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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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NUMBER 39



*Dr R. G. Lee, President of the Southern Baptist Convention
Speaker on year-round Baptist Hour.*

As the Editor Sees It

The Loneliness of Jesus

A Devotion by the Editor

Capitalism Vs. Communism

The general Synod of the Church of England in Canada criticizes both Communism and Capitalism. Just what other economic system the Synod might approve is not stated. It may be affirmed without reservation that Capitalism has been clearly abused, and has led to "social injustice and human exploitation." That is not the fault of Capitalism; it is the fault of men.

The difference between Communism and Capitalism may be briefly stated as follows: Capitalism recognizes the property rights of the individual, and holds that these rights are inviolate; Communism recognizes no property rights of the individual, but holds that the individual belongs to the state.

The Bible recognizes the property rights of the individual, and forbids the state to violate those property rights. Nowhere in the Old or the New Testament is there any recognition of the authority of the state to confiscate the property of the individual or to hold the individual as a vassel of the state. The ideal held up throughout the Bible is that the individual should own property, engage in independent business by which he provides for his family, and by which he may earn a surplus to help his less fortunate neighbors.

The welfare state has no recognition in God's Word. The individual cannot shift his responsibility either for providing for himself and family, or his donations to charity, to the state. The Bible recognizes the fundamental responsibility of the state to be the protector of the individual in his economic rights, as well as all other rights inherent in citizenship.

The Better Christmas

Religious News Service reports that the Federal Council of Churches, New York, is planning a drive to "spiritualize" Christmas. This is a timely movement and should be promoted not only by the Federal Council of Churches but by all the Christian people.

Secularism and commercialism have appropriated all holidays and have made of the most sacred memorial days an occasion for the basest revelries which offer gratification to the most depraved instincts of life. In this connection we call your attention to the announcement of the book, "The Better Christmas," by Dr. Hight C. Moore and recommended by Dr. R. G. Lee.

We hope that every Baptist family in the state of Arkansas will procure a copy of this book and read it aloud to the family circle. If we continue to observe Christmas as a memorial to the birth of Jesus, then it should be every Christian's concern to make it a season, the character of which will be appropriate to Him in whose honor it is observed.

Oklahoma Still Dry

The dry forces of Oklahoma won a signal victory over the liquor interests at the polls. This is heartening news to the dry forces everywhere.

It would be much easier for Oklahoma to control the illegal sale of liquor in the State were it not for Arkansas and other adjoining states shipping liquor into Oklahoma.

Shame on us!

What Is The Distinction?

Belatedly, the Federal Council of Churches has issued a statement concerning Federal aid to education, but this belated statement is extremely disappointing.

The Federal Council, which aspires to become the Protestant voice of America, has taken no definite, unequivocal stand on the question of Federal aid to parochial schools. In its recent statement, the executive committee of the Federal Council tries to make a distinction between "measures designed to aid schools," and "subsidized welfare services to children."

In adopting a resolution expressing this "clear distinction," the committee thinks that "sectarian controversy" would be eliminated, and that "the principle of separation of church and state" would not be compromised.

The Federal Council, which is trying to unionize all non-Catholics, is trying to ride two horses at the same time on this question of State aid to parochial schools. By such an attitude, it is evidently not increasing its chances to win the support of many it is trying to win to its unionizing cause.

However, we need not, and did not, expect any better from the Federal Council. Nor need we expect any firmer stand on other great issues which face our people. In fact, the executive committee of the Federal Council lends support to the Catholic contention for Federal aid to parochial schools. This is made evident by the committee's calling upon Congress to give "open minded consideration" to the "need of all children of school age for certain welfare services."

Gambling in Church Again

Maurice W. Helmann, a Catholic priest and editor of the Southern Nebraska Register, official organ of the Roman Catholic Diocese of Lincoln, Nebraska, declares "illogical and unjust" a ruling by Nebraska's Attorney General, James H. Anderson, that Bingo and other games of chance are illegal.

The Catholic priest uses this headline in discussing the Attorney General's ruling: "The New Commandment—Thou Shalt Not Play Bingo." He further states that playing Bingo at church benefits is nothing more than making a donation to the church while having a little harmless fun.

While Catholics and others may resort to such gambling practices, it is to the eternal credit of Baptists that they have never resorted to gambling and have long since desisted from any clap-trap methods of raising money, and have gone all-out in their promotion of Bible stewardship as the only method for supporting the church and denominational programs, and carrying out the commission of Jesus.

Proposed Constitutional Amendment

You will find elsewhere in this issue a proposal by Pastor Clyde Hart of the Central Church, Hot Springs, to amend the By-laws of the Arkansas Baptist State Convention. We would suggest that you study these proposed amendments carefully and all the implications implied, and that you come to the Convention prepared to vote on the merits of the case as you see it.

"Will ye also go away?"

Jesus was often alone among the multitudes. The throngs who pressed Him on every side had so little in common with His gracious purposes that He often felt alone among them. Their hearts were set upon objectives so foreign to the objectives of His life that the multitudes, even while following Jesus, were actually going in the opposite direction.

His ministries of mercy set them wild for the pursuit of material blessings. He fed the hungry and the crowds visualized Him as the One who could feed all the hungry. He healed the sick and they wanted Him to provide them with perpetual health. They would have dissipated all His miraculous power by using it to provide the material necessities of life.

There is a loneliness deep and profound in Christ's question to His disciples, "Would ye also go away?" The throngs who had followed Him so enthusiastically, so long as He was feeding them bread, and healing their diseases, now walked away muttering their disappointment when He wouldn't give them another loaf, when He wouldn't establish for them a kingdom of plenty and prosperity, of physical health and political power.

Did you ever offer somebody something of beauty and worth? But that person, being ignorant of its beauty and worth and unappreciative of your generosity, turned away without accepting your gift. You were left with outstretched hand; your generosity being repulsed, a feeling of complete loneliness swept over you. It is that way with Jesus. We want the Lord to give us all the good things of the world, and He has given us the world with all its good things. But after we have made a sorry mess of things, we come back to Him with our complaints. Then, when He offers us the better things of the Spirit world, we leave Him standing with outstretched hands, refusing the gifts of unselfish love.

Jesus frequently found it necessary to get away from the crowds in order to find the companionship He needed, in order to get away from the loneliness of the throngs. After several hours spent in healing the sick folk who were brought to Him at Peter's home, Jesus arose a great while before day in order that He might spend the early hours of the morning in prayer. Jesus had to find relief from the loneliness among the multitudes, by being alone with God, His Father.

"From that time many of His disciples went back, and walked no more with Him." John 6:66-67.

ARKANSAS BAPTIST

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From the Editor's Desk

Distribution of Cooperative Program Funds

Editor's Note:

We are glad to publish this letter from General E. L. Compere calling our attention to an inadvertent error in the editorial, "The Collection Plate Dollar and the Cooperative Program," which appeared in the September 22 issue of the ARKANSAS BAPTIST. General Compere gives a complete analysis of the distributions of the collection plate dollar on the basis of a ten per cent allocation to the Cooperative Program. We thank General Compere for his letter and commend it to you for careful study.

Dear Dr. Duncan:

I have been very much interested in reading the Arkansas Baptist of September 22, 1949. There are a number of exceedingly interesting articles in that issue.

I was especially interested in your article on page 3, "The Collection Plate Dollar and the Cooperative Program." I do not believe our people as a rule understand how the collection plate dollar is divided. You are, of course, familiar with the fact that a larger percentage of the collection plate dollar was spent in the local church in 1948 than in 1947. In other words, our tithing campaign did not yield an income for the Cooperative Program in the same proportion as it did for local church expenditures. I hope you will continue to analyze and explain the distribution of the money that comes in on the collection plate. Our people certainly need to know a great deal more about it.

The thing, however, that I particularly wanted to mention is that you inadvertently indicated in your article that foreign missions gets a much larger proportion of the Cooperative money than it actually gets. In your illustration where you use the example of the member giving \$1000, with \$900 going to the local church program and only \$100 to the world-wide program, you state: "Out of your \$1000 contribution only \$40 goes to foreign missions." You used the same illustration on a smaller scale in the next paragraph where you state: "Then only \$10 of your contribution goes to the denominational program, \$4 to foreign missions."

In the first illustration, if foreign missions received 50 per cent of the total amount going to south-wide and world-wide causes it would receive only \$20.00. But, \$4,000,000 had been received at Nashville before the end of August. As a matter of fact, almost one-half of the August receipts were needed to finish the \$4,000,000. After that, and through the balance of 1949, foreign missions will receive only 33.8 per cent instead of 50 per cent. Instead of foreign missions getting \$40 then, foreign missions would actually receive only about \$14.57. In the \$4.00 illustration only about \$1.46 would go to foreign missions instead of the \$4.00.

Too many of our people feel that foreign missions is getting the big end of the Cooperative receipts. When we figure that last year we received more than \$156,000,000 in South-

ern Baptist churches and less than \$5,000,000 of it went to foreign missions, it seems to me that the people certainly ought to be re-educated.

I hope that you will not feel that I am presumptuous in inviting your attention to the inadvertent error in your article. I think your article was unusually worthwhile and I hope you keep on with other articles like it. One of my objections to the Cooperative Program is that we think of the program as a whole and many of us totally lose sight of the various causes that are included in the program. The result is that as we lose sight of these causes we lose interest in them. Many pastors do not preach on foreign missions at all and in fact, do not preach on any other one of the causes included in our Cooperative Program. The result is that the church members do not know that foreign missions needs anything at all. They suppose this cause is adequately cared for along with all the others, but they don't know how much any of them get. If I am presumptuous, please excuse me.

With best wishes,

E. L. COMPERE.

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State Mission Day

Sunday, October 23 is State Mission Day in the Sunday School. This State Mission Day has more than one purpose. The program provided for State Mission Day is intended to bring to the entire membership of every Sunday School in the Southern Baptist Convention information concerning the State Mission Program in each particular state.

Our Sunday School people need to have information on the State Mission program. In Arkansas, we have a comprehensive and efficient State Mission program directed by the State Mission Department of our Executive Board. Dr. C. W. Caldwell is the director of the State Mission program in Arkansas. Under his administration this program has been systematized and expanded.

