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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 51

LITTLE ROCK, ARKANSAS, NOVEMBER 27, 1952

NUMBER 47



-H. Armstrong Roberts

"He that eateth, eateth to the Lord, for he giveth God thanks."

Romans 14:6

Arkansas Baptist State Convention

Immanuel Church, Little Rock, November 18-20

Reported by the Editor

Pre-convention Meetings

While the Convention proper opened on Tuesday morning, the 18th, yet Monday was a busy day and the various programs were in reality a kick-off for the Convention sessions.

Baptists from all over the state poured into Little Rock approximately 2,000 strong. They came from big churches and little churches; from cities and from villages; from towns and country. Making up this enthusiastic group of people were men and women, young people, boys and girls, and small children; they were ministers and their wives, laymen, and laywomen; denominational servants, heads of institutions, and their staff members.

There were several group meetings on Monday including the pastors' conference which met in the Whittington Chapel of the Immanuel Church at 2:00 p. m. Burton A. Miley, pastor of the First Church, Marianna, is president of the organization and L. C. Tedford of the Grace Church, North Little Rock, vice president. Personnel of the program included C. E. Stewart, Boyd Baker, Don Hook, C. Z. Holland, Oliver Pittman, A. P. Elliff, J. W. Royal, and B. L. Bridges.

Simultaneous with the pastors' conference was the ministers' wives conference, Mrs. T. K. Rucker of Forrest City, president, Mrs. C. W. Caldwell, secretary. Personnel of the program included Mrs. Lawson Hatfield of Little Rock, Mrs. George Hink of Little Rock, Mrs. Bernes Selph of Benton, Mrs. Theo T. James of McGehee, Mrs. S. W. Eubanks of DeQueen, Mrs. John L. Dodge of Hot Springs, Mrs. E. P. J. Garrott of Batesville.

Following these conferences the Executive Board met to put the final touches on the Board's support to the Convention.

Monday night was Brotherhood Night sponsored by the Brotherhood Department of the Executive Board, Nelson Tull, secretary.

Music was generously interspersed in the Brotherhood program which included congregational singing under the direction of Mr. Fred Becker of Ouachita College, a quartet of boys from Ouachita, and a quartet of ministers.

An inspiring feature of the program was presenting awards to R.A. boys by J. D. Wagoner, pastor of First Baptist Church of Zwolle, Louisiana.

The featured speaker for the Brotherhood night was Dr. Ramsey Pollard, pastor of the Broadway Baptist Church of Knoxville, Tennessee, and chairman of the Southern Baptist Radio Commission.

The auditorium of the Immanuel Church was packed to capacity for the Brotherhood night program and the session closed on a high note.

Tuesday Morning

A fitting opening for the ninety-ninth session of the Arkansas Baptist State Convention was the singing of the great old hymn, "All Hail the Power of Jesus' Name," under the direction of Robert Moreland, minister of music and education of the First Church, Springdale. This hymn was followed by singing the hymn, "Standing on the Promises."

The Convention was called to order by President Lloyd A. Sparkman of Pine Bluff,

who then called upon the preacher quartet for a special number. This quartet, which rendered signal service throughout the Convention sessions, was composed of Walter Hill, associate pastor of First Church, Little Rock; Paul McMillan, associate pastor of First Church, Benton; Bob McMillan, pastor of First Church, Jacksonville; and Lawson Hatfield, pastor of Calvary Church, Little Rock.

Dr. E. P. J. Garrott conducted the devotional service. His selection of scriptures was especially appropriate. The first passage was Psalm 126; and the second passage was John 4:35-38.

The welcome address was delivered by Mr. Charles Evans, a layman in Second Church, Little Rock, and a Sunday School teacher. Mr. Evans was up to his usual good form and welcomed the messengers to the State Convention in the name of the city, in the name of Immanuel Church where the Convention was meeting, in the name of Second Church of which he is a member, in the name of the laymen of the city, in the name of the Baptist laymen of the city. An appropriate response was delivered by Pastor James Harris, Beech Street Church, Texarkana. He, too, was equal to the occasion and spoke of the contribution that Baptists of the state will make to the city of Little Rock in coming here for their annual Convention, a contribution in spiritual values.

New Workers Introduced

Dr. B. L. Bridges, general secretary, and his assistant, L. E. Coleman, presented the new pastors, educational directors, and associational missionaries who have come into the state during the past year. There were 38 of these brethren who were welcomed, not only by the general secretary and his assistant, but by all Arkansas Baptists.

President Lloyd A. Sparkman delivered the "president's address." President Sparkman took as his theme the theme of the Convention, "Victorious Past—Challenging Future." The president began his message by saying, "Defeat is not in God's vocabulary." He dwelt upon the victorious past of the Arkansas Baptist State Convention acknowledging the power of God in the achievements of the past and of the present. Looking toward the future, the challenge which it holds for Arkansas Baptists, he said, "We have the money, the method, the message, and the Master," to meet the challenge of the future that lies ahead.

Since we will publish a digest of President Sparkman's message, we will not quote it further here.

Annual Sermon

The time having arrived for the annual sermon, Pastor W. M. Pratt of First Church, Tyronza, designated last year to preach the Convention sermon at this session, was called to the platform. Mr. Pratt called upon Guy Magee of First Church, Manila, who was alternate, to read the scripture and offer the prayer. Pastor Magee read Hebrew 6:13-20 and I Timothy 1:1, 2; 12-7.

"Christ Our Hope," was the subject of Pastor Pratt's Convention sermon. He stated that Christ came to reveal God the Father, and He is our hope of access to the Father.

(CONTINUED ON PAGE THREE)

His Glory

A Devotion by the Editor

"... (and we beheld his glory...)"
The glory of the Son of God is revealed in a most startling manner and in extreme contrast to man's conception of glory. Men were in the habit of thinking that glory accrued to those who could rise above the common run of men and the common needs of men; and the higher one could rise, and the greater distances one could put between himself and the mass of men, the greater became his glory.

But Jesus taught and demonstrated exactly the opposite method of attaining glory. Real glory, even the glory of God, consists of meeting men—all men, the mass of men—where they are and there supplying their needs and from there lifting them to higher levels. Therefore God did not say to fallen men, "If you will come up to where I am, I will help you and save you." That would be impossible to men. On the contrary, God in Christ came down to where men were and said, "If you will permit me, I will save you and lift you up to where I am." That is the glory of the Son of God.

His glory is presented as the eternal Son of God. Jesus Christ is co-existent with God; His is the absolute and undivided life; "In Him was life." He did not come into being with His birth into this world, that was His entrance into human life. He lives from eternity to eternity, the author and giver of life. We cannot evaluate the life that Jesus offers unless we understand first that He is Himself the eternal and undivided life, the source and origin of all life. And when we have made contact with Him who is the author and the giver of life, we ourselves draw upon that eternal life.

When the woman pressed through the crowd to touch the hem of His garment, virtue went out of Him to heal her body. And Jesus declared that "I am the vine, ye are the branches." And the branches draw their life from the vine.

The glory of His power is demonstrated in its use. He uses His power not to destroy, but to bless and to heal and to give life. And it requires a greater power, a higher order of power, to heal than to hurt, to lift up than to press down, to save than to destroy.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

ARKANSAS BAPTIST

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State Convention, November 18-20

(CONTINUED FROM PAGE TWO)

He declared that the hope of the world is not in things, but in a person. "Nations," he said, "which have turned their back on God will fail." And he drew illustrations from history to emphasize the fact that the nations which have forgotten God have collapsed and fallen. Our hope, he said, is not in the atom bomb, nor in the H-bomb, nor in armed forces, but in Christ.

Christ is the hope of our churches, declared Pastor Pratt. "Our hope," he said, "is not in great buildings, large membership, great organization, broad programs, and financial budgets. But our hope is in a person, Jesus Christ, the Son of God."

"The victories of the past," he declared, "have been made possible because of our victorious Christ."

Further, Pastor Pratt stated that Christ is the hope of the individual. Our hope does not lie in welfare programs, in stocks and bonds, in pleasures; nor does our hope rest in Ike nor Adlai, but in one who sits at the right hand of God interceding for us.

He meets our material needs; He meets our spiritual needs, also. He declared that Christ our hope was first announced in Eden: "The seed of the woman," which is the first promise of the virgin birth, shall be the conqueror who gives us victory. The Christ who was born of a virgin shed His blood on Calvary to redeem us from sin. He arose from the grave for our justification, and is our living hope.

The Tuesday morning session was adjourned with prayer following the delivery of the Convention sermon.

Tuesday Afternoon

The afternoon session was opened with prayer by Marvin Jaggars. Following miscellaneous business and a number by the preachers' quartet, the report of the **Arkansas Baptist** was called for. In the absence of Pastor Blake Westmoreland of Walnut Ridge, who is chairman of the committee to make the report, Pastor Hugh Owen of Pine Bluff presented the report and spoke to it. Pastor Owen emphasized the value of the **Arkansas Baptist** going into every Baptist home in Arkansas. He called attention to the fact that the paper belongs to the Baptists of the state, and that they are not supporting some outside causes nor selling some outside magazine, but only supporting their own cause as represented in our Baptist program when they subscribe to the **Arkansas Baptist**. He also emphasized the value of the church budget subscription plan by which churches send the paper into every home of their resident church membership. He then presented Editor B. H. Duncan.

'Arkansas Baptist' Goal

The editor called attention to the subscription goal of 45,000 by the meeting of the Southern Baptist Convention in Houston, Texas, in May. It was pointed out at the last Convention in 1951, the goal was set at 40,000 subscriptions, and that goal has been exceeded by at least 1,000. Another 4,000 subscribers would bring the subscription up to the goal of 45,000. It was emphasized also that as the Baptist membership increases over the state the circulation of the paper must be increased in order to maintain the percentage of one subscriber to every six Baptists in the state.

Baptist Foundation

The report on the Baptist Foundation was

given by Mr. W. A. Jackson, secretary of the Baptist Foundation of Arkansas.

Mr. Jackson stated in his report, "We need to create in the minds of our people a conscience of the proper use of wealth and its power given to us by our great God who created the heavens and the earth, who meant for us to use all our possessions for His glory and the perpetuation of His work by our support."

The purpose of the Foundation is to solicit and receive contributions in the form of gifts, legacies, and wills which funds are to be invested and the income used for the support of institutions or agencies of our Baptist denomination and for the support of the entire Cooperative Program. The Foundation presents to our Baptist people an opportunity for investment from every angle by gifts made through wills, bequests, real estate, insurance policies, in any amount that the donors may designate.

Workers Together

Under the heading, Workers Together, six departments of Arkansas Baptist work gave their reports. These included Woman's Missionary Union, presented by Mrs. C. E. Lawrence and Miss Nancy Cooper; Music, by Mrs. J. F. Simmons and Mrs. B. W. Nininger; Sunday School, by Reese Howard and Dr. Edgar Williamson; Training Union, by Rel Gray and Ralph W. Davis; Brotherhood, by Raymond Lindsey and Nelson Tull; Baptist Student Union by Dr. Dale Cowling.

The Woman's Missionary Union reported that the three weeks of prayer offerings reached a new high with the Lottie Moon offering for foreign missions totaling \$75,680.87; the Annie Armstrong offering for home missions totaling \$25,716.31; and the Dixie Jackson offering for state missions totaling \$19,514.01.

April 7-9, 1953, is the date for the annual meeting of Woman's Missionary Union of Arkansas, which will be held at First Church, Little Rock.

The Music Department reported 30 music schools in churches, with a total attendance of 1,844; four associational schools with a total enrolment of 736.

Church Music Department became a separate unit in 1952 with Mrs. B. W. Nininger as director.

Sunday School reported a gain of 21 schools over the previous year with a total of 1,040 Sunday Schools and a total enrolment of 175,978, a gain of 1,138 over the previous year.

A total of 9,245 study course awards have been issued during 1952 as compared with 7,576 during the previous year.

