible for the natural tendencies of his being, but he is responsible whether he shall control those tendencies or be controlled by them.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Philippians 4:8.*

## ARKANSAS BAPTIST

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## From The Editor's Desk

### Foreign Mission Advance

We may be inclined to say that the Foreign Mission Board faces a problem in connection with its program of advance. However, it would be more accurate to say that Southern Baptists face a problem in their program of foreign mission advance. This is true because the problems of the Foreign Mission Board are the problems of Southern Baptists.

#### The Dilemma

Just what is this problem of foreign mission advance that Southern Baptists now face? Simply stated, it is this: Will Southern Baptists provide the Foreign Mission Board with sufficient increased funds to continue the advance program of foreign missions? It is perfectly obvious that the Foreign Mission Board cannot promote a continuing advance program on a fixed annual income. Every advance in the foreign mission program calls for increased funds to pay the expenses involved in the advance made in foreign mission work.

Therefore, the Foreign Mission Board faces a dilemma: Shall the Foreign Mission Board continue its program of advance on the assumption that Southern Baptists will continue to increase their gifts to foreign missions through the Cooperative Program and the Lottie Moon Christmas Offering; or shall the Foreign Mission Board, not knowing whether Southern Baptists will continue to increase the funds going to the Foreign Mission Board, level off at the present status of advance and seek only to maintain the present program of foreign missions?

Suppose the Foreign Mission Board appoints 100 new missionaries in 1953. The appointment of 100 new missionaries calls for an additional income of \$400,000 to maintain those 100 missionaries and provide them with facilities and field services which enable them to do their work. Therefore, unless an additional \$400,000 is received by the Foreign Mission Board in 1954, these 100 new missionaries appointed in 1953 would have to be recalled. The Foreign Mission Board cannot afford to send out more missionaries than it is financially able to support on the many foreign fields around the world where Southern Baptists have missionary work. What assurances will Southern Baptists give the Foreign Mission Board that these additional missionaries will be supported? Surely, Southern Baptists are not willing to call a halt on foreign mission advance and say to the Foreign Mission Board that we cannot support more missionaries than we now have on the foreign fields nor expand the work beyond the present limits.

#### Mission Volunteers

There are many mission volunteers in our colleges and our seminaries. These young people have felt the call of God to foreign mission service, they have dedicated their lives to foreign mission service, they are preparing themselves for foreign mission

service. To call a halt on foreign mission advance at this time would be saying to these young people we cannot send you to the foreign mission fields to which God has called you. Southern Baptists would, therefore, be countermanding the call of God to the youth of Southern Baptists and say-



*"Go Ye Into  
All The World..."*

ing that no matter what God's plans are we just can't go along with you. Shall we at home stifle the call of God in the hearts of these young people? Shall we disappoint them? Shall we be unwilling to match with our money the lives of these devoted young people?

#### A Misapprehension

A misapprehension has gone the rounds among many Southern Baptists and you sometimes hear it said that the Foreign Mission Board has plenty of money. Such a misapprehension is calculated to dampen the enthusiasm of our Southern Baptist people for foreign mission advance and cause them to be less interested in meeting the demand of the young people of our colleges and seminaries who are preparing themselves for foreign mission service. Let us look briefly at the situation and try to understand the needs of foreign missions as compared with the home base.

#### Compare the Figures

It is admitted by everyone that we must maintain a strong home base in order to promote an ever-expanding foreign mission program. But here are the figures that speak louder than any words that we may use to try to describe the situation. Just now Southern Baptists are spending \$215,000,000 a year on the home base. This includes the local church budgets, the state budgets, which maintain the departments, the state organizations, the state institutions; and it also includes the Southern Baptist program in the homeland, including the Home Mission Board and the various agencies and institutions, such as the seminaries here at home. In this homeland program we have the local church programs with their teaching and training and worship ministry. We have the state program

with its institutions of learning and its hospitals and orphanages. The Home Mission Board carries on an extensive program throughout the area of the Southern Baptist Convention. There are now five seminaries maintained by the Southern Baptist Convention. There is the hospital in New Orleans.

For all the rest of the world Southern Baptists are giving \$7,000,000 for their foreign mission program. Seven million dollars for all the rest of the world compared with \$215,000,000 for the area of the Southern Baptist Convention in our own land. Can anyone say conscientiously and after looking at these figures that the Foreign Mission Board has plenty of money? Plenty of money for what?

#### Duplicate of Home Program

In comparing these figures it should be remembered or at least it should be understood that every phase of the program of Southern Baptists in the homeland is promoted by the Foreign Mission Board in foreign lands. In the homeland Southern Baptists are building churches; in foreign lands the Foreign Mission Board is building churches. In the homeland Southern Baptists are building schools and hospitals; in the foreign lands the Foreign Mission Board is building schools and hospitals. In the homeland Southern Baptists are building and maintaining theological seminaries; in foreign lands the Foreign Mission Board is building and maintaining theological seminaries. In the homeland it is not unusual for one institution to plan a program of expansion involving four, five, or more millions of dollars. One Baptist institution is now planning an expansion program costing five million dollars—just one institution planning to spend five million dollars. The Foreign Mission Board with seven million dollars must maintain the same complex and expansive program in thirty nations of the world.

There are two possible sources of increased income for the Foreign Mission Board as of the present. These two sources are the Lottie Moon Christmas Offering and the Cooperative Program receipts over and above the Convention's budget. In these last weeks of the year these two sources of income may be greatly increased by Southern Baptists. Great emphasis should be laid upon this fact by the Woman's Missionary Union and an effort should be made to make the Lottie Moon Christmas Offering a churchwide offering in every church throughout the Southern Baptist Convention.

Since the Southern Baptist Convention budget will have been met before the end of the year, all Cooperative Program funds will help to increase the funds available to the Foreign Mission Board for its program of advance.

Therefore, missionary appointments in the future must either be limited to a maintenance level of approximately forty or if Southern Baptists respond to the appeal of the advanced program of foreign missions 100 appointments may be made next year.

Southern Baptists have the answer to this dilemma of the Foreign Mission Board. Will they answer with a resounding note of advance; or will they answer by calling a halt on advance?

# Kingdom Progress

## Perfect Attendance Records From 1 to 14 Years



From left to right, front row: Norman Canterbury, Martha Lynn Hunnicutt, Parrie Jane Rushton, Shirley Temple, and Mrs. Patsy Peace. Back row: Cortez Awbrey, Ronald Kimbell, Bill Terrell, Billy Jones, and Otha Keith Robertson.

Those pictured above have a perfect Sunday School attendance record at Central Church, Magnolia. L. L. Hunnicutt, pastor, from one to fourteen years. On a recent Sunday they were presented with perfect attendance pins at a special recognition service during the morning worship hour. They are as follows, one year: Parrie Jane Rushton, Martha Lynn Hunnicutt, Bill Ter-

rell, and Cortez Awbrey. Two years: Norman Canterbury, Ronald Kimbell, and Mrs. Patsy Peace. Four years: Shirley Temple. Twelve years: Otha Keith Robertson. Fourteen years: Billy Jones.

Not pictured are Mr. A. D. Blakely and David Blakely; both have a two-year record of perfect attendance.

### Church 4 Times Larger In 15 Months

Pastor Raymond Harvey began his ministry with the Little Country Church in the Buckville Association, July, 1951. At that time there were nine members of the church.

During Pastor Harvey's sixteen months ministry at Little Country Church, there have been twenty additions to the church by baptism and eighteen by letter; two deacons have been ordained; the church building has been enlarged; plans are under way to build Sunday School rooms.

Pastor Harvey and the Little Country Church are planning for a more progressive program in 1953 and a more active participation in the Cooperative Program of the state. It is expected that the **Arkansas Baptist** will be included in their church budget.

Pastor Harvey recently assisted Pastor Homer Speer and the new Cedar Glades Church of the Buckville Association in a revival meeting. There were ten additions to the church on profession of faith and baptism, and two by letter.

### Simultaneous Crusade Covers Kansas

By C. E. MATTHEWS

Simultaneous evangelistic crusades are sweeping the West from New Mexico to Alaska. Under the auspices of the Home Mission Board, a crusade led by C. Y. Dossy was conducted September 28-October 12 in all the eighty churches in Kansas. Visible results were 606 additions to these churches, with 309 coming for baptism. Because of the fact that some of the churches do not approve converts for baptism when professions are made, there were 102 others making professions that will be approved at a later date.

Jack Stanton, Kansas State Secretary of Evangelism, states that men secured to preach in the crusade came from some of the leading churches in the Convention and that they served at their own expense. Many insisted that honorariums for services be added to the church treasury. Probably as much real help was rendered by these visiting experienced pastors in stabilizing the smaller churches as came from additions to the membership.

### Joins Music Staff Sunday School Board



DR. LOREN R. WILLIAMS

The Sunday School Board is happy to present Dr. Loren R. Williams as an associate in the Department of Church Music and associate editor of **The Church Musician**.

Dr. Williams is well known throughout the Convention territory and to readers of **The Church Musician**, having been a frequent contributor since its beginning, and is eminently qualified through training and experience for this work.

He holds the degrees of AA, BS, MA, MM, and D.Ed. from outstanding schools, and has served as a supervisor of music in public schools and as a minister of church music for many years. He comes to the department from First Church, Tulsa, Oklahoma, where he has served as minister of music for three years.

He has distinguished himself as a leader of congregational singing; a person of genuine musicianiship, scholarship, organizational ability, teaching, writing, and leadership. It is a pleasure to welcome him and commend his services to Southern Baptists.

### Wm. M. Walker Succeeds Arlie McDaniel at Mena

William M. Walker began his pastorate with the First Church, Mena, on October 5, succeeding Pastor Arlie McDaniel, who went from the Mena church to California.

Pastor Walker, a native Arkansan, was ordained to the ministry by First Church, West Memphis, in December, 1945. In January, 1946, he accepted the pastorate of the Barton's Chapel Church of Tyrone. A year later, he resigned the Barton's Chapel Church and became the first pastor of the First Church of Turrell, which had been a mission of First Church, West Memphis. From the Turrell Church he went to the Prescott Memorial Church, Memphis, Tennessee, in September, 1949, as associate pastor and director of educational activities. Fourteen months later he accepted the pastorate of First Church, Annona, Texas, from which pastorate he came to Mena, in October.

