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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 49

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NUMBER 49



—Religious News Service Photo.

Have A Christmas Service In Your Home

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Freedom of Religion

BY BROOKS HAYS

No study of the meaning of democracy would be adequate without an emphasis upon freedom of worship. The constitutional guarantee that this privilege shall not be invaded is so much a part of our lives that we seldom stop to think of the conditions which produced it. Too often we think in negative terms. Perhaps we gained an impression from textbooks that the framers of the Constitution merely concluded that, since the idea of a state-controlled church had not worked well in the Old World or in the colonies, we would have none of that concept in the new Federal Government. To be sure, the policy of our nation is definite on the point that we will not have an official religion. Separation of Church and State is one of our distinctive contributions to the science of government.

Hopes for Freedom

But the First Amendment to the Constitution says something else about the place of religious faith in American life. Here are its words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In stressing the free exercise of faith, Thomas Jefferson, the author of this amendment, so richly endowed with spiritual insight, was thinking, not in governmental terms, but rather of the individual citizen—his right to spiritual growth and his privileges of religious expression, which should not be impaired.

In prohibiting a tax-supported church, the Constitution represents a break with the past; but it represents, also, the hopes and the dreams of the past for complete freedom for the human spirit.

It was a daring thing that our forefathers did, this assertion that the new government should not control the patterns of worship and religious belief. The wise men who designed the Constitution were determined that the tremendous power of organized religion should never be used to inhibit the individual in relation to his Creator.

Encourages Individual Faith

The First Amendment to the Constitution is therefore one of the most significant instruments in history. There are two facets, and both must be viewed with understanding.

Vatican Appointment Used For Political Ends

The statement by a "high" official White House source to a reporter for a major wire service—made, oddly enough, only a few hours after *The Washington Religious Review's* issue of last week—that no announcement about a new, permanent diplomatic relationship between the United States and the Vatican can be expected soon, has informed sources here wondering why President Harry Truman is delaying the announcement.

Plans for opening the new Vatican office already are well along, although Secretary of State Dean Acheson has delayed them in every possible way. He originally was opposed to having any kind of formal liaison with the Vatican, preferring to work through the U. S. Ambassador to Italy. But he has been over-ruled by President Truman on this issue, as on many another since the President decided to become his own Secretary of State last June 27, with intervention in Korea.

It is possible, even probable, that by now the White House again has reversed itself and has made known the fact that a Legation will be established at Vatican City. It is

First, the framers had a distrust of men; they recognized his frailty, and this applied not only to politicians and military men who had misused power, it applied even to the ministers. No man, according to this philosophy, could be trusted with power over the minds of his fellowman. But, again, the First Amendment represents something besides distrust of man. Its positive aspect explains the reverence we have for it. It reveals a high opinion of man as God's creation. It encourages individual faith.

In granting full freedom of worship, the authors revealed a faith that men would not abuse the privilege, that social stability would not be lost in the renunciation of control over religious forms. The Constitution reflects a faith that individual judgments in the supremely important issues of human life and destiny would not have a destructive impact. The authors dared to trust the individual in this vital realm of life.

Daring Spirit

Thus it should be clear that our democratic ideal of religious freedom is not in disparagement of religion. Our governmental foundations are essentially spiritual. George Washington spoke for the young nation when he said in his farewell address that decency and morality in public life are not possible without the inspiration of religion. It is the American policy, however, to let the citizen seek an outlet for this divinely-given right in ways that appeal to him so that each man worships God according to the dictates of his own conscience. And again, as proof of our daring spirit in granting full freedom we allow each to reserve to himself the privilege of not worshipping at all if he chooses not to do so. The resources of a positive faith recognized by the Constitution will save the nation from any theoretical damage by those of infirm faith; they, too, must be protected.

It is an experiment—this American plan—but one hundred and sixty-one years have proved its wisdom. We the succeeding generations of Americans who have benefited by the cherished tradition are sure that upon such a foundation of freedom and reverence for the individual, the Republic will endure.

probable that announcement of the name of the new Minister to the Vatican will be delayed until after the elections.

A definite tip-off that the announcement should be made shortly before election—if it has not already been made—came from a well-known Fair Deal Congressman on a hurried trip to Washington. Pointing out that such an announcement from the White House would be most helpful in "close" districts in Massachusetts, Illinois, Missouri, Pennsylvania, Colorado, and other states where Fair Dealers are in danger of defeat, or cannot pick up new seats without dramatic help, this legislator asserted that he personally had urged the President to make the announcement "quickly."

"I know it would do me far more good than harm," he asserted. "And I am sure it would help some other friends of the President who are in trouble. It would cut the ground from under such powerful Republican Catholics as Senator (Joseph) McCarthy (R.-Wis.)." "I believe the President will help us with an announcement soon . . ."

—*The Washington Religious Review.*

God and Man Unite In Christ

A Devotion by the Editor

"And of his fulness have all we received."

Who is Christ? If you were going to introduce Jesus Christ to your friend (and we should introduce Him to our friends), who would you say He is and what office would you say He fills? You have heard the chairman at public gatherings announce that Mr. Blank "will introduce the speaker." And in that introduction Mr. Blank sought to tell the audience such things about the speaker that would rivet the attention upon him and prepare the listeners for his message. In this introduction emphasis would be placed upon his origin, his training, his present position, and his qualifications and abilities for dealing with the subject under discussion.

On one occasion when the critics of Jesus had combined their wits in an effort to trap Him in His speech so that they might bring a charge against Him, He asked them a question: "What think ye of Christ? Whose Son is He?" Promptly they answered "The Son of David." And Jesus replied, "How is it then that David called Him Lord? And if David called Him Lord, how is He his Son?"

Did that explain who the Christ is, to say that He is David's Son? Well, He was David's son. He was of the lineage of David. And Jesus delighted to call Himself "The Son of man." He clearly recognized His human origin and ancestry and inheritance. But we hear the Voice of God saying with infinite satisfaction, "This is my Son." And we hear Jesus also saying, "My Father."

The apostle John introduces Jesus as the eternal Son of God who became embodied in human flesh. No other introduction does justice to Jesus who was born the Son of God of the Virgin Mary. It is the only satisfactory explanation of His life, His work, His death, His resurrection and His ascension. He is the Son of man and He is the Son of God, the God-man, in whom God and man, deity and humanity are blended into one life, one being, one personality.

This truth is supreme both in the life of man and in the life of God. For man reached his highest life and his most perfect expression of life in Jesus, and God reached His highest life and His most perfect expression of life in Jesus. Man finds the completion of his life in unison with God, and God finds the completion of His life in unison with man—this unison was perfected in Jesus.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth . . ." John 1:14-16.

ARKANSAS BAPTIST

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From The Editor's Desk

Have A Christmas Service In Your Home

The above heading appears with an article in the December issue of the *Christian Herald* by Kenneth L. Wilson. We quote the first paragraph of this article:

"We have let them steal Christmas red-handed! No longer is it the festival of the home but the festival of the department store. Once it was shepherds on a star-cano-pied hilltop. Now it is elbowing masses of grimfaced shoppers. Once it was a heavenly multitude chanting 'Peace!' Now it is a very human multitude with sore feet and thin tempers. Once it was the story of the Christ-child. Now it is the story of a red-nosed reindeer."

The Family Circle

Mr. Wilson's appeal is to re-establish the Christmas spirit by a worship service in the home, a service which is participated in by every member of the family. Since commercialism has stolen the Christmas season and since Christmas Day has been degraded to either a day of sports or feasting or drunkenness the only possibility for the re-discovery of the meaning of Christmas and to recover it from the influences that have so debased it is in the family circle.

The Christmas service in the home should be planned in advance so that each member of the family may plan nothing else that would interfere with that particular hour in the schedule of the day. The program of such

a service may be of a simple devotional nature or it may be more elaborate; assigning to each member of the family some particular part on the program. Certainly there should be the reading of the Christmas story found in the Bible; prayer should have a large place in such a service; music would be appropriate if there is a musical instrument in the home; appropriate comments should be made on the birth of Christ and the meaning of his incarnation.

The Best Gift

Since God gave His best gift to the human race on that first Christmas Day, we should understand that the true spirit of Christmas cannot be satisfied with mere gifts to our friends and loved ones and Christmas cards mailed to a larger circle of acquaintances. The gift of significant importance is our gift to God.

The *Arkansas Baptist* challenges every home into which it goes to have a Christmas service in the home this year. Try it, won't you? And discover a new joy and satisfaction in this Christmas season and on this Christmas Day. It would be extremely pleasing to us if we could have reports following the Christmas season from those families which held a Christmas service in the home. Would you let us know what your experience was in such a service? Thank you.

Looking Toward 1951

We are near enough the end of the old year to begin looking toward the new year. In fact the references to the hopes for and the predictions of 1951 have been constantly growing in volume for the past several months.

This looking ahead to 1951 does not mean that we don't like the old year but since it is inevitably passing and since we will soon be on the threshold of a new year it is the part of wisdom to look ahead and to begin making plans to meet its challenges. While it is true that we must accept the next year a day at a time yet it will help us to make the most of each day if we view the year as a whole and accept and live each day in the light of the whole.

Essentials

Of course we cannot know in detail what the new year holds for us. Every plan of ours may be upset, yet it is the part of wisdom upon the basis of experience, information, and observable trends, to plan as best we can for the year ahead.

In our planning there are certain essentials which we cannot afford to overlook and certain principles which we cannot afford to leave out of those plans. Whoever else may be responsible for determining the course of events in 1951, we should recognize that God

is the prime mover in the course of human history and in the events of any individual year. Whomsoever else we may be called upon to reckon with in the changing scenes as the year progresses, we must depend upon God. Whomsoever else may challenge us during the year, God challenges us to our noblest and best.

Therefore we cannot neglect our prayer life and our devotional life during 1951, except to our own impoverishment and disadvantage. If we would make the most of the next year we must do so by keeping close to God through prayer and devotion to Him. Many of our gravest problems will be solved if we keep close to God. Many of the dark and menacing clouds will disappear if we keep close to God. The disappointments of life will not be nearly so disappointing if we stay close to our heavenly Father.

Busy in Service

There is one other "must" in 1951 and in every year of our lives—keep busy in the Lord's service. To be idle with reference to Christian service, the program of one's church and denomination, to be inactive so far as Christian exercises are concerned, is to invite all sorts of doubts and misgivings and temptations. The radiant, happy, and full-of-faith Christians are the busiest Christians in the

Dollars or Percentages

The Home Mission Board, at its recent meeting in Atlanta, addressed a resolution to the Executive Committee of the Southern Baptist Convention asking that southwide Cooperative Program funds be allocated to the Convention agencies and institutions on a percentage basis instead of by fixed amounts as is now being done.

We do not know the full import of this recommendation or resolution by the Home Mission Board. However the suggestion seems to imply that the Home Mission Board wants to share the funds now going exclusively to the Foreign Mission Board.

Formerly all Cooperative Program funds were allocated to the agencies and institutions of the Convention on a percentage basis. More recently, when the Convention's annual budget was increased with the goal set at ten million dollars, the operational and capital needs of the various institutions and agencies were carefully canvassed and definite amounts set up in the budget to cover these needs. Then Southern Baptists were challenged with this goal, namely, that all funds above these allocations would go to the Foreign Mission Board. Only recently we have had the announcement that Cooperative Program receipts had covered the total budgets of all the agencies and institutions of the Convention in November and that more than \$3,000 of November's receipts had been sent to the Foreign Mission Board and, further, that all Cooperative Program receipts in the Nashville office in December would go to the Foreign Mission Board.

Stimulated Giving

This arrangement has definitely stimulated the giving of Southern Baptists and especially those who feel that we have not been doing what we should for world missions and the advance program of the Foreign Mission Board. Hence gifts have been increased in order to meet both operational and capital needs of all the agencies and institutions in order that there might be additional Cooperative Program funds at the end of the year to send to the Foreign Mission Board for its advance program.