The Training Union Department also became a separate unit in 1952 under the direction of Ralph W. Davis. It was reported that 761 Training Unions with an enrolment of 72,269 members was reported by the churches of Arkansas. The department proposes to increase the number of Training Unions by 100 in 1953 with an increased enrolment of 7,000.

The number of Brotherhood organizations was increased by 50 during the year, with four new associational Brotherhoods set up. There are now 357 church Brotherhoods and 38 associational Brotherhoods in the state.

The Baptist Student Union also became a separate department in 1952. Dr. Dale Cowling, who was secretary of the department, resigned that position last July to become pastor of Second Church, Little Rock. The position vacated by Dr. Cowling has not yet

been filled. During the past year the Baptist Student Union, besides promoting programs on college campuses, has sponsored youth teams for evangelistic campaigns. More than 35 such teams have been sent into the various churches in the state. Miss Rachel Quattlebaum is office secretary of the department and Mr. Tommy Purnell, a student at Ouachita College, is state BSU president.

Results of 'Working Together'

Following these reports and special music by the preachers' quartet, Dr. J. N. Barnette of the Sunday School Board, Nashville, Tennessee, spoke on "Our Baptist People Working Together." Dr. Barnette placed strong emphasis upon the six departments whose reports had just been given and declared that through the work of these departments in the churches, strong churches with well-balanced programs are built. He pointed out that churches which have these departments are doing much more for mission causes outside the program of the local church than those churches which do not promote and maintain these six organizations. To illustrate this contrast he pointed out individual churches that have built great churches and expanded their organizations, which are now giving larger sums to the Cooperative Program and mission causes outside their own local program. He pointed out other churches which are not so well organized and which have not expanded their physical facilities and which as a result have not enlarged their contributions to the general denominational program. He pointed out also that those individual members of the churches which enter into these organizations support the church program more generously with their means and their time than those members which are not enlisted in the organized activities and program of the churches. He further emphasized his thesis by pointing out that the records of juvenile courts and prisons reveal that young people who attend Sunday School and church and who are active in the church organizations do not find their way into the courts and to the prisons. This lays a heavy obligation upon our churches, said the speaker, to reach those who are not now enlisted in the church program and therefore do not come under the influence of the church and gospel, and are therefore left to the influences which lead to the courts and to prison.

The afternoon session was adjourned with prayer by Dr. T. H. Jordan of Van Buren.

Tuesday Night

The Tuesday night session was opened by a devotional led by Pastor A. F. Muncy. Mrs. Peyton Kolb of Little Rock presented an interesting program on the subject of Christian homes. Mrs. Kolb said that hasty marriages, money-making fathers, career seeking mothers, were responsible in large numbers for broken homes and delinquent children. She suggested a cycle which would contribute to the Christian home: The baby in the cradle roll from which it advances through the other departments of the church, the nursery, the beginner, the primary, the junior, the intermediate, the young people, then college, marriage, and back to the cradle roll. This cycle, Mrs. Kolb said, would produce Christian homes.

Christian Education

The remainder of the Tuesday night program was given over to the subject of Christian education. Dr. H. E. Williams pre-

(CONTINUED ON PAGE SIX)

Kingdom Progress

Minister Ordained



JOE WARREN ATCHESIN

Joe Warren Atchesin was ordained to the ministry on October 19, by First Church, Fort Smith, J. Harold Smith, pastor. Serving on the ordination council were Robert Ezell, clerk, and A. G. Escotts, who conducted the examination. Other members of the council were Associational Missionary C. C. Roberts, Chaplain Jack Cutbirth, Robert Post, F. H. Cobb, and Pastor Smith.

Mr. Atchesin felt the call to preach, while a Lieutenant in the army, stationed at Camp Chaffee, Fort Smith. Before his ordination he spent a year in Korea; upon his return to the states he entered Southwestern Seminary in Fort Worth, Texas. He is now serving as the pastor of a mission in his home town of Marble Falls, Texas.

Navy Chaplain Fite

Mark Fite of Mena is now in the Navy Chaplains' School in Newport, Rhode Island. Mr. Fite reports that there are 36 chaplains in his class, seven of whom are Southern Baptists. They will graduate on December 19.

Mr. and Mrs. Fite, both of Mena, graduated from the Golden Gate Seminary, Berkeley, California, last May. While in the seminary he was pastor of a church in North Sacramento, California. After graduation the Fites returned to Mena, and for a time he was supply pastor at Grannis, Acorn, and Hatfield. On October 24 he was ordered to report to San Francisco on the 27th and from there he was ordered to report to Newport on the 30th.

Mrs. Fite and their seven month old son, John Mark, are remaining in Mena while Mr. Fite is in the chaplains' school.

Twelve-Year Attendance Record

Eudora Church, Dillard S. Miller, pastor, presented M. J. Anders with a twelve year perfect attendance pin on Sunday, November 16.

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"No age has ever been without the voice of God. There have been, however, in every age, men without ears."

First Church, Paragould Moves Forward with New Pastor

Pastor Lewis D. Ferrell did his own preaching in a revival meeting and enlistment campaign from November 9-16, which resulted in seven professions of faith and one dedication to full time Christian service. Stewardship was stressed during this campaign with a goal of 500 tithers, and a budget of \$60,000 was adopted for the coming year. The church plans to give \$2,000 more to the Cooperative Program next year than previously.

Bill Lowry, education director of First Church, Cullendale, had charge of the music during the revival.

Siloam Springs, First Church Receives 23 in Revival

First Church, Siloam Springs, and Pastor B. H. Eustis, had the services of Dr. I. L. Yearby, Oklahoma City, in a recent revival campaign. There were 23 additions to the church membership, 15 by baptism and eight by letter.

Bill Hubbard, Fort Smith, was in charge of the music.

Minister Ordained

Mansel H. Howie was ordained to the full work of the gospel ministry by the Crooked Bayou Church, Delta Association, on Wednesday, October 29.

The presbytery was composed of pastors and deacons of the Delta Association. Pastor Noel Barlow served as moderator and G. A. Austin as clerk. Pastor Barlow conducted the examination. Leroy Brady gave the charge; G. G. Jones presented the Bible; Clifton M. Howie offered the ordination prayer; W. O. Taylor, missionary of Delta Association, preached the ordination sermon.

Pulaski County Library Association

Announcement is made that the Pulaski County Library Association will meet Tuesday, December 2, 7:00 p. m., at the library of the Second Baptist Church, Little Rock.

"The Library Supports the Church Program" is the program theme. Program topics are: "Encouraging Better Teaching," by Miss Lola Mae Whelchel of Immanuel Church, Little Rock; "The Elementary Department Using the Library," by Miss Helen Baldwin, Second Church, Little Rock; "Correlating the Library With Mission Study," by Mrs. Ladd Davies of the Second Church, Little Rock. Dr. Dale Cowling, pastor of the Second Church, will give the devotional.

The library association was organized to promote new libraries in churches and to encourage a better church program through the use of libraries. Pastors, educational directors, and others interested in libraries are invited to attend this meeting.

First Church, Stuttgart Has Good Meeting

Dr. Gerald J. Smith, the new pastor of First Church, Stuttgart, did his own preaching in a revival from November 9-16, which resulted in seven persons being received by the church on profession of faith and six by letter.

Glenn Hickey of Ouachita College was the evangelistic singer.

Perfect Attendance Record



RUSTY MYERS



JOHNNY BOYNE

Johny Boyne, age 9, son of Mrs. Frances Boyne, and Rusty Myers, son of Mr. and Mrs. Russell Myers, of First Church, Van Buren, hold a perfect attendance record in Sunday School for 1951 and '52. They were presented attendance pins at the annual promotion day service, September 28. Mrs. Claud Smith is superintendent of their department. T. H. Jordan is the pastor.

Deacons Ordained by Bethel, Pine Bluff

Bert Gibbs Sr., Elbert F. McKnight, and Clarence L. McKinzie were ordained as deacons on Sunday afternoon, November 16, by Bethel Church, Pine Bluff. Earl R. Humble is the pastor of Bethel Church.

The ordination council was composed of 35 pastors and deacons from Harmony Association. Pastor Humble served as moderator; D. G. Ferguson, deacon in Bethel Church, as clerk; Lloyd A. Sparkman, South Side, Pine Bluff, led the examination; S. E. Tull, Pine Bluff, led the ordination prayer. Pastor Carl Overton, First Church, Star City, delivered the ordination sermon, entitled: "What is your Business?"

Pastoral Changes

H. C. Rash has resigned the pastorate of First Church, Fountain Hill, to assume the duties of First Church, Parkdale.

C. E. Robertson has resigned the pastorate at Success to accept the church at Rector.

Youth Revival

A youth revival at the First Church, Crossett, October 1-5, resulted in 30 professions of faith and four additions by letter; two young people surrendered for full time Christian service, and one for the ministry.

The youth team was composed of Tom Landers, student at Southwestern Theological Seminary, Fort Worth, Texas; Archie Fray, student at Ouachita, singer; Johnny Hagan and Bennye Simms, students at Ouachita, personal workers.

Pastor J. W. Buckner says of this meeting, "Our young people and adults felt the impact of the ministry of this team and our church has been revived and the revival continues. Our young people are praying and visiting and as a result the Lord has saved six people through their witnessing since the meeting."

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JUST SO

Art thou little, do thy little well,
And for thy comfort know,
The biggest man can do his biggest work
No better than just so.

—Copied.

Third Alaskan Crusade Great Success

By C. E. MATTHEWS

Thirteen churches and missions in Alaska have just experienced a simultaneous crusade led by C. Y. Dossey of the Department of Evangelism of the Home Mission Board. In it there were 138 new pupils added to the Sunday Schools and 147 to the Training Unions. There were 224 additions to the churches, with 132 of this number coming by baptism. Only those who have been to Alaska can realize what such a report means. It is probably equivalent to a report of ten times that number in churches of like size in the States.

Felton H. Griffin, who has been pastor of the First Baptist Church in Anchorage since 1944, states, "Until Southern Baptists came to this great north country, people here had never attempted to have a revival. The simultaneous evangelistic crusades have brought to Alaska the first real program of evangelism.

"The simultaneous crusade as conducted by Southern Baptists has encouraged the local churches here. It has helped us to overcome one of our greatest trials in working in Alaska, which is a feeling of aloneness. We had no fellowship with our own people; we were orphans in the Baptist world. It has assured outsiders in Alaska that we are here with a real New Testament program, a program that meets the needs of the soul. It has strengthened our churches with a new program. We are led to win many new converts. Our Sunday School teachers and Training Union workers are challenged to enlist these new members and help them grow in grace. The greatest single contribution of these simultaneous crusades has been that of church-centered evangelism. The crusades have done more to advance our work in Alaska than any one thing."

Heart-Beat of Our Seminary

By E. N. PATTERSON

God has been good to our school of providence and prayer in every way you can measure goodness.

We have more students enrolled than at any other time in its history. We have the largest and best prepared faculty ever to teach here. Our new buildings on the new campus are growing in number and we fully expect to move to the new campus during the summer of 1953. I have written all of this to report something else.

We have just finished our first quarter's work, that is the first eight weeks of school. In our Practical Activities Department we have just tabulated the results of our student body and faculty in their practical service for this first quarter. During this time we have had 440 to join our churches for baptism. We have had 635 to come into our churches by letter or statement. There have been 42 other professions of faith and a number who have dedicated themselves to full time Christian service.

Yes, this is the Heart-Beat of our Seminary and we feel like singing, "Praise God from Whom All Blessings Flow," because of His wonderful blessings upon us in service for Him.

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It's faith in something and enthusiasm for something that makes life worth looking at.