During all this time he was pursuing his education having attended Southern Baptist College, Walnut Ridge; Memphis State College, Memphis, Tennessee; and Southwestern Seminary, Fort Worth, Texas.

Pastor and Mrs. Walker have seven children, three boys and four girls.

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Eudora Baptist Church, Eudora, gave 32 2/3 per cent of its church budget to missions last year. Dillard S. Miller is the pastor.

### Eddie Martin in Tent Revival City-wide Campaign, Texarkana

There were 225 conversions in a three-week tent revival conducted by Evangelist Eddie Martin in Texarkana. The revival closed on Sunday night, October 12.

All the Baptist churches of Texarkana on each side of the state line co-operated in this city-wide revival campaign.

The attendance averaged from 2,000 nightly to over 4,000 on Sunday nights. All the Baptist churches dismissed their Sunday evening services for the revival after they had their Training Union programs.

Pastor James G. Harris of the Beech Street Church reports, "The revival was page one news in the daily papers almost every day for three weeks." Evangelist Martin spoke to the civic clubs of the city and also to the student bodies of the junior and senior high schools. Pastor Harris also reports that all the churches throughout the city received additions by baptism and were visibly strengthened, that the pastors were unanimous in their enthusiasm and gratified by the response of the city through this revival effort.

Concerning Evangelist Martin, Pastor Harris says, "The preaching of Martin is outstanding. It is solid preaching without sensation, except the sensation of the gospel. He honors the local church and never fails to tell his congregation so."

Verne Taylor, Birmingham, Alabama, directed the music for the Martin revival

### J. R. Grant Biography Written by Daughter

(Note—The following is taken from the *Lake Wales News, Lake Wales, Florida*. This item of news will be of interest to our readers throughout the state and to the many friends of the late Dr. J. R. Grant.—EDITOR.)

"Green Shoot From Gum Log," a biography of her father written by Mrs. Andrew M. Hall, has been accepted for publication by the William-Frederick Press of New York.

The book will be available in limited quantities by mid-December.

Mrs. Hall's father, James R. Grant, was a prominent Arkansas educator. He served as president of Polytechnic College, and also president for 17 years of Ouachita Baptist College, and state superintendent of the Arkansas educational department.

Widely known as an after dinner speaker and humorist, he was given the distinguished alumni award by the University of Arkansas just a year before his death. He was also one of twelve Arkansas Men of the Year and wrote a weekly column for the *Arkansas Democrat*.

"Green Shoot From Gum Log" was begun by Mrs. Hall in Kentucky, in 1948, and many of the humorous anecdotes were dictated by her father while he visited her. She completed the book since moving to Lake Wales.

Mrs. Hall has been a frequent contributor of short articles to various Southern Baptist publications and recently wrote an interview with Roger W. Babson that was widely published. While in college she was the editor of the school literary publication.

She graduated from Ouachita Baptist College and Southern Baptist Seminary in Louisville, Kentucky.

She is the mother of two children and the wife of Dr. Andrew W. Hall, pastor of the local First Baptist Church.

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Little duties are golden pins to fasten the mantle of God's love more securely about us.

### Three Generations Baptized In One Service

Three generations of one family were baptized in one service at the Bethel Church, Fayetteville, on October 26 by Pastor Clyde Reed. Those baptized include Mrs. Ida B. Gabbard, her son, W. H. Gabbard, his wife and two junior age sons, and Mrs. Gabbard's daughter, Miss Marie Gabbard. Bethel Church received nine members into its fellowship during the month of October.

### Plainview Receives Eleven

A recent revival at the Plainview Church, Dardanelle-Russellville Association, resulted in eleven additions to the church on profession of faith and baptism and one by letter. Pastor W. B. Robinson had the assistance of Pastor Allen McCurry of Second Church, Monticello, as evangelist. Pastor Robinson directed the singing.

### Worker Available

L. W. Fitzgerald has resigned the church at Vanndale where he has been pastor for the past year. He is available for supply work, interim pastorates, or the pastorate, and may be reached at Vanndale, P. O. Box 108, or phone 506W3, Vanndale, Arkansas.

### Arkansans Selected For School of Missions

Freeman McMennis, Woodruff County Associational Missionary, and Edgar Griffin, Trinity Associational Missionary, have been chosen to go to the Tar River Baptist Association in North Carolina, November 2-9, for a School of Missions.

### Mission Board Secretary Enters Pastorate

Dr. Samuel E. Maddox, secretary for missionary personnel for the Southern Baptist Foreign Mission Board, has announced that he is accepting the pastorate of the First Church, Dothan, Alabama, effective the latter part of December.

Dr. Maddox became the Board's personnel secretary in May, 1948, and in that capacity he has traveled throughout the territory of the Southern Baptist Convention, urging young people to give their lives to the cause of world missions and appealing to the Southern Baptist constituency to give money that volunteers may be sent. The Board has appointed 343 young people for overseas mission service since Dr. Maddox came to his present position.

The son of Dr. O. P. Maddox and the late Mrs. Maddox, veteran missionaries who served in Brazil for 43 years, Mr. Maddox finished high school in Brazil and came to the States to continue his education. He was graduated from Georgetown Baptist College, Georgetown, Kentucky, with the bachelor of arts and a degree in music. He attended Southern Baptist Theological Seminary, Louisville, Kentucky, where he received the Th. B. and Th. M. degrees.

### Southwestern Seminary Banquet November 19, Little Rock

Southwestern Seminary fellowship banquet at First Church, Little Rock, on Wednesday noon, November 19. Tuesday, November 18, 4:00 p. m., deadline. Southwide alumni plans for Sabbatical leave to be presented. Tickets, \$1.50 each, available from Lawson Hatfield, President.

### Convention Conference For Ministers' Wives

The Conference of Ministers' Wives will be held at Immanuel Church, Little Rock, Monday afternoon, November 17, prior to the meeting of the State Convention. All wives of ministers in the state are cordially invited to attend this Conference.

Speakers for the conference include the following: Mrs. George Hink, Little Rock; Mrs. S. W. Eubanks, DeQueen; Mrs. John Dodge, Hot Springs; Mrs. E. P. J. Garrott, Batesville. Special music will be furnished by Mrs. B. K. Selph of Benton.

A tea will be given following the program.

The officers of the Conference of Ministers' Wives are: President, Mrs. T. K. Rucker, Forrest City; Vice-president, Mrs. Theo T. James, McGehee; Secretary-Treasurer, Mrs. C. W. Caldwell, Little Rock.

### Contract Let for New Church At Norphlet

First Church, Norphlet, Claude Stripling, pastor, recently contracted with the C&B Construction Company of Hot Springs for the construction of their new church building, at the cost of \$54,800.

Work on the new building is expected to start immediately and provides for the construction of the church auditorium with a seating capacity of 600. The new building will also include the church offices, the pastor's study and several Sunday School rooms.

### New Church in Greene County Association

Oak Grove Church, Rt. 2, Paragould, was organized Sunday, October 26, with 26 charter members. This new church grew out of a mission revival sponsored by the Greene County Associational Brotherhood. Sunday School and Training Union organizations were begun last June as a project of the Associational Mission program.

Associational Missionary Amos Greer is serving as supply pastor.

There is no other church in Oak Grove community. The Methodist church building is being purchased by the new organization. Missionary Greer says it is the only Baptist church in a twelve mile span.

### Pastoral Change

Roy G. Adams, formerly the pastor of First Church, Biscoe, has accepted the pastorate of Central Church, Mineral Springs, moved on the field, and assumed his new duties October 5.

### Joe Shaver in Illinois Revival

Evangelist Joe Shaver reports a successful revival meeting with the First Baptist Church of Herrin, Illinois, W. A. Shoopman, pastor. There were 40 additions to the church, 39 on profession of faith and baptism and one by letter.

From the Herrin meeting, Evangelist Shaver goes to St. Louis for a revival.

### James G. Harris, Texarkana, Assists Tennessee Church

Dr. James G. Harris, pastor of Beech Street Church, Texarkana, was the evangelist in a revival at First Church, Union City, Tennessee, October 19-26. Dr. Doyle Chatham, Educational Director of Lamar Heights Church, Memphis, Tennessee, led the music.

Pastor W. A. Boston says, "We are grateful to Arkansas Baptists for lending us Dr. Harris. He is superb."

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# Christian Horizons

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By Religious News Service

## Reports One-Third of U. S. Protestant Churches Are Baptist

One-third of all Protestant churches in the United States are Baptist.

The Baptist Joint Committee on Public Affairs said that a recent compilation shows 79,546 Baptist churches throughout the nation with a membership of 17,065,572.

Seventy major Protestant denominations have a total of 266,526 churches with 87,081,504 members.

The Southern Baptist Convention is the largest single Baptist group with 28,289 churches and a membership of 7,373,496. The National Baptist Convention U. S. A., Inc., a Negro group, is second with 25,350 churches and a membership of 4,467,779.

The National Baptist Convention of America, another Negro group, has 10,851 churches and 2,645,769 members.

The American Baptist Convention comprises 6,706 churches and 1,554,304 members.

"Baptists, when united, can speak with one of the most effective voices of Protestantism," said Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Committee, which represents all the major Baptist Conventions.

## Ministers Gather Liquor 'Evidence' In Law Enforcement Drive

A four-column photo showing 17 bottles of liquor over the caption, "Ministerial Evidence," was published on the front page of *The Clarion-Ledger*, Jackson, Mississippi, daily.

The Jackson Ministerial Association displayed the assorted liquors, all recently purchased, to show Sheriff Carroll Robinson that enforcement of Mississippi's prohibition law is not as tight as they would like to see it.

Norman U. Boone, association president and pastor of West Park Methodist Church, arranged the liquor exhibit.

The association gave Sheriff Robinson a week "to clean up gambling and liquor violations" in the county. It threatened to call upon the Governor and the state's attorney general to step in and enforce the law if the cleanup was not made in that time.