We were among the first to advocate this sort of an arrangement. We had a two hour conference with Dr. Duke McCall in the office of the *Arkansas Baptist* approximately three years ago to discuss this very thing. The plan we discussed was identical with the present arrangement for the distribution of southwide Cooperative Program funds.

If the request of the Home Mission Board is intended to upset this plan we would oppose it vigorously. We shall be alert to developments and keep the readers of the *Arkansas Baptist* informed as to what changes, if any, are to be recommended by the Executive Committee of the Convention.

Lord's service.

It is true that war clouds are hovering low and the outlook for international relations is not good but instead of giving ourselves up to this gloom let us give ourselves up to God.

Kingdom Progress

Arkansans In New Orleans Seminary



The 1950-51 Arkansas group at the New Orleans Seminary pose for the photographer. Reading left to right: C. Hudson Favell, Fort Smith; Miss Maurine Austin, Montrose; Mrs. C. H. Favell; Paul F. Bremerman, Ouachita; Paul Shipman, Ouachita; Curtis E. Pennington, Warren; Mrs. Henry L. Keahey, Magnolia; H. L. Keahey, Fort Smith; Mrs. C. E. Pennington; Mrs. Wayne Reid, Russellville; Mrs. M. L. Moser, Little Rock; Wayne Reid; Roger M. Baxter Jr., Ouachita; Charles Hall, A. R. Major, Ben D. Kyzer, Little Rock; J. M. Hefley, Mt. Judea; Charles C. Duncan, Waldron; Mrs. Ray Nelson and Mr. Nelson, Benton.

Officers of the group are: Ray Nelson, president; John Causey, vice president; Mrs. John Causey, secretary; Mrs. Henry L. Keahey, social chairman; Mrs. M. L. Moser and A. R. Major, publicity.

Absent when above picture was made: W. W. Grafton, M. L. Moser, Mr. and Mrs. John Causey, Joe Mefford, J. D. Corley, Nealy A. Shinn, and Alvin Clark.

"All on the Altar We Lay"

Such was the commitment of many persons in the simultaneous stewardship revival in churches of the White River Association, November 27 to December 1. Thirteen new tithers were secured in the churches participating which included Antioch No. 1, Cotter, Colfax, Gassville, and Whiteville.

Ministers who conducted the stewardship revival were Missionary H. M. Dugger of Big Creek Association; Pastor T. E. Funderburk of the Cotter Church; Pastor Allen Emerson of the Antioch No. 1 Church; and Missionary Claude Crigler of White River Association.

The discussions covered the general field of stewardship including God's ownership, stewardship of time, talent, tithes and offerings.

W. C. Rowe Accepts Pastorate In Illinois

W. C. Rowe has resigned as missionary in White County to accept a pastorate at Pittsfield, Illinois. He has done a great work in White County and reports that every church in that association has a pastor.

—C. W. Caldwell.

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The most dangerous members of our society are those grownups whose powers of influence are adult, but whose motives and responses are infantile.—H. A. Overstreet.

Three Ordained By Biddle Church

Biddle Church, Little Rock, M. F. Boyd, pastor, ordained to the gospel ministry Floyd Simmons and Bill Decker, December 3. At the same service James Sanders was ordained as a deacon.

In a revival meeting during the week of December 4-8, guest speakers for these services included R. D. Harrington, Lucien Coleman, H. G. Starkey, Jack Hogue, and Ralph Dodd.

Cotter Church Receives 17

State Brotherhood Secretary, Nelson Tull, recently led the Cotter Church in an eight day revival which resulted in 18 professions of faith in Christ, 12 additions by baptism and 5 by letter.

Pastoral Change

Roy Hilton has resigned the North Crosssett Church to enter the Southwestern Seminary. He has accepted the pastorate of the Baptist Church at Ponder, Texas.

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Senator Kenneth Wherry, of Nebraska: "Every country in the world has its hands up to the elbows in the American taxpayer's pocket."

Please Notice!

Brookland, Arkansas,

11-28-50.

My new address is: 1918 Aggie Road, Jonesboro, Arkansas. (No name signed)

The above message was received on a postal card but no name was signed. If the person who wrote the card happens to see this notice in the paper and will please let us know who he is we shall be glad to make the change in the address, but obviously we cannot make the change unless we know the name of the person involved.

When people change their address we would appreciate their notifying us so that we can make the change on our records and so that they will not miss an issue of the **Arkansas Baptist**.

In notifying us of a change of address, please give us the old address as well as the new address. And if the subscription is included in a church budget, please give us the name of the church. Or if the subscription is one of a club budget we want to know the name of the church.

The more complete the information which we receive the more prompt will be the change on our records.

Gravel Ridge Church

Gravel Ridge Church, Hartsell Atwood pastor, had dedication services October 1950, for their new church building which was completed in September of this year.

The Church was organized in June 1949, with the help of First Church, Little Rock.

Pastor Atwood, who is a senior in Ouachita College, read the scripture passage and led in prayer, after which Purl Stockton, who helped in the organization of the church, gave a short history of its founding and progress.

Dr. K. Owen White, pastor of First Church, Little Rock, delivered the dedication sermon.

Minister Ordained

Leroy Brady was ordained to the full gospel ministry on Sunday, November 26, by the Sardis Church in the Bartholomew Association. Mr. Brady is pastor of the Peacelevel Church, Montrose. Nealy A. Shinn is pastor of the Sardis Church.

New Bethel, Pickens Makes Great Progress

New Bethel Church near Pickens, William West, pastor, has recently gone to full time service. The Sunday School enrolment has grown from 45 to 103, with one young man surrendering to the ministry.

Thirty-two tithers have been enlisted and the church has adopted the budget plan for financing. A butane heating system has been installed. Also the church voted to give ten per cent to Missions, eight per cent to Co-operative Program, and two per cent to Associational missions.

Pastor West was with the Halley Church before coming to New Bethel on October 1. In August of this year he conducted revival services at New Bethel which resulted in 22 additions to the church, 18 of these coming for baptism.

Silent Class Needs Teacher



By MRS. OLEN OVERTURF

Members of the class pictured above, reading from left to right, first row: Mrs. Jack Owens Sr., Mrs. Auda Willoughby, secretary; Ethel Bell, Mrs. C. J. Branstetter, Mary Ann Frye, Doris Barton, and Mrs. Andrew Harper.

Second row: Jerry Gibson, Auda Willoughby (treasurer); Johnny Plunket, Andrew Harper, C. J. Branstetter, and Jack Owens Sr.

Back row: Jack Owens Jr., president and teacher; and Mr. Bearden.

The Pastor and members of First Church, Mena, are proud of their Silent Bible Class shown in the accompanying picture. The Arkansas Baptist carried a story of the organizing of this class last May 28.

This class leads the silent Bible classes of the state. Without exception every deaf and deaf-mute person residing in Mena and in the surrounding country as far as Waldron on the North, and DeQueen on the South, attend one of the meetings on Sunday. Some of them never miss a meeting. Several members were absent when the picture was taken but they were all present for the evening service. Several of them have now returned to school at the Arkansas School for the Deaf at Little Rock.

The only thing the class lacks is an interpreter and any hearing person having enough knowledge of the sign language to interpret the pastor's sermons to these afflicted people, at least once in a while, would be rendering much needed Christian service. The class members would be glad to pay the expenses of such a helper if one could be found. Any interested person may contact Jack Owens Jr., president and teacher of the class, whose address is Route 3, Box 87, Mena, Arkansas. A private room well within hearing of the pastor has been provided for such services.

The work of organizing Silent Bible Classes all over the state might well be a permanent part of the State Mission Board's endeavor to spread the Gospel. For the deaf have their own language and it is the only language they can understand — the sign language.

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This joyous holiday season brings many people out on the streets. They may be more concerned with thoughts of the coming holidays, than where they may be walking. Be careful and watch out for them.—Arkansas Safety Council.

Resolution of Appreciation

WHEREAS, Notwithstanding the fact that Initiated Act. No. 2 voted upon in the General Election, November 7, 1950, was defeated, the Executive Board of the Arkansas Baptist State Convention is aware and cognizant of the time, effort, and energy expended in behalf of the act by Nelson F. Tull, Chairman of the Arkansas United Drys, and Clyde C. Coulter, Executive Secretary of the Temperance League of Arkansas, and

WHEREAS, the said Executive Board of the Arkansas Baptist State Convention is also aware and cognizant of the editorial policy of the Arkansas Gazette concerning said Initiated Act No. 2, and

WHEREAS, the said Executive Board of the Arkansas Baptist State Convention would commend and express its deepest appreciation to said Nelson F. Tull and Clyde C. Coulter, their staffs and co-laborers, for their untiring leadership in said campaign in an effort to rid the state of Arkansas of the liquor traffic, which in the opinion and judgment of this board is doing more to destroy Godly and righteous thinking than any one thing known to it, and

WHEREAS, the said Executive Board of the Arkansas Baptist State Convention would also commend and express its deepest appreciation to the Editor of the Arkansas Gazette for his editorials written and published in presenting said Act No. 2 to the voters of the state of Arkansas;

WHEREFORE BE IT RESOLVED, That the Executive Board of the Arkansas Baptist State Convention take this opportunity and method to express to Nelson F. Tull and Clyde C. Coulter its deepest appreciation for their admirable and capable leadership given the Christian, law abiding citizens of the state of Arkansas in the recent fight for the adoption of Initiated Act No. 2, which said act failed of adoption at the polls of the General Election, November 7, 1950.

BE IT FURTHER RESOLVED, That the said Executive Board of the Arkansas Baptist State Convention express to the Editor of the Arkansas Gazette its deepest appreciation for the editorial policy, expressed more than once, in written editorials concerning said Initiated Act No. 2, and that it commends the Arkansas Gazette to the citizens of Arkansas in general and particularly to the constituency of the Arkansas Baptist State Convention, numbering over 220,000, as a newspaper dedicated to sobriety, and moral and Christian ideals.

BE IT FURTHER RESOLVED, That the Executive Board of the Arkansas Baptist State Convention should again publish, publicly, its position upon the matter of prohibition as being unalterably opposed to the use, sale, or possession of any intoxicating beverage by any individual or group of individuals legally or otherwise.

BE IT FURTHER RESOLVED, that this resolution be made a part of the permanent records of the Arkansas Baptist State Convention, and that a copy hereof be forwarded to each of the said Nelson F. Tull, Clyde C. Coulter, and the Arkansas Gazette.

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Excerpts from Mr. Coulter's Reply

Dear Brother Bridges:

Permit me to express for Mr. Tull, and for our co-laborers, and for myself, genuine appreciation for this action on the part of the Executive Board. This recognition and commendation bring real encouragement and inspiration in the continuing warfare against

the man-polluting, soul-destroying, liquor traffic, and for this appreciative spirit I do sincerely thank the Board and every one of its members. We are also genuinely grateful to the churches, pastors, and Christian laymen and women throughout the state who gave co-operation and financial support in the campaign.

In the outcome of the prohibition campaign we are disappointed, but not for one moment downcast. The Temperance League of Arkansas continues its many-sided program of Christian warfare against the utterly conscienceless, arrogant liquor traffic, looking toward its ultimate banishment from the state of Arkansas. We shall "carry on" with never a thought of letting up. In the words of St. Paul, ". . . and let us not be weary in well doing; for in due season we shall reap, if we faint not."

Clyde C. Coulter, Superintendent.

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Efforts to Legalize Gambling Defeated in Four States

The proponents of legalized gambling are using the same techniques that the liquor crowd employed in their drive to abolish repeal of the Eighteenth amendment.

They proposed in four states to use the income from legalized gambling to increase old age assistance and other social security benefits.

On November 7, the voters in Arizona, California, Montana, and Massachusetts rejected their cleverly devised schemes at the polls. In all four states efforts to legalize gambling were soundly defeated.