—Oliver Wendell Holmes

Dr. I. L. Yearby Elected Secretary of Evangelism

On Tuesday afternoon immediately following the afternoon session of the Arkansas Baptist State Convention, the Executive Board of the Convention was called into session for a special item of business. L. H. Davis, president of Board, announced that a wire had been received from Dr. I. L. Yearby, of Oklahoma City, accepting the invitation of a special committee of the Executive Board, to become secretary of evangelism in Arkansas. President Davis called upon Dr. B. L. Bridges, executive secretary, to make the report to the Board. Dr. Bridges reported that the committee appointed last June to select and recommend to the Board a secretary of evangelism had chosen Dr. Yearby for that position and that the committee had a conference with Dr. Yearby who had visited Baptist Headquarters in Arkansas upon the invitation of the committee. Upon the recommendation of this special committee the Executive Board voted to confirm the election of Dr. Yearby as secretary of evangelism.

Dr. Yearby is a native of North Carolina. He is a graduate of Wake Forest College, Wake Forest, North Carolina; he also is a graduate of Southwestern Seminary at Fort Worth, Texas.

His first pastorate after completing his seminary course was with First Baptist Church, Tarboro, North Carolina. He remained in this pastorate five years, during which time the membership of the church was doubled and a hundred thousand dollar church building erected.

His second pastorate was with Earle Street Baptist Church, Greenville, South Carolina. He remained in this pastorate four and one-half years, during which time approximately 1,500 members were added to the membership of the church. From South Carolina he went to the pastorate of First Church, El Paso, Texas. His ministry with this church covered a period of eleven years, and 2,500 members were added to the church roll.

In 1943 Dr. Yearby came to the pastorate of the Trinity Church in Oklahoma City, where he remained for nine years. During his ministry at Trinity he baptized 1,005 into the membership of the church and received 2,577 by letter.

Dr. Yearby recently resigned the pastorate of the Trinity Church in Oklahoma City to devote his full time to evangelistic meetings and a Bible teaching ministry. It is felt that Dr. Yearby comes to his position with Arkansas Baptists with a rich background of experience and training in the field of evangelism which prepared him for the opportunities which this position offers in the Arkansas Baptist fellowship.

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Arkansans in Southern Seminary

Arkansas has 23 students enrolled in Southern Seminary this year. This group is well represented throughout the state. The students are: Alton Butler, Alvis B. Carpenter, Hugo H. Culpepper, Jerry Davis, Wallace Denton, Jimmie Dodd, Marlin R. Gennings, Marvin Gennings, Hugh B. Goldsby, Joseph C. Hall, Billy G. Hickem, Austin Ingram, John H. McClanahan, Larry O'Kelley, James L. Pleitz, Willis C. Roebuck, J. David Stell, William B. Stratton, Eleanor Stubblefield, Marvin Tate, Jr., Calvin C. Turpin, Wayne E. Ward, Emil Williams.

Members of the faculty and staff from Arkansas are: Theron D. Price, Assistant Professor of Church History; Wayne E. Ward, Instructor in Theology.

News From Baptist Press

California Seeks 1955 Convention

The Southern Baptist General Convention of California has joined with the Los Angeles Southern Baptist Association and the Los Angeles city chamber of commerce in extending an invitation to the Southern Baptist Convention to hold its 1955 session in the city of Los Angeles. The invitation will be formally presented to the Executive Committee of the Southern Baptist Convention prior to its December meeting. Final action will be delayed until the meeting of the Convention in Houston.

In the event the Southern Baptist Convention does not look with favor upon going to California in 1955, the invitation will be renewed the following year.

Oklahoma Builds Two BSU Centers

Oklahoma Baptists are now building two new Baptist student centers to cost \$100,000 each. They will be located at Stillwater and Norman.

Pretty Miss America Testifies For Christ

Miss America, who is really Neva Jane Langley, recently visited the campus of Florida Southern College and while there told a group of freshmen: "While in school here, the Baptist Student Union meant everything to me. It was the one organization that kept reminding me of my duty to Christ. I've been in college two years and I know that being a Christian is not easy for temptations are many."

According to Elsie Permenter, B.S.U. secretary on the campus, Miss Langley was an active B.S.U. worker while a student in Florida Southern.

President-Elect Meets Pressure

Dwight D. Eisenhower, president-elect, is being pressured by Roman Catholics to appoint a special representative to the Vatican to "pay back" the heavy Catholic vote in eastern cities and other Catholic centers. Dr. Edwin McNeill Poteat, pastor of Pullen Memorial Baptist Church, Raleigh, N. C., declined to divulge his source of information but said, "I can assure you that it is absolutely true." He also said that his source suggested that if Protestants could do anything to help Eisenhower meet the pressure to please do it.

With Board Thirty Years

Harold E. Ingraham, business manager for Baptist Sunday School Board, is beginning his thirty-first year with the Board. He was for twenty years associate and secretary of the Department of Sunday School Administration. Mr. Ingraham became business manager June, 1943.

Southern Prexy Heads Dry Group

Duke McCall, president of the Southern Baptist Theological Seminary, Louisville, Kentucky, has been elected to a two-year term as president of the National Temperance league.

Dr. D. Stanley Coors of St. Paul, Minnesota, is vice president.

State Convention, November 18-20

(CONTINUED FROM PAGE THREE)

sented the report of Southern Baptist College. He stated that there are 114 ministers in Southern Baptist College, including students and faculty members. Last year the college had a total enrolment of 545 with 126 preachers enrolled and 60 school teachers.

Dr. Williams spoke at length on the seminary department of the college with special emphasis upon preparing ministers for rural churches. This is a two-year course offering the degree of Th.B. He stated that more than a million people within a radius of 100 miles of Southern Baptist College are lost. These lost people represent a great missionary opportunity for Arkansas Baptists and Southern Baptist College, the speaker stated. He reported that 16,517 persons have been brought into the churches of northeast Arkansas by the students of Southern Baptist College.

Mr. John Gilbreath, administrator of the Baptist Hospital, presented a student nurse who told about the Christian educational program of the School of Nursing at the Hospital. He also introduced a sextet who rendered special music.

Ouachita College was represented by Dr. H. A. Haswell, president. Dr. Haswell first presented the Ouachita College choir under the direction of Mr. Fred Becker.

The Christian College

Dr. Haswell contrasted secular education with Christian education, stating that secular education laid emphasis upon the material while Christian education laid supreme emphasis upon the spiritual. Discussing the characteristics of a Christian college, Dr. Haswell stated that the Christian college must be supported by Christian constituency, must have a Christian faculty and a Christian student body. The objective, he said, is to take the student and develop his potentialities in accord with the will of God.

The faculty is basic, he said. It is not enough to have a comprehensive curriculum but that the teacher is the key person in Christian education. He must transmit himself not merely the subject matter being taught.

A Christ-centered curriculum is necessary, the Bible must be central.

Not all the teaching, however, is done in the classroom, said Dr. Haswell. For the students learn from students in their contacts with one another in their student program and activities. Much depends upon the attitude of the student body toward Christianity. If that attitude is antagonistic the highest goals cannot be achieved. There must be a positive Christian attitude on the part of the student body.

Dr. Haswell spoke of the required courses and the voluntary courses offered in a Christian college. He stated that the first two years of college work should include the required courses. The required courses should include worship periods as well as courses of study in the Bible. After the student has been well grounded in Bible study and his Christian attitudes firmly fixed, he may then be free to choose his courses for the last two years of his college work.

The session was closed by a concert by the Ouachita College choir under the direction of Mr. Fred Becker. It would require a person with a more adequate vocabulary than this scribe possesses to adequately de-

scribe or portray to our readers the concert which was enjoyed by a packed house Tuesday evening. The audience was held spellbound during the concert and when it was over the comment was heard on every side, "It was wonderful." Those present will not soon forget or lose the inspiration of that high hour which closed the Tuesday night session.

Wednesday Morning

The Wednesday morning session was opened by a devotional service conducted by Hugh Owen of Pine Bluff. Following the reading of the journal and miscellaneous business, the Convention proceeded to elect officers for the ensuing year.

Lloyd A. Sparkman, pastor of the South Side Church of Pine Bluff, was re-elected president of the Convention. Ralph Douglas, of First Church, Helena, was elected first vice president, and James Harris, Beech Street Church, Texarkana, second vice president. W. Dawson King of Little Rock was re-elected recording secretary, and Dr. Ben L. Bridges, executive secretary, was re-elected treasurer.

Executive Board Report

L. H. Davis of Fort Smith, chairman of the Executive Board, presented the Board's report which was adopted. He called upon Dr. B. L. Bridges, executive secretary, to speak to the report, who challenged the Convention with the proposal of a five-year program. Dr. Bridges presented charts to show the proposed growth in increase in the work of Arkansas Baptists which are hoped for within the next five years including 1952. A more detailed report of this five-year program will be given in a later edition of the paper.

Dr. Bridges presented four charts pin-pointing four dates which represent the progress of Arkansas Baptists out of the depth of bankruptcy twenty years ago to the present high achievements of 1952. The first chart was labeled "Midnight 1932." That was the year when Arkansas Baptists as a Convention were literally bankrupt and could not meet their Convention obligations of \$1,200,000. Creditors were suing the State Convention, impounding the receipts in an effort to try to get what they could on the notes or bonds which they held. That was midnight.

Marching Forward

The next chart was labeled, "A Star of Hope 1943." That was the year when Arkansas Baptists voted in their Convention to pay the remaining 65 cents on their old debts and so redeem their honor. From 1943 to the present time Arkansas Baptists have been marching forward with higher heads, a quickened pace, and a brighter hope. While these old debts have been paid off in these past ten years, Arkansas Baptists have at the same time strengthened their institutions, enlarged their program, and increased their allocations each year to Southern Baptist Convention causes.

The last poster was labeled, "The Sunrise 1952." This year marks the completion of the payments on the honor debt and Arkansas Baptists have redeemed their honor and have repaid in principal amount the entire indebtedness on which they were forced to default back in the '30s. It is, therefore, appropriate that Arkansas Baptists should look ahead to the next several years with greater hopes and expectations and with a greater determination to expand their program of work, not only in

the state of Arkansas but in their support of Southern Baptist Convention causes around the world.

Cooperative Program

Pastor E. C. Brown of Blytheville presented the report on the Cooperative Program emphasizing the Cooperative Program as the basic support of our entire denominational program.

Pastor Brown presented Mr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention of Nashville, Tennessee, who spoke on the Cooperative Program. Mr. Routh said that conventions, agencies, and institutions of conventions are not ends in themselves but channels through which churches do their work of carrying on the mission which Jesus left to His followers.

Mr. Routh said that the Cooperative Program is mobility. Through it, we here at home can go to the mission fields, to the seminaries, to the hospitals, to the colleges, all over the world in our ministry in the service of Christ.

He said the Cooperative Program is communication. Through the Cooperative Program we use the voice of others to ply our witness both at home and abroad. And further, the Cooperative Program is growth toward spiritual maturity.

State Missions

The state mission report was presented by Pastor T. K. Rucker of First Church, Forrest City. Mr. Rucker presented Dr. C. W. Caldwell, superintendent of missions, who presented a number of the workers in the Missions Department and discussed state missions in general.

The report reveals that there are 44 associations affiliated with the Arkansas Baptist State Convention and the Motor Cities Association in Detroit, Michigan, which is affiliated with the Convention, making a total of 45 associations. The Missions Department supplements the salaries of associational missionaries in all but 13 of these associations. It is revealed that during nine months of this year these missionaries held 125 revivals; witnessed 707 professions of faith and 256 additions to the churches by letter; made 79 community surveys; revived 18 dead churches and opened 24 new mission stations.

The Missions Department supplements the salaries of pastors in 51 churches. It also extends a limited amount of help in building churches. Sixteen churches have been helped during the year in the total amount of \$3,900.

Included in the work of the missions department is rural evangelism, Negro work, city missions, chaplaincy at the state hospital, Booneville, revivals at penal institutions, migrant missions, missions among silent people, student mission work and conferences.

Wednesday afternoon

The Wednesday afternoon session was opened by a worship period led by Pastor Lehman Webb of First Church, Harrison.

W. E. Speed of Russellville, chairman of the nominating committee, was called to make the report of that committee. The full report of the committee listing all members of all boards and committees will be published in the Arkansas Baptist and we shall not repeat it here.