Every Sunday School class should learn more about their State Mission program on October 23. This increased information will increase the interest of our Sunday School people in State Missions. As the interest in this program increases the support for the program will also increase and the work of State Missions can be further expanded.

An offering for State Missions is asked for from the Sunday School in every church. This offering goes directly to the State Mission Department and will be used to carry on the State Mission program in Arkansas. If the program is properly presented to our Sunday Schools, October 23, we have no doubt that our Sunday Schools throughout the state will respond worthily to the appeal and make a great offering to our State Mission program in Arkansas.

Worldwide Outlook

The Southern Baptist Cooperative Program provides a worldwide outlet for every impulse of the Christian heart. The Commissions of Jesus, His teachings, and His example provide the pattern for His disciples in the exercise of their spiritual impulse to service.

There are no inhibitions imposed by Jesus and His teachings. On the contrary, opportunities are provided for free and full expression of the Christian life in worship, prayer, praise, and service. These opportunities are adequately provided in the Cooperative Program of Southern Baptists, which includes both local church program and the denominational program. The Commission of Jesus comprehends evangelism, missions, education, and benevolences. The normal, perhaps we might say the inevitable, Christian impulse is to bear witness to those about us and to send the gospel to those far away; to teach according to the commission of Jesus and to provide educational opportunities for our young people; and to minister to those in need.

Southern Baptists have sought to make the Cooperative Program co-extensive with the Commission of Jesus and so provide a channel through which the impulse of the Christian heart in the humblest member of the smallest church in the land might have a part in all the work that Jesus commissioned and that Southern Baptists are promoting. It is a thrilling concept and it is more thrilling to actually participate in such a program.

Perspective

A few weeks ago we witnessed a beautiful baptizing by a pastor in whose service we were visiting. The baptismal scene, back of the baptistry, represented a broad stream flowing into the pool and reaching back to what appeared to be miles to the foothills in the distance. It was perspective that gave the appearance of distance to the stream, for the painting was actually on a flat surface.

The question arises in our mind, do we see a flat surface in our churches without any perspective or do we see in the picture of the church, of which we are members, the perspective of a denominational stream reaching out to the far horizons. The person who sees only the church of which he is a member, without the perspective of a great denominational program, will confine his interests to his local church and its program and the probability is that he will want that local church program restricted to very narrow limits. On the other hand, the person who sees the perspective of the whole denominational program in the picture of his local church will experience a definite broadening of his interest and will be interested in the expansion of the programs of his church and denomination.

Each member of each local church should therefore see the whole denominational program through his church. In fact, the denominational program originates in the local church. Were it not for the local church program extending itself into a denominational program, such a denominational program would be impossible. In the merging of these denominational programs, that originate in the local church, the great stream of denominational work is formed.

Kingdom Progress

Dr. Tull Goes to Kentucky

Dr. Selsus E. Tull of Pine Bluff, Arkansas, has been invited by the board of Trustees of The West Kentucky Baptist Memorial Hospital located at Paducah, Kentucky, to take up the leadership of their building movement while Dr. A. M. Parrish, the Executive Secretary, is disabled because of ill health.

This is to be a million dollar hospital. The building is now up to the second story and about \$600,000 is already in hand. Dr. Tull took over the work October 1.

At one time Dr. Tull was Pastor of the First Baptist Church of Paducah and during that time their new house of worship was constructed and dedicated free of debt. During this same period Dr. Tull was appointed chairman of a committee from the Baptist State Convention of Kentucky to found an Orphanage under Convention ownership. The Kentucky Childrens Home was located at Glendale, Kentucky, and Dr. Tull wrote its charter of incorporation and By-laws. It is now one of the finest orphanages in the South.

It was because of these endeavors in the ranks of Kentucky Baptists that Dr. Tull has been invited back to promote this hospital. How long he will direct this office will be determined by the health of Dr. Parrish.

Pastor Jesse S. Reed did his own preaching in a two weeks revival at the Second Church, El Dorado, September 4 to 18. Pastor Glen Crofts of the First Church, Norphlet, directed the music, and Nelson Tull, State Brotherhood Secretary, directed the Visitation Program during the first week of the meeting.

There were nineteen additions to the church by baptism, and thirteen by letter. Added to this number of additions during the revival were thirty-two other additions in the regular service of the four Sundays preceding the revival.

The First Church of Prescott had the services of John R. Ferguson, pastor of the First Church, Bridgeport, Texas, as evangelist and Owen Kersh, Ouachita College, as singer in a revival meeting extending from August 28 through September 9. There were twenty-two additions to the church, ten of whom were on profession of faith. There were also many rededications. Earl R. Humble is pastor.

Pastor Ray Y. Langley and the Parkin Church experienced a successful revival recently in which Brotherhood Secretary, Nelson Tull, was the visiting evangelist. Pastor Langley directed the singing. There were twenty-one additions to the church by baptism and four by letter. The meeting was characterized by personal evangelism; the message of Christ was carried into the homes of the people.

First Church, Brinkley, is planning the construction of a three-story Educational Building adjoining the auditorium. The new building will be a brick veneer, costing approximately \$40,000; it will provide departmental facilities for five hundred people. E. L. Lipford is pastor.

Revival at Sheridan

By MRS. M. L. SUMMERS

The Department of missions of the Arkansas Baptist State Convention carried out the command of God in the revival meeting conducted in Sheridan, September 4-18: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

Assisting Dr. C. W. Caldwell, Superintendent of Missions, in the revival were Evangelist J. F. McLelland, Superintendent of Rural Missions in Louisiana; song-leader Edwin Guerin of Hot Springs; and Johnny Farris, pianist of Little Rock. These men of God led the people of Sheridan in a great revival in which souls were saved and lives re-dedicated to the service of God.

The Convention Baptists of Sheridan, even though we have no organization here, realize that God is saying to us; "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called, sought out, a city not forsaken."

We are looking forward to the time when Dr. Caldwell will come back and help us organize a church. We claim God's promises and believe His program will be carried out according to His marching orders.

Deacons Ordained

The First Church of Gentry ordained two deacons Sunday afternoon, September 25. They were Byron Wiles and John E. Shaffer.

Missionary Arthur L. Hart, served as moderator of the presbytery; Pastor Carl P. Nelson, conducted the examination of the candidates; John V. Terry of Decatur, delivered the ordination sermon; B. N. Simmons of Siloam Springs, delivered the charge; and A. J. Scott of Gravette, lead the ordination prayer.

Pastor V. E. DeFreece of the Immanuel Church, Newport, did his own preaching in a two weeks revival at the Immanuel Church, August 21-September 4. Pastor C. E. Parish of Montrose directed the music. There were twelve additions to the church by baptism, nine by letter, one by statement and two came under the watch care of the church.

First Church, Kingsland, W. B. Robinson, pastor, won the attendance banner at the Sunday School rally of the Harmony Association held in the Immanuel Church, Pine Bluff, Tuesday evening, September 20.

Annual Tent Revival

Pastor E. Butler Abington of the Trinity Baptist Church, Lake Charles, Louisiana, reports that the tent revival conducted by the Trinity Church, in which Evangelist Angel Martinez was the guest preacher, resulted in fifty additions to the church by baptism and twenty-six by letter. The song service was directed by Charlie Shacklette, of Georgetown, Kentucky.

State Evangelist D. C. Bandy was with Pastor T. S. Cowden of Oak Grove Church, Harmony Association, in revival services, September 11-18. There were four additions to the church by baptism, four by letter, and two by statement.

State Student Secretary



FRED VOGEL

The Religious Education Department Committee of the Executive Board of the Convention has invited Fred J. Vogel of Louisiana to serve as State Student Secretary in the Religious Education Department. He has accepted this position and began his work September 15.

Mr. Vogel is a native of New Orleans, Louisiana, and is a graduate of Louisiana State University. He has had six years of teaching and administrative experience in secondary schools of Louisiana. He served three years as Naval Air Navigator in the United States Naval Air Corps during World War II. More recently he served as Baptist Student Union Secretary at Louisiana Tech, Ruston, Louisiana. He is married and has two children, Fred Jr., age four, and Eric Lynn, seven months.

Minister Ordained

The Perla Church near Malvern ordained William K. McIver to the full gospel ministry, Sunday afternoon, September 25.

The ordaining presbytery was composed of Pastor Rodger Butler of Bauxite, who served as moderator; Pastor T. K. Rucker of Malvern, who acted as clerk and also delivered the charge to the candidate and to the church; Missionary W. L. Barnes of Malvern, who led the ordination prayer; Pastor Reeves Wright of Benton, who presented the Bible; Pastor F. W. Cates of Malvern, who preached the ordination sermon. The following deacons were also included in the organization of the presbytery: R. L. Kidd of Benton, D. D. Glover of Malvern, Clarence E. LaSage, W. C. Page, and F. M. LaSage, all of Benton.

Hymn Sing

Sunday afternoon, September 25, the Hymn Sing for the South Zone was held with the Geyer Springs Church, under the direction of M. O. Kelley, zone director. Seven churches were represented with a total of seventy-five people present, including four pastors, two choir directors, and three pianists.

Special choir numbers were presented by the Pine Grove Church and the Geyer Springs Church. A solo number was presented by the Ironton Baptist Church. Victor Jacks was the accompanist for this Sing.



DR. JOHN CAYLOR

Pastor G. Paul Starnes, and the Louann Church will have Dr. John Caylor, Superintendent of Education from the Home Mission Board, as evangelist in their revival October 12-23. The song leader will be Pastor R. O. Ekrut of Strong, and Miss Anne Alexander will direct the young peoples activities.

There will be two services daily, at 10:00 o'clock in the morning and 7:30 in the evening.

Grannis Church and Pastor Robert Pharr baptized ten candidates at Odell Ford, Sunday afternoon, September 11. Associational Missionary M. L. Wallis preached the baptismal sermon.

Friendship Day

First Church, Texarkana, sponsored "Friendship Day in Texarkana" with the cooperation of local newspapers and the two city mayors. The purpose being "to stress the importance of friendship to the people of the city and to emphasize the value of friendly relationships in the business, local, and community life in Texarkana."

Young women were scattered throughout the city, pinning tags on business people and shoppers, which read: "Howdy, I'm your friend." Other church members spent the day visiting and telephoning friends and acquaintances.