—S.B.C. Social Service Commission.

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Let us share our happiness with others during this Christmas season. We can realize this by doing everything possible to reduce traffic accidents—by walking and driving safely.—Arkansas Safety Council.

Hotel Information Concerning San Francisco Convention

Information comes from Carl H. Halvarson, chairman of the Convention Publicity Committee, that certain hotels in San Francisco cannot take any more reservations for the meeting of the Southern Baptist Convention next June.

The statement from Chairman Halvarson reads: "No more reservations are to be sent to the three headquarters hotels: the DRAKE-WILTSHIRE, the SIR FRANCIS DRAKE, and the CHANCELLOR. Also, reservations are no longer available in the ALEXANDER HAMILTON and the SHAW. As other hotels become full, we will keep you informed."

If reservations are sent to a hotel whose reservation list is full, these requests for reservations will be turned over to the San Francisco Convention and Tourist Bureau, which will forward them to another hotel.

Send all requests for hotel reservations either to the hotels themselves or to the San Francisco Convention and Tourist Bureau.

The committee asks that no requests for hotel reservations be sent to Fred A. McCauley, who is chairman of the housing committee and is not handling hotel reservations.

★★★ Christian Horizons ★★★

By Religious News Service

Kagawa Sees Chinese Action Suicidal

Toyohiko Kagawa believes that world-wide Communism is committing suicide by prolonging the struggle in North Korea through intervention of the Chinese armies.

The noted Japanese Christian leader, in Cleveland to address the constituting convention of the National Council of Churches, voiced the view that Mao Tse-Tung, head of the Chinese Communist Party, "is doing a very foolish thing to jump in at the present moment."

"He is doing it apparently under Russian pressure," he added.

In a prepared statement, Dr. Kagawa predicted that if China became involved in a war with the United Nations as the result of "Russian pressure," her entire economy would be ruined.

At the same time, he warned the United Nations to be careful "as to how far it goes geographically."

"Japan," he said, "advanced so far into central China she lost everything. The United Nations can take a lesson from this."

Sunday Closing Law Upheld by Court

The New York State Court of Appeals upheld the conviction of two New York Jewish butchers who were arrested and fined \$10 each for selling uncooked meat on Sunday in violation of the state's "Sunday law."

In their appeal, the two butchers contended they were not affected by the law since they are adherents of the Jewish faith and therefore observe Saturday as their Sabbath. They maintained that the Sunday law is an unconstitutional infringement upon their religious liberty and a denial of equal protection of the laws.

However, the court held that the state legislature had recognized Sunday as a day for "rest, relaxation, and recreation, rather than merely as a religious Sabbath." The decision said that "the power of the legislature to regulate the observance of Sunday as a civil and political institution is well settled."

Church Pension Boards Pay \$21 Million Benefits

Pension boards of 22 denominations and two church-related agencies associated with the Church Pensions Conference paid out total benefits of \$21,190,840 during the past year, it was reported at the 36th annual meeting of the Conference. This represents an increase of 3.3 per cent over the previous year.

The boards served 121,283 clergymen and 143,504 congregations in the United States and Canada. Including the Young Men's and Young Women's Christian Associations, the total eligibles served were 128,492 and 145,913 units.

The denomination which paid out the largest amount in pensions last year was The Methodist Church which spent more than \$8,000,000. The Presbyterian Church, U.S.A., paid out \$2,250,000 in pensions.

Mission Boards Send Funds to China

Protestant foreign mission boards are having no difficulty in transmitting funds to churches and other Christian institutions in China, according to a statement issued by the China Committee of the Foreign Missions Conference of North America.

The statement, unanimously adopted by the Committee which represents 29 major Protestant bodies of this country, said that one group alone had sent \$200,000 to China in the last two months.

The Committee branded as "misleading" press reports suggesting that "the day of foreign partnership in the work of the Chinese Church has come to an end."

"It is significant," the statement said, "that there are now in China over 1,000 Protestant missionaries, many of whom have made no plans for immediate withdrawal from their work. In the relations of Chinese Christians with their missionary colleagues there is cordiality and appreciation."

The statement noted that at the biennial meeting of the National Christian Council of China, held in Shanghai late in October, an appeal was made for continued support from overseas.

Evangelism Increasing Church Membership

Church membership in the United States increased twice as fast as the population during the past year, on a proportionate basis, Dr. E. G. Homrighausen, professor at Princeton Theological Seminary and chairman of the United Evangelistic Advance, declared in Cleveland.

Speaking at a dinner meeting of the Federal Council of Churches, he pointed out that the national population gain has been 1.5 per cent as against the church membership figure of 2.9 per cent.

"This gain," he said, "has been due to the new sense of urgency on the part of the churches regarding evangelism. It is not primarily due to the desire of the churches to gain more statistical members."

Malik Hits at American Missionaries in China

American missionaries in China were the subject of a brief exchange between United States and Russian delegates at a United Nations Security Council session at Lake Success.

In the course of the Council debate over aggression in Formosa and Korea, Warren R. Austin, American delegate, pointed to this country's medical and educational missions in China as evidences of "the friendship of the American people for the Chinese people."

The reference brought a sharp reply from Soviet Deputy Foreign Minister Jacob A. Malik, who in the following day's debate said: "We all know that missionaries have always been a weapon of aggression and that they have served to promote the conquests of the ruling circles and to enslave peoples who were a source of income."

A Smile or Two

"Does this package belong to you? The name is obliterated."

"No that couldn't be mine. My name is O'Brian."

A fellow was carrying a grandfather's clock down the crowded street to a repair shop. As the clock limited his vision, he collided with a woman, knocking her down.

After collecting her composure, and package, the woman struggled to her feet and asked sarcastically: "Why don't you carry a wristwatch—like everybody else?"

Mother was absent from the dinner table; so Dorothy, aged seven, sat in her chair and pretended to take her place.

Father was watching the child's solemn assumption of matronly airs with ill-concealed glee, when her brother challenged her position with the remark:

"So you're mother tonight? Well, if you're mother, tell me—how much is six times nine?"

Calmly and without hesitation, Dorothy retorted, "I'm busy—ask your father!"

Billy: I'm not going to school any more.

Mother: Why son?

Billy: Well, I can't read. I can't write, and the teacher won't let me talk.

I became acquainted with twin brothers. One was a minister and the other a doctor. I met the medical brother on the street one day and said, "I wish to compliment you on your fine sermon last Sunday, Doctor."

The twin shook his head and replied, "I'm sorry, but I'm not the doctor who preaches—I'm the one who practices."

When Stalin came to inspect a Moscow insane asylum, the inmates were assembled in the hall. According to instructions they shouted, "Long live our beloved leader, the great Stalin!"—all except one man, who was immediately accosted by an agent of the secret police.

"Why did you not greet our beloved Comrade Stalin?" was the stern question.

"Because," the man answered, "I'm not insane. I'm just the janitor."

The applicant for the job proudly spread out letters of recommendation from two ministers.

"Say," said the superintendent, "we don't work on Sundays. Haven't you a reference from some one who sees you on week days?"

Teacher: This homework looks very much like your father's handwriting.

Billy: Well, come to think of it, I did use his fountain pen.

Mistress (instructing new butler): "Now, how do you address a baron?"

Butler: "Your lordship."

Mistress: "And his lady?"

Butler: "Your ladyship."

Mistress: "And an admiral?"

Butler: "Your flagship."

"There isn't so much difference between a man's wants and a woman's wants," declared Mrs. Smith.

"Oh, yes, there is," insisted Mr. Smith. "A man wants all he can get."

"Yes?" said Mrs. Smith, waiting.

"And a woman," continued Mr. Smith, "wants everything she can't get."

Struggle For Men's Minds And Souls

Statement by President Truman's Committee on Religion and Welfare in the Armed Forces, calling upon religious groups to continue and increase their support for members of the Armed Forces.

This is a time of unparalleled struggle for the minds and souls of men. On one side are the dark forces of the spiritually barren ideologies which attack the religious and moral foundations of our society. On the other are the cherished spiritual concepts and religious values which give our society the moral force without which it would soon disintegrate.

Key to Victory

The Key to ultimate victory in this struggle lies in the spirit, in the soul, and in the minds of the present generation of American youth. In order to help insure to us the opportunity to raise our youth in the tradition of our forefathers, we have created an armed force of unprecedented size and now are expanding it greatly. We have asked more than a million and a half of our men and women to serve us in that force—a large portion of which are young men under 21 years of age. Yet, if the men and women of this armed force are truly to defend our heritage and transmit it to the generations that follow, their spiritual welfare and their well-being must continue to be a constant concern to all of us while they are in the Armed Forces and away from the influences of their home, church and family. For they will defend and transmit only that which they come to know, appreciate, and cherish.

Religious and Welfare Needs

Thus, as we organize in defense of our spiritual and cultural heritage as a Nation, we must also organize in support of the religious and welfare needs of these stalwart defenders—the members of our Armed Forces. In such a day, organized religion faces a clear challenge. Its responsibility for the spiritual welfare of this generation of youth is inextricably tied to its responsibility for maintaining and extending religion as one of the major forces in history and in con-

temporary life.

Our religion and our democracy are so strong that they can never be conquered by direct and open attack. They can only succumb to the dry rot of neglect and indifference. Here is a mission for every church and synagogue in our land. Here is a challenge—to provide opportunities to the personnel of our Armed Forces for religious expression, inner security, and fulfillment and for welcome hospitality comparable to those that are available to men and women out of uniform in their home communities.

Best Men Needed in Chaplaincy

If such opportunities are to be provided, the present needs continue to demand our best men for the chaplaincy in the Armed Forces, and chaplains of high quality must be forthcoming in the future as they have been forthcoming in the past. We emphasize that the ministry in the chaplaincy is on an equal footing with the ministry in the parish and congregation or in missionary work.

Local churches and synagogues located near military installations must continue their distinguished efforts as in the past to bring service personnel and their dependents into the spiritual life and hospitality of the community and to supplement the work of the military chaplains. Churches and synagogues located where there is no appreciable military impact must continue as they did so effectively in the past to direct their efforts to maintaining their interest in local men and women who have entered upon military service.

This program will provide the religious forces of our Nation with the opportunity to gain an unassailable advantage in the great struggle that will determine whether man is to be set back untold years, or whether he is to go forward, under God, to fulfill his highest destiny.

Deacon Claimed by Death

By MRS. A. C. TATUM

First Church, Tyrone, sustained a great loss in the recent death of C. H. Justus Sr., a member of our board of deacons.

Mr. Justus was a friend to all with whom he came in contact. Although his illness extended over a period of four years his faith in Christ his Savior seemed to grow only stronger. His Christian influence in the community was felt even more keenly during these years than when he walked among men. He was loyal to his church in spite of his illness and was present in the morning service on the Sunday before his death on Tuesday, October 31. In matters pertaining to the church and its labors his opinions were always progressive.

We will miss Mr. Justus, but this church will long feel the influence of his creed: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

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LET NOT death mar this happy holiday season. Let us consider well the safety of our fellowman as much as our own and walk and drive accordingly, not only at Christmas time but each day of the year.—Arkansas Safety Council.

Know The Facts

If a recent survey made of a group of high school seniors produced typical views, American education is giving the student a highly erroneous idea of how American industry operates and the size of the profits it earns.

These seniors were asked to estimate how much profit the average company makes. Their answers averaged 50 per cent. The true figure, covering a long period of years, is about six per cent.

They were asked to estimate the average investment per worker in American industry. Their figure was \$81—while the proper answer would have been \$3,000!

They estimated that the annual return to industry's stockholders averages 24 per cent. Actually, it was three per cent on net assets in 1949—which was a good year for practically all lines of enterprise.

The same seniors, by a margin of 61 per cent, then said that they favored closer government regulation of business as against free competition whereas it is really free competition that keeps profits and prices down.