Except that we shall report here that the committee recommended Hot Springs for the meeting in 1953, and named Dr. W. O. Vaught Jr., Immanuel Church, Little Rock,

(CONTINUED ON PAGE SEVEN)

State Convention, November 18-20

(CONTINUED FROM PAGE SIX)

to preach the Convention sermon. S. A. Whitlow, Hope, was named as alternate for the Convention sermon.

Mr. Tom Holloway, field representative of the American Bible Society, Dallas, Texas, spoke in the interest of the American Bible Society.

The Orphanage

Pastor Minor E. Cole of Dumas presented the Orphanage report and introduced Superintendent H. C. Seefeldt of the Orphanage, who in turn spoke of the mission and ministry of the Orphanage to homeless children.

Superintendent Seefeldt presented Mrs. Seefeldt who greeted the congregation and who works faithfully with her husband. He also presented Pastor J. D. Tolleson of Immanuel Church, El Dorado, a member of the Orphanage Board and chairman of a committee of the Board to promote the Thanksgiving and Christmas offering. Mr. Tolleson spoke of the needs for additional buildings on the campus of the Orphanage to take care of more children and urged full co-operation in the Thanksgiving Offering so that funds might be provided above the operating needs to apply on the building program. Mr. John Herring, field representative of the Orphanage, also spoke of the needs for more buildings and the challenge to care for more children.

One of the girls of the home was presented, Miss Mary Lyn Gilmore, who was selected queen of the Drew County Fair last summer. This young lady has been at the home three and one-half years. She spoke of the opportunity it gave her in school and in church, the love which she had found that she had never known in her home, and a Christian atmosphere which the home provided that she had not known before.

The Seminaries

The report on seminaries was presented by Dr. Bernes Selph of First Church, Benton. Greetings were brought from representatives of the New Orleans Seminary, New Orleans, Louisiana; Southern Seminary, Louisville, Kentucky; Southwestern Seminary, Fort Worth, Texas; and Golden Gate Seminary, Berkeley, California. Then Dr. E. A. McDowell of Southeastern Seminary, Winston-Salem, North Carolina, brought the message for all the seminaries.

The afternoon session came to a close on a note of victory in the presentation of "Glorious Achievements," by Dr. S. E. Tull and Dr. B. L. Bridges; and a discussion of stewardship by Pastor J. W. Buckner of Crossett, and Dr. Porter Routh of Nashville, Tennessee.

Wednesday Night

The devotional service was conducted by Alfred Sparkman, son of President Lloyd A. Sparkman of Pine Bluff.

Dr. K. Owen White of Little Rock presented the report on foreign missions and introduced Miss Nancy Cooper, state W.M.U. secretary, who presented Mrs. Albert Bagby, a missionary to Brazil. Mrs. Bagby delivered a heart-warming and challenging message on mission work in Brazil.

The home mission report was presented by O. L. Bayless of Hot Springs. Dr. Bayless introduced Sam Hider, an Indian missionary to the Cherokees in Oklahoma. Mr. Hider stated that he was a product of home missions. He told of the great needs for missionary work among his people in Okla-

homa.

An interesting feature of the Wednesday night program was "Gospel Melodies in Memory of B. B. McKinney." B. B. McKinney was head of the music department of the Sunday School Board and lost his life last fall as the result of an automobile accident. This feature of the program was under the direction of Mrs. B. W. Nininger, director of the music department of the Arkansas Baptist State Convention. Under the direction of Mrs. Nininger the Pulaski County Baptist Choral Club sang a number of selections from Mr. McKinney's own production.

The feature speaker for this session of the program was Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, Texas. His subject was "The True Red International." Dr. Criswell quoted the scripture where Jesus is pictured on Mt. Olivet overlooking the city of Jerusalem and where He beheld the city and wept over it.

Speaking of the age in which we live Dr. Criswell said that this is the age of the refugee. He pictured the refugees around the world. Homeless, helpless, and unwanted hoards of people—there has been nothing like it before in the history of the world.

He said that this is the age of the anti-christ. He pictured materialistic, atheistic communism in its godless determination and with evangelistic zeal bent upon changing the world now.

Dr. Criswell said that this is the age of religious decline. And he pointed to the decline of religion in many parts of the world where religion maintains only the hollow form but has lost its vital content.

He further stated that this is the age of grace, of the Holy Spirit, and of redemption. He declared that wherever there is a man of God to preach the gospel, there are people who come to Christ for salvation and life. He told of his experiences on his preaching mission around the world and that in every land where he presented the gospel message and the appeal of Jesus, people responded to the invitation to take Christ as their Savior.

Thursday Morning

The devotional service was conducted by Pastor Howard Kolb of Pine Bluff. Following the reading of the journal, Dr. W. B. Tatum of Pine Bluff, chairman of the resolutions committee, read the resolutions prepared by the committee which were adopted by the Convention. We shall study these resolutions and pass on to our readers such portions of them as have a general statewide significance.

"Christian Citizenship" was the subject discussed by Dr. J. Harold Smith of First Church, Fort Smith. Dr. Smith declared that every Christian citizen should undertake to know and understand his own city or community. He should know the social, economic, and political conditions of the city. "The Christian citizen," he said, "should undergird the city, should stand on a program of holiness and righteousness, he should take up the issues of the immoral conditions in the city and community in which he lives. "The Christian citizen," he further declared, "should seek to win his city or community to Christ."

Baptist Hospital

The hospital report was presented by Mr. Bob Green and discussed by Administrator John Gilbreath. Mr. Gilbreath reported that there are 250 students in the nursing school

of the hospital. This is the largest student body in the history of the school. He declared that the nursing school is accredited by the state accrediting agency.

Mr. Gilbreath also reported that the new medical arts building was 90 per cent occupied at the present time and that the income from rentals was sufficient to keep up the building and to pay off the loan. He stated that the tenants in the building had spent considerable sums of money preparing their particular space for their particular needs and that expenditure together with other expenditures had brought the value of the building up to one million dollars.

Mr. Gilbreath spoke of the new building program which is intended to add 150 beds to the capacity of the Arkansas Baptist Hospital. The Convention authorized the hospital to borrow \$750,000 on the condition that it should raise from business firms in and around Little Rock approximately \$600,000 to launch this new building program.

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Church Members Want to Eliminate Worrying

A questionnaire on sermon topic preferences submitted to members of the May Avenue Methodist Church, Oklahoma City, revealed that the congregation's first choice was "How Religion Can Eliminate Worrying."

Interested in what sermons his congregation would like most to hear, Allen Polen mailed out a suggested list of topics to the church's membership, asking them to state their preferences.

Their second choice was "Ways to Increase Religious Faith."

The topic "How Can I Take My Religion Into My Business Life" evoked the least response. Not a single vote was cast in its favor.

—Religious News Service

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It costs a lot of money to run the country's school system—about 6 billion dollars a year for operating expenses and buildings. For the nation as a whole the estimated expenditure for a pupil in average daily attendance is \$216. However, our nation spent three times as much last year for alcoholic beverages, tobacco, and cosmetics as it spent for the education of 25 million boys and girls of school age.

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If your worship Sunday morning because you love the Lord, don't you love Him Sunday night?

LISTEN TO THE

BAPTIST HOUR

DATE: November 30

SPEAKER: Charles Wellborn

SUBJECT: "The Way Out"

ARKANSAS STATIONS:

KHOZ, Harrison, 8:15 a. m.

KELD, El Dorado, 2 p. m.

KENA, Mena, 2 p. m.

KDRS, Paragould, 10 a. m.

KOSE, Osceola, 5:30 p. m.

KVMA, Magnolia

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

KRLW, Walnut Ridge, 10 a. m.

KTFS, Texarkana, 2 p. m.

Consult local paper for time.

What Is A Southern Baptist Church?

By W. BARRY GARRETT

To be Southern Baptist a church must meet certain requirements. Just to name a church "Southern Baptist" or to vote to affiliate with the Southern Baptist Convention does not automatically make a Southern Baptist church. What is a Southern Baptist church?

In the first place, before any church can be Southern Baptist it must be a Baptist church. The Southern Baptist Convention is a fellowship of Baptist churches. They must be Baptists before they can be Southern Baptists.

It is rather risky to try to set up a definition of a Baptist church, because so many people will wonder why certain items they consider vital were left out and others will wonder why certain items they consider trivial were included. Others will think that we are trying to set up a creedal statement to which all must conform before they are considered a Baptist church. However, we will run the risk, and here is our definition of a Baptist church:

A Baptist church is a congregation of baptized believers in Christ, who follow the New Testament as their only rule of faith and practice. Such a church preaches salvation by grace through faith, only a believer in Christ as a fit subject for baptism and that by immersion only, the Lord's supper and baptism as church ordinances, a democratic, congregational church government in which all believers are of equal rank, the competency of the individual to deal with God for himself, and religious liberty for all men everywhere.

In the next place, to be Southern Baptist a church must be missionary. The great commission of Jesus to His church (Matt. 28:19, 20) must be the marching order for any church that would identify itself by the terms "Baptist" or "Southern". The constitution of the Southern Baptist Convention specifically states that it "shall consist of

messengers who are members of missionary Baptist churches." No church has a right to trade on the name "Southern Baptist" that is not actively missionary. The very fact that a church is not missionary rules it out as a Southern Baptist church.

Then, to be Southern Baptist a church must co-operate with the Convention according to the rules set forth by the Convention. A church may exercise its independence and not co-operate with the Southern Baptist Convention and still be a Baptist Church. But a church must meet the requirements set up by the Convention if it has a right to represent itself to the world as a Southern Baptist church.

The constitution of the Convention is specific in what it means by "co-operation". It says that a church must be "in friendly co-operation with the Convention and sympathetic with its purposes and work," and "during the fiscal year preceding been a bona fide contributor to the Convention's work." A church that is not friendly nor sympathetic to the Convention and that does not contribute to the mission work of the Convention automatically rules itself out as a Southern Baptist church.

The Convention says that for a church to be a Southern Baptist church it must co-operate. There is only one way to co-operate, and that is to co-operate. Lip service does not count.

We can see no reason for a church wanting to be known as a Southern Baptist church other than to participate in the great world mission program of the denomination. Any church wishing to be known as a Southern Baptist church is honor bound to participate in the program of missions to the full extent of its ability. The Southern Baptist Convention method of participation in the work of missions is called the Cooperative Program.

—Arizona Baptist Beacon

State Convention

(CONTINUED FROM PAGE SEVEN)

Memorial Service

Pastor E. F. Simmons read the report on obituaries and called upon Pastor Nelson Greenleaf, of Elaine, to read a passage of scripture and offer a prayer. There was a definite sense of loss as the congregation stood in silent prayer and thought of those who have passed on to their heavenly reward during the past year.

Great Need for Chaplains

Dr. John Dodge of Hot Springs presented the report on chaplains in the armed services. Dr. Dodge called attention to the change in the position of the chaplain of today and his position before World War II. He stated that the chaplain is recognized today as rendering a most essential and effective service among the armed forces. He called attention to the fact that our seminaries are today offering courses for the training of chaplains. He stated that there are 420 Baptist chaplains in the armed services and that 116 more are requested.

Retirement for Workers

The retirement plan was represented by Pastor Stanley Jordan of Springdale. Pastor Jordan called attention to the advantages of the retirement plans offered by the Relief and Annuity Board of the Southern Baptist Convention. He gave a number of illustrations to show the advantages of the plan and the financial benefits accruing to those who participate in these annuity plans.

"The Big Program"

Dr. W. A. Criswell brought the closing message of the ninety-ninth session of the Arkansas Baptist State Convention on the subject, "The Great Program." He stated that there is a tendency among us to fall into littleness.

Dr. Criswell referred to the call of God to Israel to be a nation of priests. He said this call tended to generate among the Israelites a spirit of superiority instead of challenging them to share the message and blessings of God with all the peoples of the world.