The day ended with "open house and evening services" at First Church; but it is hoped the idea will be contagious, and will last throughout the year.

Pastoral Changes

Pastor Doyle L. Lumpkin, who recently came from Texas, is now located as pastor of First Church, Cotton Plant. Pastor Lumpkin finished his seminary work in the Southwestern Seminary, Fort Worth, Texas at mid-term of the last session.

H. W. Davis from Seligman, Missouri, is reported to have accepted the pastorate of Central Church, Bald Knob.

Earl Ferrell former pastor of the Wilmar Church, has accepted the pastorates of Saline and Cross Road Churches, each having a half time program.

Billy Walker, who has served as pastor of the Turrell Church since its organization, has resigned that pastorate to become Educational Director for Prescott Memorial Church in Memphis, Tennessee.

New Book The Better Christmas

Hight C. Moore, \$1.00.

Reviewed by R. G. Lee.

The *Better Christmas* by Dr. Hight C. Moore, is a book little in size—only fifty-seven pages—but big in content. Inside its beautiful covers is an even more beautiful presentation of the attitude that every born-again person should have toward the meaning and observance of Christmas.

It is the kind of message that should be read aloud to the entire family group before or during every Christmas season.

I hope that millions of copies of this great message will find a place in the homes of our Southland.

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Grand Canyon College

Baptists staged one of Prescott's biggest parades at the opening of Grand Canyon College September 13. An estimated 350 to 400 cars, stretching over seven city blocks, slowly circled the city square, proceeded up Gurley Street to the Armory and unforgetably impressed on the mind of Prescott that the Baptists had come to town.

An estimated crowd of 750 persons attended the afternoon program to hear Governor Dan E. Garvey, Dr. Willis J. Ray, representatives from city, state and national governments, representatives from state colleges and the university paid their respects to Arizona's newest institution of higher learning.

Over 2,000 people were served at the free barbecue after the program. Four beeves, mountains of slaw, and millions of beans were consumed by this hungry crowd.

The evening program, which was dedicated to the faculty and trustees of the college and to the pastors of the churches and State Convention employes, was held in the Armory and the crowd of 600 or 700 people took every available seat. Pastor C. Vaughan Rock of the First Southern Baptist Church of Phoenix delivered the main address of the evening.

Baptists from over the state who attended the opening of the college were impressed with the quality of the faculty and student body, and they returned to their homes with an enthusiasm for Christian Education that will spell victory for this newest of Arizona Baptist undertakings.

Outstanding in the parade were the impressive floats entered by the Calvary Church of Glendale, the First Southern Baptist Church of Phoenix, and by the college itself. All the cars were decorated in streamers of brown and gold, and signs on either side of the car indicated which church or agency was represented.

The opening of Grand Canyon College September 13 was by far the biggest demonstration of Baptist advance in the history of the state. It is indicative of the future victories to be won by these valiant soldiers of the cross.

—Arizona Baptist

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Pastor Nelson Greenleaf and the Baptist Church of Atkins had the services of Otto Sutton, pastor of the Vengeance Street Church, New Orleans, Louisiana, recently in a ten-day tent revival on the grounds adjacent to the Baptist Church of Atkins.

There were twelve additions to the church on profession of faith and baptism, and one by letter.

Pastor Sutton is a native of Arkansas and North Little Rock.



JOHN A. McCLUNG

The First Church of Star City has called Mr. John A. McClung, a senior in Ouachita College, as Educational Director. Mr. McClung will also direct the music program of the church. Pastor Carl M. Overton reports that the Star City Church will give 36 per cent of its gross receipts to the Cooperative Program and four per cent to the Associational Mission program. The church budget adopted for the ensuing year is \$13,000.

Governor of Texas to Receive Degree

The East Texas Baptist College will confer the honorary degree of Doctor of Civil Laws upon the Honorable Allan Shivers, Governor of Texas, in a special convocation held on the campus on October 24, 1949.

The activities of the day will include a breakfast, a parade, and the ceremony, at which time the degree will be conferred. Governor Shivers will bring the main address for the day.

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MEXICAN BAPTISTS WILL JOIN REVIVAL EFFORT

The Mexican Baptists of Texas will cooperate in the 1950 western evangelistic crusade with Lee Estrada, president of the Mexican Convention of Texas, as director. They will meet in conference and fellowship meetings with Southern Baptists. Church membership of the convention stands at slightly above 10,000. Total Baptists now cooperating in the crusade stands at 11,001,981.

—Baptist Press

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Let the Fish Wait

A minister, upon the invitation of a prominent layman further north, went up his place to take a short vacation and do some fishing.

Landing in the small town, but finding no church there, he decided that the fish could wait.

In ten days the preacher on "vacation" had obtained the gift of a lot, subscription from mine owners and miners amounting to \$3,500 and ground had already been broken for what it known as "The Ten Day Church."

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"In religion two things should happen—something should happen to us, and something should happen through us."

—J. F. Newton

A Smile or Two

*** Christian Horizons ***

New Postal Bill Exempts Religious Publications: A bill calling for an annual postal rate increase, but exempting religious publications, was approved here by the Senate Post Office Committee. The measure would yield \$100,000,000, or \$150,000,000 less revenue than rate increases proposed by the Administration.

Increases in first and second class mail rates, as proposed in the Senate measure, would provide almost half of the \$100,000,000 of additional revenue. Newspapers, magazines and business firms would be hardest hit by the rate boosts.

Second class mail rates, covering newspapers and magazines, would be increased to bring in an additional \$10,000,000 annually. Thus, the present base rate on reading matter would be increased from 1½ cents a pound to 2 cents.

In addition, the sliding scale rate on advertising content also would be advanced. The rate is now 1½ cents to 7 cents, depending on postal zone. Under the Senate bill, the new range would be 2 to 9 cents.

The increase in second class rates would fall far short of that proposed earlier this year by the Post Office department and which brought protests from publishers and editors of religious journals. Representatives of the religious press at that time contended the increase sought would boost their expenses for postage by as much as 300 per cent in the first year.

Baptist Rural Churches Have Small Budgets: More than half of the 13,399 open country churches in the Southern Baptist Convention spend less than \$1,000 on all of their work, including the pastor's salary, according to a report released here by Porter Routh, secretary of the Department of Survey, Statistics, and Information of the Baptist Sunday School Board.

"The size of the local budget can never measure the work of the church," Routh said, "but a study of this kind does point up some of the problems faced by some rural churches in maintaining a full-time ministry, and demonstrates the need for an aggressive state mission program to serve these churches."

Only 754 of the 13,399 churches have a local budget of more than \$5,000, the report shows.

'Gamblers Anonymous' To War On Race Tracks: A group of church, business, and civic leaders have banded together here under the name Gamblers Anonymous to work for the abolition of horse racing in California. Each member of the anonymous group, according to a spokesman, has taken many losses at race tracks, and all have come to the sad conclusion that horse racing is the "king of rackets, not of sports."

The group came to light when an initiative measure seeking to abolish horse racing was filed with Attorney General Howser, and bore the signature of Carl Newman as its unofficial head.

"I don't mind telling the world," said Newman, "that I dropped a fortune on horses, and most of the others in this organization are in the same boat. We have seen the light. We're just like Alcoholics Anonymous, except that our downfall has been horse race betting."

Mayorality Candidate Backs Barden Bill: Newbold Morris, a candidate for Mayor of the City of New York, said he stands opposed to Federal aid for church schools and that he favors the Barden Bill, in principle.

Morris, who will run on the Republican-Liberal-Fusion ticket, thus differed sharply with Mayor O'Dwyer, his Democratic opponent, and former Governor Herbert H. Lehman, Democratic candidate for U. S. Senator.

Emphasizing that his stand did not mean he was anti-Catholic, Morris stressed that he took his position only because of a belief in the separation of Church and State.

"The principle of separation of Church and State," he said, "is as old as our country. Once you start whittling it down or compromising with it, you are moving away from a principle of the founding fathers."

"I want very much to be Mayor of the City of New York, but, if the price of becoming Mayor is giving up convictions or selling my soul, I would prefer to remain in private life."

12,000 Students Attend China Christian Colleges: More than 12,000 Chinese students attended the thirteen Christian colleges of China in the fall of 1948, according to the annual report here of the United Board for Christian Colleges in China.

Declaring that the quest for education is growing in all parts of China today, the report said that 50,000 young Chinese applied for admission to the colleges although only 4,000 freshmen could be accommodated.

All Christian colleges in Communist areas "carried on their work in a psychological atmosphere that was amazingly calm and hopeful," the report noted.

"How determined most students were to continue their education in spite of the turbulent military situation is evidenced by the fact that 10,500 registered for the spring term—approximately the normal number expected for the second semester."

Despite meager food, internal economic and political chaos, and low staff salaries, the report added, teachers and students alike "met their day-to-day hardships and problems with fortitude and a dauntless spirit."

Communists, Missionaries Jointly Operate Medical School: A new curriculum has been adopted by the Church of Scotland's medical school at Mukden which may foreshadow a radical change in the teaching programs of all similar institutions in China, according to Dr. T. L. Liu, dean of the school.

Dr. Liu, who was in Shanghai to recruit teachers for the enlarged Mukden school, said the new curriculum is being introduced following an agreement between Church of Scotland missionaries and the Communist government for joint operation of the school and its teaching hospital for a period of eight years.

Under the new teaching plan, 1,500 graduates are expected to be turned out yearly, instead of from 20 to 25, as formerly.

"It is mass production to meet China's tremendous need for doctors, particularly in the rural areas," Dr. Liu said. "It is radical, but it is realistic. The plan has already been tried out in Harbin on a somewhat smaller scale, but Mukden will be the testing ground for all China."

The colored parson was beating the air, denouncing the sins of his people one by one. Aunt Jenny was expressing her thorough pleasure with, 'Amen Brudder,' "Dat's de truff," "You tell 'em, Pahson," when suddenly she became electrified in her pew. The parson had gotten 'round at last to the habit of "snuff-dipping."

Aunt Jenny turned to one at her side and snorted: "Dat preachah's done stopped preachin' now and statted meddlin'."