The point of all this is that ignorance and misunderstandings do more than anything else to create distrust of free enterprise. A man who honestly believes that business makes extortionate profits and operates solely for the benefit of a group of bloated plutocrats is a man ripe for the phony blandishments of the socialists and the communists. Those who would destroy free enterprise and free government have small concern with the truth. They make the most of every misconception that exists in the public mind.

Only those who know the facts can make intelligent decisions. And the place to start teaching those facts is in our schools and colleges.

—Industrial News Review.

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Who or What Is a DP?

"We call them DP's and speak of them as though they were one large warehouseful of nondescript merchandise, to be considered on a bulk basis: Yet each of them is an individual, with a mind and a soul. Each is reaching for liberty. Each lives for the day he may eat, wear, and dwell in the fruits of his own labors. He yearns to worship and vote as we do. If this does not picture DP's to you, look into the mirror. That will help you visualize them. The only real difference will not show—your luck, and theirs."—Ugo Carusi, U. S. Displaced Persons Commission.

For information on how you, or your church, may sponsor the immigration of a displaced person, write today to the Southern Baptist Displaced Persons Office, 2940 Napoleon Avenue, New Orleans 15, Louisiana.

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Southern Baptist Appointed Point Four Administrator

Dr. Henry G. Bennett, president, Oklahoma A. and M. College, and member of the Southern Baptist Convention Executive Committee has been appointed by President Harry Truman to direct the point four program of aid to under-developed areas of the world.

Bennett will be administrator of the Technical Co-operation Administration in the department of state. That agency handles point four and certain other programs, including inter-American affairs.

The White House announced the appointment shortly after Bennett had visited with Mr. Truman.

—Baptist Press.

New California Secretary Will Take Office January First

Dr. S. G. Posey, professor in Golden Gate Seminary and pastor of Calvary Church, Berkeley, has accepted the position of state secretary for California Baptists. He succeeds Dr. A. F. Crittendon and will take office January 1.

Posey was born near Brookhaven, Mississippi. After graduation from Southwestern Seminary in 1918, he returned to Mississippi where he remained in various pastorates until 1926. From 1926-1935 he served the Coliseum Place Church, New Orleans. From 1935-1944 he served First Church, Austin, Texas, and from 1944-1947, Temple Church, San Antonio. He has been Director of the Department of Religious Education in Golden Gate Seminary since 1947.

—Baptist Press.

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THE VALUE OF YOUTH

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not seventy; a Dr. Isaac Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not eighty; a Richard Baxter because he was converted at six and not sixty.—Selected.

State Conventions Meet In Annual Sessions In

By BAPTIST PRESS

Washington Baptists Elect Layman Head

Herbert Ludwig, a retired government employee, was elected to succeed Frank Burress as president of Washington, D. C. Baptists. The Convention also adopted a budget of \$176,000. All outside mission money will be divided half and half between American and Southern Baptists.

Dr. N. Chandler Stith, executive secretary of the Convention, announced that more than two million dollars has been spent during the past year by Washington area Baptist churches on new buildings or renovation of old buildings.

George B. Fraser, treasurer, said a \$56,000 debt owed on the District Baptist Headquarters, 1628 16th Street, N. W., a year ago, will be wiped out within the next several months.

Illinois Baptists Major On Simultaneous Crusade

For the second time Illinois Baptists have called a Carleton to be their president. This time it is Dr. J. Paul Carleton, Vandalia, elected for his second term. The first time it was Dr. W. A. Carleton who was elected in 1940 and who this year was elected president of Oklahoma Baptists.

Illinois Baptists in their annual association adopted a Cooperative Program missions goal of \$185,585. All money over \$2,500 a month will be divided 50-50 between state and Southern Convention needs. The association also changed their fiscal year to commence January 1.

The 1951 Eastern Simultaneous Evangelistic Crusade scheduled March 25-April 8 received a major part of the association's consideration. Twenty-six associations were already reported organized. An evangelistic conference is to be held at Marion on January 4-5, associational clinics are to be held January 22-26, and a simultaneous census is to be taken February 4.

Kansas Churches Asked Hold Mission Revivals

Southern Baptists of Kansas adopted a new constitution that bars fellowship with any churches affiliating with other general Baptist bodies. The new constitution also recognizes the right of churches to discontinue affiliation by voluntary action. The Convention also voted to establish a fifty thousand dollar building loan fund and to start accumulation of money for future purchase of Convention property.

A vigorous protest was made to Kansas congressmen and the Secretary of Defense against the use of Armed Forces facilities and equipment for transporting alcoholic beverages to our military personnel.

A goal was set for one revival meeting for each church plus at least one mission revival to be sponsored by each church. The state will sponsor associational wide simultaneous revivals throughout 1951.

One Baptism for Each Ten Members Goal of Florida Baptists

Florida Baptists voted to increase their Cooperative Program budget five per cent to \$862,900. Also provided replacement for any state board member who misses three consecutive meetings. Set a goal of one baptism for each ten resident members.

Missouri Baptists Withdraw From Hospital Following Acceptance Of Government Money

Missouri Baptists voted in their annual Convention to withdraw affiliation from the Kansas City Baptist Memorial Hospital, following the action of the Kansas City Baptist Association. The hospital board of directors had accepted money from the federal government for enlargement purposes, an action deemed by Missouri Baptists to be a clear violation of the principle of separation of church and state.

The Convention also voted to endorse a special campaign by Southwest College at Bolivar to raise \$350,000 for new buildings. Provision was also made to supply \$50,000 toward the completion of the Bible chair and BSU center at Columbia, adjacent to the campus of the University of Missouri.

Dr. T. W. Medearis, state superintendent of missions, announced that Cooperative Program gifts in the past 12 months were \$837,000 and that the 1,678 churches had baptized 2,182 people.

Dr. J. E. Rains, St. Louis, was re-elected moderator. T. W. Croxton, Sedalia, was elected assistant moderator, and Earl W. Harding, Warrensburg, recording secretary.

Maryland Ups Baptism And Cooperative Program

The meeting of the Maryland Baptist Union Association at Salisbury was the first to be held outside of Baltimore since 1874, according to Clifton C. Thomas, state secretary.

Baptisms were up one-fourth to a total of 1,456. A new Cooperative Program goal of \$150,000 was adopted.

The Convention also asked the University of Richmond to consider establishing a branch at Baltimore.

Dr. S. Arthur Eppley, a physician, was elected president. Lawrence Free is recording secretary.

Oklahoma Baptists Adopt \$1,000,000 Mission Goal

The Baptist General Convention of Oklahoma, in its 45th annual meeting October 31-November 2, adopted a goal of \$1,000,000 to be given to missions through the Cooperative Program in 1951.

This is the most ambitious mission program ever undertaken by Oklahoma Baptists, the objective for the current year being only \$893,292.50.

A new record for baptisms also was set, with 20,042 being reported. This represents an 8.5 per cent increase over the previous high mark, which was set in 1948. Of this number, 8,115 were attributed to the Simultaneous Revival Crusade held in April.

Elected president of the Convention for 1950-51 was Dr. William A. Carleton, pastor of First Church, Ponca City. Vice-presidents are Bryce Twitty, superintendent of Hillcrest Memorial Hospital, Tulsa, and J. Thurmond George, pastor of First Church, Duncan.

Dr. Andrew Potter was given a hearty vote of confidence in his re-election to the executive secretaryship. His only word to the 1,500 messengers and visitors as he began his eighteenth year at the helm was a humble request for their prayers.

California Baptists Adopt 1951 Budget of \$247,500

Southern Baptists in California, in annual Convention, adopted a total budget for 1951 of \$247,500. The Convention reaffirmed a united decision on the separation of church and state and adopted a strong resolution opposing pending legislation which would legalize gambling in California.

Dr. S. G. Posey, Berkeley, professor at the Golden Gate Baptist Theological Seminary, was re-elected president. Dr. H. B. Long, Santa Anna, was elected recording secretary. Dr. C. E. Wilbanks, Vivian, Louisiana, was elected executive secretary-treasurer. His decision is pending.

(Dr. Wilbanks declined and Dr. L. G. Posey has since been elected executive secretary-treasurer, and he has accepted the position.—Editor)

Virginia Adopted \$2,000,000 Goal To Be Divided 50-50

Virginia Baptists voted to adopt a total Cooperative Program budget of two million dollars, half going to state causes and half to Southwide causes. The state part will be divided \$550,000 to current operating expenses and all above to capital needs. They also voted to accept an invitation of the Religious Herald Company to nominate six persons for three annual vacancies on the board of a newly formed Religious Herald Publishing Association, Inc., thereby assuming eventual control of the Religious Herald similar to that exercised over other boards and schools of Virginia. Other actions voted included development of Eagles Eyrie as a state assembly ground, and adoption of an amendment to their constitution further qualifying Baptist churches which send messengers to the associations as being those "which follow the New Testament teaching of salvation by grace and believers baptism by immersion."

\$2,000,000 Cooperative Program Budget Adopted by Tennessee Baptists

Tennessee Baptists voted to adopt a two million dollar Cooperative Program goal for 1951; to co-operate fully in the 1951 simultaneous revivals; and to change their constitution so as to include East Tennessee Baptist Hospital among the Convention owned and supported institutions.

Georgia Baptists to Major On Evangelism, Stewardship, Moral Issues

Georgia Baptists will major in 1951 on three phases of work (1) evangelism, co-operating in the 1951 simultaneous revivals; (2) stewardship, extending their program of missions, benevolence, and education; and (3) an all-out war against social evils, majoring on an effort to break the strangle-hold beer, wine, and liquor has on advertising in the radio and television business.

New Mexico Baptists to Erect Building—Seek 5,000 Baptists

New Mexico Baptists voted in their state Convention to build a new \$200,000 headquarters building and to erect a BSU building adjacent to a state school campus, the site to be named later. The Convention also set as 1951 goals \$175,000 in mission funds and 5,000 baptisms.

New president for the group is Dr. J. T. Gamble Jr., pastor, First Church, Alamogordo, New Mexico.

Southern Baptist Territory

Solid Grounds of Hope

By CHARLES A. WELLS

Oregon-Washington Baptists Report Nine New Churches

The Baptist General Convention of Oregon-Washington voted to divide Cooperative Program funds 75 per cent to state work and 25 per cent to Southern Baptist Convention work. A budget of \$55,270 was adopted for 1951. Messengers also voted to adopt the Relief and Annuity Board's Widows Supplementary Annuity Plan and to add two new field workers to their state staff.

Primary emphasis in 1951 will include simultaneous revivals scheduled for September. Bob Hite was elected superintendent of evangelism and an evangelistic conference was planned for Portland, Oregon, January 11-12. Missionary C. E. Boyle was elected assistant executive-secretary and editor of the *Pacific Coast Baptist*. Mr. Hite has been editor.

The Convention will endeavor to raise a building loan fund of \$4,100 in a drive to be handled through the W. M. U. and Brotherhood organizations. The money will be used to help small churches needing assistance for building purposes. Nine new churches were organized during the past year, bringing the total to 30. With a total membership of 4,141, the churches baptized 489.

H. C. Price, Portland, was re-elected president.

Texas Baptists Pledge to Win 250,000 Converts in 1951

Texas Baptists have pledged themselves to win 250,000 to Christ in 1951. This action taken at the 65th annual session of the Baptist Convention of Texas. Messengers had just heard a report that more than 57,000 were baptized by the Baptist churches of the state during the past year.

Plans to achieve this goal include special organization for evangelism, continuation of simultaneous revivals in associations, revival aid to needy churches, establishment of new missions and churches, and encouragement to non-resident members to transfer membership.

Treasurer R. A. Springer reported total gifts of \$11,977,000. A goal of \$10,000,000 was adopted for next year. Half of this is expected in gifts for enlargement and endowment of institutions. The remaining \$5,000,000 is to be divided 50-50 with Southwide causes. A five-year goal of \$50,000,000 adopted in 1948 was reported to be 40 per cent complete.