Then he referred to the disciples who asked Jesus, "Wilt thou at this time restore again the kingdom of Israel?" Whereupon, Jesus told them that they should be witnesses and quit worrying about the restoration of the kingdom. Then the speaker accounted the early victories of those New Testament Christians. But he pointed out that when Christianity lost its great objectives in later centuries, divisions and sectarianism sprang up and energies that should have gone into the witnessing of believers was dissipated by division and strife.

Dr. Criswell pointed out that it was the missionary objective that united the Baptists of America, which resulted in the organization of state conventions, the triennial convention, and then the Northern and Southern Baptist Conventions. The greater the objectives to which our Baptist people commit themselves, the stronger will be their unity and more extensive their co-operation.

With this high challenge laid upon the hearts of Arkansas Baptists in the closing session of the ninety-ninth Convention, the Convention adjourned to meet November 17, 10:00 a. m., at Hot Springs.

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Trouble is usually produced by those who don't produce anything else.

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Dough: A misnomer for money—dough sticks to your fingers.

Three Million Men — 3000 Chaplains

By PORTER ROUTH

Recently I had the opportunity of attending a meeting at the Pentagon in Washington, sponsored by the Defense Department. The purpose of the meeting was to discuss the program of character guidance which the armed forces is seeking to inaugurate in a more meaningful way, and the need for chaplains to implement this program.

There are several facts which stand out vividly in my mind as I reflect on that meeting:

1. An over-all picture of the world situation indicates that there will be a strong military establishment in this country for several years to come, regardless of the outcome of the election. There are about one million men going into the service each year, and about one million being discharged.

2. The America of tomorrow will be determined in some degree by the type of moral and character guidance these young men receive.

3. Southern Baptist chaplains have been and are making an excellent record and are held in high regard by the Department of Defense. The chief of army chaplains, Ivan Bennett, is a Southern Baptist. Dr. Alfred Carpenter, head of the Chaplains Commission for the Southern Baptist Convention, at the Home Mission Board, has done an excellent job in his work with the Department of De-

fense and the chaplains. R. Othal Feather, professor at Southwestern Theological Seminary, Fort Worth, Texas, has introduced a course for chaplains in that school, and other seminaries are considering some similar work.

4. There are more Baptist young people in the armed forces today than there are in college, and yet very little is being done in an organized way to keep in touch with these young people so their potentiality might be realized and they can have continued opportunities in Christian service.

5. There is a shortage of chaplains, especially in the Army. An urgent plea has been made for young men to consider this as a challenge for meaningful Christian service. Those interested should write to Dr. Alfred Carpenter, Home Mission Board, Atlanta 3, Georgia.

6. American communities have not responded to the need for wholesome entertainment and recreation in this post-war period as they did in the World War II period. As a result the negative forces are doing a tremendous business at the expense of American manhood.

These problems ought to be discussed in the church, in the association, in the state convention, and in the Southern Baptist Convention, so that some unified program can be worked out which will more adequately meet this very real need.

The Revised Standard Version of the Bible

By BERNES K. SELPH

This article is not in defense of this version because no defense is necessary. It must stand on its own merit. However, in the light of so much criticism and verbal barrage perhaps a goodly number of folk are honestly in wonder about whether or not to purchase a copy.

One cannot say all he would like to say about this publication because space does not permit. We must limit ourselves. Due to this, some things must of necessity be omitted that would otherwise help to clarify and explain. First, let me say that the Revision does admirably what it sets out to do. The Publishers give their objects in the preface: (1) to embody the best results of modern scholars and texts as to the meaning of the Word; (2) to present the same in the best English diction, preserving those qualities which have given the King James its place in English literature; (3) to present a format that appeals to the eye which enables one to read and grasp the meaning more readily.

It Is a Revision

The question has been raised as to whether or not it will replace the King James Version. I am not conscious that this was in the mind of the Revision Committee. That will depend entirely upon those who read it. But if it is the best version, it should; if it isn't, it should not. This question seems superfluous. As stated, it is a revision, but it would be well to keep in mind that two years were spent in studying to see if a revision was needed. One could not call that a hasty conclusion. Others have been anxious to cast aspersions as to the intentions of those who worked on the revision. This could be unfair. It is rather a risky business to make a blanket statement about veiled threats and intentions. It is rather difficult to know a man's intention without being well acquainted with the man. I know only one of the Committeemen. Still others in their statements have seemed generally angry and upset without fully revealing the cause. I think all this regrettable. The idea, as I understand it, is to get more people to read the Bible and yet much of the puerile publicity which is now being given has a tendency to hinder rather than help. Yet, most revisions have brought about much discussion. I think there is little for us to worry over here. If we read it we will be blessed and God will be honored.

Long Standing Complaints

Perhaps it would be well for us to note some complaints that have been made against the New Version. It might be well to remember that the points under discussion are not new but have long been studied in the field of Textual Criticism. I will mention only three.

The first one is that it treats lightly the "virgin birth" as recorded in prophecy by making Isaiah 7:14 to read "young woman" instead of "virgin." The word "virgin" is given in the footnote. It will be helpful to look at the meaning of this word as given in the Hebrew Lexicon. The primary meaning is "a girl of marriageable age." The notion of unspotted virginity is not that which this word conveys. Neither does it convey the idea of the unmarried state, but of the "nubile state and puberty." You will quite often find an Old Testament student who will say that the words "maid, maiden, damsel" come nearer corresponding to the meaning here while at the same time translating it "virgin." With the lexical meaning before us one can readily see that the Revis-

ed Version does no violence to this passage. This expression "young woman, a girl of marriageable age" in the Hebrew mind and usage corresponds to our word "virgin." In Biblical study one must be careful not to read back into the meaning of a term our usage of that term today. There is a Hebrew word whose primary meaning is "virgin, pure and unspotted, one secluded and separated from men" but it is a different word from the one used here. It is true that the Septuagint translation gives the word here the meaning of virgin, signifying a "marriageable maiden or young married woman."

If we will remember that a young woman, having come into womanhood, of marriageable age, was in the author's mind, we will have grasped the truth in this scripture. When we remember that this is what we mean by the term "virgin" then there is no question before us concerning the passage. However, the question of the virgin birth is not settled for me by prophecy but by the act revealed in the New Testament. The Revised Standard Version is clear in this expression in the New Testament and so translated it. What more emphasis could one want?

The Same Truth Portrayed

Some have been confused a bit that John 3:16 has "God gave his only Son" instead of his "only begotten Son." But nothing is affected in this translation. The Greek word "monogenas" from which we get "only begotten" means "single of its kind, only," and that is exactly as it is found in the New Version. It distinguishes between Christ as the only Son and the many children of God. The fact set forth here is not that of his Incarnation but that of his eternal being. My guess is that the objection arose over the thought that there may have been some reflections on his Incarnation (God becoming flesh) but such is not the point under discussion. John's use of "only" is to show the unique relation of the Son to the Father, "only" in the sense of that which is impossible for others.

The objection is made that the last phase of the Lord's Prayer, Matthew 6:13, which reads "for thine is the Kingdom, and the power and the glory forever, Amen," is omitted. Again we find an old textual problem. It is interesting to note that Luke's gospel does not contain this. Neither does the American Standard Version have this phrase. All of us have learned it. It is beautiful but I believe that if one will stop and consider what Jesus is teaching about formalism he will readily see that this does not really constitute a part of the prayer. I love it but I believe that honestly I would have to reject it as a part of what Jesus would have us remember about prayer. It is a benediction, no doubt about it. It is not found in a number of early manuscripts. It has the element of the ritual about it. To leave it off takes nothing away from the meaning of the prayer of Jesus.

Bible Will Stand No Need to Fear

Of course, one could discuss these and other problems at length and no doubt clear up many points in doing so; but if we will remember that this a Revision and the purpose for which it was brought out, we will be helped. At best, it behooves us as Christians to keep our hearts and minds always open to truth and spiritual growth. If light can be thrown on obscure passages, and meanings

Spanish-Speaking Americans

1953 Home Mission Graded Series

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Author: Thelma Brown Burland	
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A Christmas Present for Christ

By C. H. BOLTON

As we approach the yuletide and the end of another year, our thoughts turn to our Christmas practice of making gifts to those we love, and also to the matter—which most of us do not love—of our income taxes.

We can show our love for our blessed Lord by making a gift to support His work and also reduce our income taxes at the same time. The government allows credit up to twenty per cent of our income for gifts to religious and benevolent causes.

Gifts can be made on annuity basis whereby you would get a return on same as long as you live, and after your death the proceeds would be used to support the work of your choice.

For full information, write the Southern Baptist Foundation, 127 Ninth Avenue, North, Nashville 3, Tennessee, or your State Baptist Foundation.

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Noted Baptist Physician Dies

Dr. George Emmett Cannon, age 82, of Hope, died Monday, November 17.

Dr. Cannon was widely known as a physician and surgeon. Perhaps he was better known in Baptist circles as an outstanding Baptist layman. Dr. Cannon was a generous supporter of the First Church at Hope, where he held his membership, and of the denominational program. He gave \$10,000 for the building of an infirmary at Ouachita College which was named for him, "The Cannon Infirmary."

Dr. Cannon is survived by his wife, one son, Curtis Cannon, and three daughters, Mrs. Monroe Scroggins of Texarkana, Mrs. M. M. Vick of Baton Rouge, Louisiana, and Mrs. Charles Welch of Arkadelphia.

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Arkansas City Church Receives 90

Pastor Edward Harris of the Arkansas City Church, Delta Association, celebrated his first anniversary as pastor on Sunday, November 16. During the year there have been 90 additions to the church, 54 on profession of faith and baptism.

—000—

Louisiana Baptists have given this year to the Cooperative Program \$34,000 short of a million dollars, a new record for their state. Their total receipts were \$1,709,647.07. Floyd B. Chaffin is the Executive Secretary.

—Survey Bulletin

clarified, if a revision will help me in getting closer to what the inspired writers actually said, then I want to have access to it. We need not fear; the Bible will stand the most exacting and scrutinizing tests.

Women's Missionary Union

MISS NANCY COOPER, Executive Secretary

Training Union Department

RALPH W. DAVIS, Secretary

The Time Is Near

... for the observance of a very important week, **WEEK OF PRAYER FOR FOREIGN MISSIONS**, December 1-5. How important that each organization observe the full time! So much of information and spiritual blessing will be experienced by each who participates.

Program materials were sent each organization having reported leaders to the State W.M.U. Office, but if additional materials are needed, or if some leader failed to receive them, advise the State W.M.U. Office, 209 Baptist Building, Little Rock, and duplicate mailing will be made.

The Lottie Moon Offering goal for the state is \$65,000. Last year's total offerings totaled more than \$75,000. Surely we will do more in 1952 than ever before. After gleaming for the offering, remit same to State W.M.U. Treasurer, 209 Baptist Building, Little Rock.

W.M.S. FOCUS WEEK, JANUARY 18-23

The above dates are the ones chosen for the first observance of W.M.S. Focus Week. See pages 16-17 in the December issue of *Royal Service* for GOOD suggestions for the week and start planning for it NOW.

Remember, in Arkansas we are recommending the observance of the Day of Prayer for Community Missions on January 23. Suggested materials for that special day will be mailed each W.M.S. late in December.

SELL-OUT FOR R.A. FELLOWSHIP SUPPER

A capacity crowd packed the dining room of the Immanuel Baptist Church, Little Rock, November 17, for the Thirteenth Annual Royal Ambassador Fellowship Supper. A large group of men representing the Brotherhood were recognized, and boys from thirty churches attended.

The program featured missionary melodies. Mr. and Mrs. Donald Orr, Southern Baptists' first music-missionary appointees to Colombia, contributed much in song and testimony. (Mr. Orr is a native of Hot Springs where

the Orrs are awaiting sailing date.) The Ouachita College quartet, always favorites in Arkansas Baptist groups, were generous with their musical numbers. J. D. Wagnon of Zwolle, Louisiana, was guest speaker. Dr. Dale Cowling, pastor of the Second Church, Little Rock, was toastmaster.

Miss Doris DeVault, State Young People's Secretary, was in charge of all arrangements.