—Real Life

Filling out an application for dependents, a colored soldier answered "No" to the question as to whether he had any dependents. "You're married aren't you?" an officer asked.

"Yessir," the soldier replied, "but she ain't dependable."

—Borrowed

First Cannibal: "The Chief has hay fever."
Second Cannibal: "Serves him right; I told him not to eat that grasswidow."

—Selected.

Worried Student: "I have a cold or something in my head."

Instructor: "A cold—undoubtedly."

—Baptist Student

Dick, age three, did not like soap and water. "Surely you want to be a clean little boy, don't you?" asked his mother.

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

—Relaxative

British Sailor: "Battleships! Why the flagship of our navy is so big that the captain goes around the deck in his automobile!"

American Sailor: "You ought to see our flagship! Especially the kitchen. It's so large the cook has to go through the Irish stew in a submarine to see if the potatoes are cooked!"

—Baptist Observer

A farmer who had spent most of his life in the country retired and moved into town. On the first morning in the new home his wife said:

"Well, Pa, it's about time you started the fire."

"Not me," he replied, nestling down deeper into bed. "We might as well start now to get used to all these city contraptions. Telephone to the fire department."

—Biblical Recorder

"What was your Sunday School lesson about?" asked the mother as her small daughter returned from church.

"About a man named Solomon," the child answered.

"And what did you learn about Solomon?"
"Teacher said he had 300 wives and 700 cucumber vines!"

—Watchman Examiner

The physician turned from the telephone to his wife:

"I must hurry to Mrs. Jones' boy—he's sick."

"Is it serious?"

"Yes. I don't know what's the matter with him, but she has a book on what to do before the doctor comes, and I'm afraid I'll be too late to save him."

—Baptist Observer

Central College News

By MRS. LESLIE W. BUCHANAN

Congressman Brooks Hays, Little Rock, spoke to the students and faculty of Central College on September 15. Congressman Hays, who helped to acquire the property for the new site of the college, was the first in a series of speakers for the year. Using the subject "Education and Christian Citizenship," Congressman Hays emphasized the importance of the Christian College in producing leaders who will serve in a three-fold role—that of citizen, scholar, and Christian.

According to Congressman Hays education is not only important for the economic values derived but must produce spiritual and moral leadership. He said, "In our government today we do not lack in skill and wisdom but there is a dearth of true attachment to moral life and a lack of moral principles in modern politics."

In referring to his stand on the present Civil Rights program Congressman Hays had this to say, "Justice must be the final goal, but it must be achieved through measures that will not weaken our democracy. In this quest for justice we must advocate those attributes that will preserve the stability of our government and produce an ordered, non-violent, conservative society with justice for all."

Congressman Hays closed his address with an appeal to the group to recognize the debt that the individual owes to the world.

Central College has been presented with a bell system by the members of First Church, North Little Rock. Lawrence Lance made the first contribution during a reception at the church in honor of Central students.

The system will be used to announce classes, meals, and chapel services. Also, on Sunday the bell will be sounded to help the students get to church services on time.

The American Association of University Professors held their initial meeting of the year September 22, Dr. Ann Beck, president, presided. Horace Nelson, director of Teacher Education, spoke on "Contributions of John Dewey to Education."

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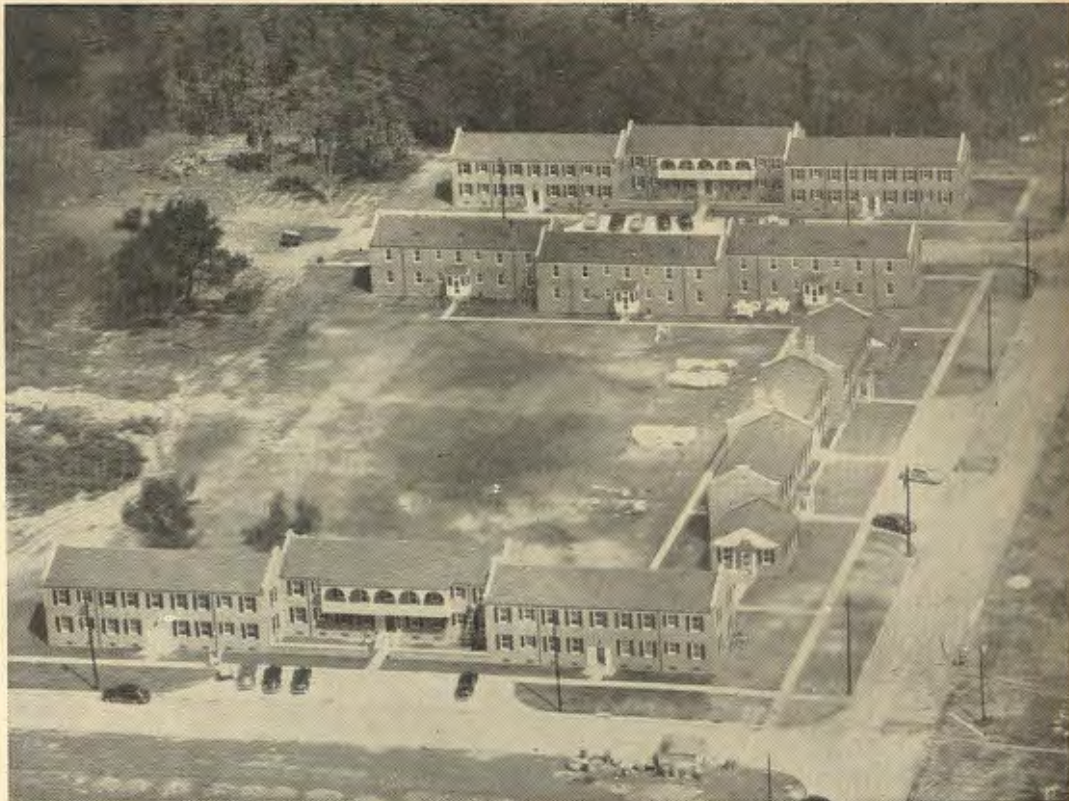
Progress At Orphanage

The meeting of the Board of Trustees of the Bottoms Baptist Orphanage in September was featured by a review of the accomplishments during the past year and under the direction of Superintendent Harold C. Seefeldt. In October 1948, when Mr. Seefeldt assumed the superintendency of the home, there was a deficit of \$8,000, also a \$10,000 bond had been cashed in order to meet expenses. However, the year was closed without a deficit and in February, 1949, the \$10,000 bond was replaced.

In the current year the interior of the boys' and girls' buildings have been painted, also the dining room, kitchen, and the chapel in the administration building. The upper floor of the old laundry building has been converted into comfortable quarters for the farm manager and his family. A poultry house has been constructed, which now accommodates 6,000 chickens. The dairy herd has been increased to provide sufficient milk for the children.

The meeting of the board was climaxed by personal contributions, by the members of the board, which amounted to \$120 for the purpose of replacing the down spouts on the boys' and girls' buildings.

New Orleans Seminary Dedicates Buildings



Aerial View of Buildings Dedicated

A record-breaking attendance and the dedication of four buildings containing fifty family apartments marked the opening of the New Orleans Baptist Theological Seminary. The picture is an aerial view of the buildings located on the Seminary's 75-acre campus on Gentilly Boulevard.

The first term opened with a registration of 491 students, as compared with 336 at the same time last year.

The speakers at the dedication of the buildings were Lowry B. Eastland of Baton Rouge, President of the Board of Trustees;

Dr. P. H. Anderson, Professor of Missions in the faculty, and President Roland Q. Leavell. The buildings are the first in a proposed building program to accommodate a student body of 800 to 1,000 students. There will be no indebtedness now nor in the future. The buildings are financed by the capital funds of the Cooperative Program and gifts to "God's Million Unlimited," a program of seeking 1,000 givers to average \$1,000 each.

A library building will be begun as soon as the money is in hand.

Proposed Amendments

By CLYDE HART

We propose the following amendments to division four of the By-laws of the Arkansas Baptist State Convention.

Amendment One

Division 4 of By-laws under "Trusteeship," paragraph 5, which reads, "Not more than four members of a Board of Trustees of any institution of this Convention may at the same time be members of the Executive Board of the Convention."

We propose to amend this paragraph to read: "No member of a Board of Trustees of any institution of this Convention may at the same time be a member of the Executive Board of the Convention."

There are many reasons why this provision should be written into our Constitution:

One, it would give us wider representation on all of our boards. Many of our most able pastors and laymen have never served on any board of the Convention. A wider representation would mean a better understanding of our over-all program and would result in a greater degree of co-operation.

Two, such provision would eliminate the possibility of Institutional Board Members being on the Administration and Finance Committee, which committee more or less sets up the Cooperative Program budget each

year.

Three, this amendment is needed in order to make effective "By-laws additions" number 6, which reads: "No member of a commission or committee delegated to study or make recommendation concerning our institutions shall be a member of any Board of Trustees of such institutions."

The Administration and Finance Committee does "make recommendations concerning our institutions."

Amendment Two

We propose the following addition to division 4 of the By-laws:

"No member of a Board of Trustees or an employee of any institution of this Convention or an employee of the Convention shall be a member of the Nominating Committee of the Convention."

Reasons For This Amendment:

One reason seems to be enough to merit the adoption of this amendment to our By-laws; namely, under our present Constitution one-third of all the Boards are elected each year. The Nominating Committee selects and recommends these members to the Convention. Under our present Constitution it is possible for a Board Member or an employee of one of our institutions to serve as Chairman of the Nominating Committee and "hand-pick" one-third of the Board Members for his institution.

The Results of One Soul Led to Christ

"Would you remember me?" writes Margaret Maass, from Bethlehem, Pennsylvania, in a letter addressed to "Uncle Purl" Stockton, who was director of the Baptist Soldiers Center in Little Rock during the war. Continuing she writes, "I was saved there on March 12, 1944 while I was visiting Eddie Benson."

Mr. Stockton describes Eddie as one of the most popular soldiers who ever came to the center; he was very handsome and had a wonderful personality. He too was saved in one of the services at the center. Every night after the services, according to Director Stockton, Eddie would write his fiancée a letter.

One evening he asked if he might bring her to Little Rock for a visit. When asked why he wished her to come to Little Rock, Eddie replied, "First, she is unsaved, and I want to win her to Christ. Then I love her and would like to see her. Please get me a nice place for her to stay." Margaret arrived Saturday evening, March 3, 1944, and Eddie brought her to the services at the center during the following week.