At the foreign mission hour 26 overseas missionaries, with a total of 412 years of service abroad, were presented. In a brief, unscheduled address, General Dwight Eisenhower declared: "There must be moral regeneration. In a democracy, everyone must assume moral responsibility. We must be in the forefront of the givers and stand back from those who receive."

William Fleming, Fort Worth businessman and philanthropist, was re-elected president.

Louisiana Baptists Raise C. P. Budget Ten Per Cent

Louisiana Baptists voted to raise their Cooperative Program budget ten per cent to \$766,500 and to divide it 42½ per cent to Southern Convention and 57½ to state causes. They also voted to establish a department of evangelism with C. E. Autrey as superintendent.

No Treasury Money For Kentucky Baptists

Kentucky Baptists voted to oppose any effort by "any church group to secure directly or indirectly and in any measure their support from the public treasury." They recognized the right of churches and church-owned religious institutions to be tax exempt, but declared the right of the state to tax any church-owned rental property or other properties bearing revenue when they are foreign to church purposes.

Greater Support for Colleges By Alabama Baptists

Alabama Baptists voted additional support to Howard and Judson colleges for building purposes; to suggest to the churches that funds contributed in excess of budget requirements be divided equally between local and Cooperative Program needs; to establish a Negro department under the executive board and to work with Protestant groups in the establishment of an adoption agency for orphan children.

Nine Year Program in Planning Stage by North Carolina Baptists

North Carolina Baptists voted to finish their campaign to raise \$700,000 for their hospital; appointed a committee to plan a nine year capital and current program for their institutions; voted to break ground for their new Wake Forest campus at Winston-Salem by 1952; set a \$1,600,000 Cooperative Program goal and increased size of state board from 50 to 79 members.

Arizona to Divide Funds 30-70

Arizona Baptists changed presidents, but not the name of the president. Frank W. Sutton was president last year. Roy F. Sutton was elected to succeed him. Both men are pastors in Phoenix.

The Convention in annual session here adopted a \$90,000 Cooperative Program goal to be divided 70 per cent to state causes and 30 per cent to Southern Convention causes. S.B.C. causes received only ten per cent last year.

Mississippi Increases Gifts Through Cooperative Program

Mississippi Baptists gave \$802,872 through the Cooperative Program for the year ending October 31. This is \$65,497 more than last year.

The Convention voted to keep open Mississippi Woman's College at Hattiesburg, Mississippi, defeating an earlier recommendation of the education commission; to limit board and trustee membership terms to six consecutive years; to divide the 1951, \$900,000 Cooperative Program budget goal 50-50; to co-operate in the 1951 eastern simultaneous revivals and discontinue their Baptist Temperance Department in favor of wider co-operation with the other state dry groups.

South Carolina Baptists to Divide Budget of \$2,000,000 50-50 in 1951

South Carolina Baptists adopted a Cooperative Program budget of two million dollars to be divided fifty per cent to Southern Convention causes and fifty per cent to state causes.

If you get discouraged and feel that little can be done to make a better world just consider that the basic order of life God set up for man has not been changed one iota for all the swarms of new inventions and modernization of life. When a Japanese talks to a Scandinavian for a while, he finds they are astonishingly alike. When a Latin American gets acquainted with a Chinese, he is amazed at the oneness of their desires and interests. American boys stationed in Germany have said times beyond number, "Hey, these folks are just like us!" And if the average American could get acquainted with the average Russian, the same thing would be true. All the propaganda and hysteria of a war era does not change this basic fact. Under our flags and banners we are all alike. This is because we are all children of one God. The fundamental truth of all the earth is caught up in the simple sentence, "There is one God, Father of mankind, and all men are brothers." Diplomacy, politics or economics can never help man get to this common ground of enduring peace. Only religion, which defines man's relationship to God, can do it.

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Attaining the Heights

In the primeval days of America, an old Indian Chief was accustomed to test the mettle of his braves by making them run in a single effort as far up the side of the mountain as each could reach without stopping to rest. On an appointed day, four willing braves started on the new adventure before day-break, to prove their worthiness to their Chief.

The first returned with a bunch of spruce, indicating the height to which he had attained. The second bore a twig of pine. The third brought an Alpine shrub. But it was by the light of the moon that the fourth made his way back. Then he came, worn and exhausted, and his feet were torn by rocks.

"What did you bring, and how high did you ascend?" asked the Chief.

"Sire," he replied, "where I went there was neither spruce nor pine to shelter me from the sun, nor flowers to cheer my path, but only rocks and snow and barren earth. My feet are torn, and I am exhausted. I am late"—and as he spoke a wonderful light came into his eyes—"but I saw the sea!"

—Baptist Bulletin Service.

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I have been helped by everybody I have met. There isn't any one whose trail has crossed mine who hasn't left some impression on my mind. Events have never influenced me as much as personalities have. I can handle events. If I find that I cannot handle them, I just let them go, and they handle themselves.

—Henry Ford.

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By the Treasury Gate

"And Jesus sat over against the Treasury, and beheld how the people cast their money into the treasury." Mark 12:41.

Income tax paying time is almost here. Remember, Christian Friends, as you have kept books on your income in order to "square" yourself with Uncle Sam, God has also been keeping books on our incomes. We may be able to figure the "deducts" on Uncle Sam, but there are none to be used when we "settle up" with the Lord. "Bring ye all the tithes into the storehouse . . . (Malachi 3:10).

Christian Education Possibilities In Boy Scout Program

By PHILIPS B. BOYER

Each of the three phases of the Scout program, Cub Scouting, Boy Scouting, and Explorer Scouting, can be so conducted as to further Christian Education purposes.

Cub Scouting, properly conducted, will habituate fathers as well as mothers to constructive fellowship with their eight, nine and ten year old sons. Jesus presumably approved of the paternal interest in the welfare of sons which He knew He could take for granted in His listeners.

Today not only have factories and downtown offices excluded most sons from the numerous significantly educational values of work-a-day companionship with their fathers, but many parents have surrendered practically all instruction to the public schools. Girls may yet learn to cook, to sew, to keep the home in order and the gracious art of receiving visitors in the normal home routine. Deliberate effort and planning is almost essential to achievement of significant father and home influence in a boy's life.

Leadership Abilities Develop In Parent and Scout

Cubbing affords those fathers, who will dedicate a regular portion of their time to their sons, a wealth of usable activities which can be made interesting; also a workable way of joining forces with other fathers and mothers in making home and the neighborhood significant in boys' lives. Many a parent in the process of his son's Cubbing will discover hitherto unsuspected leadership abilities in himself: Abilities which may, under alert church leadership, eventually be harnessed to portions of the specifically religious program.

The eleven, twelve, and thirteen year old boys are more certain of a continuous and significant program of Scout activities if the organized parental interest, indispensable in Cubbing, continues unobtrusively behind the scenes in the Boy Scout Troop Committee. The valuable personality and character building life lessons of boy co-operation and boy leadership, started in the Cub Den, come to the forefront in proper operation of the Patrols and in Junior Leader responsibilities. What an effective foundation for future religious leaders!

Good Scoutmaster Is A Living Sermon

The properly selected Scoutmaster lives the Christian message with his impressionable charges in the regular weekly meetings, on

hikes, and through those most memorable of all Scouting occasions, overnight and long term camps; in so doing he may teach more than boys ever learn from lectures, however much the lecturer speaks.

The Explorer Scout program affords opportunity for continued constructive guidance of the between Sundays' activities of boys fourteen and older. These boys, in consultation with their adult advisor, formulate their own four-fold program of social, study, service, and meeting space maintenance activities.

Baptist Sponsor

4,800 Scouting Units

Predominance of church sponsorship in Scouting units testifies to the widespread appreciation among church leaders of the religious values potential in the Scouting program. Actually 47 per cent of all Scouting Units are sponsored by churches, and Baptist churches sponsor more than 4,800 Scouting Units. It has seemed though that the wide open invitation to religious emphasis, inherent in the Scout initial promise to do his best to do his duty to God and also in reverence as the final point of the Scout law, should be answered in a positive fashion. Any religious emphasis must of course square with the policy that Scouting shall not be used to pressure boys into religious activities alien to their own and their home preferences.

The religious awards program now provides comprehensive opportunity for definite religious emphasis in Scouting under the leadership of the Scout's own pastor or religious education director. Regardless of what organization sponsors his Scout Troop, a Baptist Scout may, with the co-operation of his pastor, earn the God and Country Award. The requirements for his award are outlined in an information folder which may be had from the local Boy Scout office. These requirements, almost all of which are subject to definition by the pastor, are directed toward strengthening the Scout in these four important endeavors: To be more faithful in his religious duties; to deepen his personal devotional life; to encourage him to deeper study of the teachings, policies, and organizations of his own church; to give practical expression to his religious convictions in a minimum of 150 hours service to his church.

In Scouting, as in all activities of our church and all other auxiliary activities sponsored by it, let us do all that we do to the glory of God.

Have You Considered A Local Mission

By C. W. CALDWELL

(Continued from last week.)

Directing the Stations

1. Perhaps it would be better to call these mission stations chapels rather than missions. People who might hesitate to go to Hillcrest Mission, would not feel the same toward Hillcrest Chapel. The name "chapel" keeps the inferiority complex out!

2. The church should elect a wise, consecrated member as superintendent of the mission or chapel. He should secure most of his helpers from the unenlisted in the community where the chapel is located. Too many active workers from the sponsoring church will keep the local people from taking places of service.

3. Regular services — Sunday School and preaching services in the morning; Training Union and preaching services in the evening — should be provided. Do not try having Sunday afternoon services. Secure a pastor. A college student who spends only the week-end on the field might be sufficient.

4. The sponsoring church should be responsible for the finances. The operation of the mission station should be in the church budget. Those attending services at the chapel should give regularly and systematically, but the church receives all funds and pays all obligations. It should provide ample literature, song books, and other equipment. Financial records should be kept so all may know how and where the money goes.

5. The church should hold title to the property, call the pastor, elect the teachers, and exercise final authority over all matters. Do not turn any mission chapel loose too soon. Untrained people will want to organize a church and become independent before capable leaders have been developed. Be sure they are capable enough, strong enough, and sound enough doctrinally to carry on as a good co-operating Baptist church before setting them up as an independent church.

6. The mother church and mission should love each other. The mission members should feel the interest and love of the members in the mother church. Special services in the mission should be attended by large numbers from the sponsoring church. And the sponsoring church should have special services honoring the mission.

—000—

Pleasant Plains

Pleasant Plains Church, Independence Association, has voted to move their location from a mile or more out in the country to a choice site in town. Coy Sims, Associational Missionary, is supplying the church and directing the work.

It was the pleasure of the Superintendent of this department to be with him in the Pleasant Plains Church several weeks ago for a morning service. Following the service, Missionary Sims and I looked at several locations in town, and while surveying one a man, observing us from his house, came out and told us that he would give an acre of ground if the church decided to move. He had recently been converted in a service conducted by the missionary. We believe that the church has taken a forward step and are glad to report that already the foundation for the new building has been poured.

Concord Church Little Red River Association

Sunday, December 3, your Superintendent had the privilege of worshipping again with the Concord Church in Little Red River Association. At the time of his first visit the church was worshipping in a building owned jointly with the Masonic Lodge. The Lodge had the upstairs and the church worship on the first floor. At that time the pastor who had been serving the church half time for \$30 per month had resigned. Lonnie Lasater arranged for this first visit and insisted that the church should be given some encouragement. Financial help has been given, both on a building and the pastor's salary.

Today, the church is in a beautiful tile brick building which is modern, with adequate space for Sunday School and Training Union departments and classes. In addition the church has a nice three-bedroom parsonage. R. E. Leigh has been serving as full time pastor and has rendered an invaluable service in many ways. He has resigned, effective December 1.