1953 DISTRICT MEETINGS IN REVIEW

Registration at the eighth annual District W.M.U. Meetings totaled 1,527. The theme of the program was "Look on the Fields," and a missionary message highlighted each day's program. Miss Doris DeVault, Mrs. R. E. Hagood and Miss Nancy Cooper represented the State W.M.U. organization.

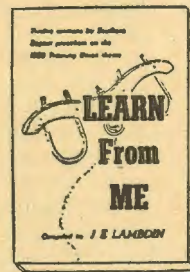
Miss Wilma Weeks, missionary first in China, then in Hawaii, and now to be sent to one of the newer fields where large numbers of Chinese are living, visited North Central, West Central, Northwest, and Northeast Districts. Mrs. Gerald Riddell from Colombia was the missionary guest in Central, East Central, Southeast, and Southwest Districts.

Of the total offering reported below, \$267.05 was given to Miss Weeks to apply on the cost of a car to take to her new field where public transportation is impossible. And \$456.13 was sent to purchase equipment for the new camp site in Colombia.

Mrs. N. L. Lee of Gurdon was elected by the State W.M.U. Executive Board to fill the unexpired term of Mrs. Max McEachern of Magnolia who moved from the state, and who was president of Southwest District. Mrs. Lee presided over the afternoon session of the Southwest District meeting. New young people's leaders were elected in the following districts: Central, Mrs. R. B. Whitecotton, North Little Rock; North Central, Mrs. O. B. McClure, Mountain Home; Southeast, Mrs. Howard Samuels, Fordyce; Southwest, Mrs. Thelbert Elder, Arkadelphia.

The statistical report follows:

	Attendance	Offering	Dist. Budget Apportionment
Central	197	\$ 78.85	\$ 935.00
North Central	112	61.13	175.00
East Central	250	180.14	620.00
West Central	174	55.90	595.00
Northeast	210	92.25	775.00
Southeast	229	116.47	1,100.00
Southwest	166	81.30	840.00
	1,527	\$723.68	\$5,500.00



"Learn From Me," a book of twelve sermons on the twelve Training Union themes for 1953 will be on sale at the "M" Night meetings, Monday night, December 8, for \$1.75. Be prepared to purchase your copy there. All Training Union people will want to get this book to use throughout 1953.

ANOTHER ECHO FROM THE WORKSHOP

"I was glad our workers had the opportunity to be in the Nursery, Beginner, Primary Workshops on October 7, and see the display of usable materials.

"One thing I learned while in Little Rock was to do finger painting. It helps to see how to use the materials."

More associations have notified us that they will observe "M" Night. Mississippi County will meet at New Liberty Church and their goal is 350. Motor Cities Association will meet at First Sou-

thern Church, Pontiac, Michigan. Centennial Association will meet at Almyra with a goal of 400. Central Association will meet at First, Hot Springs, with a goal of 400. We have heard from thirty associations. We believe at least forty associations will observe "M" Night.

March has been designated as Enlargement Month. Write for your free booklet which gives suggestions for planning your Enlargement Campaign.

—000—

Chinese Proverbs

A man thinks he knows, but a woman knows better.

If fortune smiles—who doesn't? If fortune doesn't—who does?

Armies are maintained for years, to be used on a single day.

In misfortune, gold is dull; in happiness, iron is bright.

If you fear that people will know—don't do it.

Long visits bring short compliments.

The highest towers begin from the ground.

Free sitters at the play always grumble the most.

Gold is tested by fire; man, by gold.

No image maker worships the gods. He knows what stuff they are made of.

—The Missionary Messenger

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Foreign Mission Board Reports To The People

IONE GRAY, *Press Representative*

DOES YOUR CHURCH HAVE A SURPLUS IN ITS TREASURY? HERE'S WHAT ONE CHURCH DID

Southern Baptist pastors and church and denominational leaders have expressed much concern over the recommendation, adopted at the October meeting of the Foreign Mission Board, which would place a ceiling on missionary appointments in 1953 unless later income prospects justify continuation of the Advance Program.

A member of the Board, Dr. R. P. Downey, pastor of the Salem Baptist Church, Salem, Va., spoke of the problem at the Roanoke, Va., Baptist Minister's Conference, asking the ministers present to do some serious thinking and planning when they set up their 1953 budgets.

He said to them, "The way it looks now the Foreign Mission Board is going to be in the position of having to say to some forty or more young people that Southern Baptists cannot appoint them because of the lack of money." Dr. Rankin has received a letter from Dr. Downey which says in part:

"Day before yesterday I was told this interesting story. One of the larger churches of Roanoke brought its financial year to a close September 30 with \$15,000 as a surplus. The finance committee met to decide what to do with it.

"They owed exactly \$15,000 on their building debt. One member suggested that they pay off the debt. Another questioned that by stating they should do something for missions.

"Then the assistant pastor, who heard my report, arose and stated the things I had said about the great need for gifts to the Cooperative Program and the possibility of not being able to continue our Advance Program. Whereupon, a motion was made that they apply \$7,500 to the building debt and give \$7,500 to the Cooperative Program. This carried unanimously.

"Our church will come up with a surplus at the end of December, and I am going to ask it to follow the example of the church above.

"This put me to thinking that perhaps all over the Convention there may be many others who will have a surplus that might be shared with the Cooperative Program, if this were called to their attention by you or some other leaders. The great temptation will be to keep it at home without doing the thing that is needed most.

"The thought of the Board not being able to send out all volunteers who are ready to go in 1953 has haunted me."

RELIEF FOR KOREA

Dr. Baker James Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board, said in his November report to the Board that relief funds designated for Korea are being used rapidly and that only \$40,000 remains. He expressed hope that additional relief funds may be sent to the Foreign Mission Board before this amount is exhausted.

Money for Korean relief should be sent to the Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. That it is to be used for relief should be clearly indicated.

Clothes may be sent directly to Southern Baptist missionaries in Korea. They receive only the clothing that is mailed directly to them. Address the bundles: Rev. Rex Ray, P. O. Box, Special No. 1, Pusan, Korea.

Dr. Cauthen said reports continue to come of the great amount of good being accomplished through relief in Korea. The distribution of clothing through the churches has been of very great blessing.

He said: "The missionaries request that we send them a truck so as to enable them to carry out this distribution more effectively. The quantities of cloth-

ing to be distributed are such that the use of the jeep and trailer is not sufficient. We are glad to be able to provide this transportation out of relief funds for Korea already appropriated."

Mrs. John A. Abernathy has been able to join her husband in Korea, and Dr. Abernathy writes, "Life is different for me since Mrs. Abernathy returned to Korea. We are both busy and happy together."

Mrs. N. A. Bryan suffered a heart attack in October as she was preparing to join Dr. Bryan. She is improving and it is expected that she will be able to go in the spring. Two missionary nurses, Miss Ruby Wheat and Miss Irene Branum, will go to Korea as soon as entry permits and other matters are cleared.

NEW BIRTH CAMPAIGN

November 1 was mid-point in the fall "new birth campaign" now being conducted by the Japan Baptist Convention. By that date 36 churches had conducted special evangelistic services lasting from two to six days.

"There were 35 who made a definite response to the gospel in Sapporo," said Missionary Edwin B. Dozier when he returned to Tokyo. He told of preaching five times on Sunday, of good services in a police school, in a school for the blind, and in an agricultural school in addition to several meetings in a rented hall downtown.

"Please come back again," the blind school superintendent begged, "if you can always make religion so practical and interesting."

Missionary Marion Moorhead and Pastor Masana Suzuki, who began the work in Sapporo this fall, feel that a strong Baptist witness in Sapporo will grow from the 35 decisions made there.

In Yokohama, where Missionary Fred Horton works with Pastor Bin Hayakawa, 86 men and women made professions of faith. "And for the first time," reported Horton, "our people in Yokohama worked enthusiastically for the Lord as they felt the Holy Spirit's power among them."

CHRISTIANITY'S FUTURE IN JAPAN

Neither communism nor politics will handicap Christianity in Japan in the foreseeable future, says Edwin B. Dozier, who was born in that country of Southern Baptist missionary parents and who has served as a missionary himself since 1933.

In an article written for the January, 1953, issue of *The Commission*, Mr. Dozier says the doors are open as never before for Christianity. The end of Emperor worship discarded seemingly absolute standards of the Japanese and they are now ready to find the good in the teachings of Christ.

Missionary Dozier analyzes the present religious, political, and economic situation in Japan. Regarding communist development against Christianity in Japan, Mr. Dozier quotes Professor Kazutaka Watanabe, a leading theologian and news analyst.

Then the missionary explains Mr. Watanabe's feeling that it is hindrances from within rather than hindrances from without that handicap the Christian churches more than anything else. Lack of dynamic in the pulpit turns away many seekers after an initial visit. Many pastors find it difficult to apply realistic solutions to many of the problems of everyday life.

"Amidst great heart hunger and constant searching, Christianity has an unparalleled opportunity to offer salvation to the nation," Mr. Dozier said.

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WHO IS THIS MAN?

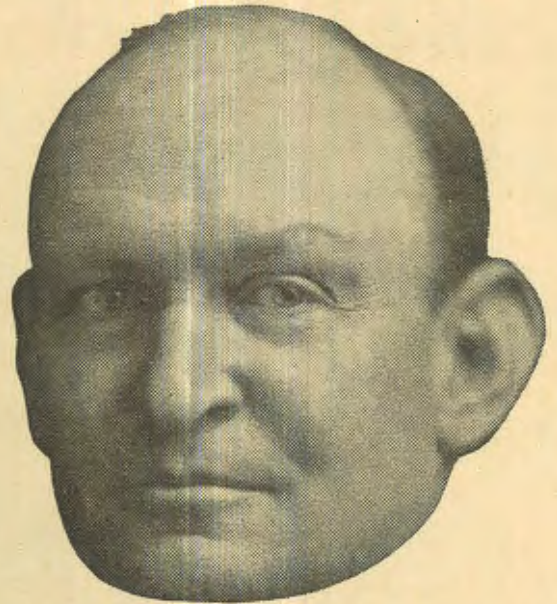
☞ He was one of the greatest Greek scholars of the past 100 years.

☞ He wrote 47 important theological books (according to "Who's Who")

☞ He taught New Testament Interpretation at Southern Seminary for 46 years.

☞ He taught 6,000 young preachers how to use their Greek New Testaments—a record never equaled by any professor of theology.

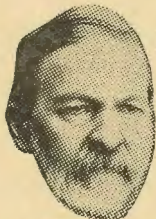
☞ He was famed for his wit and humor, and was affectionately known to all as "Doctor Bob".



HE WAS DR. A. T. ROBERTSON,

Professor of New Testament at Southern Seminary 1888-1934

YOU CAN PERPETUATE HIS WORK
and that of Three Other Great Seminary Teachers of Past Years
by Helping to Endow 4 New Chairs of Learning



JOHN A. BROADUS — 1827-1895

This great preacher, once called "a preacher hardly second to any in the world", was President of Southern Seminary from 1888 to 1895.



W. HERSEY DAVIS — 1887-1950

Professor of the New Testament, Dr. Davis had the largest Greek classes of any Seminary teacher in the world. Venerated by his students, he was known as "Big Doc".



WILLIAM OWEN CARVER—1869-(living)

Dr. Carver started at Southern Seminary the first Department of Missions in the United States. Recognized nationally as a distinguished author and scholar in this field, he is now Professor Emeritus (retired since 1943).

That Southern Baptists may have other teachers such as Drs. Robertson, Broadus, Davis, and Carver, it is our purpose to secure a total of *one million dollars* in endowments, to establish the following Chairs, to be filled by distinguished men of learning worthy successors to these great teachers:

1. The A. T. Robertson chair of New Testament Interpretation (\$250,000)
2. The John A. Broadus Chair of Preaching (\$250,000)
3. The W. H. Davis Chair of New Testament Interpretation (\$250,000)
4. The W. O. Carver Chair of Missions (\$250,000)

Telephone President McCall (BElmont 2483, collect) to discuss your plans to help endow one of these chairs by gift, gift annuity, or bequest in your will—or write us about your plans. Additional information and legal assistance available on request.