## Churches Get More Allocations Of Building Materials

Churches received more allocations of scarce building materials during the third quarter of 1952 than any other category of civilian construction, a government report disclosed.

Thirty per cent of all applications for civilian construction approved by the National Production Authority during the July-September period were for religious groups. These comprised 29 per cent of the total value of new construction authorized for all purposes other than military.

A total of 154 new churches estimated to cost \$29,000,000 received allocations of steel, copper, and aluminum during the three-month period, the report stated. On the other hand, only 77 retail stores and 31 office buildings throughout the nation were given a go-ahead.

## Hollywood Pastor Outlines Clergy Role in Politics

Should a Christian minister have his say on politics?

Dr. Louis H. Evans, pastor of Hollywood Presbyterian Church, believes that as politics become entangled with moral issues, a minister should have the right to step in and voice his beliefs.

"The Church in this age cannot sit back and simply sing Psalms and quote Proverbs and let governments decay and atrophy," he said. "Where moral and religious principles are at stake, let the Church speak out, strike out, and step out."

What should be the minister's attitude toward political campaigns? On this point Dr. Evans said:

"He has the right to ask candidates questions and let his people know the answers before they vote. He has the right to encourage the election of men to power who can uphold the morality and sobriety of the nation. But he must always remain a 'voice,' not a 'vote-getter.'

## Drunken Drivers to Get Church Sentence

Drunken drivers in Mesa, Arizona, will have their choice of spending 10 days in jail or 10 Sundays in church.

Justice of the Peace Jack Hunsaker announced that hereafter all convicted drunken drivers in his court will have to take a "church sentence" if they want to stay out of jail.

In addition, all will pay fines of at least \$125, he said.

Justice Hunsaker said he got the idea after realizing that jail sentences were not reducing drunken driving and were working a hardship on wives and children.

"We want something that will keep these people from getting behind the wheel of an automobile," he added, "and maybe 10 Sundays in church will do it."

The judge said convicted defendants could attend any church they wanted. Justice Hunsaker is a Mormon.

His new ruling was praised by Earl S. Fox, pastor of the Mesa First Presbyterian Church and president of the Mesa Ministerial Association. Mr. Fox said:

"While we don't want to put forward the idea that going to church is punishment, I feel that attendance at church for 10 Sundays is bound to do some good. You can't get that close to God without receiving some benefits from the association."

## Lipphard, Baptist Editor, to Retire

Dr. William B. Lipphard will retire on December 31 as editor of *Missions Magazine*, monthly publication of the American Baptist Convention.

Dr. John C. Slemp, present associate editor, will succeed to the editorial post Dr. Lipphard has held for the past 20 years. Dr. Slemp formerly was editor of *Uniform Sunday School Lessons* for the American Baptist Publication Society in Philadelphia, and prior to that was editor of *The Biblical Recorder* of Raleigh, N. C.

# A Smile or Two

Willie's mother, a great believer in the "be-a-little-gentleman-and-don't-fight" method of raising her child, was unsuccessfully trying to instill this noble outlook into her pugnacious young son.

"Willie, when that naughty boy threw stones at you, why didn't you come and tell me instead of throwing them back at him?"

"What good would that do?" snorted Willie. "You can't hit the side of a barn."

"Dad, why does the law limit a man to only one wife?"

"My son, when you are older you will realize the law protects those who are incapable of protecting themselves."

You can tell a college man's status, before and after graduation, by the way he signs his name. For instance:

Freshman: Bill Smith.

Sophomore: William Smith.

Junior: W. Algernon Smith.

Senior: William A. Smith.

Graduate: W. A. Smith.

Job Hunter: Smith.

"I wouldn't worry so much about that dame if I were you," the man consoled his friend. "Remember when a woman says 'No' she means 'Maybe.' And if she says 'Maybe' she means 'Yes.'"

"I know," replied the other, "but what does she mean when she just says 'Foocy'?"

-Quote

A Westchester lady picked up her phone and asked for NEpperhan 0428.

"NEpperhan is obsolete," the operator informed her.

The lady took it quite calmly. "Oh, very well," she said, "give me OBsolete 0428."

-Quote

Phyllis Robson, editor of the *English Dog World*, relates that at a polling booth during a recent election a lady was seen going to vote with her dog. A man nearby said to her: "I see you are going to exercise your franchise."

"This isn't a franchise," she retorted angrily, "it is a Welsh Corgi."

Dick, aged three, had an aversion for soap and water. One day his mother was trying to reason with him. "Surely you want to be a clean little boy, don't you?" she said.

"Yes," Dick agreed tearfully, "but can't you just dust me?"

In Milwaukee a man spotted a young woman futilely backing in and out of a tiny parking space. Ten minutes later, thanks to his directions, the car was neatly parked in the space.

"Thank you very much, sir," the woman said. "This is very nice, but I was trying to get out!"

-Quote

A teacher, returning to the States after a vacation trip to Europe, was asked whether she had seen much poverty in England.

"Yes," she answered. Turning her empty purse upside down, she added with some feeling, "and I brought some of it home with me."

-Quote

## News From Baptist Press

### New Music Head



W. HINES SIMS

The Baptist Sunday School Board has elected another Louisianian to be head of the department of Church Music. He is Dr. W. Hines Sims. Born in Urania, Louisiana, Sims spent most of his childhood in Texas. He received his B. A. degree from Hardin-Simmons University, A.B. in music from Centenary College, M.A. from Peabody College, and a D.R. Music from Hardin-Simmons.

He entered full time religious work in 1943. From 1935 he taught public school music in Shreveport, where his choral groups received national acclaim. He was director of music at the Queensborough Church, Shreveport, 1943-45, and First Baptist Church, Nashville, 1945-46, when he was elected associate secretary to the late Dr. B. B. McKinney.

Dr. Sims is married to Annie Brown of Shreveport. They have three children, Jean, Carole, and Betty.

### Ernest O. Sellers Dies in Louisiana

Another great singer is dead. Ernest O. Sellers, composer of "Wonderful Jesus" and "Thy Word Have I Hid In My Heart" and many other songs, died in New Orleans October 19. For many years he was head of the Music Department of New Orleans Seminary. The versatile man devoted much time to writing for state and secular papers.

### Write Directly to Hotels for SBC Reservation

Better hurry! Hotel rooms for the Southern Baptist Convention, next May 6-10, are rapidly being reserved, according to Tom Shumate, the hotel committee chairman. If you want one of those remaining, write directly to the hotel of your choice stating your needs. Write now! This afternoon may be too late.

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### Sunday School Enrolment Doubles in West Cuba

The West Cuban Baptist Convention has reported an increase in Sunday School enrolment from 7,800 in 1947 to 15,417 in 1951. The Convention now has 72 churches, 339 Sunday Schools, and 6,600 church members. Dr. Jose Sanchez is the Director of Religious education for the Convention.

### Baptist Sunday School Board's Business Division Reorganized

Expanded activities of the Baptist Sunday School Board will result in extensive reorganization of the Division of Business Administration.

The charges are already in effect, according to Dr. T. L. Holcomb, executive secretary-treasurer, and Harold E. Ingraham, business manager, who announced the changes.

Building facilities of the Board are being increased to handle the expansion, and the new office building at Ninth and Commerce in Nashville will be ready for occupancy late this year.

Principal change in the reorganization will be the creation of four new departments within the business administration division to handle expanding business of the Board.

1. A new Book Stores Department to have direct supervision of the administrative and promotional work of the Board's 43 retail book stores located throughout the Southern Baptist Convention territory.

2. An Advertising Department to serve as advertising agency for all phases of the Sunday School Board work.

3. A Merchandising Department, charged with responsibility for purchasing, warehousing, and wholesale selling.

4. A Personnel Department which is already in operation.

These changes affect the work of the present Sales and Advertising Department, organized in 1933 with George W. Card in charge, and the Order Department, which has been in existence since the organization of the Sunday School Board in 1891.

As reorganized, the Business Administration Division will include the following departments: (1) Accounting, R. L. Middleton, director; (2) Advertising, W. D. Kendall, director; (3) Book Stores, John H. Williams, director; (4) Maintenance, William Donnell, superintendents; (5) Merchandising, Keith C. Von Hagen, director; (7) Production, Noble Van Ness, director; (8) Shipping, Chester R. Ellis, general foreman.

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### Southeastern Seminary Receives Valuable Books for Library

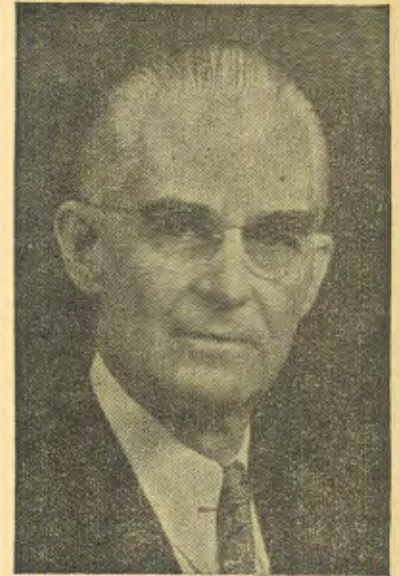
Southeastern Baptist Seminary has just received the William Hersey Davis collection of works centering on the New Testament. The gift was made by Dr. Davis' widow and son, Mrs. William Hersey Davis and Dr. William H. Davis Jr., both of Elizabeth City, North Carolina.

From 1920 until his death in 1950, Dr. Davis was Professor of New Testament Interpretation at Southern Seminary in Louisville, Kentucky. He was the leading New Testament scholar among Southern Baptists at the time of his death. Many of Southeastern Seminary's faculty members, including President Snyder L. Stealey and Professor Edward A. McDowell, studied under Dr. Davis at Southern, the mother seminary among Southern Baptists.

The Davis collection of approximately 1,000 volumes is one of the outstanding collections in the South, and gives Southeastern an extraordinary start in its building of a strong seminary library.