When the invitation was given on Sunday afternoon, March 12, Margaret and Eddie walked down the aisle together and knelt at the altar. There she surrendered her life to Christ. In the mean time Eddie had surrendered to the call to preach.

Upon her return home, Margaret wrote that she was going to be a minister's wife; that she would give up her job paying \$500 a month and go to school to prepare herself to become the wife of a minister. She wrote that when the war was over she would work and send Eddie to school.

In this recent letter to "Uncle Purl" Margaret wrote, "He (Eddie) was killed in action at the end of the year 1944 in Europe, but I have gone on with the Lord into full time Christian service." Eddie went down with one of the ships in the English Channel in the Normandy invasion, and Margaret says, "I will have to carry on the work for both of us, now."

She applied to the China Inland Mission for work in China and after attending an orientation class was accepted. She sails for China October 11. In the closing paragraph of her letter to "Uncle Purl" she writes, "I praise the Lord that he ever lead me to Little Rock and that he kept you all faithful in witnessing to me. I write this as a testimony to you, of how far-reaching the winning of one soul can be."

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To Parents and Pastors

If you have sons, daughters, or church members, attending school in Boston, Massachusetts, you can favor them greatly by sending their names and addresses to Pastor T. Eugene West, Dudley Street Baptist Church, Boston 19, Massachusetts. Dr. West, a Southerner well-known to many throughout the South and now pastor in Boston, desires to extend special courtesies to Southern students now in Boston. At his request this note is sent by the Student Department of the Baptist Sunday School Board, Nashville, Tennessee, Frank H. Leavell, Secretary.

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An old Negro greeted each new day with this simple prayer: "O Lord, help me to remember that nothing is going to happen to me today that You and me together can't handle."

—National Voice

How Much Shall We Give To Missions

By R. LOFTIN HUDSON

I heard Dr. Fred Brown, one-time president of the Southern Baptist Convention, and a great pastor, say something like this once: "If I wanted to get my church to raise my salary or put more money in the local expense account I would talk to them about missions." He went on to enlarge on the thought by pointing out that when people get interested in the world-wide program of Christ, they grow spiritually and become more concerned for their local church program.

Can a church ever give too much to causes outside the local program? I suppose so, but I have never known of one. Some of my preacher friends have told me of instances where too large a proportion of the budget has gone to state, southwide, and worldwide agencies. Is it possible? Inasmuch as the home base must be strong before it can project itself far into other needy fields, it is possible. But, from where I sit it looks highly improbable.

Churches have used all sorts of alibies for not giving more to missions and benevolences. "Why should we sacrifice when denominational workers are so well paid?" It must be remembered that strong leaders must be paid well so that they will be able to lead even our wealthy churches.

Others say, "Why should we send money to China to build schools and hospitals when we need more schools and hospitals at home?" This is often heard and to me it is pathetic. I ask, "Why should our people in America hear the Gospel twice—to say nothing of dozens of times—when a part of the world has never heard of it once?"

"We will build first, then we will increase our percentage to missions." Will you? Few do. Usually by the time a church gets one building program paid out, it is time to start another one. Most experienced church leaders know that it is not wise for a church to put off a proper division of the Lord's money until all debts are paid and all local needs met. The mission of every church is missions; and that means, I take it, to the ends of the earth.

Who in each local church will "carry the ball" for missions? Laymen, here's your chance to be heroic!

—The Baptist Messenger

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Southwest Seminary Has Record Enrolment

Enrolment at Southwestern Baptist Theological Seminary has reached the 1364 mark this semester, according to Miss Katie Reed, registrar. This is the record enrolment for any single semester. The 1948 total for the fall semester was 1152 or 212 less than the present total for 1949.

Registration was held in the new Fleming library and Scarborough administration building. Students from 39 states and Canada, China, Hawaii, and Italy enrolled.

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2863 NEW CHURCHES ORGANIZED IN SBC TERRITORY SINCE 1940

A total of 2863 Southern Baptist churches have been organized since 1940, according to Porter Routh, secretary of the Department of Survey, Statistics, and Information of the Baptist Sunday School Board. Of these, 933 are located in the city, 295 in the town, 462 in villages, and 1173 in the open country.

—Baptist Press

Hear Dr. R. G. Lee

The Baptist Hour, Dr. R. G. Lee, preacher, may be heard every Sunday at 2:30 in the afternoon on the following radio stations in Arkansas: KELD, El Dorado; KFSA, Fort Smith; KTHS, Hot Springs; KGHJ, Little Rock; KCLA, Pine Bluff; and KBRS, Springdale.

Excellences of Cooperative Program

By J. E. DILLARD

There are many excellences about the Cooperative Program. We mention a few:

It is scriptural. Every cause in the Program is taught, exemplified, and commanded in the New Testament, and every item in the Great Commission is included in the Program.

It is comprehensive. It includes all the Baptist causes in the states and of the Southern Baptist Convention, as well as those in all foreign lands where we have mission work.

It is unifying. It brings all our agencies, cooperating churches, and members together in the support of a common work.

It is equitable. It seeks to provide for all causes in proportion to their needs. If we fall short, all causes suffer in the same proportion.

It is democratic. The poor man and little church can have a part in all the work the same as the rich man and the big church.

It is economical. Instead of having many representatives of causes appealing to churches and individuals for funds, thereby incurring great expense and interfering with local plans, we ask the pastors to represent and present all causes to their own people, thus saving great expense and confusion.

It is actually working. More of our people are contributing and contributing more money to our causes. They are growing in the grace of giving while at the same time growing in the knowledge of Christ and his kingdom causes.

The canvass should be put on prayerfully, tactfully, thoroughly. It is not an every member canvass till every member is canvassed.

The canvass should be followed up consistently; continuously enlisting absentees and new members, dividing funds as agreed upon, and remitting all denominational funds promptly to the state headquarters.

—Brotherhood Journal

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Dr. C. G. Chappell Retires

Dr. Clovis G. Chappell, one of America's outstanding preachers and writers, retires as minister of the First Methodist Church of Charlotte, North Carolina, at the annual meeting of his conference in Winston-Salem September 21-26.

Dr. Chappell has been preaching for 41 years, 32 of them in downtown churches in Washington, D. C., Birmingham, Alabama, Memphis, Tennessee, Dallas and Houston, Texas, Oklahoma City, Oklahoma, Jackson, Mississippi and Charlotte—to set an all-time record for Methodist metropolitan ministry. He has written in that time 25 best-selling religious books and his 26th, WHEN THE CHURCH WAS YOUNG, will be published early in 1950 by Abingdon-Cokesbury Press of New York and Nashville.

Although he will not reach the official retirement age for five more years, Dr. Chappell is stepping down in order to devote more time to his writing and to make himself available for preaching-at-large assignments.

Men Who Look Like Jesus

By M. RAY MCKAY

(A Meditation on Ephesians 4:17-31)

How did Jesus look? Artists have been the first to bring their answers. We have portraits of "Jesus in the Temple", "Jesus with the Children", "Jesus among his Disciples", "Jesus before Pilate," and "Jesus on the Cross". More recently Salman has given us "Head of Christ" which has attracted wide favorable attention.

The second group of portraits of Jesus is found in literature. Lives of Christ are exceedingly numerous. We have famous books by Geikie, Andrews, Hanna, Fleetwood, Pipini, and Bowie, among many others.

Music has also given us its interpretation. We have "Jesus, Rose of Sharon," "The Great Physician," "The Living God," and many, many others which represent men's efforts to set the likeness of Jesus to music that we may know Him and understand Him better. But the best portraits have been those which are drawn in human life. Such portraits have dimensions that no other can possess.

It is the Christian's business to look like Jesus. Paul discussed this necessity with the believers in Ephesus. The new converts lived in a pagan city much like a modern town in its wickedness. Ephesus was a busy commercial town and in addition was noted for its famous temple of Diana. Pagan worship went hand in hand with pagan living. Christians in Ephesus were a very small minority. Men might have thought that it was a very difficult place to be a Christian. The danger involved would have counselled conservatism in Christian living. We might have expected the leaders to advise that men should not act or look different from ordinary citizens, but Paul's point of view was the exact opposite. He said, "Put on the new man, which after God is created in righteousness and true holiness," Ephesians 4:24. Translated more freely the text would read: "Put on the new self which looks like Jesus in true righteousness and holiness." A Christian ought to look like Jesus. He ought never to be mistaken for an unbeliever.

Twice Paul draws the contrast vividly between believers and unbelievers. "Pass your lives no longer as the Gentiles do, with twisted minds and understanding darkened, alienated from the life of God through ignorance and hardening of your hearts." How vividly the effects of sin are revealed! By it men's minds are twisted; they do not think straight. By sin their understanding is darkened; they do not possess the light of life. Mind and will and emotion have all been effected by sin. "They practice every form of impurity with greedy zest," said Paul. On the other hand, "You have not so learned Christ, if indeed you have listened to him, and in him been taught the truth as it is in Jesus. You have learned to lay aside, with your former manner of living, the old self who was on his way to ruin, as he followed the desires which deceive; and to be made new in the spirit of your mind, and to put on the new self, created after God's likeness, in the uprightness and holiness of the truth," Eph. 4:20-24, Centenary Translation.

Oh, what a vivid challenge this was to the men of that ancient day. Only a few Christians, shining out in the darkness of a pagan city, could attract attention to the Saviour if only they looked like him. What a challenge

it is to a Christian in our modern day. This is not a time when it is easy to be a Christian. Contemporary practices make low thinking and impure living acceptable to multitudes. Even Christians are tempted to such a manner of life because "everybody is doing it." Against this current trend Paul would call us to take our stand, "Put away," he counsels, "falseness and tell the truth. Watch lest you sin in anger. Give the devil no place, no room at all in your life to carry forward his nefarious work. Quit stealing, but rather do honest labor that you may have something to give others who are in need. Let no rotten words come from your lips, but let all that you say be a blessing to the hearer. Let your words be for the upbuilding and never the tearing down of your hearers," (Follow the sense of Ephesians 4:25-29). How challenging is this mighty exhortation. Let all your talk be a blessing to the hearer. It is impossible to conceive a higher standard for speech. It might mean that we would be silent more often, certainly it would mean that we would be forever careful in our speech.