A Visit With Glendale Church

Missionary C. C. Roberts is doing a great work in his association. It was the pleasure of the Superintendent to visit with him on one field where he is leading in a building program and endeavoring to form a pastoral field. The church under construction is Glendale. The old building has been remodeled into an educational section with a nice auditorium and basement added. The entire structure is to be rock veneered. It will be a beautiful building when completed. The church has a small pastor's home. It is Missionary Robert's hope to secure a good pastor to live there and serve the Glendale Church as half time and two other newly organized churches, also.

Religious Education Department

212 BAPTIST BUILDING, LITTLE ROCK

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON
Sunday School Superintendent

RALPH W. DAVIS
Training Union Director

GEORGE H. HINK
Associate Sunday School Superintendent

DALE COWLING
Student Union Secretary

MRS. B. W. NININGER, Church Music Director

G. A. Hink Becomes Associate Sunday School Superintendent

We are happy to report that at the first session of the new Executive Board of the Arkansas Baptist State Convention, held on Monday, November 27, the Board, acting on the recommendation of the Religious Education Department Committee, invited



George H. Hink, pastor of First Church, Greenwood, to accept the position in the Religious Education Department as Associate Sunday School Superintendent. Mr. Hink has accepted the invitation and will begin his work January 1, 1951.

Mr. Hink has the A.B. degree from the William Jewell College, Liberty, Missouri, and has attended both the New Orleans and Southwestern Seminaries, where he has done special work. He has pastored churches in Shreveport, Louisiana; Savannah, Missouri; and has been pastor of First Church, Greenwood, for five years.

Mr. Hink will work directly with and through the Associational Sunday School organizations and his chief work will be to take every thing that we have in the

way of help, encouragement, and inspiration, to the smaller churches throughout the state. This important work that will be done by Mr. Hink is made possible through the generous co-operation of the Sunday School Board and the State Convention's Cooperative Program.

Mr. Hink is well prepared for this special type of work. He has a pleasing personality and is gifted in his ability to get along with people and make progress in the Lord's work. He is now serving in his second year as moderator of Concord Association. He has served in this same Association for three years as Associational Training Union Director and as Associational Vacation Bible School leader.

Mrs. Hink is an excellent church worker and at present she is the approved State Intermediate Training Union Leader. Mr. and Mrs. Hink have one daughter, Gloria, who is a senior in Ouachita College and is preparing for full time Religious Education and Church Music work.

Arkansas Baptists will welcome Mr. Hink to this enlarged field of service and invite for him the full and hearty co-operation of the Associational and Sunday School workers throughout the state.

Choral Club Sings At Thanksgiving Service

The observance of Thanksgiving by the Baptist Churches of Greater Little Rock took the form of a worship service, consisting of prayer, music, and a devotional message. Immanuel Church was host and W. O. Vaught, Jr. brought a timely message. Ralph Dodd and K. Owen White offered the prayers.

The musical portion of the service was in charge of Hatcher Hoyt with Miss Jean Justice as organist. Singing of four beautiful anthems in the Thanksgiving mood by the Baptist Choral Club was greatly appreciated by the large crowd who gathered for the service. This organization, promoted by the state director of church music, is composed of singers from all the Baptist church choirs in Greater Little Rock. This is their third annual appearance, each year under a different director.

Do You Know That The Training Union—

1. Gets more people to read the Bible than any other organization in the world?
2. Teaches more people to pray, gets them to pray publicly and privately than all other services combined?
3. Teaches missions to more people?
4. Builds the church attendance at the evening preaching service?
5. Teaches stewardship effectively because the member convinces himself by studying and presenting the subject?
6. Leads more people to become soul winners, Sunday School teachers, preachers, missionaries, and leaders in every phase of church and denominational life than all other organizations combined?
7. Over 90 per cent of our foreign missionaries come from the Training Union?

What Summer Field Work Meant To Me

By BENNYE SIMS

Mentally

As I think back over the mental phase of this summer's field work I see that my mind was exercised and every ounce of knowledge I had was used in serving God and combating the Devil. Very soon I found out just how shrewd Satan is and our very best is demanded of us if we would win in this greatest of all wars.

No one can go through summer field work thinking and acting like a child. It is impossible. We understand that we were dealing with souls who will either go to heaven or hell; we saw that we are not living for ourselves—we are living examples of Christ before this lost world, therefore our selfish desires and childish habits must be squelched immediately. Also my improved ability to speak and express myself with a lesser degree of stage fright can be dated back to this summer's work for the Master.

To me the entire secret of summer field work, and life—is adjustment. There were so many strange and unfamiliar conditions, people, and places, with whom we had to learn to adjust ourselves in the minimum length of time.

Socially

I feel that I had not lived with people until this summer. We met all types of people and realized that we had to learn to get along with them, actually live with them. I can truthfully say now that I believe I will be able to feel at ease with anyone I meet whether it be an old friend, new acquaintance, or perfect stranger. If we would see Jesus, we must love people with a genuine, deep abiding love for all time. I don't think I really loved people until this summer when God showed me that this was the second greatest commandment.

Spiritually

Summer field work has meant more to me in a spiritual sense than in any other way. I never knew before what it meant to really depend on God. When we came up against a stone wall and it seemed that all hope was lost, that was the time when Philippians 4:13 and our theme song, "I Can," flashed before my eyes. To a field worker, there are no such words as "I can't" and "Impossible." All things are possible through Christ! Alone we are utterly helpless, but God can take a life fully surrendered to Him, no matter how weak and feeble it might be, and make it into a powerhouse for Him that His name might be glorified among men.

I met the Holy Spirit face to face and formed a lasting friendship. He is alive, real and personal—always ready, willing and eager to give us the much needed boost over life's highway.

All summer I have met lukewarm Christians and am persuaded that God is not going to tolerate people who call themselves "Children of God," yet sit back letting others work for our Master and idly watching the countless multitudes stumble blindly into hell. Our greatest need for today is fully dedicated, consecrated Christians who are on fire for the lost and who have gone all out for God.

Prayer has taken on a new meaning to me. Now, I believe that prayer power is greater than any power on earth and is available to all who will apply it to their lives. Prayer is the most vital part of my day's activity; it is a real conversation between Jesus and me.

Summer field work has been a period of development for me as a Christian and a time for preparation for the future. I went to Siloam Springs weak, confused, limited in knowledge, with a lack of faith and no spiritual depth. I came out of summer field work fully surrendered with my faith strengthened, a realization of how helpless we are without Christ and the Holy Spirit, just how important Training Union is to our individual lives and the life of a church, and the danger of being a lukewarm Christian. In other words for the first time in my life, and I owe it all to summer field work—MY GOD IS REAL TO ME!

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The Athens Of The South

By DUKE K. McCALL, Executive Secretary
Southern Baptist Convention

I bought a twenty-cent ticket and caught the ferry from Europe to Asia. That was the climax of an exciting day.

That morning I woke up in Athens, Greece. Being a Nashvillian I headed straight for the Parthenon to see if the original was as beautiful as our copy.

As I approached the Acropolis which is crowned by the Parthenon, I was attacked by a swarm of guides. Finally I cast myself on the mercy of the guide with a Chicago accent (genuine). For the next three hours he tortured me with a bombardment of faintly familiar names and dates. It takes a smart man to forget as much ancient history as I have forgotten. I do not know what it takes to remember it.

About all I got out the guide's lecture was that the British Museum has all the Greek art treasures. The British are keeping them for the Greeks, but the Greeks feel competent to do their own treasure keeping.

I also built up quite a resent-

ment toward the Turks for storing powder in the Parthenon. When it exploded, the most beautiful building in the world was destroyed. Now it is better to save your money and visit the copy in Nashville.

Still, there is a sense of history which swirls around the many half-destroyed buildings of ancient Greece. Pericles and Plato and Socrates still walk the earth as ghosts. These mighty men brought order out of the chaos of human thinking. So mighty were their minds that men still follow the path they hewed.

I am especially intrigued by Plato's invasion of the kingdom of the spirit. In his own way he taught that man does not live by bread alone. In Phaedo he presented dramatically the arguments for human immortality.

Just to the west of Areopagus is another hill not so much frequented by tourists. It was there that I forgot Plato. It is called Mars Hill. There the Apostle Paul delivered his great sermon to the

Athenian philosophers.

My traveling companion had his Greek New Testament with him. We turned to the seventeenth chapter of the Book of Acts and read the sermon just as Paul preached it. Listen to some of its phrases:

"God that made the world and all things therein . . . hath made of one blood all nations of men . . . that they should seek the Lord . . . because he hath appointed a day in which He will judge the world in righteousness . . ." The Athenian philosophers never did let Paul finish his sermon. Maybe history would have taken a different turn if they had.

Just at noon we left Athens for Istanbul, Turkey, the old city of Constantinople. We stepped off the plane to be met by a Turk named Thomas Cosmacles. He is not a Baptist, but he had heard through a friend in the American Bible Society that two Christian ministers were coming. He had left his little shop and caught the train out to the airport. It was one

of the finest gestures of Christian fellowship I have ever seen. He was our volunteer guide.

Thomas had a motive in the help he gave us. He wanted to ask for missionaries to be sent to his land.

Most Turks are Moslems, but like the United States, Turkey recognizes no particular religion and grants religious freedom all. The Turkish Moslems are the modernists of their faith. Women go unveiled. No one may wear religious robes on the streets. Religion is not taught in the schools.

Turkey is the only country in the world where there are fewer Christians today than twenty-five years ago.

After a Turkish dinner in a little restaurant, I was ready to fall into bed. Just then Thomas invited us to ride the ferry across the Bosphorus Strait to his home on the Asiatic side. I had never put my foot on Asia before, but it was the purpose of the trip which gave me a shot of new energy. I was to join in the weekly family prayer service in his home. I liked the thought of making my first visit to Asia to join in family worship of Jesus Christ. Also it gave me the chance to follow my habit of going to prayer meeting on Wednesday night.

It was almost two o'clock the next morning when I found my way back to the hotel alone. It was worth it!

—00—

Those Announcements

By JACK L. CRITZ

Lengthy announcements are hurting the worship services in many of our churches.

Recently we sat in a Sunday morning service planned for an hour and listened to fifteen minutes of announcements of church activities and promotional plans which had no relationship to worship. No wonder the service ran overtime and the people went away without the spiritual lift for which they had come.

Two suggestions:

One, all announcements of church activities should be placed in mimeographed or printed form along with the order of service in the hands of the worshipers as they enter for the service. They are far more likely to remember what they see than what they hear anyhow. And most of them, at least, do not need to hear these same announcements read aloud and commented upon by the preacher or whoever is presiding.

Two, whatever announcements must be made from the pulpit should come at the very beginning of the service of worship.

Our people come to church with hungry hearts, perplexed by their problems, discouraged by their burdens, hoping for new strength in the week ahead. They look up to the pulpit expecting to hear the Lord's message through His servant. Let them never be disappointed.

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1951 Home Mission Graded Series



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Dr. Dowis sets forth in this book the program of city missions, the opportunity for service in cities, and the methods of reaching the unaffiliated and unreached. The book has valuable charts and statistics.

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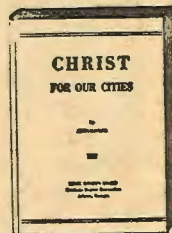


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In the running story, newspaper style, the author seeks to acquaint Juniors with their part in city missions. They see a new church started out of a Sunday school begun by children. They see what goes on at a Good Will Center and in the homes of underprivileged people. They learn what city churches can do to help.

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Here is a book of eight biographies. The lives of home missionaries are presented by seven different authors. Here are biographies for Forward Steps and the Ranking System.