Dr. Davis not only acquired many volumes himself, but received choice books from the library of Dr. A. T. Robertson, eminent scholar and author preceding Dr. Davis in the chair of New Testament at Southern Seminary.

### Card Takes Job as Special Sales Analyst



GEORGE W. CARD

George W. Card is closing a period of long and distinguished service as head of the Sales and Advertising Department of the Sunday School Board. He has been in charge of advertising for 28 years and sales for nearly 20 years. Because of the great expansion of his department the two phases are being separated with advertising to be headed by W. D. Kendall, and sales to be divided between a new book store department, headed by John H. Williams, and merchandising, headed by Keith Von Hagen.

Card has accepted a special assignment for the Board to do research in sales and advertising with responsibility to develop a program of mail-order promotion and to make studies to determine means by which the Board can best serve Southern Baptist churches. He came to the Board in 1924, reorganized the Advertising Department, and has been manager of sales and advertising since 1933. During the time he has developed and planned distribution of sales promotional literature and catalogs for the Board's chain of Baptist Stores, annual sales have increased from \$341,000 to \$6,830,409.

T. L. Holcomb, executive secretary-treasurer, Baptist Sunday School Board, says, concerning Mr. Card, "His contribution to all phases of the Sunday School Board work, and particularly through the Baptist Book Stores, is quite beyond estimate."

Dr. Robertson in turn had received the library of Dr. John A. Broadus, second president of Southern Seminary and its first professor of New Testament.

Many of the books came also from Dr. E. Y. Mullins, Professor of Theology, who was fourth president of Southern, and president of the Baptist World Alliance.

Many of the books bear signatures of these famous men. Notable in the collection are Tischendorf's Critical New Testament, the three-volume German edition of Keim's Life of Jesus, a Sanskrit reader, and a German edition of Karl Brugmann's Grammar of New Testament Greek. Other grammars of New Testament Greek include those by Jannaris, Winer, one by Buttman which is a century old, and a German translation of Dr. Robertson's short grammar published in 1911, and a revision of the Robertson short grammar on the first century papyrus. Also in the collection are many English Books now out of print.



## What About The New "Revised Standard Version" Of The Bible?

Many sincere evangelistic Christians are asking honest questions about a new version of the Scriptures recently published, known as the "Revised Standard Version" of the Bible. To answer these questions *The Sunday School Times of Philadelphia*, one of the oldest and most trusted Christian periodicals in America, has called upon two well-known and competent evangelical scholars to review in its columns this new "Revised Standard Version" of the Bible.

G. Douglas Young, Ph. D. professor of Semitic Languages, Literature, and History, Shelton College, New York, who received his Ph. D. degree from Dropsie College for Hebrew and Cognate Learning, Philadelphia, and who has written a Hebrew grammar, and is an authority on Hebrew poetry, will review the Old Testament portion of this new version in *The Sunday School Times* of October 25; James Oliver Buswell, Jr., Ph. D., D.D., LL.D., president and professor of Philosophy and Theology at Shelton College, New York, will review the New Testament portion in the issue of November 1.

Regarding the avowed Liberal theological viewpoint of all of the translators, Dr. Young will say, in part:

"It should be obvious that one's theology must inevitably, and does, affect one's translations at points. We should not forget the selection of 'young woman' for 'virgin' in Isaiah 7:14, which has been highly publicized elsewhere. The word 'aimah' (young woman of marriageable age) is not found in any context where the person referred to can be shown definitely not to have been a virgin. There is no valid reason for assuming that the word 'almah' could not have meant 'virgin.'"

Of the importance of indicating additions and changes that the translators have made in the text, Dr. Young has this to say:

"The translators of any language know that no two languages can be matched perfectly in their manner of expression. Additions of participles or parts of the verb to be are especially necessary in the rendering of Hebrew into English. The Translators of the Revised Standard Version do not indicate where they have done this, as did the translators of the King James Version by their use of italics. Only after an exhaustive and minute comparison to the Hebrew text with the text of the Revised Standard Version translation could one know the number of the cases where such additions were made."

Among a number of changes that are weak or contrary to the fundamentals of the Christian faith, Dr. Buswell calls attention to the following:

"The change from 'propitiation' (an objective provision for pity) to 'expiration' (a good will offering, not necessarily an objective basis of justification) is . . . entirely unwarranted and contrary to sound lexicography. True, the difference between the two words is unknown to the ordinary reader. 'Expiration' is not false but it is less than the great truth set forth in the original. Paul's word, and Paul's doctrine in the immediate context, proclaimed an objective provision for the pity of God, 'in order that he might be just and the justifier of the one who believes in Jesus' Rom. 3:26."

Commenting on the claim implied in the title of this new version, Dr. Buswell says:

"No human authority authorizes the Bible. No translation is a standard. Fundamentalists universally hold that the Bible is 'inerrant in the original writings,' and canonicity is God's own authorization."

"True, the King James Version has been called the 'Authorized Version,' doubtless because the title page carried the words, 'Appointed to be read in Churches,' and because King James I, head of the State Church, appointed the translators. Discriminating Protestants dislike the designation 'Authorized,' and prefer to call it 'The King James Version,' or simply 'the version of 1611.'"

## Closing A Speech

By LEON MACON

All things within the realm of time must come to an end. We have listened to many messages brought by able men, and then be shocked into a consciousness of the time element by references to the close of the speech. We have so often heard people say, "With this I close," and then speak as long as they had previously to the point when the time element was mentioned.

So often people remind people of time at the very beginning of their speeches. We listened recently to such a speech where the orator started his message off with, "I am not going to speak long." Well, he did exactly the reverse to what he said he was. He spoke twice as long as he had reminded the people he was going to speak. We sat there with the time element haranguing our minds so we could not listen to what he said for listening to see if he was going to make a short speech.

It is bad psychology to call attention to time in a message. A well prepared and delivered speech lifts people out of the element of time. We have listened to speeches an hour long which seemed to be only about 20 minutes. If these good speakers had reminded us of the fact that they are going to say this and close, or was not going to speak very long, we would have been so conscious of time that we could not have been lifted out of it by the speech. About the worst psychology a man can use in closing his speech is to call attention to it, or that he is going to make one more remark and close. Hearers know that a speech is going to end sometime and it is better to keep the people's mind off of time than to make it pronounced by referring to it.

—The Alabama Baptist

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## New Pay-As-You-Go Plan For Church Furniture

A new history making time payment plan is announced by National Church Goods Supply Co., 821 Arch St., Philadelphia. Under the plan, churches can buy pews or pulpit furniture out-of-income and divide payments into 12 or 18 equal monthly amounts. Complete details are outlined in a catalog National will supply on request.

Council on Education and Professional Guidance of the American Optometric Association.

Council on Education of the American Veterinary Medical Association.

Council on Education of the National Association of Chiropractors.

Council on Medical Education and Hospitals of the American Medical Association.

Engineers Council for Professional Development.

National Architectural Accrediting Board.

National Association of Schools of Music.

National Nursing Accrediting Service of the Division of Nursing Education of the National League for Nursing.

Society of American Foresters.

It should be noted that the standards of these accrediting agencies are not uniform, so that not all of these accrediting agencies recognize each other. However when Baptist students go to non-Baptist schools, they should certainly demand membership in one of these accrediting agencies as a minimum standard for the institution.

## "Shortchange" Education

By DUKE MCCALL

A number of non-Baptist colleges of questionable academic standing bid for Southern Baptist students. They nearly always claim to be accredited. When asked, "Accredited by whom?" the president of one such institution is reported to have answered irreverently, "By God."

In order for Baptist parents and prospective students to have some means of judging the academic quality of these non-denominational institutions, they should insist on information as to what nationally recognized accrediting agency or association lists the college.

Public Law 550, 82nd Congress, requires the United States Commissioner of Education to publish a list of nationally recognized accrediting agencies and associations which he determines to be reliable authority as to the quality of training offered by an educational institution. Commissioner Earl J. McGrath has issued the following provisional list of accrediting agencies:

### Regional Accrediting Associations

Middle States Association of Colleges and Secondary Schools.

New England Association of Colleges and Secondary Schools.

North Central Association of Colleges and Secondary Schools.

Northwest Association of Secondary and Higher Schools.

Southern Association of Colleges and Secondary Schools.

Western College Association.

### National Professional Accrediting Agencies and Associations

Accrediting Association of Bible Institutes and Bible Colleges.

American Association of Colleges for Teacher Education.

American Association of Collegiate Schools of Business.

American Association of Theological Schools.

American Bar Association.

American Council on Education for Journalism.

American Council on Pharmaceutical Education.

American Osteopathic Association.

American Public Health Association.

Board of Education for Librarianship of the American Library Association.

Commission on Accreditation of the Council on Social Work Education.

Committee on Professional Training of the American Chemical Society.

Council on Dental Education of the American Dental Association.

## Sunday School Department

DR. EDGAR WILLIAMSON, Secretary

### VACATION BIBLE SCHOOLS ON THE MARCH

In 1951 there were 489 known schools in Arkansas with 359 reported, and 130 not reported. In contrast this year, with fifteen associations not yet complete, there are 530 known schools with 427 officially reported, and 103 unreported. There is a possibility of 600 known schools this year.

The following associations met their goals for Vacation Bible schools: Bartholomew, Newton County, and Red River.

Those exceeding their goals were: Benton County with 18 schools; Centennial with 9; Conway-Perry with 13; Hope with 32; Mount Zion with 22; Ouachita with 16; Rocky Bayou with 6; Washington-Madison with 23; White River, 9, and Woodruff County, 11 schools.

Congratulations to you for providing and encouraging Vacation Bible Schools in your association. May we have a complete record of Vacation Bible schools in your association by return mail?

### STATE VACATION BIBLE SCHOOL CLINIC

February 2-3, 1953

First Baptist Church, Little Rock

### PULASKI COUNTY LEADS IN TRAINING AWARDS 1951-1952

According to the Sunday School Board's Annual Report on Sunday School training awards for 1951-1952, Pulaski County association led the state with a total of 1,759 awards issued.