All of this manner of life, however, grows out of the character of the new self. A born again man, living up to his light as a Christian, has within him new strength, new motives, new attitudes, new purposes. As he devotes himself to Christ he increasingly looks like the Saviour.

But Paul has not finished. "Do not grieve the Holy Spirit," he says. How broad that statement is. The Holy Spirit, sent into the world to comfort and to convict and to companion, must find an ally in the Christian. If not, he would certainly be grieved. Then "banish all bitterness, wrath, anger, clamour, slander, and malice. Be kind, tenderhearted, forgiving as God in Christ has forgiven you." Paul's portrait of a Christian is certainly Christlike. If the attributes he describes are the characteristics of a Christian who lives in our contemporary world surely that Christian will shine as the stars against the dark background of modern life. Such a man, looking like Jesus, will draw others to him.

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IDEA FOR EVANGELISTIC CRUSADE CAME FROM GOD, SAYS MATTHEWS

The first person to suggest the western 1950 simultaneous evangelistic crusade was Dr. Thomas P. Haskins of Oklahoma City, according to Dr. Charles E. Matthews, superintendent of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention.

"I had in mind that we should try one throughout the entire South," Matthews said, "But it looked so big and overwhelming and problems were so great concerning preachers that I did not know what to do. Dr. Haskins called me long distance while Oklahoma was having an exangelistic conference, snowbound and icebound. I was in Little Rock in their evangelistic conference, also snowbound.

"About the time that he called me, it seemed that from every direction there came letters and telephone calls from men scattered over the South, asking for this crusade. I have never before experienced anything like it. I can truthfully say that, in my estimation, if anything in which I have ever had a part actually came from God, this did."

Date for the crusade is April 9-23, 1950.

—Baptist Press

Others, Lord Yes Others!

By LUCIAN E. COLEMAN, Chairman
Displaced Persons Committee

In a recent issue of the *Arkansas Baptist*, the Brotherhood department made an appeal in interest of the Displaced Persons Program in Arkansas. Brotherhood Secretary, Nelson Tull, is a member of this committee. The following letter addressed to that department is self-explanatory and will no doubt stir the hearts of our people as it has the writer's. The letter is copied verbatim with the exception of the writer's name which is omitted for obvious reasons.

Dear Sirs:

"I chanced to get a copy of the *Arkansas Baptist* magazine: Through it I learned of the call that is being made for assistance in making it possible for Displaced people in Western Europe to come to the U. S. A.

"Now I am a lone widow of a war veteran. Am 50 years of age. Am not so very well off, but have thought maybe I could help some family that has children needing better care than can be had for them in Europe. I would be willing to buy a farm of some 25 or 30 acres that is of good productive soil, with house and other improvements on it, and let the family have full benefit of it the first two years then after that I would only expect rent enough for taxes, repair of the place along as it needed anything. The house and the small amount of 2 per cent on money I might invest in the farm. They could improve it along and buy it from me on easy terms if they so desired. Would be very easy and reasonable with them.

"I wouldn't ever need to push them for payments on the place should they desire to buy as I have a small income for life that takes care of me fairly well.

"I am so thankful that I am in the United States. Born in Arkansas never seen a foreign land. NEVER WANT TO.

"I joined a Baptist church in Arkansas, and was baptized by a well known minister. I live so far from a Baptist church that I seldom ever attend as it is too far to walk, and I can't drive a car. I listen to services over the radio and I try to live my religion as best I know. I believe in doing what I can for people less fortunate than myself.

"Please send me all possible information in regards to what is required to get a family brought to one's home town or to their place. I would not feel able to pay the transportation of the family to America but could help them after they got here if that would do any good. Could furnish their household goods and help them in many ways. I wouldn't want a family that couldn't speak English. Nationality wouldn't matter so much if they could use English.

"If you think I could help in getting a family brought to the states then send me a list of families that are on the waiting list. I would be very happy to help." (Name withheld).

Note: A list of eligible families has been sent to this fine Christian woman along with application blanks and other materials concerning these people and the DP program, and of course another unfortunate BAPTIST family will soon be on its way to America and to Arkansas.

This good woman is putting her Christianity into practice. Another good man in Eastern Arkansas writes us today to send application blanks for eight families. Others are interested as all of us should be. If you are interested in one of these families or some individual write the Displaced Person's Committee, Room 202, Baptist Building, Little Rock, Arkansas.

Woman's Missionary Union

Fundamentals of W. M. U.

World conditions and our own community conditions today call the members of Woman's Missionary Union to a closer walk with the Lord. The daily news reminds us of II Chronicles 7:22, "Because they forsok the Lord God of their fathers . . . therefore, hath he brought all this evil upon them." The words of Jesus in Matthew 5:13 challenge us to take stock of our Christian witnessing today: "Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted?"

We ask ourselves the question, has God permitted restlessness, fear, materialism, gambling and drinking evils, low moral standards, broken homes, delinquent children, cheapness of human life, and other ungodly tendencies to exist because His own people have forsaken His way? Have we lost our Christian saltness and thus the earth has not wherewith to be salted?

The Bible still holds the remedy for the conditions in the world today: "If my people which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sins and will heal their lands," II Chronicles 7:14.

The healing of all the "sore places" on this earth depends upon God's people turning to Him and walking close beside Him. Thus others are drawn to Him and the causes of the "sore places" are removed.

The fundamentals of Woman's Missionary Union—prayer, study, tithes and offerings, community missions, and missionary education of young people—were given the women of 1888 after one year of prayer, asking God for His leadership. They are basic in building Christian character, and in changing conditions about us even to the ends of the earth. May all members hearken back to these fundamentals and take these spiritual/exercises for our own good and for the good of the world.

Prayer

Pray daily for the soldiers of the cross in active duty on the line of battle. The Calendar of Prayer reminds us of their location and their work.

Our Seasons of Prayer when we set aside a week to meet together daily and pray unitedly for our missionaries are seasons of releasing God's power for victories on the mission fields; also for releasing showers of spiritual refreshings to those who attend. We cannot afford to miss such great blessings.

Study

A study of the missionary message of the Bible gives God's world-redemptive purpose and gives meaning to our living.

A study of the mission fields enables us to talk intelligently to our Father about His business. We cannot afford to remain ignorant of the Bible's teachings nor of world conditions.

(Continued Next Week)

Can You Read? Do You?

Should someone ask you, "Can you read?" you no doubt would think she was joking. If you found she was serious you might feel insulted and reply, "Of course I can read."—Well, do you?

There is no finer way to deepen spiritual desires, enlarge visions, stir to action than through the development of well-planned habits of reading. Current books that emphasize Christian ideals and present world peoples and their needs, enlarge horizons and deepen sympathies.

Baptists are keenly interested in religious liberty. Current books that present this question comprehensively and fairly are: **Separate Church and State Now**, J. M. Dawson, \$2.50; **American Freedom and Catholic Power**, Paul Blanshard, \$3.50; **Religious Liberty**, Cecil Northcott, \$2.00; **Co-operating Southern Baptists**, J. B. Lawrence, paper \$.50, cloth, \$1.50. Only the latter one might be used in a class, but the others are on the Missionary Round Table Reading list for women.

There are two new books on the American Negro and race relations each mission-hearted woman will want to read. One of these is **Jesus and the Disinherited**, by Howard Thurman, \$1.25; and the other is **In the Land of Jim Crow**, by Ray Sprigle, \$2.50. These are not mission study books either, but may be included on the Missionary Round Table list.

Triumphant Personality by Robert Clyde Yarbrough, \$2.00, is excellent for high school or college students. Books that Sunbeams will enjoy are **They All Began to Sing**, by Margaret T. Applegarth, \$.25, and **God is Love in Any Language**, Mrs. Clyde V. Hicker-son, \$.25.

Order all these books from your Baptist Book Store.

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"I like to see a man proud of the place in which he lives; I like to see a man live so that his place will be proud of him."

—Abraham Lincoln

In Music Festival at Ridgecrest



Pictured above are the members of the Youth Choir Trio of Park Place Church, Hot Springs. From left to right are, Kathryn Dean, accompanist; Betty Jean McMoran, Vivian Keith, and Lillian Standiford.

Arkansas was represented by the trio pictured above in the first Convention-wide Music Festival at Ridgecrest, from August 25 to 31. They participated in the Ensemble Division of the Festival. Miss Lillian Rutherford is director of the trio.

Miss Betty Jean McMoran of Park Place Church, and Miss Carolyn Kelly of Central Church, both in Hot Springs, pictured at the right, were winners in the Hymn Playing Tournament.

Each of the five participants will receive a handsome, gold-embossed certificate bearing the rating of the judges.

More than eleven hundred church musicians had part in the Church Music Conference at Ridgecrest, according to reports from the Survey Bulletin.

—000—

Heaven is just the other side of where a fellow is doing his best.



Betty Jean McMoran and Carolyn Kelly

The mother had returned from town. She found someone had done something that deserved punishment. She called the little five year old apart. Then she called the older brother, about nine, and gave him a good whipping.

When he was through crying the older boy called the little brother aside and said, "How come Mother just whipped me? You were in that as much as I. You got me into it."

"I 'fessed," he answered.

"Yes, I know. That's why I got a whipping. But why didn't she whip you? You were in it just as much as I."

"I just 'fessed on you!" was the reply.

Confess your own sins! Not the members, not your brothers!

—Southwide Baptist Digest

Available Riches

A man 73 years old of New Jersey died recently of malnutrition, is said to be the owner of a fortune which may total \$500,000 . . . the same thing is occurring spiritually throughout the world. The Lord Jesus Christ who was rich became poor "that ye through His poverty might be rich." Paul preached the "unsearchable riches of Christ;" others wrote of the wonderful "inheritance" that is ours in Christ. It is folly to die of starvation with a half million dollars in one's grasp; it is spiritual insanity to die unforgiven, unsaved, unsatisfied, when the Savior died to enrich the human race.