An Extra

Figures To Inspire

Sunday, December 3, 1950

	SS.	T.U.	Addns
Little Rock, Immanuel	1170	363	9
Including Missions	1372	489	
Fort Smith, First	1020	403	11
Including Missions	1225	485	
Little Rock, First	930	401	4
North Little Rock, Bar-			
ing Cross	823	329	3
Including Missions	940	406	
Little Rock, Second	800	153	5
Dorado, First	753	277	5
Including Missions	796	313	7
Fayetteville, First	563	179	2
Texarkana, Beech Street	566	467	2
Magnolia, Central	561	210	2
Including Missions	610		
Pine Bluff, First	559	169	
Pine Bluff, South Side	546	235	2
Including Missions	593	262	
Benton, First	542	205	4
El Dorado, Immanuel	541	285	
Including Missions	584	330	
Camden, First	532	192	7
Including Missions	831	419	
Little Rock, Baptist			
Tabernacle	503	173	
El Dorado, Second	496	257	5
Little Rock, Gaines			
Street	495	283	4
Paragould, First	492	225	1
Including Missions	690	381	
Fordyce, First	492	184	
Hope, First	453	119	
Crossett, First	436	206	
Hot Springs, Park Place	429	163	2
Paris, First	412	151	2
Including Missions	443		
Fort Smith, Calvary	408	160	
Hamburg, First	392	173	
Forrest City, First	391	158	
Cullendale, First	388	225	
Stuttgart, First	385	246	2
Including Missions	416	281	
Siloam Springs, First	385	237	
Malvern, First	379	120	9
Conway, First	365	98	
El Dorado, West Side	359	142	4
Smackover, First	353	144	1
Rogers, First	353	130	1
Jonesboro, Walnut Street	350	107	3
Little Rock, South High-			
land	345	123	
Monticello, First	318	125	
Norpplet, First	312	252	
Texarkana, Calvary	308	127	2
North Little Rock, Park			
Hill	307	77	1
North Little Rock, First	295	104	
Including Missions	312		
Bentonville, First	284	109	15
Mena, First	279	102	
Fort Smith, South Side	268	93	1
Pine Bluff, Second	258	109	2
Hot Springs, Piney	244	160	1
Fort Smith, Temple	221	149	4
Little Rock, Hebron	218	136	
Stamps, First	213	88	
Douglasville, First	200	103	
Jacksonville, First	189	120	4
Including Missions	236		
Star City, First	188	61	1
Wynne, First	188	53	
Springdale, Caudle			
Avenue	176	191	5
Little Rock, Reynolds			
Memorial	175	70	1
Sweet Home, Pine Grove	160	121	13
Little Rock, Tyler Street	142	70	2
Nettleton, First	139	76	4
Strong, First	136	68	
Little Rock, Crystal Hill	114	80	
Grannis, First	102	45	
Fort Smith, North Side	96	64	4
Little Rock, West Side	94	62	
Little Rock, Bethel	65		3
Monte Ne, First	48	50	
North Little Rock,			
Graves Memorial	38	36	

Southern Baptists Plan Home Missions Expansion

By Religious News Service

A budget of \$1,450,000 was adopted by the Home Mission Board of the Southern Baptist Convention at its annual session in Atlanta. This is a \$70,000 increase over last year's budget.

The budget was voted after Courts Redford, assistant executive secretary, told the board that it needed 1,025 missionaries in the next five years.

Mr. Redford said that Southern Baptists have "grown almost three times as rapidly as the population, with two-thirds of the Baptists of the world living in our Convention territory."

Southern Baptist home mission goals for the years 1950-55 include doubling the number of churches in outposts, adding 180 mission stations in language fields in the United States, and enrolling a total of 5,000,000 in mission schools.

It was reported that the board currently has 775 missionaries and 281 part-time workers on its rolls.

S. F. Dowis, representing the cooperative missions department, reported a "good year" in city, rural, western, and mountain missions.

He said that the rural church program is "taking hold rapidly through the entire South," and that a total of 110 mission stations and 69 churches were established in Western states last year.

A department of evangelism report said that a total of about 400,000 baptisms was expected to be recorded by the denomination in 1950. Such a figure would set a record for the fourth successive year, it was said. The 1949 total was 334,862.

Guy Bellamy, reporting on the board's Negro work, said that "leaders, white and colored, tell me that the best way for us to help the Negroes is to help train their leaders, who can do far more with their own people than we can do ourselves."

The chaplains commission informed the board that 259 Southern Baptist clergymen are serving as military chaplains in the Pacific theater, Europe, the Caribbean, Alaska, and the United States.

An Evening At Home

By LOYAL PRIOR

Tonight I find myself at home, and it is such an unusual thing, I find myself in a quandary. I don't know what to do. There are a number of things I have been "laying off" to do and it would be a good time to do some of them, but the question is, which?

I could just relax with my family, but I am so unaccustomed to this sort of thing that I am afraid I would be miserable. I often say a man owes it to his family to spend some time with them, and yet, it is very, very seldom that this pastor ever has the opportunity of doing so.

Usually I get home long after the children are in bed and asleep. In the morning they are up and away to school and I get a glance at them, but no real fellowship.

I have often thought, "It must be nice for men to have an eight-hour a-day job, so they can leave their work behind and enjoy being with their families." But then, I enjoy my work. I feel a sense of urgency driving me on. There are things to accomplish. I want my life to be useful, so I keep on from one task to another, with a

sense of satisfaction that I am serving the Master.

There are sermons to prepare, so I spend some time studying. Then there is a prayer service to plan for, and a speech or two to think about. Several letters have to be written, and some phone calls to be made. In the meantime I have answered the phone several times.

Several people are sick, and a couple of members have lost loved ones, and I call on them. Then I visit some elderly people who cannot attend church, and then some prospects. Finally, it is six o'clock, so I hurry home, grab a meal, and then hurry off to a meeting,—maybe two.

But tonight it's different. I have no meeting to attend, no place to go. I have a night off, the first in weeks, to spend with my family. What a blessing!

But, while I have been writing this, the evening has worn away. I'll drop my Mom a letter, read my Bible, and it will be time to retire. Retire at ten! It will be good for a change.

Goodnight!

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SPRING SEMESTER

January 31, 1951

SUMMER SEMESTER

June 4, 1951

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Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DeVAULT
Young People's Secretary

Warning!

"Advance Has Caught Up With Us"

During December the nearly million members of Woman's Missionary Union are unusually foreign-mission-minded. Is it important that a week of prayer be observed and a special offering be made? Refer to page 18 of the December issue of *The Commission* and see how our Foreign Mission Board feels. We quote, in part:

"The program of the Foreign Mission Board," said M. Theron Rankin recently, "may be compared to a train running on two rails. One is the Cooperative Program, and the other is the Lottie Moon Christmas Offering. Both are indispensable to the financing of our missionary operations abroad."

"The Lottie Moon Christmas Offering . . . yielded a record total of \$1,745,682.81 in 1949 . . ."

"It is not difficult to see how important this offering has become to the Foreign Mission Board when one studies the total amounts given year by year since 1930. There can be no doubt that the Lottie Moon Offering saved the work of the Board during the days of the depression. More recently, it has made possible the enlargement and expansion of the Board's work."

Space does not permit listing the gifts during the twenty-year period referred to above. However, we will cite the increases in five-year cycles: (See graph on page 15 of the December *Commission*.)

1930	\$189,924.22
1935	240,455.12
1940	363,303.83
1945	1,201,962.24
1950	? ? ?

The southwide goal for 1950 is \$1,600,000, slightly below the total offering for 1949. Arkansas' goal is \$50,000, also a figure below 1949's offering.

Statements from Dr. Rankin such as, "ADVANCE HAS CAUGHT UP WITH US," "If the same degree of advance is to be continued, the Board must receive additional receipts for that purpose," make us realize the absolute necessity of sacrificial giving. Sacrificial gifts undergirded with prayer will underwrite a continuous program of mission advance. We cannot, we must not do less!

After observing the season, glean well for your offering and remit to Miss Nancy Cooper, W.M.U. Treasurer, 209 Baptist Building, Little Rock.

—000—

"A Package to You Presidents and Young People's Directors!"

Quarterly Report Forms

New quarterly report forms will make their "debut" soon! And they will be sent direct to presidents and young people's directors from State W.M.U. Headquarters. This is contrary to the usual plan of distribution through Associational officers. You will hear from them, but the report blanks for quarter ending December 31, 1950, will be sent from Headquarters.

Yes, they're new! Study them carefully! It was felt that we did not need a "simpler" form, but a more usable one, and when you have "digested" the extent to which these will serve and help shape the policy of the Union, you will be glad to cooperate in the new plan, we are sure. Detailed instructions will accompany every report blank.

Community Missions Materials

Yes, the package in which report forms are being sent will include other important materials! For the W.M.S. and Y.W.A. there will be a booklet containing twelve devotionals on Community Missions. It will be similar to the one furnished during the past several years on stewardship. They are suggested for month-by-month use at the business or circle meetings.

THEN—the suggested program material for the observance of the DAY OF PRAYER FOR COMMUNITY MISSIONS will be included. The suggested date is the fifth Monday in January—29th. Work toward a day of awakening and dedication on the part of the members of your organizations to take the task of personal witnessing.

Conference for Associational and District Officers
January 9-10, 1950

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Second Series of Regional Conferences

The first series of the current group of Regional Brotherhood Conferences will be closing by the time this issue of the *Arkansas Baptist* reaches the people of our state. The second series will be held during the week of February 12-16, 1951.

Dr. A. S. Newman, Brotherhood Secretary of Louisiana, will be the out-of-state speaker for the second series. Dr. Newman is doing a grand job of Brotherhood promotion in his state. He is an ardent advocate of Church Family Night, a movement which is taking hold in many churches throughout the Southland.

The Church Family Night plan is based on the concept that, since the Sunday morning preaching service is promoted and supported by the Sunday School, and since the Sunday evening preaching service is promoted and supported by the Training Union, the Wednesday evening prayer-meeting service OUGHT to be promoted and supported by the church missionary organizations; that is, the Brotherhood, and the Woman's Missionary Union with all its auxiliaries.

Family Night brings the whole family to church for a two-hour period on Wednesday evening. The first hour is given over to meetings of the Brotherhood and of the Woman's Missionary Union. These meetings are then followed by the regular Wednesday evening prayer-meeting service.

Church Family Night does away with conflicts, and provides the opportunity and time for all church organization meetings. Family Night also makes for a balanced distribution of the church load among all the organizations of the church. The plan makes for economy of time, for concentration of effort, and for effectiveness of work. The

Family Night idea is being enthusiastically promoted by many churches in many places.

We are looking forward to the privilege of having Dr. Newman with us in the second series of Regional Brotherhood meetings. The schedule for these meetings will be announced before the first of the year.

The annual meeting of State Brotherhood Secretaries was held in Biloxi, Mississippi, November 28-29. Representatives of the Southern Baptist Brotherhood Commission met with the group.

The meeting was perhaps the best meeting of its kind ever held. Brotherhood work is maturing and crystallizing into a definite and tangible program of positive and continuing Christian action. Brotherhood methodology is developing rapidly.

The Brotherhood Guide-Book, recently published by the Broadman Press and available at your Baptist Book Store, is helping greatly to standardize Brotherhood organization and work throughout the area of the Southern Baptist Convention.

Brotherhood is on the march!

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Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.

—Emile Poulsson

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Victorious Daily Living

By MRS. HOMER D. MYERS

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

Victorious living, day by day, is the result of spiritual growth. When one is born into the family of God, whatever his actual age may be in years, he is a "babe in Christ." He must grow in grace, in spiritual matters, before he becomes an adult in Christian experience. Christian experiences and exercises are what develop the "babe into an adult." We older Christians would, if we could, throw up a hedge around our young Christians to protect them from the evils and temptations of life and from the wiles of the Devil. But experience teaches us that testings, suffering, sacrifices, along with other things, make for spiritual growth.