The first full week in January, 1953, January 5-9, will be observed throughout the Southern Baptist Convention as **January Bible Study Week**. In addition to the large number of churches that will promote and co-operate in this special week of Bible Study in Arkansas, several Central Training Schools promoted through the Associational Sunday School organizations will be conducted. Now is the time to make your plans for this special January emphasis — **JANUARY BIBLE STUDY WEEK**.

### SUNDAY SCHOOL DOUBLES IN ONE YEAR

Mount Olive Church, Crossett, R. O. Ekrut, pastor, reports real progress during the current year, through the Sunday School—attendance has almost doubled. On October 26, a total of 205 were present; a year ago, the attendance was 128. We congratulate

## Training Union Department

RALPH W. DAVIS, Secretary

### New Book—Of Information And Inspiration

"Learn From Me" is the new book of twelve sermons and the twelve monthly Training Union themes for 1953, compiled by Dr. J. E. Lambdin. These themes present twelve eternal verities of our faith and are written by twelve of the outstanding preachers of the Southern Baptist Convention.

Purpose of this book is to provide:

- (1) Rich treasure for "M" Night speakers on December 8.
- (2) Excellent resource material for pastors who preach once a month on the Training Union theme of the month.
- (3) Special interest to program committees as they plan and study means for making the program more worthwhile.
- (4) Valuable storehouse of information for Training Union directors and leaders.
- (5) Source of inspiration for assembly programs and associational meetings. Order your copy of "Learn From Me" from the Baptist Book Store (\$1.75).

Juniors and Intermediates will not be given Training Union credit on the Sunday School book taught in Bible week in January. Pastors are urged to offer graded Training Union study courses for the Juniors and Intermediates in that week. Mr. Barnett of the Sunday School Department of the Sunday School Board will co-operate on that.

this good pastor and the fine corps of workers who have made this advance possible in the Lord's work at Mount Olive.

### EARNINGS OPPORTUNITY

Ministers, Sunday school superintendents, teachers, and other Christian workers are discovering a new and vital ministry as our representatives. Many have doubled their income. You too can find joy and prosperity right in your own community or enjoy travel. Don't miss this challenge of a lifetime! Others making up to \$6,000 or more annually. Write for "Opportunity Plus."

John Rudin & Company, Inc.  
1018 S. Wabash, Dept. C50, Chicago 5, Ill.

"M" Night is just around the corner. Where will the meeting be held on December 8 in your association? What is the goal for your Training Union? Will every Training Union director and every pastor in your association be present? Will the attendance exceed the attendance last year? Will the film strip, "Learn From Me" be shown?

**Note**—Below is the new wording for the requirement on those making 70 per cent or above to be inserted in all union Standards as they are reprinted, and to guide now in the interpretation of that point.

### IV. ACHIEVEMENT

1. The union shall encourage every member to make a high grade on the Eight Point Record System.
2. The weekly average number of members making 70 per cent or above\* shall be at least two-thirds of the weekly average enrollment.

\*Add the weekly totals of members making 70 per cent or above and divide the sum by the number of Sundays in the quarter. †Add the weekly enrolments and divide the sum by the number of Sundays in the quarter.

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If you want to be needy . . .  
HOARD.  
If you want to be poor . . .  
GRASP.  
If you want abundance . . .  
SCATTER.  
If you want to be rich . . .  
GIVE.

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Applications for the second semester which begins January 24, 1953 now being accepted

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BOONEVILLE, ARKANSAS



# 1953 Missionary Appointments Be Held To Maintenance Level Of 40?

Southern Baptist Foreign Mission Board, in its annual fall meeting, October 15, recognized a problem of crucial importance in the 1953 foreign missions budget and adopted the following recommendation of its executive staff:

"We recommend that the appointment of missionaries in 1953 be limited to a maintenance level of 40, unless the Foreign Mission Board is convinced that the prospect of recurring income warrants the Board in authorizing a larger number at a later date."

## What Has Been Done With the Money Contributed to the Advance Program?

It has been used for missionary advance in two directions:

1. Our missionary staff has been enlarged by the appointment of 400 missionaries in

the last 5 years.

2. Missionaries of the Foreign Mission Board have been sent into 15 new areas in the last five years. This has meant increased appropriations for field operations, buildings, housing, and equipment, as well as missionary support.

## Is 40 a Reasonable Estimate Of Replacements Required?

The Board has appointed about 400 missionaries in the last 5 years—an average of 80 missionaries a year. About 35 per year have replaced missionaries whose service was cut short by resignation, illness, retirement, or death.

Forty replacements for 1953 (between 4 and 5 per 100 missionaries) is a reasonable estimate because a larger staff requires more replacements.

## Why Do Missionary Appointments Create Recurring Financial Obligations?

The reason: Missionaries are appointed for lifetime service. A missionary appointed this year must be supported next year, and every year thereafter, as long as he remains a missionary. Fifty or 60 new missionaries appointed this year (in addition to replacements made necessary by resignation, illness, retirement and death) require an increase in next year's budget of from \$400,000 to \$500,000 for personal support and field operations.

If the Board's recurring income does not warrant an increase in the size of its missionary staff, the Board will be forced to limit appointments to a maintenance level of 40.

## The Church's One Foundation

By VICTOR H. COFFMAN, SR.

*Sermon Delivered at Concord Association*

*Annual Meeting, Lavaca, October 9*

"Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11).

The apostle was writing to the Christian Jews at Corinth. Their city was next to Athens in its beauty and art; noted for its carved statues, beautiful structures and buildings; but it was a city of pagan gods. The citizens lived in hovels, their gods lived in marble palaces.

This epistle was written shortly after the great fires in Athens. The common buildings fell, those with good foundations stood.

There are many ravines and valleys in the country round about. Some pitched their tents upon the sands, other upon the rocks. Sudden rains and storms often came during the night, and oftentimes floods; the foundation counted for much. Security was and is the one thought of the hour.

### Christ Is the Cornerstone

In Acts 4, Peter proclaimed Him as the cornerstone rejected by the builders. The builders could not, because of their blindness, realize the value and use of this rejected stone. The builders of society have rejected Him; and the world of commerce, of education, of home life, and of national life have likewise rejected Him. We are paying the price for the rejection of this cornerstone; paying the price in wars, crime waves, broken homes, shattered lives. He is the keystone without which no arch is complete, the only keystone of the arch of happiness and security by which the world can be safe. Any substitute is the folly of follies and results in the ruins of time. By Him and by Him alone can the world be made safe. No building is stronger, no life greater than its foundation, the cornerstone of its hope.

We want security for our children, our business, our jobs, our old age, our nation, our religion, our civilization, and our church. Upon whom and what shall we build our faith? Building is important, but our foundation much more so. Is there more than one foundation? Let Paul answer: "Other foundation can no man lay than that is laid, which is Jesus Christ."

"Christ spoke to Peter concerning Him-

self, "Upon this rock (foundation) I will build my church." All our faith must be in Him, "Without faith it is impossible to please God." We must have faith in His shed blood as our atonement, faith in His broken body as our offering for sin, faith in His death, burial, and resurrection, guaranteeing our salvation and eternal hope, faith in his mediatorial intercession, faith in His power over all things, faith in His conquering return and our passage through the dark valley.

No organization, nation, community, or individual is any greater than its ideals and standards. "What think ye of Christ?" Only things founded on Christ or patterned after Him can stand. He is "the same yesterday, today and forever." To try to mix any other foundation with this one is but to destroy. The hope of our salvation is built upon him, for there is none other name. The way of the cross leads home; there is no other way. He is our refuge and rock. He is not only the author but the finisher of our faith.

### Hope of Civilization

Will our civilization last? Is our hope in leagues, organizations, armies, guns, or navies? Rome tried this. Is it upon architecture, education, or culture? Greece tried this.

Napoleon once said: "Alexander, Caesar, Charlemaine, and myself founded great empires upon our genius and force. Jesus built his empire upon love. Millions would die for Him, but not one would die for us."

Lloyd George said, "Christ or chaos." George Bernard Shaw: "I see no way out but by Christ."

The future of the church is like its past, dependent only upon its founder. Who can describe the mystic, marvelous greatness of this one and only foundation, Jesus Christ? Who could paint an opal with its blending of color, or a diamond with its flashes, or the reality of the sparking sun, or the unfolding beauty of the lily, the hallowed glory of the break of day? We could just as well describe the greatness of Christ.

No wonder they asked: "Who is this?" Some tried to answer: To the astronomer,

He was the sun of righteousness and the bright and morning star; to the baker, the living bread; to the builder, the sure foundation; to the carpenter, the door; to the doctor, the great physician; to the educator, the great teacher; to the florist, he was the rose of Sharon and the lily of the valley; to the geologist, the rock of ages; to the courts he was the righteous judge; to the jury, the faithful witness; to the lawyer, the advocate and counselor; to the philosopher, the wisdom of God; to the sculptor, the living stone; to the statesman, the desire of all nations; to the devil, he was the destroyer; to Judas, he was the innocent one; to Pilate he was without sin; to John he was the Lamb of God; to the sinner, he was the only hope; to the Christian, the ever living Saviour.

### He Is Alpha and Omega

#### The First and Last

Again we ask, "Who is this Christ?" The Father said He was the maker of heaven and earth. To God he was the fulness of the revelation of Himself, the only begotten Son, born of a virgin, the one appointed Saviour of the world. He is the miracle of the ages, the critics' problem, the theologians' archive, and Christianity's one essential. He is the one standard of measure and the test of character. He was hungry, yet the bread of life; thirsty, yet the water of life; weary and worn, but the world's only rest; defeated, yet the imperial conqueror; the lion of the tribe of Judah, yet a lamb led to his slaughter. He was the light of the world which hung in darkness; his name blossoms like a rose and echoes around the world. He was hated and despised, yet the world's only source of happiness, the solvent of all the world's perverse conditions. Never a man spoke like him. The wise men marvelled and were confounded by Him.