—Tom M. Olson

State Baptist Student Union Convention

October 14-16, 1949

First Baptist Church, Arkadelphia

—BECAUSE CHRIST LOVED—

I John 4:19

PROGRAM:

Devotional Thoughts; Inspirational Messages; Summer Field Service at Home, in Europe, and in Hawaii from those who were on the scene; Music from college choirs and students.

SEMINARS:

Christian Students Facing the Isms
Opportunities to Witness in Business and Social Relationships
Building a Christian Home
Finding God's Will in Full Time Christian Service
Youth and Personal Problems

SPEAKERS:

Othar Smith—"My Love for Christ"
Dr. M. Ray McKay—"The Golden Word"
William Hall Preston—"Horizons Unlimited"
Ralph W. Davis—"Laborers for the Harvest"
Dr. Edgar Williamson—"The B. S. U., the Tie That Binds"
Dr. Joe Burton—"What Do Ye More Than Others"
Dr. T. L. Harris—"Christ's Love, Our Missionary Motive"

IN ADDITION:

J. G. Cothran, Dr. S. W. Eubanks, S. M. Cooper, Dr. D. P. McBrien, Elma Cobb, Dot Ladd, John McClanahan, Jo Scaggs, Dr. Walter Johnson, Melbaree Lands, Blanche Mays, Dr. W. O. Vaught Jr., Graham Smith, John Gilbreath, Dan Bates, Fred Becker and others.



William Hall Preston



Joe W. Burton



J. G. Cothran



John Gilbreath



Elma Cobb



Fred J. Vogel



Dan Bates

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Edgar Williamson, Director

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Department of
MISSIONS

C. W. Caldwell, Superintendent

Simultaneous Revivals

Churches are already making their plans for 1950. Certainly, the Simultaneous Evangelistic Crusade for all churches west of the Mississippi River should be included in the program of every church. The Arkansas Baptist State Convention has voted to co-operate in this evangelistic effort. The majority of the associations in the state have already elected a general chairman and organizer. It is now time for each church, not only to agree to participate, but to begin praying and planning for this revival period. It is to be the greatest united effort in evangelism ever undertaken by any denomination. Won't it be a wonderful thing to have 8,500 churches engaged in a revival meeting at the same time? Many people believe that this will be the beginning of a great spiritual awakening which will sweep our nation. Each church that participates in the Crusade will not only experience a revival itself, but will be the means of adding power to a great wave of evangelism.

There is power in a united effort, no matter what cause is being promoted. More interest is created in a public election, because people in every precinct are voting at the same time. Campaigns for Boy Scout work, Red Cross, or Infantile Paralysis are each put on as a simultaneous effort in every community throughout the nation. People in the business, professional, and political world have learned that greater success comes through a united effort at a given period of time. Now the same thing is true in the realm of religion. Our Baptist women have learned that a definite time set aside to think and pray about missions is far more successful than it is when each organization sets its own time and puts out its own publicity. In the associations where simultaneous revivals have been held, the results have been far greater than in those years when no such crusades were held. Usually in a simultaneous effort, as many people are reached during the revivals as are reached during the rest of the entire year.

No one should think that there is a deliberate plan being handed down from some of our denominational leaders in an effort to dictate to the churches when they

are to have their revivals and how they are to conduct them. It has become the conviction of many of our leaders in the field of evangelism that the time is now ready for Southern Baptists to thrust out the sickle and reap the great white harvest. With this conviction in mind, the suggestion has been made, and the Southern Baptist Convention has approved, that every church west of the Mississippi River join in a revival meeting, beginning on Easter Sunday, April 9. Of course, every church is free to decide whether or not it will co-operate in an effort to win the lost at this particular time. A Baptist church is sovereign within itself. No person is to dictate to any church. Yet, a church should not use its freedom to dampen the spirit of the major cause which is that of evangelism by not co-operating, if it is possible to do so.

A few pastors have made the remark that this Crusade "is not practical for our church." The reason they give is the fact that it will be a busy time for farmers. However, in most every church where the Crusade has been explained, the people are anxious to participate in it. When one pastor remarked that the people would be busy working with their strawberries, a layman said, "Brother Pastor, we do not pick strawberries at night." During the past year, many rural churches in farming areas conducted spring revivals which proved to be outstanding in spirit and in the number of additions. They are anxious now to participate in the great Simultaneous Crusade next spring.

Still another thing may be said in regard to this 1950 Crusade. It will not necessarily take the place of a summer revival which the church is accustomed to having. It can be an "extra" revival. Those churches which always have revivals in July and August can still do so, and ought to. Certainly, no one would try to tell the church to have their revival in the spring instead of the summer. This emphasis is simply to get every church into the spirit of evangelism at the same time. Then, each church may have another revival any time that is most convenient.

Some have raised the question. "What can the pastor do who

Baptist Brotherhood of Arkansas



NELSON F. TULL, State Secretary

219 Baptist Building

Little Rock, Arkansas

Get Set For Brotherhood Night

Brotherhood Night will be observed one the eve of the meeting of the Arkansas Baptist State Convention in Little Rock.

The date is November 14.

The time is 7:30.

The place is the First Baptist Church, Twelfth and Louisiana Streets.

Brotherhood Night will bring together Baptist men, preachers and laymen, from all over the state of Arkansas. Many car-loads of men will drive in for the meeting and return home after the meeting is over.

The 1949 Brotherhood Night program will feature outstanding speakers and Christian leaders who will bring you their best!

Plan now to attend the Brotherhood Night meeting. See that your church is well represented. Work to get together one or more car-loads of men from your church.

Service

When we confess our unworthiness, are cleansed by God's refining fire, hear His call and surrender to it, we are ready to serve Him. God commissioned Isaiah. The commission was of a very discouraging nature. God said, in effect, "Isaiah, the people will hear your messages but fail to be influenced by them; they will become more and more blind and deaf to the divine warnings, and neither will they be converted or spiritually healed." That was discouraging, but God gave a ray of hope. Read verse 13, closing this chapter. A remnant of the seed of Israel shall survive and believe in the last day.

Our responsibility is to answer

has two or more churches? Can he have a revival in all of his churches at the same time?" Of course, every pastor prefers to be in his church during a revival. But it has already been proven, in many associations, that a pastor can arrange for a revival in each church and give some time to each without remaining in one church for every service. Some outstanding revivals were held last spring in churches where the pastor arranged for a preacher but was unable to be present. This is one way in which a rural pastor has a more challenging and thrilling experience than the town or city pastor. He becomes the director of several revivals at the same time, having his heart thrilled over the victories in all of his churches. When he totals up the attendance and the people won in all of his churches, he will, perhaps, have a far greater record than the pastor who had only one church.

Yes, every church should begin now to plan and pray for a revival meeting next April 9-23.

God's call, serve Him faithfully, and leave the results in His hands. We receive blessings untold and joy unspeakable when we give ourselves without reservation to do God's will.

—000—

Take time to read, it is the foundation of knowledge.

Take time to think—it is the source of power.

—Church Bulletin

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Children getting off the bus at the Bottoms Baptist Orphanage

**What if you had a family of 90?—
To get off to Sunday School?—
To prepare dinner for?—
To clothe and shelter?—**

No, there are not 90 shown in this picture, but that is the number in the family of the Bottoms Baptist Orphanage, including the children, the staff members, and the colored help.

THE ORPHANAGE FAMILY BELONGS TO ALL ARKANSAS BAPTISTS

It should not be difficult for the Baptists of Arkansas to care for this family

THE COOPERATIVE PROGRAM

provides 25 per cent of the funds needed to maintain the Orphanage

THE THANKSGIVING PROGRAM

must provide the balance

THE ARKANSAS BAPTIST STATE CONVENTION

has authorized the Orphanage to appeal to the churches of the State for this offering

MONEY—FOOD—CLOTHING—FEED—EQUIPMENT

are acceptable and needed at the Orphanage

We plan to send out the truck again this year. But our old truck is badly worn. We are praying that some individual or group will provide us with a new truck.

Put the Thanksgiving Offering In Your Program

**PRAY FOR US
COME TO SEE US**

BOTTOMS BAPTIST ORPHANAGE

H. C. Seefeldt, Superintendent

One Voice Silent

Editorial from Christian Index

One voice has been strangely silent during all the national debate over the Barden bill. No one has heard a peep out of the Federal Council. Whether church institutions should share in tax support has been hotly argued in the press, in both houses of Congress and on scores of platforms. Public figures such as Senator Donnell and Representative Barden, private citizens such as Mrs. Roosevelt and former Governor Lehman have made the issues of church-and-state relations and of free speech of immediate consequence to every citizen. They dared the lightning when they did it, and when it flashed they showed magnificent courage in defying it. Hundreds of ministers and many church bodies hailed that courage, while striving to make the issues clear to those who could be reached by their voices. But while all this has been going on, never a word has come from the Federal Council. Why not? What's the trouble? Is the machinery so unwieldy that it can't be made to act on a great public issue until the battle is over? Or does the Council

disdain to sully its dignity with the stains of real conflict? A meticulously balanced document, put out six months or a year from now, containing a full history of the development of education in this country, with serried ranks of footnotes quoting the positions taken by Professors Whozis, Whatzis and Whyzis in their respective tones, may be an impressive testimony to the Council's scholarship and of some conceivable value to future Ph. D. researchers. But it won't affect the acts of the Eighty-first Congress or give the American public leadership while it is forming its determinative opinion. We know the difficulties which controversial questions make for the Federal Council. But when Protestant issues are up, if the Council is silent its importance to Protestants will wither away.

—OO—

When saving for old age be sure to lay up a few pleasant thoughts.

—Wesley News

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The Moral Basis for True Worship

By MRS. ROLAND LEATH

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

The lesson which we study today is as applicable to America's national life as it was to Judah's in the day in which it was spoken. We find ourselves, nationally, in the exact position—filled with irreverent, insincere, inconsiderate, hypocritical worshippers. Every Lord's Day the churches of America are filled with people who, dressed in their Sunday best, drop an offering in the collection plate, smile, and feel as if they have done their duty for another week. They go out from the morning service to frolic away the rest of the day, busy themselves with making a living, having a good time, keeping up with their neighbors and never give God, nor His book, His house, His will in their lives, a serious thought.