OUR GOAL: \$1,000,000.00 NEW ENDOWMENT



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THEOLOGICAL SEMINARY**

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Duke K. McCall, *President*

Arkansas Baptists Can Do It Many Arkansas Baptists Will Do It Will You Be One To Have A Part

Accept the challenge of two men who will give \$10,000 each if and when we raise \$100,000 to build additional buildings at Baptist Orphanage in Monticello

THANKSGIVING OFFERING IS RECOGNIZED AS THE TIME FOR SPECIAL GIFTS

IF we can double what we did last year we can raise enough to operate the Orphanage, and have \$50,000 for capital needs.

Please set the goal at \$100,000 for Thanksgiving Offering.

THIS together with what we put aside last year, this year, and that provided by the Convention last week, will enable us to accept the challenge of these two fine Christian men, and will enable us to build without going into debt.

Several have talked about giving \$1,000. Many can give \$500. Some may want to match the two men and give \$10,000.

We need a cottage for boys, a cottage for girls, a cottage for 4-5 year-old children. A gymnasium. Each will cost around \$65,000.

This is your opportunity to build a memorial building.

Thank you for all that you have done, are doing, and will be doing on behalf of a homeless, helpless, child.

DON'T FORGET THE ORPHANAGE TRUCK. FOR SCHEDULE CHECK
NOVEMBER 13 ISSUE OF ARKANSAS BAPTIST

Your Orphanage Board
Bottoms Baptist Orphanage
Monticello, Ark.

H. C. Seefeldt, Supt.

Phone 34

Baptist Brotherhood of Arkansas

NELSON F. TULL, State Secretary

Record Attendance On Brotherhood Night

We are grateful to God and to the men and boys of Arkansas for the largest crowd in the history of Brotherhood Night. Immanuel Church, Little Rock, was filled to overflowing with many hundreds of God's people. Every seat was taken. Extra chairs were filled, and people were standing in the vestibule.

We believe that this record crowd represents something of the interest that God's men and God's boys have in God's work.

We hope your church was there on Brotherhood Night!

REGIONAL MEETINGS NEXT

Next on the Brotherhood calendar of events is the series of Regional Brotherhood-Royal Ambassador Rallies in Eastern Arkansas. Speakers at these meetings will be G. A. Ratterree, Brotherhood Secretary of the Florida Baptist State Convention, and J. I. Bishop, Southwide Royal Ambassador Secretary. The schedule is as follows:

Tuesday, December 9, 1952, 7:30 P. M., Fayetteville, First Church. For Benton County, Washington-Madison, and Carroll County Associations.

Thursday, December 11, 1952, 7:30 P. M., Fort Smith, First Church. For Concord, Clear Creek, Buckner, Dardanelle-Russellville, and Ouachita Associations.

Friday, December 12, 1952, 7:30 P. M., Texarkana, Beech Street Church. For Hope, Little River, and Red River Associations.

Every Baptist man and every Baptist boy in the above associations ought to be present at the meeting in his area. The men ought to help the boys to get to the meetings. We believe that it will mean much to the men and boys of your church and the enhancement of all the work of the Kingdom through your church, if your church is well represented at the meeting in your area. We're looking for you and your men and your boys!

Echoes from Layman's Day

FROM A COUNTY NEWSPAPER

Layman's Day Is Observed at Wilson

"Layman's Day was observed by the First Baptist Church in Wilson, October 12.

"Am I a Soldier of the Cross?" was the special number used by the all-male choir.

"The pastor, D. B. Bledsoe, brought an inspiring message, which was a challenge to all Christian men.

"The text was taken from Samuel 22:2. Pastor Bledsoe talked about the need for strong consecrated men, not only to support but to promote Christ's Kingdom, and to lift Christ up in their daily lives, as well as on Sunday morning.

"He compared Christian men's bottled-up energy to that of a rushing mountain stream that rushed down toward the river and is caught up by a tunnel and is carried around to a power plant which generates a dynamic power.

"It was a challenge for Christian men to turn loose of their God-given power, which is available to all who are willing to be used of Him.

"Pastor Bledsoe continued by saying that the program of the Baptist church is big enough to challenge the efforts of every Christian man regardless of talent.

"At the invitation of the pastor about 50 men came forward to accept that challenge to work with the pastor under the leadership of God, to promote God's work in Wilson."

FROM A PASTOR

We know you will no doubt receive many reports from the churches of the services on Layman's Day, but I want to share with you the blessing we received.

Layman's Day was a great day for the church and for the men of our church. They had charge of all the services. Mr. G. W. Blankenship was our lay speaker for both services, and the Lord used him in a wonderful way to bless our hearts.

All attendance records were broken in the history of our church. We had 253 in Sunday School and 161 in Training Union. There was one addition to the church.

Mr. Clyde Cooper is our new Brotherhood president, and is beginning the year's work in a wonderful way.

Harold Presley,
Almyra Baptist Church

—000—

"Whatever our earthly duties may be, the greatest and most urgent is to proclaim Christ as the Saviour of men."

Church Music Department

MRS. B. W. NININGER, Director

Singing In The Associations

Red River Hymn-Sing — Red River Association observed their first Hymn-Sing under their new organization at the Boughton Church near Prescott, Thursday night, November 13, at 7:30. More than 150 people gathered for the Sing. The program which had been planned by Pastor Ernest Mosley, the associational music director, on the theme "Through the Day with Song," was presented in five portions, each portion representing life in a Christian's day beginning and closing with prayer and praise. Miss Marjorie Ann Byrd, the associational pianist, played the accompaniment.

In addition to the congregational singing special selections were sung by the Junior Choir of First Church, Arkadelphia, directed by Mrs. Ernest Mosley with Miss Jean Seward at the piano. This group of 25 boys and girls sang beautifully "While in the Quiet Church I Sit" and "For the Beauty of the Earth." The adult choir of Beech Street Church, Gurdon, directed by Mrs. Dale McCoy with Mrs. T. F. Graham at the piano, sang "He's a Wonderful Savior to Me." The Youth Choir of First Church, Prescott, directed by David White with Mrs. Billy Powell Whitmark at the piano, sang "The Name of

Jesus" and "Living for Jesus." Devotions and prayers were offered by the associational missionary, D. E. Parsons, Wesley Lindsey and J. E. Ford.

The State Music Director was a guest and presented the pattern of Associational Music Education to the group.

Liberty Association—The Southeast zone of Liberty Association met November 9, at Liberty Church, with 126 total present and six churches represented. The program was directed by Mrs. Carl Clark and Miss Frances Tolleson was the accompanist. The theme of the program was "Counting Our Blessings—Past, Present, and Future." The next Sing will be held December 14, at Urbana.

Pulaski County—The Northwest Zone Sing was held November 9, at Amboy Church. The theme of the Sing was "Thanksgiving in Song," directed by Miss Jo Anne Sullivan, and Mrs. Reid Sullivan was the accompanist. James Thompson led the devotional. There was a total of 56 present with five churches represented and three directors. Amboy, Crystal Valley, and Peoples Church presented special numbers in song. The next Sing will be held at Crystal Valley Church, December 14, 1952, at 2:30 p. m.

JUDGE AMSLER DIRECTS SEAL SALE

Judge Guy Amsler of the 2nd Division Circuit Court has been named by the Board of Directors of the Pulaski County Tuberculosis Association to direct the Seal Sale in Greater Little Rock and Pulaski County for 1952.

This is the 46th Annual Christmas Seal drive throughout the nation and the 33rd sponsored by the Pulaski County TB Association for this community and county. The drive opened November 17 and will continue through Christmas. The budget of the Pulaski County Tuberculosis Association is supported by the sale of Christmas Seals and Health Bonds.

The program of the Association consists of finding tuberculosis in its earliest stage through the use of the Mobile X-Ray Unit, taking free x-rays of students, food handlers, and other citizens of greater Little Rock and Pulaski County; it also provides for an aggressive school program in educating our youth against the dangers of TB and in a counsel-

ing and rehabilitation program for persons recovering from TB.

These are all services that directly affect the homes and families of our own citizens and deserves the support of all civic minded persons in our community.

—000—

OPPORTUNITY

A stranger knocked at a man's door and told him of a fortune to be made.

"Hm!" said the man. "It appears that considerable effort will be involved."

"Oh, yes," said the stranger. "You will pass many sleepless nights and toilsome days."

"Hm!" said the man. "And who are you?"

"I am called Opportunity."

"Hm!" said the man. "You call yourself Opportunity but you look like Hard Work."

And he slammed the door!

—Free Methodist

—000—

Getting by these days is simply a matter of rearranging the budget. By going without lunch and dinner, practically anybody can afford breakfast.

—Quote

—000—

People do not lack strength, they lack will.

—Victor Hugo

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George W. Noble, The Christian Co., Dept. D, Pontiac Bldg., Chicago, 5, Ill.

Jesus' Law of Doing Good

By MRS. HOMER D. MYERS

For approximately three and a half years, Jesus illustrated to the human race what it means to "minister unto others." For three and a half years, Jesus exemplified righteous works and good deeds. He showed men by actual example how to live the golden rule. He was unselfishness personified. He was love embodied in flesh and bones. He was purity and holiness incarnate. He was generosity and liberality housed in human frame.

Jesus had no "law for doing good"—He WAS goodness! Revealed TO man BY a man, the only medium mankind would understand or appreciate. In Him was found no evil; no hypocrisy; no impurity; no narrow-mindedness; no prejudice; no unholy desire; no ulterior motives. He was just exactly what He claimed to be, and He needed not to be pretentious. If He and His disciples walked through a field of grain on the Sabbath and were hungry, they plucked grain and ate. Why not? They did not harvest a crop on the Sabbath, and the law of Moses never forbade a man to eat on the Sabbath.

The person who does all to the glory of God may eat whenever he feels the need to eat. There is no law against it. Or if one chooses to fast and pray, it is strictly between him and God. David, in an emergency, entered the house of God and ate the shewbread that only the priesthood was authorized to partake, according to the law of Moses. Yet the circumstances and the person involved made it permissible with God. David's life was more important to the cause of Jehovah than a law concerning the tabernacle ordinances. And any human being is more important, if he is in tune with God, than any law ever established.

INSTRUMENTS OF GOOD

The law of the Sabbath was made for those who desecrate the Sabbath, not for those who use it well. All law was given for a good purpose, not merely as commandments to be obeyed. When God created the Sabbath He intended for it to be used for good, not for recreation, nor evil, nor idleness, but for good deeds and for a time of spiritual meditation. The Sabbath was not meant to be a day of bondage, not a law to be kept, but a day to be lived! It should be a servant of men, an instrument to be used for good. It was never meant to be an OBJECT of worship, but a day FOR worship.

Jesus asked the Pharisees which was the greater—the Sabbath day or He who created the Sabbath? Which is the greater, the Temple or He who owned the Temple? By all the laws of

Sunday School Lesson for November 30, 1952 Matthew 12:1-14

nature, the owner of anything is greater than the thing he owns. Jesus was Master of the Sabbath—how dare human beings tell Him what to do on that day. He owned the Temple, but His presence there was unwanted.

Jesus entered a synagogue to worship on the Sabbath. A member was there with a withered hand. The Pharisees perceived that He was about to heal the man, so they sought to prevent it by asking Him if He considered it "lawful" to heal on the Sabbath.

Jesus used an illustration that would strike close to home: each of them knew what he would do if one of his sheep or oxen should fall in a ditch on the Sabbath—he would get it out. It would be brutal to allow an animal to suffer till another day dawned. Then Jesus asked: "How much better is a man than a sheep?" How much better is mercy than sacrifice! Sacrifice is well and good in its place, but sacrifice without mercy degenerates to blasphemy.