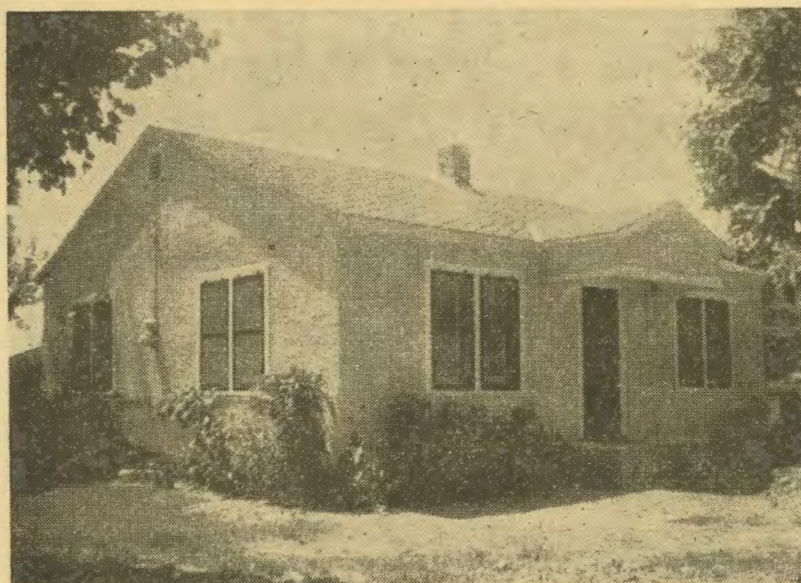
As the Son of God he is the light of the world. No Columbus, no new world; no Washington, no Valley Forge; no Christ, no resurrection. He is the beginning and ending of all. He is the one pattern for the preacher. Christ has said, "Follow me and I will make you fishers of men."

The Christian's hope of sanctification is the promise of His word. "He that hath begun a good work in you will perfect it unto that day." He is the object of the Bible's revelation, from Genesis through Revelation. He is the gospel that ever liveth. As he hath said, "My word shall never pass away." He is the head of the church, the church's one foundation.

# Department of Missions

C. W. CALDWELL, Superintendent

## Churches Become Self Supporting



Pastor's Home, First Church, Gassville

Financial aid is given to approximately fifty churches on pastors' salaries each year. The purpose of such aid is to make it possible for the church to have a resident pastor to lead the church in an aggressive program. It is expected, of course, that a church with a pastor on the field, within a few years, will become self-supporting. We have just received two letters from churches which have been receiving aid on pastors' salaries, indicating that they will not need further financial help.

One church is New Harmony, near Manila. This work was started a few years ago under the sponsorship of First Church, Manila. For the last three years the Department of Missions has helped pay the pastor's salary. We quote from a letter just received:

"On behalf of the New Harmony Church, we would like to thank you and the Missions Committee of our Convention for the help given us during the last three years. The help you have

given has been an inspiration to carry on.

"After receiving your letter, I presented the matter to the church and they have voted to try to carry on without any help after December 31, 1952. Again we say, thank you, and ask that you remember us in your prayers."

Another church which has been helped through mission funds on pastor's salary is Gassville Church in White River Association. We give below a letter received from Pastor Hopper. This church has made great progress under his leadership and is now self-supporting:

"I am happy to report to the Mission Department the progress of First Church, Gassville. During the past year and a half there have been 31 additions by baptism, 13 by letter, and 2 young men surrendered to the ministry,

and one young lady surrendered as a missionary. The church has built a pastor's home and repaired church property and installed gas heating system at a cost of some \$6,000.

"The church is going forward with a full time program with a desire to help some other church the coming year just as we have been helped through the Mission Department these past months."

### ONE HUNDRED NINETY-FIVE MEXICANS CONVERTED

David Cantu, Spanish speaking preacher from Texas, who was employed by the Department of Missions to conduct special services for the Mexican cotton pickers, reports 195 professions of faith during his four week's work in Arkansas. At Wilson there were 36 conversions; at Tyrnza, 106; and at Lepanto, 53. Seven hundred gospels in Spanish language were given away and over 5,000 tracts.

This is the first year that any definite mission work has been done among the Mexican cotton pickers. A year ago several pastors saw an opportunity of service along this line and made inquiry about some Spanish speaking preacher to conduct services for the Mexicans. It was too late to secure anyone, but plans were set up and money budgeted for this type of work in 1952. We contacted L. D. Wood, Superintendent of Spanish speaking mission work in Texas, asking his help in securing an evangelist. We hoped to secure several men but

could only get the services of one.

Mr. Cantu is the pastor of a Spanish speaking church in Raymondville, Texas. He gave four weeks of service in the above mentioned places. He states that he was well received by the Mexicans and greatly appreciated the work of D. B. Bledsoe, Wilson; W. M. Pratt, Tyrnza; and Leslie Rlherd, Lepanto; whose churches sponsored the meetings. He also states that the Mexicans who were saved promised to read the Bible, the religious tracts, and study Baptist doctrines with the view of going into a church. This small mission project may be far reaching in its results. Baptist churches may spring up in old Mexico as a result of these services. We hope to do far more along this line next year.

—000—

Let none hear you idly saying  
There is nothing I can do,  
For the souls of men are dying  
and

The Master calls for you.  
Take the task He gives you gladly  
Let His work your pleasure be  
Answer quickly while He calleth  
Here am I, Send me! Send me!

—Copied

—000—

An Oklahoma pastor says:  
Every member of our church  
tithes. Twelve hundred of them  
bring the tithe. From the other  
thousand God has to collect it."

—000—

A man can be rather accurately measured by the size of the thing that makes him angry.

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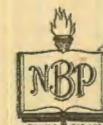
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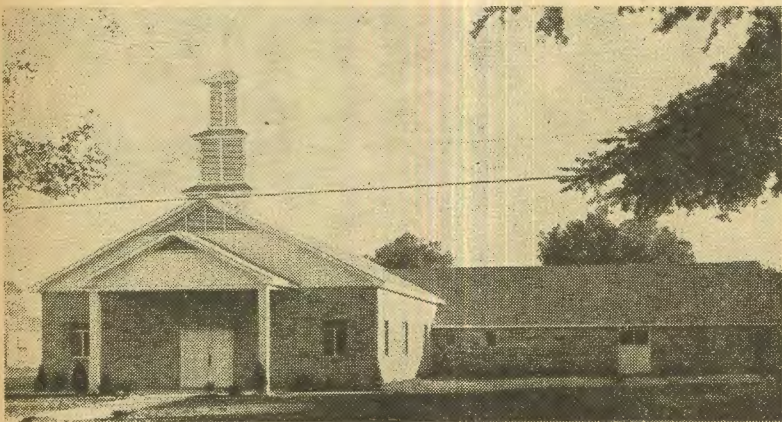


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## Immanuel, Warren, Enters New Building



Sunday, October 26, marked the climax of a building program by the Immanuel Church of Warren as the worship services of the day were held in the new auditorium. The services of the day were in charge of Pastor Quincy Mathis who delivered the sermon at the morning hour of worship. Pastor Theo T. James of First Church, McGehee, was guest preacher for the opening day sermon on Sunday afternoon.

Sunday evening service was featured by the observance of both the ordinance of baptism, when fifteen were buried in the

baptismal waters, and the observance of the Lord's Supper.

Immanuel Church was started as a mission by First Church, Warren, in 1938. The mission was organized into a church in 1940. The current year has witnessed 90 additions to the church membership which now numbers 327.

—000—

Nobody knows what a boy is worth,  
And the world must wait to see,  
For every man in an honored place  
Is a boy that used to be.

—Margaret Isabel

—000—

The length of a prayer is no indication of its sincerity.

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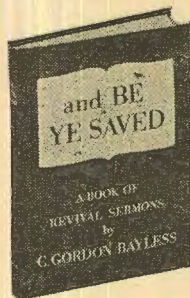
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## American Bible Society Offers Free Material For Worldwide Bible Reading

Worldwide Bible Reading book-marks, listing passages suggested for each day from Thanksgiving to Christmas; an attractive poster in color; and other special materials for the churches, are available from the American Bible Society without charge. Samples have been mailed to pastors; supplies are sent to them in quantities they request.

Individuals and organizations within the churches are requested to ask their pastors for the supplies they will need. If samples failed to reach the pastor, materials can be secured by writing to Worldwide Bible Reading, American Bible Society, 450 Park Ave., New York 22, N. Y.

"The Word of Life" is the theme of the 1952 Worldwide Bible Reading, Thanksgiving to Christmas, and Universal Bible Sunday (second Sunday in December) which are sponsored annually by the American Bible Society.

In other nations the Worldwide Bible Reading program is sponsored by the various foreign agencies of the American Bible Society and by the other Bible Societies of the world. To all of these the American Bible Society furnishes without charge posters, bookmarks and other materials used in the Worldwide Bible Reading observance. Last year 38 countries participated and more than 14 million bookmarks listing the Bible passages for daily reading were distributed.

Increasing requests for materials each year, from pastors and other church leaders, indicate that the Worldwide Bible Reading program is serving the two-fold purpose for which it was planned: (1) To enlist many new people in Bible reading. (2) To emphasize daily reading and give an opportunity to enroll new persons in the year-round programs of daily Bible reading sponsored by the various church organizations.

## Atlantans Call Church Community Top Asset

By Religious News Service

A man-on-the-street poll conducted by an Atlanta newspaper on the subject "What's Your Community's Top Asset?" brought an almost 100 per cent response that the church was the top asset.

The poll was conducted by Orville Gaines, reporter for *The Atlanta Journal*, among persons chosen at random in the downtown section of the city.

Replies, as printed in *The Atlanta Journal*, were as follows:

Mrs. C. R. Goodlet, housewife: "I consider the church as the most valuable asset in my community. That is where we get our better learning. In other words, everything good is found at church."

Miss Ruby Helton, mail clerk: "Have faith in God, and everything will work out. My church is the most valuable asset in my

neighborhood. Yes, everything is based on God. Have faith—that's the only way to live this life."

A. M. Jones, druggist: "The church is the foundation of civilization. Everything stems from the church. The second most valuable asset? The home, of course, But I don't think we should ever forget that the church is first."

Charles H. Edwards, attorney: "The churches and the homes are the foundation, not only in my community, but in every community throughout the country. The two work together in training the children, our citizens of tomorrow."