The prophets of God did not "mince words" when they protested against such practices in Israel. How we need to face issues and speak the truth in our churches today. God told Isaiah in his call which we studied last week, that he was going to find sin and have a hard time coping with it. In Isaiah 1, we find the prophet hard at work, doing exactly what God called him to do.

True Worship

In order to understand God's charge against Judah, His pleading call to them and our own temptation and sin along this line, we need to study about true worship. People do not worship God simply because they attend church; many regular attendants at Sunday services and, maybe, prayer services, never worship God in their hearts. Neither is a service a worship service simply because it is so named and conducted with singing, praying, and preaching. If the hearts of the people present are out of touch with God, if they are filled with sin, in need of cleansing, cold, and indifferent, then, they do not worship God but often cause a service to become an abomination to Him.

We would like to pass on to our teachers for meditation some timely words from a discussion on the subject of worship: "Worship comes from the word 'worthship.' And so the worship of God is an understanding and appreciation of the Being, nature, and character of God. Worship is not the first spiritual activity of the soul; faith comes first, worship comes later, after we have had some knowledge and experience. We do not say that we are not acceptable to God until we have a sense of the value and nature of worship for whenever a soul turns to God, that soul is acceptable (John

Sunday School Lesson for
October 9, 1949

Isaiah 1:11-18; Jeremiah 7:37

6:37). Once we are saved, born again, born of the spirit, we can begin to learn to worship (I Corinthians 2:12-14). Worship is spiritual in its nature and has to do with our personal relationship to God. True worship is an art that engages the whole man—body, soul, and spirit. Worship is the person seeking to identify himself with God, with His character, His will, and His work."

Those words help to clarify many thoughts about worship. God longs to have such fellowship and communion with His children. He wants us to worship Him in spirit and in truth. We ask, "What is the moral basis for true worship?" Surely it is faith in Christ, and seeking, then following His will. In the days of Judah the basis for true worship was obedience to the will of God. Now let us turn to Isaiah and study God's charge against the people.

The Guilt of Judah

We find the heart of Isaiah's message to the people of Judah to be God's displeasure in their religious observances. It is true that they came, as God has first instructed Israel through Moses, with peace offerings, burnt offerings, sacrifices of properly selected and prepared beasts, yet none of it pleased God. "To what purpose is the multitude of your sacrifices unto Me?" was God's question to them through Isaiah. He saw their sinful wicked lives, knew them to be a degenerate, polluted people, yet they filled every bit of the formal code of religious service. In other words, Judah was attempting to hide her cold, indifferent, corrupt life from God by a show of piety. Too many times Jews, Roman Catholics, Protestants, and Baptists all have a form of religion, mere observances, offerings, and lip service with no power whatsoever.

God said, "I am full;" He had had enough of their burnt offerings of rams and fat beasts, as a means within themselves, or as a covering for sin. They were a stench to God. We are reminded of the message to the church of the Laodiceans in Revelation; God was ready to spue them out of His mouth. Here He tells Judah how sickening they have become to Him because of all their oblations, incense, assemblies, new moons, and appointed feasts which have become hateful in His sight. God wants love, obedience, faith, sincerity, righteous living, rather than gifts, services, or ceremonies.

God goes further to tell Judah that their prayers will go unheard and unanswered; prayer is always

conditional. When Christians learn the way of God in answering prayer, more true and undefiled religion will be felt and practiced. II Chronicles 7:14 is a Christian's commentary on the subject of answered prayer.

The Appeal to Judah

God is so good He even offered to talk things over with Judah, to show them the error of their ways and to give them a chance to break from sin and repent. He appealed to them to "Wash you, make you clean, put away evil—cease to do evil, learn to do well." Then He spoke those matchless words: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Yes, God

would forgive and thoroughly cleanse if Judah would only repent and come to Him.

Through Jeremiah God called upon Judah to repent; He warned them and named their sins. God always gives men a choice. Yet, how remarkable it is that God keeps His word and His promises will be fulfilled.

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Why We Should Support The Cooperative Program More Whole Heartedly

Stewardship Sunday School Lesson

We have a supply of Sunday School lessons on Stewardship and Tithing. It will greatly help any church to have its Sunday School teachers teach this lesson on Stewardship and Tithing on some appropriate Sunday before Loyalty Day or Every-Member Canvass. Two weeks ago we offered on the back page of the Arkansas Baptist a suggested program or schedule for a month of teaching and preaching and praying on Stewardship and Tithing. We suggested that if your church conducts this Stewardship Campaign during the month of November the entire teaching period of the Sunday School on the 20th of the month should be used to teach the people Bible facts on Stewardship and Tithing. The special lesson that we have for distribution is a good one to be used on that day. This lesson was prepared by Dr. J. Howard Williams of Texas. We have purchased 10,000 leaflet copies of this lesson. You can have them for a penny each. Order from us enough of them that at least every teacher and officer in your Sunday School may have one. Order for others also if you desire. You can set aside the regular Sunday School lesson in your Quarterly on any Sunday that you desire and use this lesson leaflet on Stewardship and Tithing.

Refer again to the outline of a suggested schedule of teaching and preaching on Tithing by looking on the back page of our **Arkansas Baptist** of September 22. Write us about any helps that you need.

Is There One in Arkansas?

Do we have a church in Arkansas that is dividing its income on a 50-50 basis? We know at least one church that intended to do it for this year, and thought it was doing it, but miscalculated. We believe that in 1950 this church will give 50 per cent of its income for the Cooperative Program. If it does we shall be happy to make timely mention of it. In Illinois, a state where Baptists do not predominate, at least one church is giving 50 per cent in 1950 for Missions and Benevolences. It is the First Baptist Church in Herrin, Illinois. Reverend McCastland is the pastor. There ought to be at least a dozen churches in Arkansas, we think, that will divide their funds on a 50-50 basis. If every Baptist would tithe, many churches could do it at once. If the churches would give 50 per cent of their incomes through the Cooperative Program the state budget could give 60 per cent of its receipts for Southern Baptist Convention work which extends around the world.

Ouachita Film

We are about caught up with the schedule of the Ouachita College Campaign film and will be glad to "book" the film for early dates in October and thereafter. Write B. L. Bridges, Director, Room 200, Baptist Building, Little Rock, Arkansas, for dates.

our way of supporting different or favored causes. If any agency, institution, or cause becomes the sole beneficiary of a designated gift every other department, agency, institution, and cause will suffer proportionately to the extent of such designation. The needs of our various departments, agencies, and institutions have been thought through by all of those who had a part in planning the budget. All departments and institutions were represented by their leaders. If the budget is right and if all of the items cared for in it are worthy, as we believe them to be, we believe all of our churches will want to support the Cooperative Program more whole-heartedly as the one channel of giving to all of our work.

We urge you to pray about this appeal, which is not only ours, but that of those causes we so dearly love.

You Need This Booklet

We have on hand a supply of booklets on "God's Financial Plan." The Author is Dr. R. C. Campbell. Dr. Campbell writes out of a knowledge gained from two important sources. He is familiar with the Bible teaching on Stewardship and Tithing; and second, he is a man of experience. He has put the Bible plan on trial. He tried it in his pastorate during the depression, and it solved his financial problems. He writes largely out of his experience in trying God's plan.

The booklet has six brief pointed chapters. You could have a group of your people study this booklet and have them in a class for six nights before Loyalty Day or the Every-member Canvass Day. It might revolutionize the thinking of your people along stewardship lines. You can have this booklet for ten cents per copy. Write us and tell us how many you want.

J. F. Bow

A short time ago Pastor J. F. Bow of Success, Arkansas, passed to his eternal reward. His death was more or less unexpected.

Brother Bow has for a long time been a successful and honored pastor in this state that he loved so well. He was a deeply consecrated man and was a sound New Testament preacher. He was loved by the members of his flock wherever he was pastor and he also had a deep love in his heart not only for the members of the church where he was pastor, but also for his brethren in the Lord everywhere. He was missionary in spirit and in activity. He counted nothing dear unto himself if the Lord's cause was at stake. He could suffer want and practice self-denial when by so doing he could serve the kingdom of God better. He was patient and persistent, tender and lovable. We miss his earnest encouraging ministry. Mrs. Bow is living at College City Branch, Walnut Ridge, Arkansas.

"What Baptists do not understand, they usually oppose." This statement is an axiom or proverb which is invariably true with Baptists. Many worthwhile programs and plans have been "voted down" because of lack of understanding, which is usually brought about by a failure to explain properly the matter under consideration. While we confidently expect the proposed budget for 1950 to be adopted at our Convention meeting in November, it is thought wise to again endeavor to explain the plan and purpose of such budget, and to lay upon the hearts of our church leadership and their people why we should support the Cooperative Program more whole heartedly.

We have said before that our 1950 budget is an all-inclusive plan of caring for all of the agencies, institutions and causes fostered by the Arkansas Baptist State Convention. It would do away with all special drives and campaigns by any of our causes. That factor alone is sufficient answer to "Why we should support the Cooperative Program more whole heartedly." This means that if our churches are to be relieved of these special drives and campaigns, they will want to increase their allocations to the Cooperative Program to meet the demands of our agencies, institutions and causes, which have heretofore been met through these special campaigns.

Most of our churches like the plan of no special drives. But, we are wondering if they are planning their new budgets whereby their gifts to the Cooperative Program are increased to the extent of taking care of the needs usually met by the "special" drives? The 1950 budget represents an increase of about 64 per cent over the 1949 budget. While this increased budget appears very large over our present budget, and it is, it does not place any more burden upon our churches than they are under now! You may wonder how we can make such a statement. We explain it as follows: From the records in our office of moneys already received this year for various causes and what we can reasonably expect to be given for the remainder of the year through this office and other sources, Arkansas Baptists will actually give more to our several causes than the 1950 budget requires!

Therefore, it is easy to see that if we include in our new budgets an amount equal to that given this year through special campaigns and designations in addition to our regular Cooperative gifts, and let it all be channeled through the Cooperative Program the proposed budget for our Convention is the ideal plan for caring for all of our causes on an equitable and sure basis.

We have never condemned a church for designating a gift, nor will we. However, with the plan of our proposed budget for 1950 being such as would care amply for ALL of our causes, we do appeal to our churches and their leaders to see the danger of our over-all program for 1950 becoming undermined and broken down if designated gifts should become