'GOOD WORKS' TICKET FALLS SHORT

Here was a group of people who expected to go to heaven by their good works. They were law keepers, tithers, fasting-praying Pharisees. They had Abraham for their father, the law of Moses for their guide, the lineage of David for their prestige. Yet they knew nothing about good deeds. They couldn't recognize a good deed when they met it face to face. They were never able to convict Jesus of one evil deed—all His works were good, yet they called Him Beelzebub, not just a common little devil, but the prince of devils!

What is good works in reality? The answer is found in the life and ministry of Jesus. Wherever He met a need, He corrected it. Wherever He found the sick, the afflicted, the sorrowing, He healed, He comforted, He ministered. When people were hungry He fed them. When people needed salvation, He preached to them. When people needed spiritual development He taught them. And the wise will do likewise.

RELIGION vs. SPIRITUALITY

Religion will always degenerate to an empty formalism. Religion is a cold, deadly ceremonialism. Religion will kill Christians, and persecute the righteous. When Paul was a member of the

Jews "religion" he was a killer. Religion is narrow minded and bigoted, wherever you meet it.

But the person who has spiritual life is alive with love, mercy, kindness, fairness, a sense of justice. The spiritually alive will be full of "good works and almsgiving," as were the New Testament saints. The spiritually alive will not follow a cold, set religious policy of "What does the law demand of me? I'll do just what I'm compelled to do." The spiritually minded WANTS to do all he can for others and for the honor and glory of God.

Paul said, "For ye are created unto—for the purpose of—good works." Created new creatures in Christ Jesus for a purpose—to work for Him. The spiritually minded man will shine, He is the light of God in a sin darkened world. He is the salt of the earth. He doesn't ask what is the law; for the law of God is written in his heart. He will naturally do, as a born again, spiritual being, what the religious man spurns.

Jesus gave His children one law, the law of love. Paul said it is the fulfillment of all law. When love prevails law is superfluous, it is unnecessary.

The law of doing good, then, is the law of love. If we love, we cannot do evil to others.

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Knowledge is of two kinds. We know a subject ourselves or we know where we can find information upon it.

—Samuel Johnson

YOU TITHE—TO WHOM?

Lots of people believe in tithing all right, but they have changed Malachi 3:10 to read something like this: "Scatter ye, therefore, all your tithe to the four corners of the earth; to your old grandmother, to some religious radio program, to your favorite evangelist, to your step-nephew who is in college, to the poor and needy in your neighborhood, that YOUR name may be glorified and spoken of with praise among the people." Now, all of these are worthy objects and should receive some support from us, but out of the funds over and above our tithe. I believe that the commandment in God's Word to 'bring ye all the tithes into the storehouse' is to be taken literally. As we turn our tithe into the treasury of the church where we hold membership, it will lose its identity, belong to Christ and glorify HIS name as it is disbursed through HIS church.

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MAY I MAKE THE RIGHT
DECISIONS, OH GOD...



IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD, THAT
GIVETH TO ALL MEN LIBERALLY, AND UPBRAIDETH NOT; AND
IT SHALL BE GIVEN HIM. BUT LET HIM ASK IN FAITH... JAMES 1:5,6

Executive Board STATE CONVENTION

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

Board Members Approved by the State Convention for the Coming Year

An Interpretation

Some of us have had erroneous conceptions about the time element in the status of our boards. The Executive Board, for instance, is not a NEW Board after the Convention. It is the same Board from year to year amended and sometimes changed in some members of the personnel whose terms expired or who removed from the state or who otherwise became ineligible to serve. The Board can execute contracts and agreements that last more than one year, and that extend even for a long period of time. The Board in 1952 can effectuate contracts that extend into 1953 and even for a much longer period. For instance, the Executive Board leased the ground floor of the Baptist Building for five years. The Executive Board recently accepted a lease from the trustee of the Arkansas State College in Jonesboro for a plot of ground upon which to erect a student center, and this lease is about a 50-year proposition.

This is why the personnel of the Board is staggered and not more than one-third is elected in any one year unless there are removals or deaths or the ineligibility of some man who has been a member of the Board.

It is true that our Boards usually "reorganize" every year immediately after the Convention. By this we mean that they elect or re-elect their officers and reappoint committees, but it is the same Board in the main.

A Board may incorporate through the legal procedures provided for in the statutes of Arkansas if the Convention authorizes it to do so. We thought it pertinent to give this explanation of the status of our Boards. We are giving herewith the list of Board members of our several Boards as they stand approved by the State Convention in session on November 19, 1952. Here they are:

Executive Board

Dale McCoy, Gurdon; W. R. Vestal, Searcy; Wyley Elliott, Paris; L. H. Davis, Ft. Smith; O. L. Bayless, Hot Springs; J. W. Buckner, Crossett; Minor Cole, Dumas; K. O. White, Little Rock; C. G. Davis, Texarkana; James Fitzgerald, Hot Springs; N. R. Griffin, Monticello; W. B. Tatum, Pine Bluff; T. H. Jordan, Van Buren; E. C. Brown, Blytheville; J. V. Chandler, Hoxie; Homer Speer, Buckville; Luther Dorsey, England; Walter Yeldell, Clarksville; L. D. Ferrell, Paragould; L. H. Roseman, Batesville; W. M. Walker, Mena; Ralph Douglas, Helena; Quincy Mathis, Warren; J. W. Johnson, Booneville; W. E. Speed, Russellville; Lonnie Lasater, El Dorado; Guy Magee, Manila; L. P. Thomas, Leslie; J. M. Basinger, Truman; James Busby, Salem; J. T. Elliff, Fordyce; Ed McDonald Jr., Morrilton; James Harris, Texarkana; Raymond Lindsey, Little Rock; J. W. Carpenter, Sage; Albert Gaston, Flip-pin; D. B. Bledsoe, Wilson; James Overton, Bentonville; Robert Jackson, Waldron; Roy

Wright, Mt. Ida; Ermon Webb, Berryville; O. O. Smith, Conway; Hugh Owen, Pine Bluff; R. M. Abel, Jasper; Walter L. Johnson, Fayetteville; E. E. Griever, Hamburg; H. T. Harvill Sr., Humphrey; Oliver Pittman, Pocahontas; Theo T. James, McGehee; W. E. Perry, Nashville; A. F. Muncy, Lake City; V. E. Defreese, Bald Knob; Coy Sims, Roseville, Michigan; E. F. Cox, Omaha; J. C. Melton, Hot Springs; E. C. Polk, Piggott; Leland Hall, Heber Springs; David O. Moore, Arkadelphia; T. K. Rucker, Forrest City; R. D. Harris, McCrory.

Arkansas Baptist Historical Society

L. C. Tedford, North Little Rock; Virgil Tyler, North Little Rock; George Truett Blackman, Arkadelphia; Mrs. R. H. Jones, Osceola; J. I. Cossey, Walnut Ridge; V. C. Wright, Piggott.

Arkansas Baptist Hospital

R. H. Green, Little Rock; A. C. Kolb, Little Rock; T. L. Harris, Camden; Shelby Blackmon, Little Rock; H. W. Thomas, Dermott; Harold Wood, El Dorado; C. E. Lawrence, Little Rock; Hardy Little Jr., Jonesboro; Jacob L. King, Hot Springs; John Dodge, Hot Springs; Joe F. Rushton, Magnolia; Roy Mitchell, Hot Springs; Earl Humble, Pine Bluff; C. B. Erwin, Little Rock; D. C. McAtee, Ft. Smith; H. L. Lipford, Brinkley; Ray Wilson, Little Rock; W. C. Blewster, Magnolia.

Assembly Board of Control

Fritz Goodbar, Danville; Wesley Lindsey, Prescott; Lawson Hatfield, Little Rock; Mrs. W. J. Perkinson, Ft. Smith; J. F. Moreland, Springdale; S. A. Wiles, Royal; Harold Anderson, Heber Springs; Reese Howard, Little Rock; Russell Duffer, Paragould.

Baptist Foundation

V. H. Coffman Sr., Ft. Smith; A. B. Hill, Little Rock; DeWitt Poe, McGehee; Warren Wood, Little Rock; C. H. Moses, Little Rock; Claude Gregory, Ft. Smith; Dewey Moore, Helena; Percy F. Herring, Osceola; E. E. Nowlin, Arkadelphia.

Baptist Memorial Hospital (Memphis)

Leslie M. Riherd, Lepanto; John R. Thompson, Little Rock; J. W. Royal, Lewisville; Fred Carter, Lake City; Alvin Huffman Jr., Blytheville; Ray Langley, Parkin; E. F. Loewer, Wheatley; Harold Harris, Wynne; C. Z. Holland, Jonesboro.

Bottoms Baptist Orphanage

T. C. Heuer, Harrison; Mrs. Allen Toney, Helena; Miss Mollie Center, Waldron; J. E. Short, Pine Bluff; B. T. Harris, Little Rock; J. D. Tolleson, El Dorado; Otto Walker, McGehee; Mrs. Faber L. Tyler, Ozark; Paul Owens, Lake City; Mrs. J. L. Bodie, Little Rock; Ed Thrash, Hope; W. E. Morgan, Magnolia; Exall Kimbro, Monticello; Dillard Miller, Eudora; J. C. Fowler, Brinkley; C. C. Smith, Monticello; Julius Miller, El Dorado; Eddie Blackman, DeWitt.

Ministerial Board of Education

Louis Gustavus, Glenwood; Boyd Eldridge, Bauxite; S. M. Cooper, Arkadelphia; S. W. Eubanks, DeQueen; T. D. Douglas, West Memphis; John Collier, Mt. Ida.

Ouachita College

Mrs. J. C. Fuller, Little Rock; E. L. Bailey, Cabot; I. J. Cannon, Jonesboro; J. C. Meador, Fordyce; Boyd Baker, Wynne; Marvin A. Green, Stephens; E. M. Jones, Texarkana; J. T. Daniel, El Dorado; Mrs. Ralph Douglas, Helena; J. Harold Smith, Ft. Smith; W. O. Vaught Jr., Little Rock; Jewell L. Carter, Arkadelphia; Sam C. Reeves, El Dorado; Bernes K. Selph, Benton; W. P. Jones Jr., Arkadelphia; W. W. Sharp, Brinkley; B. C. Huddleston, Searcy; J. E. Berry, Smackover; Jesse Reed, El Dorado; Spencer Fox, Pine Bluff; Dale Cowling, Little Rock; Hays Sullivan, Burdette; Stanley Jordan, Springdale; Howard Perrin, Benton.

Southern Baptist College

Doyle Lumpkin, Huttig; Frank Shamburger, Little Rock; James Patrick, Jonesboro; B. A. Miley, Marianna; Doyle White, Manila; Harold White, Leachville; Byron King, Tuckerman; Russell J. Clubb, West Memphis; Charles F. Wilkins, Newport.

Temperance League of Arkansas

Sidney Oxendine, Dardanelle; J. C. Melton, Hot Springs; Fred Parriss, Little Rock; B. L. Bridges, Little Rock; Elmer Morgan, Cullendale; J. F. Queen, Little Rock; Mrs. W. I. Moody, Little Rock; Mrs. W. R. Pate, Russellville; Vernon E. Yarborough, Little Rock; Arch Campbell, Little Rock; Y. W. Ethridge, Hamburg; G. W. Smith, Monette; Harry Hunt, North Little Rock; J. S. Abercrombie, Little Rock; Oscar Ellis, Salem; Nelson Greenleaf, Elaine.

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WHAT IS A SERMON FOR?

"How did you like the sermon?" has become habitual as we inquire of strangers the impression of the service. The likes of individual listeners vary amazingly. It is fine to "like" the sermon, but is that the important thing?

Sermons are preached, not to be liked, but to be accepted and lived. Suppose you did not like the sermon? What of it? Suppose that hypocrite sitting near you went away in a rage! When the arrow penetrates the heart, curses often come out. John the Baptist, Jesus, Peter, and John were not anxious that their sermons be liked.

The crucial question is not, "Did you like it?" but: "Did it help you?" "Did it comfort you?" "Did it give you new vision of duty?" "Did it bring you nearer to the Lord?"

The sermon may be measured, not by enthusiasm or delight of the people, but by their response in action and praise.

—Copied.