Robert J. Oliver, telephone company employee: "The most valuable asset? My church. It stands for the better things of life. That is the reason why I don't think there's anything more valuable than my church."

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# THIS IS HOW IT SEEMS

## In Our Library at Southern Seminary



Southern Seminary has been adding books to its library for 93 years, and we are running out of places to put them.

Our library has a rated stack capacity of 150,000 volumes, and we now have approximately 125,000 volumes on the shelves—about equally divided between books and bound periodicals. We should have about 40,000 more books in our library to keep Southern Seminary in line scholastically with other leading theological schools in the world. Our expanded program in music and religious education also creates a need for much additional library material.

Twenty-eight years ago when the library was built as a part of Norton Hall, no provision, of course, was made for Visual Aid, which is now an essential department of every large modern library. Space is badly needed for micro-film storage and viewing, and for disk records, tape recordings, slides, etc., and for hearing, viewing and showing these materials. Additional space is also needed for cataloging and for the repair and binding of books and periodicals.

Our Reading Room should seat about a third of our enrollment or at least 300 students, but it now can accommodate a maximum of only 120 persons at one time. To make matters worse, the entire space in Norton Hall devoted to the Library is sorely needed for additional class rooms and faculty offices.

There is one clear solution to this problem: *A large, new, separate building is needed immediately to house the Library of Southern Seminary.*

We sincerely hope all Southern Baptists will seriously ponder these facts about their Seminary and its needs.

### *We Are Counting on the Cooperative Program!*

Do you want the greatest theological library among Southern Baptists to stop growing? Then you will agree that we must turn our present library wing into classrooms and BUILD A NEW LIBRARY BUILDING!



## Southern Baptist THEOLOGICAL SEMINARY

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Duke K. McCall, *President*

# Baptist Brotherhood of Arkansas

NELSON TULL, Secretary

## Tentative Brotherhood Night Program

Immanuel Baptist Church, Little Rock

Monday Evening, November 17, 1952

7:00	The Best in Piano Playing	Edward Harris
7:15	"On Jordan's Stormy Banks," We Stand and Sing Together	Fred Becker
7:28	Then We Pray	B. L. Bridges
7:30	Four Boys from Ouachita	Quartet
7:35	Devotion	Othar Smith
7:40	Preachers Also Can Sing	Quartet
7:45	A Pilot Has a Testimony	Donald Orr
8:05	Those Four Boys, again	Ouachita Quartet
8:10	"Those Boys Will Soon Be Men"	
	—Awards for Achievement	J. D. Wagnon
8:25	Forecasts	Harold Anderson
8:30	Offering	
	At the Piano	Edward Harris
8:35	We Stand and Sing	Everybody
	Message: "For Such a Time as This"	Dr. Ramsey Pollard
9:15	"God Be With You"	Everybody

# Church Music Department

MRS. B. W. NININGER, Director

## Attention—Organists And Pianists

You may have, upon request from this office, a valuable manual on "Preparing to Accompany." This fine article was written for you by special arrangement with an outstanding church organist, one who is vitally interested in helping young musicians do a better job of hymn accompaniment.

The accompanist plays an important role in the success of a good church music program. Too often, his contribution is ignored by those in charge of the services, unless it is done badly. Good accompaniment makes possible good singing and it is high time to emphasize the need of proper preparation for this field of service.

Talented young pianists need to be encouraged to enter the realm of church music. Up to this time, they have been unwilling to do so, for they have observed the lack of appreciation on the part of the congregation generally for their labors. Many times failure to commend the accompanist for a fine job brings heartbreak which tends to cause him to put aside every thought of studying further this phase of music.

Revival meetings come and go and visiting song leaders receive extravagant words of praise for their efforts, to say nothing of a

generous love gift. Frequently, the accompanist, who has played for every service and for all the solos making endless rehearsals, receives no love gift and not even a word of appreciation. This situation ought not to be. Music is a ministry requiring long and expensive training and truly "the laborer is worthy of his hire."

Let's show more interest in the work of the church organist and pianist and those who serve at the instruments in every department. Compliment them when their work is good and encourage them to further study when you sense such need.

Write for the new manual "Prepare to Accompany" to the Church Music Department, 212 Baptist Building, Little Rock.

### COMPLETE FESTIVAL BULLETIN NOW READY

A complete bulletin for Youth and Junior Choir Festivals is now ready for you. It lists the required selections for each age-group and gives all the information you need to prepare for the festivals. Send for your copy at once.

Do you need a Christmas service? If so write your request for one at once.

—000—

### "Through The Church"

"I believe more profoundly in the church every hour that I live. A man can make his testimony go further through the church than through any independent movements. He can make his money go further, his testimony, all his work go further. He can do more constructive work than any other way in the world. That is my deepest conviction. I have watched all kinds of independent movements these forty-two years, and my conviction steadily deepens that a Christian man is doing the wisest thing possible when he links his life with the church . . ."

The Late George W. Truett,  
Biblical Recorder

# To Think Is To Thank

A CHILD CANNOT ALWAYS WAIT  
THEY NEED OUR CARE NOW

## When The People Know:

**THAT**—most support for the Orphanage comes through the Thanksgiving offering;

**THAT**—One Day's Pay can mean so much to so many;

**THAT**—any amount above that which is necessary to operate will go into capital needs;

**THAT**—Two men have offered to give 10 per cent of \$100,000 or \$200,000 if and when raised by Arkansas Baptists for buildings at the Orphanage;

**THAT**—the testimony of the churches who present the Thanksgiving offering get a real blessing out of it and that it does not take away from the local Cooperative Program gifts;

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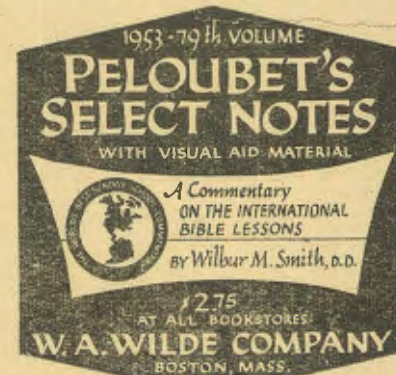
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# The Compassion Of Jesus

By Mrs. HOMER D. MYERS

## COMPASSION ON THE SICK MATTHEW 9:1-8, 20-22, 27-30

Returning to His own country, Jesus was approached by a company of people carrying a man with paralysis. This man was ill, and he was also a sinner. All illness is not because of sin directly, and all healing by the Lord did not indicate such, yet all our illnesses and troubles may be traced to sin as its root or basis, for we read, "By one man sin entered into the world, and death passed upon all men for that all have sinned."

The man with paralysis was an outstanding example of what sin does to people, and the power of sin. Nothing paralyzes so effectively and completely as does sin. The most helpless people we know are those who are caught in the clutches and jaws of sin. Take those, for example, who are paralyzed by the power of alcohol or the drug habit. Many have tried to free themselves from those habits, but are as helpless as the man who had to be carried to Jesus by others. Sin deadens the senses of men and women. It paralyzes the will power. It renders people helpless, and that is why salvation is in the Lord. He must save for He is the only One who has the power over sin that is necessary. Jesus had compassion on the paralytic and healed him—soul and body.

In the same chapter we have the story of the woman who had been ill 12 years; another writer says she had spent all her means on physicians and was none the better. She pressed her way through the crowd to touch the hem of the Master's garment, believing just a touch of the Lord would heal her body. Jesus rewarded her faith with health.

Still further in the lesson, verses 27-30, we find two blind men crying out for help, "Thou Son of David, have mercy on us." Jesus asked them if they believed He could heal them, and they replied, "Yea, Lord." Again, faith was rewarded, their darkness was turned to light.

## COMPASSION ON SINNERS MATT. 9:10-13

"And it came to pass as Jesus sat at meat in the house, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples, 'Why eateth your Master with publicans and sinners?' But Jesus said unto them, 'They that are well need not a physician, but they that are sick. But go and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.'"

The Pharisees were steeped in a formal religion; religion to

## Sunday School Lesson For

November 9, 1952

### Matthew 9

them was for the respectable and elite only. They substituted their material sacrifices and gifts for loving kindness and mercy. Religion was to them an outward show, a set of traditions and conventionalities to be adhered to. Jesus ushered in an entirely new order. He fulfilled the old and gave us the new. He didn't patch up the old garment of Judaism, neither did He put "new wine in old bottles." He told the Pharisees, "Behold I give unto thee a new commandment, that ye love one another." The world needed to learn that God loved everybody; that He was no respecter of persons. It was a new day in Israel when Jesus came ministering to the poor and needy; to the lepers and the unclean; to the sinners and publicans. The Jewish religion did not include such characters. The Pharisees did not know what the Lord meant when He said, "I will have mercy," rather than sacrifice. He did not speak their language when He made religion a matter of LIVING instead of DOING. In Christianity mankind is to be living examples of God's love, rather than a group who "do rituals." Instead of offering a thousand dead oxen as burnt offerings, go learn about love and mercy to your fellowman, "for I am not come to call the righteous but sinners to repentance." Jesus had compassion on lost sinners; to save them was His primary mission to the world.

## COMPASSION ON THE BEREAVED MATT. 9:18-26

Three times during His ministry, Jesus raised the dead. Lazarus had been dead four days before the Lord reached Bethany and restored him to life. In this lesson, Jairus, a ruler of the synagogue, came to Jesus beseeching Him to come to his home and heal his only daughter, who was dying. But before they started, another came to say the girl was dead, "no need now to bother the Master." Isn't it strange how people limit the power of God? If Jesus could heal the dying, why not raise the dead? It takes exactly the same power; the same principle is involved, that of giving life.

The child's father believed that Jesus could give her life if He would only go and lay His hand upon her. His faith was rewarded. His only child was restored to life.

The third occasion was when Jesus met a funeral procession one day, a widow's only son was

to be buried. Jesus had compassion on the lonely widow and raised her son to life. So, we learn there was no phase of life, no time or place, when Jesus was not concerned about the needs of men, as individuals. Whether he is steeped in sin, or is ill; whether anxious about a loved one; whether bereaved because of the death angel; Jesus has compassion on people as individuals, and stands ready to help and comfort when men will invite Him into their hearts and lives and experiences.