A Personal Matter

The new born baby, we are told, must build up resistance and immunity from disease within his own little body and in his own strength—the mother cannot resist disease for her baby—regardless of how much she loves him. The little trees in the woods, the young saplings, are exposed to exactly the same elements as the huge oak trees; the old trees stand bravely and courageously just because they were able to weather the elements.

We have not been able to put away evil from the world; the world waxes worse and worse—as the Lord said it would! We cannot protect our young and beloved from the outside temptations except with the instilled Word of God. Resistance toward evil and immunity from temptation must be internal, planted in the heart, and deeply rooted in the life by way of Christian principles and spiritual strength, the results of which is **victorious daily living**.

In this lesson we are studying the sacrifices and sufferings of the Apostle Paul which he encountered while laboring in the Master's vineyard. (It would be well to read Peter's first epistle in connection with this lesson, which was written entirely to suffering Christians.) Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are **PARTAKERS** of Christ's sufferings; that when His glory shall be revealed, ye may be glad with exceeding joy." And again, "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire,

Sunday School Lesson for

December 17, 1950

2 Corinthians 11:18-28; 12:8-10; 2 Timothy 4:17-18

might be found unto praise, honor, and glory at the appearing of Jesus." What the apostle is actually saying is that the fires of persecution are simply proving to us and to the world the sterling quality of our faith. We know not our own strength until we test our strength; we know not our faith till that faith has been tested, tried, and proved. Then our faith is strengthened, even more.

Paul's Defense Of His Apostleship

Paul pioneered in the Macedonian area, being the first to venture into Europe with the gospel story, leaving churches in several cities including the church in Corinth; upon his departure others entered the field to profit from Paul's labors. There is a tribe of ministers who never accomplish anything worth while personally, but who are positionized conveniently to take over the work of others and are ready to reap the benefits of others' labors, if given an opportunity. Such was the case in Paul's day.

These ministers of righteousness gloried in the flesh; they preached a false gospel; they held Paul up to ridicule; they discredited all his work; his speech was not eloquent, he was a weakling, he did not demand his pay, he worked too cheaply. Hence, Paul's answer in this lesson passage. The Corinthians thought themselves to be exceedingly wise, yet they were so easily beguiled. They had overlooked the sterling qualities of Paul's life and character, and tolerated fools too readily. In verse 20: They readily submitted themselves to those who assumed control over their very souls; who spent their money; who held themselves up with an air of superiority; and even said things to the Corinthians that slapped them in the face. (Moffatt)

Would the enemies endure the kind of suffering Paul knew? Did their records reveal any real labor for the Lord? Had they been beaten with the Roman scourge five times, or worse still with rods, for Christ's sake? Paul was imprisoned more than any other minister, three times his ship went to pieces from under him and he drifted a night and day in the icy waters of the Mediterranean Sea. Once he was stoned and left for dead.

Tested by Dangers And Suffering

He journeyed farther and more often and through more dangers than any other man. He suffered perils at the hands of robbers, his own brethren; in the city and in the wilderness; among the heathen and among false preachers, among those who claimed to be ministers of Christ but were in reality the ministers of Satan. Which leads us to say, just because one **CLAIMS** to be a minister of Christ proves nothing; it is the Christian's sacred duty to **KNOW** whether a preacher with whom they have to do is the minister of Christ or merely a "minister of righteousness."

Paul had persevered in preaching the gospel "in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure." (R.S.V.) Paul proved to the Corinthians that the hireling preachers were there for their money, and they got it too. Other churches had ministered to Paul while he preached in Corinth, and he had gone in need of material things while ministering to them, but he had not asked them for anything, neither would he in the future; would those self appointed ministers have done as much for the church at Corinth and for Christ!

Tested by Weakness

To have suffered more than any man, to even have to defend his call of God to the ministry, to have given more for the cause of Christ than any person we have record of was not enough, but the Lord sent a "messenger of Satan" to buffet Paul to keep him humble, through some weakness or physical suffering. Paul called it a thorn in the flesh. Three times he asked the Lord to remove it, but the answer was: "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul's reaction was not merely submission or resignation to the fact. But he considered himself a joyful companion-sufferer of the Lord Jesus. Remember Peter's words: "Rejoice inasmuch as ye are **PARTAKERS** of Christ's suffering."

So victorious daily living is defined for us in 2 Corinthians 12:10: "Therefore I take pleasure!" In what, Paul, do you take pleasure? "In infirmities," in frailty, illness, or weakness. "In reproaches," in censure, disgrace, in Paul's case, injustice. "In necessities," the needs of every day life, to be in want. "In persecutions, in distresses, for Christ's sake: for when I am weak then am I strong." Surely, Paul was a man who crucified the flesh daily, in order that he might have a victorious life—daily.

"The Lord Stood With Me"

In the closing days of his life, as the aged apostle was imprisoned in Rome for Christ's sake, we have his dying testimony to the goodness of God: "But the Lord stood with me." Many had forsaken the truth in Paul's lifetime; some had become his bitter enemies; some he had sent to minister to weak churches; "Only Luke is with me," he wrote Timothy. But in the day he had to appear before the emperor in Rome only the Lord stood with him. Friends are wonderful to have, the hard blows of sorrow and trouble are softened by the sympathetic presence and understanding of friends. But there is one who sticketh closer than a brother—our Lord. There is a limit to what friends can do, even when they are willing; the Lord stands by with the promise of ultimate victory: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom."

This promise is our cornerstone for Victorious Daily Living. Through suffering, sacrifices, testings, through physical weakness, perils from enemies, personal attacks by evil ones, or a messenger of Satan to buffet; whether facing the lion's den or burning at the stake as many of our forefathers were called upon to do, the Lord will stand by to strengthen and to preserve us for His heavenly kingdom. We can have that same help and strength in our daily living if we will only appropriate it on a day by day basis.

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From the Field

Calvary Church, Texarkana, has adopted its 1951 Budget calling for \$2,040 to be given to the Cooperative Program. We had prayed them to give \$1,500. Thank you brethren. You have warmed our hearts by this action. C. C. Ussery is the young, energetic, and capable pastor. A word is added to the budget saying, "This budget will be met by tithes and offerings from our people . . ."

Another Calvary Church has gone beyond our prayers to them for the Cooperative Program in 1951. It is the Calvary Church, Little Rock. Wilbur Herring is the pastor. We asked them for \$2,400 and they had already adopted a budget calling for \$3,000 when they received our letter. Pastor Herring thinks they may go over \$3,000 since they are operating on a percentage basis and with their tithes and offerings increasing by the week. They, too, are using the tithe as a basis for church financing.

Ben Nicholas, pastor of Friendship Church near Springdale, says his church will endeavor to give more than we asked them for. Thank you Brother Nicholas.

First Church, Paragould, will give 25 percent of its total budget in 1951 to the Cooperative Program. This will represent an increase of approximately \$3,000 over their 1950 gifts. We had prayed they would give \$8,400. Thank you brethren.

It seems we "undershot" on many of our suggestions, but since our actual budget for 1951 is more than it was when we projected our figures back in September, it seems to us that the Lord is answering our prayers through enlarged budgets in churches all over the state. There are many other churches who could enlarge their Cooperative Mission gifts.

Another Good Layman Passes On

Dr. C. D. Hartwig, Lake City, passed away last week. Dr. Hartwig was for many years one of the outstanding laymen of Northeast Arkansas. He was a tireless worker in the King's business, a generous giver of his money and a preacher's friend. Our deepest sympathy goes out to the family.

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Supposing

Supposing you are not in the Widow's Supplemental Annuity Plan, and that you fail again to get in the plan on January 1, 1951, which is the only time you can get in for the current year.

Suppose the Lord calls you home in 1951 and that you have not made ample provisions for your wife and children. What do you suppose they would do?

Brethren, we never try to "run your business," church or personal, but we do implore you to think straight about the future. For only one and one-half per cent of your salary, up to a maximum of \$5 per month, you can secure for your wife and children a sure income every month after you are gone. We would not try to scare you into the plan but, "It may be later than you think!" Would you have us send you application blanks? If so, drop us a card saying so.

Spurgeon Tells How He Became An "Ana-Baptist"

"A Boy in School"

I went down, last week, to Maidstone in Kent. It is as near as possible to the day, forty years ago, when I left the school called a "College" there. I thought that I must go down and look at the spot, and specially at a tree which stands by the river Medway. Under that tree I spent many hours, and many days, and even many weeks, reading all day long. "In school-time?" say you. Yes, my master thought that I should do better under that tree than in the class; and he was a wise man. He gave me my book, and left me to myself; and as I stood last week under that tree, with the smoothly-flowing river at my feet, I could thank God for His mercy to me for all these forty years, and I could say, "O God, Thou hast taught me from my youth, and hitherto have I declared thy wondrous works." There may be some young people here tonight, just come back from school, some young people who are just finishing their school days. I would to God that they would spend some time in holy, quiet thought about their future, about whom they will serve, who shall be their teacher, for whom they will become teachers, and how the life which has now become more public than before shall be spent.

"THE CATECHISM"

As I stood there, last week, I could not help praising God that, not long after I left that school, He led me to faith in Christ, and to rest in Him, and find eternal life; and I could not but thank God that I went to that school for twelve months. It was a Church of England school. I had never seen anything of Church of Englandism till that time; but there was a turning in my life, through being there, to which I owe my being here. The Church of

England catechism has in it, as some of you may remember, this question, "What is required of persons to be baptized?" and the answer I was taught to give, and did give, was "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promise of God made to them in that sacrament." I looked that answer up in the Bible, and I found it to be strictly correct as far as repentance and faith are concerned; and, of course, when I afterwards became a Christian, I also became a Baptist; and here I am, and it is due to the Church of England catechism that I am a Baptist. Having been brought up amongst Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized as an infant; and so, when I was confronted with the question, "What is required of persons to be baptized?" and I found that repentance and faith were required, I said to myself, "Then I have not been baptized; that infant sprinkling of mine was a mistake; and please God that I ever have repentance and faith I will be properly baptized." I did not know that there was one other person in the world who held the same opinion; for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence. So I feel grateful to the Church school, and grateful to the Church catechism, for what I learned at Maidstone. I do not know that I have any vivid gratitude for any other question in the catechism; but I am very thankful for that particular one, for it led me where it was never intended to lead me by those who wrote it. It led me, however, as I believe to follow the Scriptural teaching that repentance and faith are required before there can be any true baptism.

How Big is Big?

By ANDREW M. HALL

A man can scarcely be measured with a yard stick. Even Goliath with a nine foot frame was felled by the accuracy of David's sling shooting. One southerner worked hard at the task of securing funds for a Baptist school. When asked about the results of the work the school representative replied, "I visit the big houses but inside them are such little bitty folks."

Hadad could carry an armor in battle but his historian declared, "Hadad was as a little child." The woman had just a mite for the treasury but Jesus said, "She is the biggest giver of all." History insists that Paul was a mite of a man. Perhaps so, but if he had been put on one side of the scales and the Roman Empire on the other, Paul's side would have won the balance.

How big is big? John the Baptist "decreased" his way to prison and to death. "He that is least among you shall be the greatest."

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"If money is the only thing you are getting out of your business or your job you're not getting enough."

—Copted.

Killing the Preacher

A church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender administrations as a pastor, others spoke of him as a citizen. Finally they called on me to speak. I said "all that you have said of my brother is true. He was a man out of the ordinary and gave his remarkable powers without stint or reserve to your service. But if you had—while he was yet alive—filled these pews as you have today and had said of him and to him what you have just said, he would not be dead. Empty pews broke his heart, and he did not know of the love of which you have just been speaking. He died for the lack of the things you have today so beautifully said and done"

—L. O. Dawson, *The Baptist Vanguard*.

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If your dignity will not allow you to bend down to the small things, then you were never worthy of a seat among the great. It was only chance that placed you there, and the first little shake of the apple tree will tumble you down.

—Baptist Bulletin Service.

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