## COMPASSION ON A LOST WORLD MATT. 9:38-38

"Jesus went about the cities and villages teaching . . . preaching . . . and healing all manner of sickness . . . But when he saw the multitudes, he was moved with compassion on them, for they fainted, and were scattered abroad, as sheep having no shepherd." They had a spiritual famine. The priesthood and religious leaders were in a bad state of degeneration. The people were confused, wandering to and fro looking for something, they knew not what. There was no place in the Jewish economy for the com-

mon people.

Jesus established His churches to be spiritual light houses in every community. He has given us the Bible in many languages so that any person, who can read, may know first hand what is God's will for mankind. The confusion that reigns today is caused by man's sin and disobedience to God, not from ignorance unless that ignorance is self inflicted.

Some day the patience and compassion of the Lord will come to an end, and sinners will know what it means to face an angry God, One who has been ignored by too many. This is the day of harvest, and the Lord expects us to be compassionate toward sinners as He was. Lord help us to love the lost, the sinner, the sick and afflicted, the orphan and the outcast, and to work while it is day, for some day we must face the Lord of the harvest and turn in our accounts. May we not have to meet Him empty handed.

—000—

"There are enough Christians in the world to save civilization, if they are Christian enough."

—Dr. Marshall Craig

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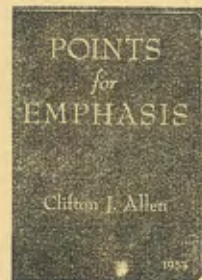
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# Executive Board STATE CONVENTION



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

## Tentative Program

Arkansas Baptist State Convention

Immanuel Church, 10th and Bishop, Little Rock

November 18-20, 1952

Theme: "Victorious Past—Challenging Future"

President, Lloyd A. Sparkman—Music Director, J. F. Moreland

### TUESDAY MORNING

Call to Order  
10:00 Worship \_\_\_\_\_ E. P. J. Garrott,  
J. F. Moreland  
10:15 Enrolment  
10:20 Welcome \_\_\_\_\_ Charles Evans  
10:30 Response \_\_\_\_\_ James Harris  
10:40 Introduction of New Pastors,  
Visitors, etc. \_\_\_\_\_ B. L. Bridges  
10:50 President's Address \_\_\_\_\_  
"Victorious Past—Challenging Future"  
11:20 Music  
11:25 Sermon \_\_\_\_\_ W. M. Pratt  
Alternate: Guy D. Magee

Recess

### TUESDAY AFTERNOON

1:30 Worship \_\_\_\_\_ Marvin Jaggars  
1:45 Miscellaneous  
2:00 "Every Arkansas Baptist Informed"—  
Blake Westmoreland, B. H. Duncan  
2:25 Baptist Book Store, Miss Blanche Mays  
2:35 Foundation \_\_\_\_\_ W. A. Jackson  
2:45 Workers Together  
Woman's Missionary Union \_\_\_\_\_ Mrs. C. E.  
Lawrence, Miss Nancy Cooper  
Music \_\_\_\_\_ Mrs. J. F. Simmons,  
Mrs. B. W. Nininger  
Sunday School \_\_\_\_\_ Reese Howard,  
Edgar Williamson  
Training Union \_\_\_\_\_ Rel Gray,  
Ralph Davis  
Brotherhood \_\_\_\_\_ Raymond Lindsey,  
Nelson Tull  
Baptist Student Union \_\_\_\_\_ Dale Cowling  
3:45 Music  
3:50 "Our Baptist People Working  
Together" \_\_\_\_\_ J. N. Barnette

Recess

### TUESDAY EVENING

7:00 Worship \_\_\_\_\_ A. F. Muncy  
7:15 Christian Homes \_\_\_\_\_ Mrs. Peyton Kolb  
7:45 Christian Education \_\_\_\_\_ S. W. Eubanks  
Southern Baptist College \_\_\_\_\_  
H. E. Williams  
School of Nursing \_\_\_\_\_ Baptist Hospital  
Ouachita College \_\_\_\_\_ H. A. Haswell

Adjourn

### WEDNESDAY MORNING

9:00 Worship \_\_\_\_\_ Hugh Owen  
9:15 Reading of Journal  
9:25 Announcements—Miscellaneous  
9:40 Election of Officers  
9:55 Executive Board: State (L. H. Davis  
Budget for 1953 \_\_\_\_\_ (B. L. Bridges  
10:35 Central College Liquidating  
Agency \_\_\_\_\_ W. H. Hicks  
10:50 Cooperative Program \_\_\_\_\_ E. C. Brown,  
Porter Routh  
11:20 Music  
11:30 "The Keystone of All (T. K. Rucker  
Missions" \_\_\_\_\_ (C. W. Caldwell  
Recess

### WEDNESDAY AFTERNOON

1:30 Worship \_\_\_\_\_ Lehman Webb  
1:45 Nominating Committee \_\_\_\_\_ W. E. Speed  
2:05 American Bible Society, Tom Holloway  
2:15 Baptist Children's Home \_\_\_\_\_  
Roscoe Griffin, H. C. Seefeldt  
2:45 Seminaries \_\_\_\_\_ Sam Reeves,  
E. A. McDowell  
3:15 Glorious Achievements \_\_\_\_\_ S. E. Tull,  
B. L. Bridges  
3:45 Stewardship \_\_\_\_\_ J. W. Buckner,  
Porter Routh

Recess

### WEDNESDAY EVENING

7:00 Worship \_\_\_\_\_ T. L. Harris  
7:15 Foreign Missions \_\_\_\_\_ K. O. White  
Mrs. Albert I. Bagby  
7:45 Home Missions \_\_\_\_\_ O. L. Bayless  
Sam Hider  
8:15 Gospel Melodies in Memory of  
B. B. McKinney \_\_\_\_\_ Pulaski County  
Baptist Choral Club  
Mrs. B. W. Nininger, Director  
8:25 "The True Red Inter-  
national" \_\_\_\_\_ W. A. Criswell  
Adjourn

### THURSDAY MORNING

9:00 Worship \_\_\_\_\_ Howard Kolb  
9:15 Reading of Journal  
9:30 Resolutions \_\_\_\_\_ W. B. Tatum  
9:40 Christian Citizenship, J. Harold Smith  
9:55 Hospitals \_\_\_\_\_ Bob Green  
John Gilbreath  
10:30 Obituaries \_\_\_\_\_ E. F. Simmons  
10:45 Chaplains \_\_\_\_\_ John Dodge  
11:00 Retirement Plans \_\_\_\_\_ Stanley Jordan  
11:15 Music  
11:25 "He Maketh His Ministers a  
Flame of Fire" \_\_\_\_\_ W. A. Criswell  
Adjourn

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### Eustis and First Church, Siloam Springs

First Church in Siloam Springs has made remarkable progress during the ministry of Pastor B. H. Eustis. The church has come into a place of its own and wields an influence in that important city where our assembly is held every year.

Pastor Eustis will recommend a 36 per cent contribution for missions in the church budget for the coming year. That is a very worthy percentage. Twenty per cent will be recommended for the Cooperative Program which should amount to more than \$10,000, and the balance for local and associational missions and W.M.U. missions. If you want to get an inspiration, attend a service under the ministry of Eustis and this great church.

### MINISTERS' WIVES CONFERENCE

November 17, 1952 — 2:00-4:00 P. M.

Mrs. T. K. Rucker, President

Registration \_\_\_\_\_ Mrs. Lawson Hatfield  
Devotional Meditations \_\_\_\_\_ Mrs. George Hink  
and Mrs. Bernes Selph  
Greetings \_\_\_\_\_ Mrs. Theo James  
The Uncrowned Queen:  
In Her Home \_\_\_\_\_ Mrs. S. W. Eubanks  
In The Church \_\_\_\_\_ Mrs. John L. Dodge  
Among The People \_\_\_\_\_ Mrs. E. P. J. Garrott  
Value of the Minister's Retirement Plan  
Business Session:  
Reading of Minutes \_\_\_\_\_ Mrs. C. W. Caldwell  
Election of Officers, Secretary & Treasurer  
Adjournment  
Tea

### ANNUAL PASTORS' CONFERENCE

Burton A. Miley, President

L. E. Tedford, Vice-President

November 17, 1952

THEME: THE PASTOR AND HIS TIME  
2:00 Song Service \_\_\_\_\_ C. E. Stewart  
2:10 Devotional \_\_\_\_\_ Boyd Baker  
2:20 Time for His Devotional  
Life \_\_\_\_\_ Don Hook  
2:40 Time for His Church \_\_\_\_\_ C. Z. Holland  
3:00 Business and Organization  
Special Music \_\_\_\_\_ Oliver Pittman  
3:15 Time for His Family \_\_\_\_\_ A. P. Elliff  
3:35 Time for His Recreation \_\_\_\_\_ J. W. Royal  
3:55 At Sunset—What? \_\_\_\_\_ B. L. Bridges  
4:15 Adjourn

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### Clubb and West Memphis

Here comes First Church in West Memphis again with an increase for missions. They propose to give \$12,000 in 1953 for the Cooperative Program. Russell Clubb has been the pastor for three years. His first year yielded a contribution for the Cooperative Program of \$3,750, the next year it was \$5,100 and this year \$9,614.54, and next year it will be \$12,000. During these years there have been 484 additions to the church and a net gain of 243 members. That is some record. Thank you, West Memphis.

### Harris Chapel Church

Harris Chapel Church proposes to give more than we prayed for it to give. They plan to make their contribution \$60 for Cooperative Missions in 1953.

### Has Your Church Elected Its Messengers?

Elsewhere on this page is presented the tentative program for the State Convention. The meeting is to be held at the Immanuel Baptist Church, 10th and Bishop streets, Little Rock, Arkansas, November 18-20. Each church shall be entitled to three messengers with one additional messenger for each additional 100 members or major fraction thereof above 100 provided, however, no church shall be entitled to more than ten messengers.